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Contents

01

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

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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 – 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, 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.

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.

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. 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 , 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 educational institution at Shantiniketan , 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) , 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) 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. In result, he advocated against working

according to fixed curricula, and focused on flexibility. In 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.

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 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 role ‒ 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 . Tagore proposed teaching about history and culture 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…

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.

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.

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. Ma ł y 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.

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.

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.

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 a 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 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 cherished basic 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.

The Orphans' Home established and managed by Janusz Korczak, for almost

three decades operated in its own, modern building specially constructed 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, ill-suited 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 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.

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 rung" on the ladder of feelings./ So we are asking for Saturday, July 18, 1942 at 4.30/ signed/ Director of the Orphans' Home. 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.

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 – sealed 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 or her 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 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 South 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 themselves and the world on the policy of resolute gentleness taking precedence over every kind of force, whether psychological or physical.

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02

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

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Abstract

The purpose of this study is to analyze various issues and problems related to Korean language education inherent in the experiences of Korean teachers who teach immigrant students in public education, as well as teachers' multicultural reflection. The experiences of five Korean language teachers as research participants were collected and analyzed through in-depth interviews, 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 cannot speak Korean or do not want to study were stressed and uncomfortable, and at the same time, the participants expressed regret and concern for the situation of their students. 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, they endured difficulties in the face of inappropriate treatment of them and system of Korean language education in public schools. This study is meaningful in that the participants partially practiced special teaching methods based on multicultural education perspective in guiding immigrant students, rediscovered the role of Korean language

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teachers for the students, and the importance of Korean language education. Accordingly, changes and innovations in public education for Korean language education and students were suggested.

Keywords: Korean Language Teacher, Immigrant Students, Korean Language Education, Public Education, Multicultural Educational 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 varid 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). The 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 number of foreigners who are staying in Korea has 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 accounts for 3% of the whole number of students. Among them, students in foreigner families (28,536 people, 17.8%) and immigrant students in families of international marriages (9,427 people, 5.9%) have been found to increase gradually. Like this, 38,000 immigrant students who immigrated during adolescence are mostly school-age foreigners who have difficulties in communicating in Korean and require a lot of support and education in Korean life and cultural adjustment. They have been found to have difficulties in feeling a sense of psychological and social belongingness, experience discrimination and exclusion, and identity confusion and conflicts as 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 while experiencing identity confusion as strangers in the countries where they settled in 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 the Korean language in Korean schools where they cannot communicate with their mother languages. And they get to meet Korean language teachers[1] as their first educators. The Korean language teachers who are responsible for Korean language education get to educate a diverse range of educational programs including the guidance of life, education of cultural adaptation, and guidance of forming friendships as well as Korean language education, which is an essential tool for their life. Therefore, Korean language teachers should play the role of helpers of life as well as the teachers who educate the Korean language as a 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 the 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). However, existing studies have usually focused on school life, cultural adaptation, and identity conflicts of immigrant students and teenagers, and studies on Korean language teachers, the practical main agents who operate Korean language education, are very rare. The educational experiences of Korean language teachers in public education for immigrant students are not only the personal experiences of these teachers, but also the multi-layered analysis of important issues such as the adaptations to various lives of immigrant students, the socio-cultural context and phenomenon of the educational field, and policies and systems related to Korean language education. Since it contains multidimensional information, it is a very important research task for researchers to explore and analyze it.

Therefore, this study examines various experiences, thoughts, and opinions of

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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.

Korean teachers on what they did, how they felt, and how they solved problems while teaching Korean language education to immigrant students in the field of public education. The ultimate purpose of this study is to improve the status of Korean teachers in the field of public education and the efficient operation of Korean language education by listening to and analyzing the field experiences of Korean teachers. Accordingly, in this study, five Korean teachers with rich experience in teaching immigrant students were selected, and through in-depth interviews, various life stories of teaching Korean to immigrant students in public education were collected. By analyzing the collected data, the essences and meanings of the phenomena inherent in their teaching experiences were revealed, and their perceptions were analyzed from the perspective of multicultural education. The results drawn by the study are expected to be utilized as materials for improving policies and systems for Korean language teachers and Korean language education and reforming practical education for various immigrant students.

Ⅱ. Theoretical background and precedent studies

1. Korean language teachers and Korean language education

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

Korean language staff should have professional knowledge, personality and attitudes as teachers, and the ability of administrative work related to Korean language education because they educate the 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 staff teaches 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 universities 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).

The demand for Korean language teachers and the official Korean language staff 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 the education of multicultural 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 has 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 the 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 having individual classes handling students with different Korean language levels individually through different sings of progress 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, Korean language teachers have felt worthy of being responsible for playing the role of helpers, counselors, caring instructors, and mediators for giving motivation 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 multicultral students with various immigrant backgrounds and Korean language teachers' difficulties and obstacles in the field of public education.

2. Korean language teachers and multicultural education

As our society has changed to a multicultural society in the global world, the education field of schools which educate young students has 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 in 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 provides equal opportunities to students from various classes, races, and ethnic groups in the field of public education. Therefore, teachers in the mainstream require several keys "multicultural competencies" in educating multicultural students in the non-mainstream. 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 competency is 'judging right and wrong about other cultures, respecting other cultures rather than giving up one's own culture, and 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 student's academic achievement will be improved through their classes. And they do not accept 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 recognize what students need, educate them by developing and composing teaching-learning materials and educational content suitable for their interests and cognitive development, and make great efforts to continue to communicate with and establish relations with them.

Immigrant students dropped out of school because of difficulties in social and human relationships between school teachers and their peers, academic difficulties, and lack of fun in school life. There were 38% of immigrant students dropped out

of school in 2015. 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 a high willingness to continue to learn the 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 the Korean language are very much influenced by residents and the sociocultural environment around them with their personally factors (Olsen, 1997).

In this context, Korean language teachers need to recognize and reflect on their attitudes and abilities as educators educating immigrant students with diverse immigrant backgrounds from various countries in the field of Korean language education. Korean language teachers need their willingness to make efforts to understand, respect, be open to, and accept immigrant students' languages and cultures and make them improve their achievements as well as educate Korean language and cultures under multicultural educational environments targeting students with various immigrant backgrounds (Nam, Bu-hyun, 2015). Korean language education targeting immigrant students improves their academic motivation, builds an educational environment that Korean language teachers, school teachers, colleagues, and educational environment can have a positive effect on them, and reemphasizes the essentiality of supporting psychological and mental aspects not 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 both 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 the Korean language for immigrant teenagers who learn it as a 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 aims to examine the vivid field experiences and cases of Korean language teachers who are in charge of Korean language education for immigrant students in public education and examine their roles and the reality and future direction of Korean language education from a multidimensional perspective. This effort will be able to contribute to the efficient and systematic operation of Korean language education for immigrant students in public education, the security of Korean language teachers' expertise and improvement of their work, 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 Korean language teachers teaching immigrant students in public education. The Korean language teachers' experiences are very meaningful as 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 multilayered and multi-dimensionally.

The study was conducted by utilizing a phenomenological qualitative research method to collect five Korean language education teachers' stories of various lives experienced in the education field of the Korean language with rich experiences of educating immigrant students through in-depth interviews and analyze their awareness, attitudes, and changes in their behaviors from multicultural educational perspective. 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-servic e 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-servic e 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	Earl y 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 that 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 arranged by utilizing quiet restaurants and cafes near the areas where they reside for their convenience. And they naturally began with individual everyday conversations, 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 Korean language teachers and contents about their individual ideas when entering Korean language education as 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 life experiences and ideas regarding immigrant students, the subjects, the education field of the schools, general teachers, the students' attitudes to learning the 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 by 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 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 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 whether 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 teaching immigrant studnets and multicultural educational reflection

Category	Themes clusters
Entering Korean language education as a Korean language education teacher	Confidence in teaching Korean, curiosity and compassion for the students
	Strangers who were not welcomed
My students	the students who study
	the students who do not study
	Each different student
	Different learning attitudes and cultures by country or language region
	Pitiful relationships with general students
My teaching method	Praise and encouragement for the students
	Recognition of the students
	Class preparation and management in a different way for each individual or group
	Expectation for the students
Institutional problems of Korean language education	Contract Korean language teachers
	Korean language education which lack of communication and cooperation between Korean langauge teachers and school teachers
My existence and meaning as the Korean language teacher	Being accompany with the students
	Mediator and a resting place of mind for the students

1. Entering Korean language education as a Korean language education teacher

1) Confidence in teaching Korean, curiosity, and compassion for the students

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 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 the difficult Korean language. Most of the participants

recognized Korean language education as being able to help them and rewarding as 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 in which they felt awkward and had difficult expressing humble feelings like 'party-pooper' and 'peddler' when visiting public schools. They expected that the schools would prepare classrooms for them, but they had to move several times because there were no classrooms for them. And they got to face the reality that they had to prepare educational materials by themselves. The participant teachers felt like 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) The students who study

The participant teachers said that the immigrant students who study do well when passing some stages. However, as they advanced to 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 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 students 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 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 the students who do not concentrate on studying and talking to one another in their 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 students

It is explained that the immigrant students experienced by the 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 for them to understand they are different and loosen the burden rather than trying to make sure to teach them 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 or language region

The teachers sympathized with characteristics of students by country according to their experiences and spoke with one voice. The students from Russia preferred Russian. And it is hard for them to teach them. They are rough in life and do not listen to them well. Vietnamese students listen to their teachers' guidance well. From the cultural aspects, the immigrant students from Russia follow patriarchal culture, learning the 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 the Korean language saying that they prefer doing what they want and playing to studying. The teachers recognized these immigrant students' attitudes or behaviors according to their cultures, and national backgrounds as influenced by their parents and showed critical attitudes by classifying them, 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, Korean language teachers grasp their situation and try to prepare solutions. Teacher P suggested solutions to handle a problem for 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 relied on his friend due to his loneliness. The participant teachers sought alternatives thinking it is pitiful that the immigrant students are discriminated against 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 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 for the students

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. The participants said that they first made efforts to know these students' minds 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 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 of the students

The 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. Teacher P floated the idea to become the teacher that students can trust 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) Class preparation and management in a different way for each individual or group

The teachers teach students by individually and in groups. In case, they are responsible for individual classes, the results of learning are good because they decide the progress and methods targeting one or two students and educate them to meet their levels. Teacher K emphasized the point that immigrant students' effects are greater because they learn with Korean friends through interaction with them. Teacher Y also emphasizes the advantages of individual classes which meet students' levels saying that educational results can be achieved by 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 there are a lot of things to do as they listen to the student's 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) Expectations for the students

The teachers are worried about these students' future and career guidance for

them. For multicultural children with foreign parents, Teacher H expressed eagerness and expectation for their settlement as the right members of society by growing upright. Most of the teachers expected that students who were not immersed in Korean language education would achieve academic achievement even at a moderate level.

> 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

Korean language teachers are utilized being recruited by schools or metropolitan and provincial offices of education, but problems are raised due to instability of employment and low lecture fees. The participate teachers argue that more efforts should be made to teach the Korean language to multicultural students from various immigration backgrounds. Because Korean language teachers cannot exceed the time of employment of 14 hours given by schools, the problem to be unable to continue to employ Korean language teachers who teach students well is an 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 between Korean language teachers and school teachers

The biggest problem raised by Korean language teachers is lack of the communication and cooperation systems for Korean language education with school teachers and educational institutes. 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. 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 educational 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) Being accompanied by the students

The teachers are the existence that goes with immigrant students as the Korean language teachers and showed their minds to do so. They made them open their mind by forming rapport and building emotional relationships with these students, educated them, and felt rewarded. The participants recognized the Korean language as the tool aspect to growing immigrant students and function to connect them to Koreans. 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 a resting place of mind for the students

Participant teachers educate immigrant students and read Korean language education into playing a role of a mediator and home for them help settle in Korean schools and society. Most of the participant teachers recognized their help 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 her satisfaction with her role as a teacher who is trusted giving an example that foreign parents often ask her 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 Suggestion

This study examined various issues and problems related to Korean language education based on the experience of Korean language education teachers in charge of immigrant students' Korean language education in public education, analyzed its realities and the teachers' multicultural reflection on it, and suggested future directions of Korean language education. The experiences of five Korean language teachers as the research participants were collected and analyzed through in-depth interviews, various core meanings/sub-themes were derived based on 5 categories, and they were classified and organized into 15 major themes. The major results were summarized and discussed as follows:

First, in the 'as a beginner Korean Language Teacher' category, the teachers who participated in the study were filled with excitement, anticipation, and curiosity about teaching Korean to immigrant students. For the first time as Korean language teachers, the participants went to school with the expectation that they would be able to teach students well. However, when they visited the school, they experienced uncomfortable situations and feelings. They felt shabby and uncomfortable because of the handling of 'uninvited guests' or 'peddlers'. Also, they expected that the school would provide a classroom, but there was no classroom, so they had to move again and again like the results of previous studies (Moon, Eun Hee & Yoo, Young, 2020; Cha, Jeong Heu, 2019; Choi, Eun Mi, 2017). They came to face the reality that they had to prepare everything by themselves for teaching the students. The realities caused Korean teachers to feel that they

are not respected in schools should be urgently improved considering that it can reduce the quality of Korean language education and negatively affect students.

Second, in the category of 'My Students', the academic achievements, learning attitudes, and peer relationships of immigrant students reflected in the eyes of participating teachers showed different characteristics depending on cultural differences by country or language region. The participating teachers expressed their regret for the students who studied hard but could not follow the general curriculum due to language problems and expressed their reluctance to the students who were not interested in or focused on learning Korean. The teachers were worried about the academic gap between the students and the general students. Therefore, they suggested the opinions that it is more important to guide and teach immigrant students in setting their own goals. The teachers also expressed worries about a student who very much relied on his/her friend due to his/her loneliness. While reflecting on these situations, the participating teachers expressed their discomfort that they were under a lot of stress while educating different and diverse immigrant students, and that they did not seem to be able to perform their roles well on their own.

Third, in the category of 'My Teaching Method', the teachers teach Korean to a variety of immigrant students who speak various native languages while giving them the necessary recognition, praise, encouragement, and expectation from the perspective of multicultural education. They said that they first made efforts to know these students' minds and praised even small results. And they made the students a sense of purpose of why they should study, encouraged them, and led them. Those efforts are judged to be very positive to increase the student's academic motivation. From the perspective of multicultural education, it is necessary to jointly develop and actively utilize Korean language and cultural education methods to give learners a feeling that their culture and language are respected.(Nam, Bu-Hyun et al., 2016; 2015).

Fourth, in the category of 'systematic problems of Korean education', the employment instability and low wages of Korean teachers in public education, and the lack of communication and collaboration with general teachers were raised. Concerning Korean language education, the problem of lack of communication and collaboration between the Office of Education and schools and between Korean

language teachers and general teachers has been continuously raised. Interaction and communication between relevant institutions and teachers for the guidance of immigrant students are very important factors in Korean language education for these students

Fifth, in the category of 'my existence and meaning as a Korean language teacher', the teachers were considered themselves as 'accompanying beings' with immigrant students, 'providers of a resting place of mind' or 'mediators' that connect schools and society, and general classes and Korean classrooms. This is similar to the recognition found in previous studies (Moon, Eun-Hee & Yoo, Young, 2020; Jung, Ju-Young & Kim, Ho-Jeong, 2021). The participants also recognized the Korean language as a tool aspect to growing students and function to connect them to the children. And they expressed pride in the point to contribute to the student's growth and national development.

The main result of this study is that it reemphasizes the role and importance of Korean language education for immigrant students. It is also very meaningful to know that Korean language education is an educational tool to grow immigrant students and serves as a social network connecting foreigners and Koreans. Through the results and discussion of this study, there are some suggestions on the reality and future of Korean language education for immigrant students and the treatment of Korean language teachers. These include the creation of a multicultural environment in public schools, mutual communication and collaboration between Korean language teachers and school teachers, strengthening the competency of Korean language teachers for teaching immigrant students, development of teaching methods and materials, education of immigrant parents, and guaranteed employment of Korean language teachers.

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03

Study Regarding the Analysis of Teachers' Question Types in Korean Language Education Major Courses[*]

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Abstract

The interaction between the teacher and learner is most important in Korean class. A key element in the interaction is the teachers' 'question'. In particular, there are many studies being conducted in Korean language elective courses and general Korean language courses however research on questions in Korean language major courses are very rare. As a result, this study tried to categorize, classify, and analyze teachers' questions in the Korean language education major courses with a high proportion of international students to derive future plans for question strategies. If strategies to promote interaction in major courses are prepared, teachers will be able to properly plan questions and promote interaction between students in the classroom.

Keywords: Korean Education Major Course, Interaction, Teachers' Question Types, Korean Language for Education Purpose, Korean Language Major

Ⅰ. Introduction

Interaction between the teacher and student is most important in Korean language courses. The core element of the interaction would be the 'question' of the teacher. Unlike elective courses, major courses have many difficulties in terms of the content knowledge ranging from major vocabulary, concepts, and related theories, which is why it is important to find a teaching and learning method that considers the characteristics of the major course. Especially in the interaction between the teacher and the student, it is also important to have a different strategy from existing Korean language courses. The most important component in the interaction with the student is the teachers' question in which the question not only provides effective scaffolding to the student but also provides a continuous opportunity for expression to the student(Ellis, 2012; Nunan, 1992; Chaudron, 1988; Long, 1983). Study on the teachers' questions in the Korean language for academic purposes was only on the types of questions in textbooks and teacher questioning strategies while study on the teachers' questions in major courses was only done by Harim Kong(2019).

As a result, this study seeks to categorize, classify, and analyze teachers' questions in Korean education major courses with high number of international students to derive future question strategy plans. The preparation of strategies to promote interaction in major courses would help teachers properly plan questions in the classroom and promote further interaction among students.

Ⅱ. Theoretical Background

1. Teachers' questions in foreign language education

The teacher's speech is one of the main language inputs in foreign language learning and plays an important role in eliciting interaction with the students. In English education, the teachers' questions have been studied as teaching behaviors that have an important influence on classroom interactions. The meaning and role

of teachers' questions are as follows.

Long and Sato(1983) viewed the teacher's questioning behavior as one of the key factors for successful language instruction when understanding is the ultimate goal of language learning in the classroom setting. In other words, questions served as signals that informed the students of the order of communication in the conversation and required the students to participate in the class by asking them to answer questions.

Chaudron(1988) believed that teachers could bring the students' attention together, facilitate oral responses, and understand the progress of learners through asking questions. Teachers were able to confirm the general theme of the class through questions to the students and obtained practical information through asking more specific questions. Long(1996) saw that questions served as a signal to inform students of their order and played a role in encouraging them to participate in class.

Brown(2007) cited the teachers' questioning strategy as one of the most important skills of teachers to increase communication in the classroom and viewed appropriate questions as essential stepping-stones for students' communication. Richard and Lockhart(1996) viewed teachers' questions as a decisive factor in language acquisition and talked about the effectiveness of questions in six ways. Teachers' questions serve a pivotal role in the interaction within the classroom. As a result, it is important for teachers to actively persuade students to speak more through proposing suitable questions and induce them to naturally participate in more interaction and ask various questions that fit the situation and the aim of teaching to increase interaction opportunities within the classroom.

2. Types of Teachers' Questions

There has been much preceding research especially regarding questions during class time among all verbal output of teachers because it is the main method of facilitating interaction and communication between teachers and students. The studies on the questions used by the teachers usually focused on the types of questions, which is because the answer of the student and the form of interaction within the class would change depending on the types of questions.

Teachers' questions would largely vary among yes/no questions and questions that start with wh- depending on the form. Yes/no questions are generally easy to answer, which is why it is an effective form that can be used for students that are beginners. In addition, these questions are often used to check the understanding of the student and serves as the question that engages the student into the interaction activity. However, teachers are more inclined to use the wh- questions rather than the yes/no questions because these questions are used to induce certain information or check the understanding of the student and helps the teachers understand the knowledge of the target language.

Kearsley(1976) categorized teachers' questions depending on form and function. The questions were largely divided into verbal questions and nonverbal questions depending on the form. Verbal questions were again divided into indirect and direct questions. Indirect questions are not an interrogative sentence however connote a question. Direct questions can again be divided into open and closed questions. Open questions are again simple open questions, complicated open questions, and connoted open question. Closed questions were divided into simple question, additional question, and intoned question.

Depending on the function, questions were categorized into echoic questions, epistemic questions, expressive questions, and social control questions. Echoic questions are used to repeat the verbal output or confirm whether the verbal output was properly understood. Epistemic questions were questions that were asked to gain information, which can again be divided into referential questions and evaluative questions. Referential questions are questions that aim to provide information regarding the context such as the situation, purpose, and relationship. Evaluative questions are questions asked to help the student create knowledge regarding the answer. Expressive questions are asked to provide information regarding attitude separately from the content of the information.

Lastly, social control questions are a question type that controls the conversation. Long and Sato(1983) categorized the questions depending on their function in which echoic questions are questions that reflect the information flow in the previous verbal output and confers modification through interaction while epitomic questions are used to gain information. The echoic questions were again categorized into comprehension monitoring questions, clarification questions, and confirmation

questions. Monitoring questions are questions that the speaker asks the listener in order to check whether they have appropriately understood the verbal output of the speaker.

Demand questions are questions that the listener uses to clarify and exactly understand in cases of vague verbal output of the speaker. The speaker would imitate the speaker in which questions like "Did you say 'he'?" is an example of this case. Information type questions include referential questions, evaluative questions, expressive questions, and rhetorical questions. Referential questions are often used in daily conversations when the speaker does not know the answer of the listener. Evaluative questions are used when the teacher tries to test the student while knowing the answer. Expressive questions are questions that try to deliver the attitude or feeling of the person asking the question. Rhetorical questions are not asked in order to receive an answer but are simply asked for the rhetorical effect.

Brown(2007) categorized questions in seven ways. The question types are knowledge question, understanding question, application question, inferential question, analytical question, overall question, and evaluative question. Knowledge question induces realistic information, tests memory, and makes one aware of information. Understanding questions require interpretation and estimation. Application questions are questions that require one to apply information that one has acquired through listening or reading. Inferential questions are questions that draw out a conclusion in the parts that have not been directly stated. Analytical questions are questions that reinterprets the entire content as a related part of the entirety. Overall questions are questions that combine the given components into a new form. Evaluative questions make evaluations of good and bad, right and wrong, depending on the series of standards and requires the reasoning behind the answer.

Richard and Lockhart(1996) categorized questions into procedural question, convergent question, and divergent question. Procedural questions referred to class procedures, everyday things, and class management. For instance, it would be questions that confirmed whether the directions for the assignment was clear or if students were ready for the new assignment. Since it is not directly related to the content of the class and induces students to take actions or make responses

that are needed for the flow of the class, it helps students better understand the class content and participate in the interaction within the classroom.

Other than procedural questions, questions that help students concentrate in the class and increase interaction was convergent and divergent questions. Convergent questions are questions that demand an answer focused on the answers of similar students or topics and usually requires a short answer. This does not require the student to ponder but rather reminds them of the information previously proposed. Divergent questions are beyond simply recollecting the information but are questions that demand the student to input their own information based on their experience or schema to predict the results of situations or set a hypothesis.

Ⅲ. Research Method

This study aims to study the characteristics of teachers' questions in Korean major courses through the analysis of Korean education major courses. In addition, it aims to suggest effective question methods for teachers by analyzing the types of questions and use the analysis to extract questions that can be used effectively in classes. In order to do so, the subject of analysis were students in a major course for international students at G University in which I studied 15 weeks of classes for three subjects, totaling 45 weeks. The research methodology is as follows in the 〈Table 1〉 below.

〈Table 1〉 Research Methodology

Step	Procedure	Time
Literature Review and Development of Analysis tool	• Literature Review • Development of Analysis tool	July 2021~August 2021
Collection of research materials	• Recording and transcription of classes • Collection of class material	September 2021~June 2022
Data analysis and result organization	• Analysis and organization of results • Deduction of implications and limitations	July 2022~October 2022

The aim of this study was to find characteristics in teachers' questions in Korean education major courses and conduct in-depth analysis on the use of questions by the teachers to suggest effective methods of utilizing questions. Classes were recorded, transcribed and underwent expert review for data triangulation.

The class recording material totaled 2,925 minutes of classes. The recorded materials were transcribed and recorded as a Word document. If there were distinct responses of the student in cases of teachers' questions, such was recorded in the form of a conversation. Repeated consecutive questions were considered as the same question and recorded as one.

Ⅳ. Research Results

This study aims to categorize the teachers' questions in Korean education major courses and find characteristics of the questions. As a result, the class transcription materials will be quantitatively analyzed and shown as a graph. In addition, the class transcription material regarding the teachers' question and the students; response will be analyzed to present as evidence to address the limitations of quantitative data. The entire 2,925 minutes were observed to calculate the frequency of the teachers' question. The total number of questions in the major courses of the three subjects were found to be 5,379 questions.

Number of Teacher Questions
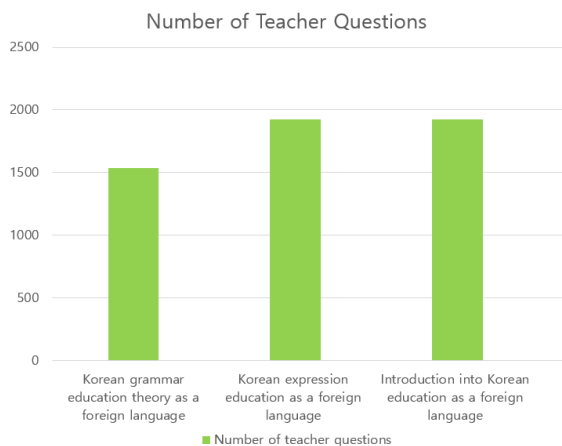
[Figure 1] Frequency of teachers' question in Korean education major course

Conversation forms with various structures were observed in major course in cases of repeated question by the teacher regarding a student's voluntary question and the repeated question by the student regarding the teacher's question. This could be viewed as the same context as Kong(2021)'s study.

In order to divide the teachers' questions by different purposes, the questions can be categorized and seen as the 〈Table 2〉 below – procedural question, display question, and referential question.

〈Table 2〉 Frequency of teachers' question depending on the purpose in Korean education major course

Type of Class	Procedural	Display	Referential	Total
Korean grammar education theory as a foreign language	153(10%)	920(60%)	461(30%)	1534(100%)
Korean expression education as a foreign language	288(15%)	1,250(65%)	385(20%)	1923(100%)
Introduction into Korean education as a foreign language	154(8%)	1,345(70%)	423(22%)	1922(100%)

Display questions were most observed among the three classes followed by referential and procedural questions.

The number of questions according to class function is divided into lower convergence type(knowledge), upper convergence type (understanding), lower diffusion type(application, inference analysis), and upper diffusion type(evaluation, creativity), as shown in the following 〈Table 3〉.

〈Table 3〉 Question frequency depending on characteristics by class function

Type of Class	lower convergence type	upper convergence type	lower diffusion type			upper diffusion type		Sum
	knowledge	understanding	application	reasoning	analysis	evaluation	creativity	
Korean grammar education theory as a foreign language	847(55.2%)	430(28%)	138 (9%)	89 (5.8%)	30 (2%)	0 (0%)	0 (0%)	1534 (100%)

Type of Class	lower convergence type	upper convergence type	lower diffusion type			upper diffusion type		Sum
	knowledge	understanding	application	reasoning	analysis	evaluation	creativity	
Korean expression education as a foreign language	1,121 (58.3%)	596(31%)	115(6%)	38 (2%)	38 (2%)	15 (0.7%)	0 (0%)	1923 (100%)
Introduction into Korean education as a foreign language	1,002 (52.11%)	442(23%)	250 (13%)	115 (6%)	96 (5%)	17 (0.89%)	0 (0%)	1922 (100%)

It can be seen that knowledge-type, understanding-type, and application-type questions were frequently used in all three subjects. On the other hand, inference type, analysis type, and evaluation type were rarely used, and creative type questions were not used at all. Effective questions by teachers can encourage students to actively respond and participate in the learning process. It was found that there was a relative lack of extended questions in the teachers' questions in the Korean language classes in the Korean language education major course compared to other questions. Since the teachers' questions to improve class efficiency are highly related to the quality of learning in the teaching-learning process, there should be a systematic strategy. Therefore, this study proposes the following measures based on the results of the question analysis.

First, the teacher must ensure that the knowledge that the students need to acquire is a prerequisite necessary for subsequent learning and reduce the number of detailed questions to confirm their understanding. There was a high proportion of understanding questions in this study. Borich(2011:376-378) pointed out that excessive or fragmentary use of knowledge-level questions such as comprehension check questions should be avoided. Rather than simply asking questions to the extent of recalling previously learned facts, knowledge level questions can serve as a stepping stone to increase the student's thinking and behavioral complexity when connected to various other knowledge. Therefore, teachers should prepare to move beyond understanding questions to procedural questions by considering the relationship between the student's prior knowledge level and subsequent learning.

Secondly, the teachers should induce students to think in a way that applies knowledge in various contexts when asking questions for presentation. Suggestive questions are questions that are asked to check whether the listener knows the answer. The teacher showed a pattern of continuously repeating questions for presentation regarding technical terminology. As for the question for presentation, these questions were simply asking what the meaning of the vocabulary was. Such list of questions only helps students acquire knowledge of simple facts. Thus, teachers should help students form a harmonious series with the facts that they have learned and be able to apply knowledge in other contexts other than the situation in which they have learned this knowledge. The quality of the teachers' questions are determined by how much the teacher changes the problem, context, or environment in which the students learn the facts of rules(Borich, 2011). This is in line with the direction−changing question strategy presented. Since this strategy has the advantage of elaborating and expanding the scope of the students' responses, questions should be presented to examine how certain facts are used in various contexts from various angles. Many students should be encouraged to make various responses through these questions.

Third, a step−by−step escalation strategy that can systemize explanation−requiring questions into extended questions is needed. Brown & Edmondson(1984) suggested several series of questions and among them, they pointed out that the 'step−by−step escalation strategy' that systematically moves from recall to problem solving evaluation or open−ended questions, is pivotal. Explanation−requiring questions have appeared through out this entire stage of extended questions in this study but in order to systematize them more, a strategy to systematically move from explanation−requiring questions to knowledge integration questions, critical questions, and creative questions should be sought. Students would be able to organize their thoughts while answering the teachers' clarification−requiring questions and would be an important basis for finding solutions later on. Furthermore, the step−by−step presentation of extended questions by teachers will have a positive effect on the students' problem solving.

Fourth, a probe, which is a follow−up question related to the student's answer to the teacher's question, should be used. Probe questions can clarify, elicit new information that expands the student's responses, and help direct or restructure the student's response in a constructive direction. Among the various probe

strategies, 'probe leading to clarification' can be used by the teachers to teach students to restate or rephrase their answers and to judge whether their answers are correct or appropriate. Asking questions such as how to tell a fact in a different way or how it could be applied in different cases encourages students to show more than what they actually know and allows them to accurately express their understanding (Dann, 1995). Teachers will be able to use probe strategies when asking extended questions to help promote various thinking and logic in students in addition to their existing knowledge.

Teachers should seek ways to increase students' participation in class by presenting extended and open-ended questions appropriate to the student's level in sequence according to the learning stage and simultaneously improve their creative and logical thinking skills. Therefore, it is necessary to consider the characteristics of the students in among classes.

Ⅴ. Conclusion

This study aims to analyze the characteristics and aspects of the questions by categorizing and classifying various questions in Korean language education major courses. Furthermore, an in-depth analysis was conducted on the type and use of questions. The teachers' questions in a total of three classes conducted for three courses were classified by frequency, purpose, and function to find the characteristics through analyzing the questions in major courses.

There was a high proportion of questions for checking the understanding and presenting information in major Korean language courses with a remarkably low proportion of extended questions. Furthermore, the questions tended to appear fragmentary without any systematical steps. Therefore, this study proposes the following strategies: a probe strategy that continues to ask follow-up questions related to the student's answer, a strategy that induces students to apply knowledge in different contests when asked a question for presentation, a strategy that induces students to think by applying knowledge in various contexts when asked explanation-requiring questions, and a step-by-step escalation strategy that can systemize extended questions.

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04

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 from <Perm>, <Believe it or not-In the case of Chandra>. 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 examines the aspects of Koreans' communication about heterogeneous cultures, focusing on the communication of non-verbal and verbal languages in the two 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.

The Korean audiences who watches <A Perm> can empathize with Luong's thinking and emotion contrary to the Koreans in the primary structure by 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 nonverbal language like sigh, feel frustrated in Koreans who cannot hear, but empathize with Chandra who cannot communicate.

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It makes us wear their shoes to experience 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.

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

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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

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

Rejective/ avoidant emotions	Stereotype& discriminatio n	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

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.

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,[6] 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.[7] 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[8], 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

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6) Kang Yun-Hee(2014), A Study on Representation of Immigrants in Multicultural Films-Focused on ⟨Bang-Ga? Bang-Ga!⟩, Global Education Studies, 6(2), p.68.

7) Bae Sang-Jun(2015), Korean multicultural film - A genre approach. Humanities Content, 36, p.105.

8) 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.

society through the consciousness of problem and perspective on multicultural society.[9] 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〉[10]. 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.[11]

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.

The purpose of this thesis is to examine the multicultural communication represented in the films by analyzing the aspect of noticeable nonverbal 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.

2. Film Data and Important Concept

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

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9) Hwang Yeong-Mi(2011), A study on the multicultural aspect in Korean movies-centering on acceptance of the aliens. Film studies, 47, p.242.

10) Lee Do-Gyun(2015), Study on the manner of representation about multi-cultural families in Korean Films - Majorly focus in the film 〈Punch〉. Korean Journal of Art and Media, 14(4), pp.97-124; Lee Yeong-A(2015), A study on the formation of 'difference' in the multicultural society through 〈Punch〉, Journal of East Asian Cultures, 62, pp.205-228; Heo Jung(2012), Multiculturalism in South Korea from the Perspective of 〈Punch〉. Journal of Multi-Cultural Contents Studies, 12, pp.95-138.

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

non-verbal and verbal communication.

As a film by Director Lee Ran-Hee, the first film ⟨A Perm⟩[12] 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 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

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12) 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

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 policeman 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, policeman1, policemamn2, doctor1, doctor2, doctor3, nurse, and Nepalese focusing on Chandra. It shows the aspect of communication focusing on their nonverbal language and language.

2) Dual Structure of Communication and Importance of nonverbal 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.[13] In case of multicultural films, it is 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.

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13) Jung Mi-Gang(2011), Study on Korean Nonverbal Communication in Video Contents - Focusing on the Korean Movie 'The Host', Journal of video culture content studies, 4, p.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⟩.

〈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. [14] 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 nonverbal language could be analyzed at the same time. Jung 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 nonverbal language of image contents can be easily accessed and observed compared to the actual nonverbal language, and films have been directed under the premise of communication with the public, it is valuable as communication data, less personal as intended nonverbal language than the actual nonverbal language[15], much more emphasized, and filled with abundant characteristics. [16]

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14) Kang Yun-Hee(2014:65-96).
15) Jung Mi-Gang(2011:158-159) extracted total 173 non-verbal data by analyzing nonverbal

Especially, the foreigners who cannot or poorly speak Korean language appear in multicultural films, so the importance of nonverbal 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 nonverbal language of Luong. They can also reach the reflective thinking through the objective observation of Koreans in the primary structure.

⟨Table 3⟩ Nonverbal language of ⟨A Perm⟩

((Koreans – Luong)1-----Korean audiences)2
Luong's nonverbal 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 nonverbal language like Chandra's facial expression, the auditory nonverbal language such as camera's gaze and Chandra's sigh is limitedly expressed.

⟨Table 4⟩ Nonverbal language of ⟨Never Ending Peace and Love⟩

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

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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.

16) Jung Mi-Gang(2011:165).

3. Aspect of Multicultural Communication

1) Aspect of nonverbal language

(1) Aspect of nonverbal language in ⟨A Perm⟩

As the nonverbal 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.[17] 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 nonverbal 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

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17) Kang Yun-Hee(2014:75).

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.

Due to Luong's nonverbal language of dissatisfaction, the hair salon owner cannot proceed the perm, which means she has recognized Luong's nonverbal 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 nonverbal 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 nonverbal language of dissatisfaction while her eyes could be viewed as nonverbal language of tension, concentration, and attention. And such nonverbal 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.).

(2) nonverbal 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 policeman 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 policeman, Chandra drops her eyes without answering to the policeman'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 policeman's questions, Chandra must be scared, withdrawn, and less confident in expressing her opinions. This can be guessed from Chandra's nonverbal language of dropping her eyes.

Policeman: Did you pay it?
Chandra: (She drops her eyes by avoiding eye contact. He aims to make eye contact again.)
Policeman: 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[18]. 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.)

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

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18) Kang Yun-Hee(2014:75).

#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.[19] 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 nonverbal 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 nonverbal language is limited. When the Koreans in the film treat Chandra just like a

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19) Kang Yun-Hee(2014:75).

camera-like object, they mechanically talk without recognizing Chandra's facial expression and eyes, which is important for nonverbal language.

In 〈Never Ending Peace and Love〉, the look of Koreans who deal with Chandra is more emphasized. In the scene with Doctor2, the contrasting nonverbal 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 nonverbal language of Doctor2.

In 〈Never Ending Peace and Love〉, there are scenes that are not Chandra's viewpoint. According to Kang Yun-Hee(2014:82), 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 nonverbal language in the interview scenes with Doctor1, policeman, and nurse, Doctor1 shows the oblique sitting posture, blank face, eyes like looking down from the top, and attitude with an annoyed look. The nonverbal 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, Policeman1 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. Policeman2 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 nonverbal 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 nonverbal language.

2) Verbal Communication

(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) <u>What is your name?</u>
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: <u>Nguyen Thi Luong</u>
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 nonverbal language. Therefore, the importance of Luong's nonverbal language is much greater in 〈A Perm〉. But just as examined in nonverbal language, all the mother-in-law, hair salon owner, and laundry woman in 〈A Perm〉 ignore Luong's nonverbal 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 <u>I am your mom. Call me mom.</u>

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 nonverbal language of rough physical contact, which has the strong power of restriction.

Mother-in-law: (Hitting Luong's arm) <u>Stop crying.</u> Too noisy. (Just like scolding) We are trying to make you look pretty. <u>Why are you crying? Stop!</u>
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. <u>Such a money black hole.</u> Aww.

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

> Mother-in-law: I know she is good-natured. So what? She doesn't know anything. Aww. <u>Do you know how much money I spent to bring her to Korea</u>? Let's not talk about it. It is fortunate that she can give birth to a son later. If not, <u>I don't think I can return her. I guess I have no other choices, but to teach her.</u> 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, <u>I guess she has nothing to bring from Vietnam.</u>
> Mother-in-law: I don't think <u>she has gotten a perm in Vietnam before.</u> 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 nonverbal 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! <u>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)</u>!

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

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: <u>They probably bought her Vietnamese family some land in Vietnam. What a fortune. They got rich by selling their daughter.</u>
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 <u>widower </u>over 40? The man is probably older than my husband. <u>He is a short guy just looking like a dried jujube.</u> 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.

(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 policeman 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 policeman feels upset as Chandra talks down to him. And he asks Chandra her name again. But the policeman 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 policeman regards her as a mentally-ill person, and sends her to a mental hospital.

〈Never Ending Peace and Love〉
The police station
Policeman2: (Coming close) You don't have a resident registration card?
Chandra: I don't know.
Policeman2: (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
Policeman2: What?
Chandra: Name. Chandra Gumari Gureung. Name. Chandra Gumari Gureung
Policeman2: 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: <u>Seonmiya,</u> 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 Policeman2 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) 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 nonverbal language of close-up Luong's facial expressions and gaze. Through Luong's visual nonverbal language, the audiences experience the relations between characters. The audiences can empathize with Luong's position and emotions by recognizing the meanings of nonverbal 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 nonverbal 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 policeman, 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 nonverbal language caused by the disappeared language replaced with Luong's nonverbal 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 nonverbal 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 nonverbal language		
Can see, Cannot hear	Cannot see, Speak	See Hear

4. 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 nonverbal language is emphasized, and the Korean characters ignore or do not pay attention to Luong's visual nonverbal 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 nonverbal 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 nonverbal 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[20], which is related to acquiring

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20) Kang Yun-Hee(2014:66).

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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05

Cases of Repatriated Women and Children and Some Recommendation − Family 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 every country and everybody.

Vietnam 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 demand for a stable and happy marriage. However, differences in language, especially culture, make vulnerable family members (women, children) face many difficulties such as unhappy married life; education issues; naturalization issues; repatriation; community reintegration. The purpose of the study is to ensure the interests of members of multicultural families and to promote cooperation and friendship between the two countries (Vietnam - Korea) in the field of culture. This study focuses on the disadvantaged group of repatriating women and children.

With the content: "Policy recommendations for supporting the repatriation of women and children - A family practical study in Vietnam", the study focuses on clarifying: (i) Some suggestive situations; (ii) Difficulties; (iii) Proposing some solutions.

The research was carried out by specific methods such as (i) Literature review; (ii) Analysis of available statistics; (iii) Practical research through the qualitative survey

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(in-depth interviews with vulnerable groups (including women and children)).

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

Ⅰ. Introduction

Currently, there is much research work in the field of multiculturalism. In Korea, Author Kim Youngsoon, an expert on multiculturalism has done much 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 Kim Youngsoon, et. al. (2019, 2010) "Living World and Multicultural Societies Integration Studies", Book Korea Pub. Korean Pub. Sungnam; [10]; "Life Stories of Southeast Asian Migrants", Book Korea Pub. Korean Pub. Sungnam; [11]; "A study on principles of multicultural policy for immigrants: focused on FGI for Ganghwagun Multicultural Family Support Center", Journal of Cultural Policy, 23, 45–68 [12].

Some other studies also point out the orientation and intervention of the Governments towards multicultural issues such as Lee, H. K.(2008), "International marriage and status in Korea: a focus on government policy", Nationality Studies, 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, 121–122"; [8]; Yang, H. (2011). "Multicultural families in Korea: A socio–legal approach. North Carolina Journal of International Law", 47–79 [9].

In Vietnam, there have been several research works such as "Marriage and family relations with foreign elements in Vietnam in the early period of international integration" by Nong Quoc Binh and Nguyen Hong Bac, Judicial Publishing House in 2006 [11]; "The current situation of interviewing in marriage with foreigners. Journal of Democracy and Law" by Nguyen Van Thang [6]; Kim Hyun Mee (2019). "Survey on the Returning home of repatriating married women and children in Hai Phong city", Faculty of Human Culture, Yeonsei University, Korea, KOCUN Board of Directors; 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 monographs and 01 scientific articles. These include Nguyễn Thị Trang (2021), "Some State Management Issues on Vietnam–Korea Multi–cultural Marriage and Family–practical Study in Vietnam", Journal of multicultural and education (INHA University), pages

148–161 [14]; Nguyen Thi Trang (2021) "Improving the effectiveness of State management of marriagement in Vietnamese-Korean multicultural families in Vietnam", Labour Publishing House – Vietnam Yellow Pages; [15].

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

Ⅱ. Theoretical basis

1. Scientific Basis of Multicultural Families and Vulnerable Groups (repatriating women and children)

1) Basic concepts

(1) Marriage and Family

There are many concepts of marriage and family. In Vietnam, the National Assembly promulgated the Law on Marriage and Family in 2014. "Family means a group of persons closely bound together by marriage, blood ties or raising relations, thus giving rise to obligations and rights among them" as prescribed in this Law.

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

- The marriage and family relation in which at least one partner is a foreigner or an overseas.
- The bases for establishing, changing, or terminating that relation are governed by foreign law or that relation arises abroad.
- The property related to that relation is located abroad.
- The place of residence of the marriage and family relationships is located abroad.

Theoretically, "foreign elements" in civil relations are often mentioned based on four factors as analyzed above. However, the Law on Marriage and Family (2014) of Vietnam stipulates that the place of residence of the marriage and family relation has foreign elements. Chapter VIII of the Law on Marriage and Family (2014) stipulates that marriage and family relations with foreign elements. This is completely consistent with reality when Việt Nam pursues the policy of comprehensive integration and "opening the door", with the number of Vietnamese residing in Foreign entry into Vietnam increasing.

(2) Multiculturalism

Multiculturalism can be understood simply as the existence of diverse or different cultures, cultural forms, and different cultural expressions in a particular region or in all over the world.

Multiculturalism is meaningful in fields 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.

(3) Multicultural family

With the scope and approach of studying diversity in Vietnamese–Korean multicultural families in Vietnam (marriage has foreign elements, it is not only governed by Vietnamese law, Korean law, but also International law, and the international legal system), the author agrees with the concept: "Multicultural families are families made up of immigrants through marriage". This study researches members of multicultural families who are raising children born from de facto marriages in the Republic of Korea.

(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 when experiencing the same circumstances, same social relationships, labor relationships, or legal relationships.

In other words, those people have to express themselves in a way that is completely unfavorable to them in one's relationship. A vulnerable group can be defined as 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 vulnerable will be different.

From the above analysis, it can be concluded that repatriating women and children who face difficulties in life are considered "vulnerable", therefore they need support, help, and some government intervention.

2. Some specific cases of the repatriating women and children - A family practical study in Vietnam

1) Cases involved the repatriating of women

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

(1) Case 1

"I have returned to Vietnam for 6 years, but I have not divorced yet. In 2013, I immigrated to Hong Kong and illegally stayed after returning home from Korea, 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 9 months. When I decided to go to Korea to marry my ex-husband, I was only 19 years old. I did not think carefully as I just wanted to earn money to help my family at that time. I am living a happy life right now, but I am facing a lot of difficulties due to I haven't divorced my ex-Korean husband whom I got married in 2009. I also can't either register this new marriage or register the birth of my children".

Comments: In this case, two problems are:

1- Woman who has not divorced yet with ex- Korean husband;

2- Marry to a new husband and have 2 children.

The questions in this case are:

1- How to complete the divorce process with the ex-Korean husband?

2- Will her 02 children (with the new husband) face legal difficulties? (in terms of education, insurance…, and the right to his children)

(2) Case 2

"I returned to Vietnam due to my marriage's conflicts. I am currently suffering from depression and other chronic illnesses. Although I have lived with a Korean husband with the difficulties of the language barrier, my husband's disappointment without getting pregnant, and my mother-in-law's intervention, I still want to remarry him. I don't want to be a person who fails in marriage. Every time I go out, my neighbors always ask me when would I return to Korea, these questions make me very stressed. I don't want to hurt my parents either.

Comments: In this case, three problems are:

1- Divorced the Korean husband but still wants to remarry him.

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

3- She does not want her parents to feel hurt due to her failed marriage.

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 repatriated women?

2) Cases involving repatriating children

These cases were recorded by the author in an in-depth interview involving the repatriation of children in Hai Phong, Vietnam, in June 2022.

(1) Case 1

"Some children were born during the marriage of a Vietnamese woman with a Korean husband, however, the children are Vietnamese citizens. The mother has not completed the divorce process with the foreign husband, and has lived with another Vietnamese man and gave 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 is:

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) Case 2

"In 2017, the mother returned to Vietnam when she was in the very first few months of her pregnancy. The mother lost contact with her husband's family because she did not know the contact information. The mother wants her child to have Vietnamese nationality".

Comment: From this situation, three problems arise:

1- The woman returned to Vietnam during her pregnancy.

2- The woman cannot contact her husband's family.

3- The woman wanted her child to have Vietnamese nationality to live in Vietnam.

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 cases the mother cannot register Vietnamese citizenship for her child?

4- What difficulties will the newborn baby face?

(3) Case 3

"The child is currently living in Vietnam and studying for grade 5. The mother has completed the divorce proceedings and has married another Vietnamese husband. The baby has to live with grandparents in difficult circumstances".

Comment: In this case, two problems are:

1- The mother has a new married life.

2- The baby has to stay with the grandparents.

3- Difficult circumstances.

The questions in this case are:

1- Who will be the legal guardian for the repatriating children?

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

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

4- What is the child's future?

(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 Vietnam in the form of visiting relatives. Father and son have settled in Vietnam, but the son cannot change his nationality to Vietnamese because they cannot contact the mother. The child is a Vietnamese person, living in Vietnam, but is facing difficulties in renewing their visa and passport. The reason for this problem is the Vietnamese laws only recognize one nationality".

Comment: From this case, 02 problems are:

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

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

The questions in this case are:

1- How to support Vietnamese children live and study in Vietnam without Vietnamese nationality?

2- The child was not guilty in this case, but if the visa and passport cannot be renewed, the child is violating the regulations in Vietnam for non-Vietnamese citizens. How do ensure maximum benefits for the child?

3- Are Korean regulations and Vietnam's regulations on marriage and family consistent? What are the gaps?

3. Difficult situations and challenges of repatriating women and children

Vietnamese women are loved by Korean men because of their gentleness,

kindness, intelligence, and ingenuity. However, the fact that broken marriage is considered legal in Korea causes many Marriage Broker Businesses to take advantage of this, using the good images of Vietnamese women in the eyes of Korean men (or vice versa) for profiteering purposes. Meanwhile, in Vietnam, 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 who registered to get married in Korea in 2018 was 23,773 couples, an increase of 8.5% from a year ago. last year. Among them, the case of Vietnamese wives accounts for the highest percentage.

In terms of nationality, the case where the wife is Vietnamese accounts for the highest percentage of 30%. Followed by Chinese wives (26.1%), and Thai women (6.6%). The number of multicultural families with Vietnamese wives surpassed China for the first time in 2016, and the gap is getting bigger and bigger. Chinese husbands accounted for 9.4%, followed by the US (6.2%) and Vietnam (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 previously established marriage brokerage lines have now operated more professionally and expanded their reach both domestically and abroad. This causes many difficulties in the state management of marriage and family in Vietnam. An unhealthy marriage, without love (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 Koreans and immigrating to Korea is increasing rapidly. Recently, in the agricultural-fishery area, for every 6 couples getting married, one of them is Vietnamese.

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 Prof. Kim Hyun Mee, Faculty of Human Culture, Yonsei University, Korea, KOCUN Board of Directors, said that the main reason for divorce and separation is due to family conflicts. By nationality, Vietnam ranks 4/6 countries with a high divorce rate. Specifically Cambodia (25.3%); Mongolia (20.5%); Thailand (26.8%); Vietnam (19.5%); Philippines (17.4%) and Japan 16.0% [12].

⟨Table 1⟩ Reasons for divorce-separation of immigrants under the naturalization marriage categories (Unit: %)

Year	Adultery	Differences in personalities	Conflicts with spouse's families	Financial problems	Physical abuse	Alcohol/ gambling habits	Mental problems	Wife/ husband left home	Other
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	15,3	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: The South Korean Ministry of Gender Equality and Family in "The Korea National Multicultural Family Surve" carried out every 3 years [2]

It can be seen that the all above reasons 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 repatriating Vietnamese women, they do not carry out divorce procedures, and a part of women with minor children, because they do not want to lose custody of their children, have brought their children back. Vietnam leads to a difficult situation when registering a child's birth. There

are even women who have returned to Vietnam for 6 years and still have not completed the divorce process with Koreans but have lived as husband and wife and have children in Vietnam.

There are many reasons why a divorce cannot be completed. One of the main reasons is: "There is no cost for divorce proceedings" for repatriated women (89.5%); those "Do not know divorce procedures" (84.2%) [2]. Therefore, it is very difficult for repatriated 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, because they have not been divorced in Korea or have been divorced but have no proof, they cannot complete the procedures in Vietnam. Thus, the woman cannot remarry and the children born between them and the new man, even if they are born, also have a problem: the birth certificate does not contain the name of the biological father.

Therefore, marriage, divorce, and child-rearing are all personal matters, however, for international marriages in a Vietnamese-Korean multicultural family, the annulment of the marriage relationship is not the case. Marriage is greatly influenced by complex systems such as laws, two countries' policies on family, law, and nationality.

4. Proposed solution

1) The Korean Government should consider:

i) Strengthening the management and healthy nation of marriage brokering activities (In Vietnam, this activity is not recognized by law); ii) Consider establishing legal support centers for repatriated women; iii) Having the policy to support repatriated children in Korean schools in Vietnam;

The Vietnamese government needs to: i) Strengthen propaganda and dissemination of the law to change the perception of marriage behavior with foreigners; ii) Support, advice, and job creation for repatriated women; iii) Improve the coordination efficiency of mass organizations in marriage immigration support and counseling, etc.

2) Building a database on multicultural families (especially a database on repatriated women and children)

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

3) Support, advice, and job creation for repatriating women

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

4) Strengthening the international relationship and cultural exchange between Vietnam and Korea

Over the past 30 years of cooperation, the Vietnam-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 Vietnam-Korea Family Support Law, and there are many support funds from NGOs to support multicultural families, especially repatriated women and Vietnamese-Korean children in Vietnam, such as Korea Center for United Nations Human Rights Policy (KOCUN) in Hai Phong city and Can Tho city.

[Figure 1, Figure 2] Author Dr. Nguyen Thi Trang discussed with 02 experts on supporting multicultural family at NGO, KOCUN Hai Phong, June 2022

[Figure 3, Figure 4] Disscusion on some activities to support migrant women to get married at KOCUN Hai Phong, 2022 (Photo: KOCUN, Hai Phong)

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 Vietnam negotiates and signs an agreement with the Government of the Republic of Korea to support the development of policies to support Vietnamese-Korean multicultural families, strengthen the capacity of developing legal documents Law, policy-making, and state management capacity on Vietnamese-Korean multiculturalism.

b) Strengthen international cooperation between ministries, sectors, localities, and non-governmental organizations in communicating and raising awareness about multicultural families and marriage with foreign elements in the

implementation of the goals; Sustainable development, implementation of pilot projects on livelihood development, supporting human resource training for multicultural family management activities, especially professional training for judges in case handling divorce records in multicultural families in Korea.

[Figure 5, Figure 6] Multicultural education researchers
discussed at the International Conference on Multiculture and Education,
Inha University, South-Korea, August 2022 (Photo: KOCUN)

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 repatriated women, and Vietnamese-Korean children in Vietnam.

Ⅲ. Conclusion

Marriage with foreign elements is one of the popular social relations in the process of civil cooperation and exchange 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, marriage between a Vietnamese citizen and a Korean citizen is a social relationship that, although not new, has many specific features, related to other social relations, and is the basis for arising

rights and obligations. 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 Vietnam still has many gaps, especially for vulnerable groups (repatriated women and children).

Therefore, it is important to research theoretical issues, point out the current situations, and propose solutions to improve the effectiveness of supporting repatriated women and children, which helps to protect the happiness of citizens and maintain good relationships between the two countries.

In conclusion, this is essential research to contribute to the successful implementation of humanity; Human rights; Vietnam's judicial reform strategy up to 2020 and enhance the friendly diplomatic relations between Vietnam and Korea.

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06

The Diagnosis and the Activation Plans on Reading of Family and Local Library[*]

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Abstract

The purpose of this paper is to propose the actual condition of family and local library on reading and to propose the activation plans of reading in Korea. The survey was contucted on student, parents, and teachers. The survey included students and parents' reading hours, family reading obstacles, family reading activation requirements, local library usage frequency and purpose of use and disability requirements, and local community reading activation requirements.

As a result of the study, students answered 0.76 hours per week and parents 1.42 hours per week, and students were short of books to read, and parents were short of time to read books. For the obstacles to home reading education, parents cited a lack of time for their children, lack of expertise in reading guidance, and lack of time for parents. In order to revitalize home reading, students were most hoping to secure the books they wanted to read, and parents said they should secure time to read. On the other hand, due to the status of community-linked reading, it was investigated that students visit local libraries about 2.26 times a week. As for the obstacles to the use of local libraries, students, teachers, and parents all cited the inconvenience of transportation as a priority.

On the other hand, students visited to the local library is to approximately 2.26 times

a week. As barriers to use the local library, students, teachers, and parents commonly cited as traffic inconvenience. Wishes to use the local library to enable ease of transport also cited as a priority.

As a way to activating home reading, it was requested in the order of securing time to read books, securing books you want to read, and reading activities with your family. As a way to activating the use of local libraries, convenient transportation systems for library use, book equipment suitable for interest and interest, and recommendations of good book appeared in order.

Based on these results, this paper suggested the strategies to activate reading.

Ⅰ. Introduction

In order for Korea to become an advanced country in the 21st century, policies are urgently needed to create a reading environment for society, schools, and families and to encourage reading activities. After the establishment of the Korean government, it has developed into one of the world's top 10 economic powers based on economic policies to overcome poverty, but considering various indicators including suicide and happiness index, the Korean people's culture, personality, and sensitivity have not reached the level of developed countries. Now, it is necessary to transform the level of culture and culture of the people into a paradigm that can develop as balanced as the economic level.

Moreover, due to the rapid development of information technology called the Fourth Industrial Revolution, the ability to reproduce and recreate creative knowledge and culture by selecting overflowing knowledge in a society where huge amounts of information are rapidly produced and distributed is increasing. This 'knowledge design' ability can be developed through books and reading, which are repositories of language and text. And since reading is not only the basis of culture, information, and education, but also a new source of imagination, it is difficult to expect the development of a mature knowledge-based society without the right reading culture.

Reading education has been proven to be effective not only in students' intellectual ability but also in character and morality education, but research on analyzing the status of reading education linked to families and communities is extremely insufficient.

Until now, major research trends related to home and community-linked reading education have been made up of the role of teachers and parents in student reading, creating school library conditions, creating a school reading culture, supporting education policies, linking local libraries, and supporting private institutions. In recent years, domestic researchers' interest in reading education linked to families and communities is also increasing. Jeong Su-jeong and Choi Na-ya (2012) evaluated the causal research model as an appropriate model between the family literacy environment, reading experience, reading ability in the first grade, and reading motivation in the previous year. Song Ki-ho (2012)

analyzed the cases of student guidance through cooperation with parents and suggested securing official communication channels by involving parents in the school library steering committee, or expanding parents' participation in library operation to read books, guide library use, assist librarians, and produce teaching media.

Yoon Jeong-ok (2009), who deals with reading education at the local level, is a major feature of The Big Read (TBR), a community reading movement supported by the National Arts Support Fund, and recognizes libraries as a key institution for reading campaigns. They cited the use of the "One Book, One Community" reading exercise model and the provision of resources for high-quality standard reading activities. Lee Yong-jae (2009) proposed revitalizing the reading movement, establishing a library network, and establishing a private cooperation model as a way to cooperate with local communities and public libraries through the "One Book, One City" movement in North America. "One Book, One City" is a reading movement in which people select, read, discuss, and develop in connection with various reading and cultural programs in a community. In this context, Cho Chan-sik (2013) considered the popular reading movement as an important social and cultural movement that can stimulate the community's sense of community, and proposed a local-level public reading movement, citing the case of the "One Book, One City" reading movement in Seongbuk-gu, Seoul.

Until now, schools, local institutions, social organizations, and administrative agencies at various levels have been making efforts to promote reading, and the national level is also supporting them with laws such as the Reading Culture Promotion Act and the Library Act. However, given that not only Korean adults but also students do not read hard, various statistics suggest that there is a need to seek ways to revitalize synergy through the connection between schools, families and communities.

Therefore, the purpose of this study was to diagnose and propose a plan to activate reading education in the family and community by first examining the reading time accompanied by students and parents, factors for reading activation in the family, and the purpose of using local libraries. The contents of the study were set up as prior research analysis on home and community-linked reading education, status analysis through surveys on home and community-linked

reading education, and measures to revitalize home and local reading education.

Ⅱ. Exploring Prior Research and Establishing an Analysis Framework

In this chapter, previous studies on reading education linked to families and community libraries were analyzed, and based on these analysis results, a framework for fact-finding diagnosis and demand analysis was established as the basis for setting questionnaires.

1. Preliminary Studies on Reading Education Linked to Home and Community Libraries

1) Preliminary Studies on the Role of Parents

Previous studies on the role of teachers and parents include Kim Myung-soon (2010)'s perception of secondary school students and teachers' reading guidance, Kim Young-ok (2006)'s application of reading guidance programs to improve reading skills, Jang Hee-tae (2009)'s support for elementary school libraries, and Han Chul-woo (2005)'s reading theory. These previous studies argued that it is necessary to recognize the importance of reading education, strengthen the role of reading education at home and parents, and strengthen the expertise of reading education by parents (see Table 1).

〈Table 1〉 Preliminary Studies on the Role of Teachers and Parents

Sortation	Kim, Myeung Soon(2010)	Kim, Young Ok (2006)	Jang, Hyee Tae (2009)	Han, Cheol Woo (2005)
Reading education Recognition of importance	The Meaning and Significance of Reading Guidance	The effect of intentional and planned reading guidance	–	Increasing awareness of the importance of reading instruction in accordance with the student development

Sortation	Kim, Myeung Soon(2010)	Kim, Young Ok (2006)	Jang, Hyee Tae (2009)	Han, Cheol Woo (2005)
Strengthening the role of reading education	The most appropriate person for reading guidance is parents or adults around them	A study on the application of home reading program	−	The role of parents and teachers in motivating and securing time
Strengthen reading education expertise	Teachers and parents must have the ability to read well first	−	Training of human resources in reading education through library cooperation	Emphasis on the role of teachers in utilizing accumulated research results

2) Preliminary Studies on the Reading Culture

Previous studies on reading culture include a study on the development of reading textbooks to motivate Cho Sung-mi(2011), criticism of secondary school reading culture by Park Hye-young (2006), and diagnosis and understanding of school reading culture by Kim Myung-soon & Kim Joo-hwan (2008). These preceding studies suggested that students, teachers, and parents reading together, parents' reading model, and reading compensation system are necessary for the reading culture (see Table 2).

⟨Table 2⟩ Preliminary Studies on the Creation of Reading Culture

Sortation	Jo, Seong Mee (2011)	Park, Hyeo Young (2006)	Kim, Myung Soon & Kim, Joo Hwan(2008)
Reading with students, teachers and parents	Enhancing student reading motivation through reading involving teachers and parents	Parents and teachers fail to become reading models	−
Reading compensation system	Conduct reading guidance based on 8 motivational factors	Conduct reading guidance based on 8 motivational factors	Interest in reading content rather than external compensation acts as the biggest motivating factor

3) Preliminary Studies on Support for reading education by the Ministry of Education and the Office of Education

Previous studies on supporting the Ministry of Education policy include the

diagnosis and direction of reading education through Song Seung—hoon (2010)'s government policy, the environment and reading policy for Park In—ki (2006)'s reading promotion, Park In—ki (2007)'s reading phenomenon and direction, and Lee Yeon—ok (2006)'s school reading education policy. These preceding studies argued for the promotion of reading culture, legal reform, reading education administration, and financial support policies (see Table 3).

〈Table 3〉 Preliminary Studies on the Policy Support of the Ministry of Education

Sortation	Song, Seeng Hoon (2010)	Park, In Kee (2006)	Park, In Kee (2007)	Lee, Yeon Ok (2006)
Promoting a reading culture	Forming reading policies and public opinion in collaboration with civic groups specializing in reading	Establishment of reading policies covering social and cultural changes	Reading Practice Culture Overcomes the Space of School	Spreading a culture that avoids performance—oriented reading education
Reorganization of laws and regulations	Ensuring individual evaluation rights for teachers	Legal and institutional infrastructure development strategies	Reorganization of laws and regulations recognizing reading and reading education as a social infrastructure	–

Previous studies related to the policy support of the Office of Education include Kim Kyung—ja (2005)'s study on how to revitalize reading education in public libraries, Song Seung—hoon (2010)'s diagnosis and direction of reading education, and Park In—ok (2010)'s operation of the Gangwon education certification system. In these preceding studies, reading education manpower and budget support, training for teachers and parents, and reading education consulting were presented (see 〈Table 4〉).

〈Table 4〉 Preliminary Studies on the Policy Support of the Education Office of Education

Sortation	Kim, Kyeong Ja (2005)	Song, Seeng Hoon (2010)	Park, In Ok (2010)
Organization and operation of	Link library under the Office of	–	Implementation of a certification system by organizing reading

Sortation	Kim, Kyeong Ja (2005)	Song, Seeng Hoon (2010)	Park, In Ok (2010)
education courses at the city and provincial level	Education to library utilization classes		education in a provincial-level curriculum
Supporting reading education staff and budgets	A plan to support reading education using libraries under the Office of Education	Securing additional personnel at the level of the Office of Education	Support for the accreditation process and reward system through the implementation of the certification system Establishment of the Education Office's Level Evaluation System Related to the Reading Education Certification System
Training for teachers and parents	Operation and support of reading classes and reading clubs for parents	Securing specific training schedules and budgets at the level of the Office of Education	Support for teacher training through external instructor support
Reading education Consulting	Operation of library-level reading education support programs under the Office of Education	Forming a teacher advisory group to support the site	−

4) Preliminary Studies on the Linkage of Local Libraries

Preliminary studies on the linkage of local libraries include Kim Se-hoon (2002)'s mid- to long-term library development plan, Jeong Dong-yeol et al (2007), Kang Young-sook (2009)'s community-friendly public library space composition, and Kim Young-seok (2005)'s reading promotion activities. In these studies, the operation of student reading education programs, establishing a cooperative system with schools, and increasing accessibility and convenience were presented for connection with local libraries (see Table 5).

〈Table 5〉 Preliminary Studlies on the Linkage of Local Libraries

Sortation	Kim, Se Hun (2002)	Jeong, Dong Yeol et. 2007)	Kang Young Sook (2009)	Kim Young Seok (2005)
Running a student reading education program	Expand library services so that anyone can easily access and use library	Providing various types of services according to user needs	Analysis of student-linked utilization and suggestion of	Reading promotion activities for students and

Sortation	Kim, Se Hun (2002)	Jeong, Dong Yeol et. 2007)	Kang Young Sook (2009)	Kim Young Seok (2005)
	services regardless of gender, age, degree of physical disability, etc	Development of various programs utilizing library resources	alternatives for libraries operated by the Office of Education	Implications for Korea
Building cooperation with schools	Emphasizing the role of the library as a professional information service institution, which is the original purpose of establishing a cooperative system with schools	Interaction with other local institutions Providing facilities, materials, and information services to students in need of learning assistance	–	Presenting reading-related projects promoted in cooperation with public libraries
Increase accessibility and convenience	Establish important policy directions such as the issue of renovation and maintenance of old library facilities or the problem of changing the structure and function of the library in accordance with the informatization environment	The new public library prioritizes accessibility through local public transportation Extended hours of operation with professional presence	Investigate the physical conditions of local libraries and present alternatives for local library users	–

5) Preliminary Studies on the Support for private institutions

Previous studies on supporting private institutions include Kim Jong-sung and Kang Young-ah (2000)'s current stage and development strategy: Lee Man-soo (2009)'s analysis of the private qualification curriculum related to reading education, and Hwang Geum-sook et al. (2011)'s plan to promote children's youth reading culture. In these studies, the spread of reading culture, reading education training support, and parent reading education support were presented to support private institutions (see Table 6).

⟨Table 6⟩ Preliminary Studies on the Support of Private Institutions

Sortation	Kim Jong Sung, Kang, Young Ah(2000)	Lee, Man Soo (2009)	Hwang, Geum Sook et al (2011)
The spread of a reading culture	Examples of reading programs in private children's libraries	–	Suggestion of a way to make reading a lifestyle through the joy of reading
Support for reading education and training	Comprehensive presentation of measures to strengthen the social role of private organizations in children's reading education	Presentation of private qualifications and curriculum related to reading	Proposal for a project to develop and disseminate reading materials
Support for parents' reading education	Recommended book lists and children's reading campaigns by the Book Research Association	Introduction to the case of operating educational programs for parents	Supporting parents through the development and evaluation of reading culture programs

2. Analysis Framework for Home and Community Connections

Previous studies on supporting private institutions include Kim Jong-sung and Kang Young-ah (2000)'s current stage and development strategy: Lee Man-soo (2009)'s analysis of the private qualification curriculum related to reading education, and Hwang Geum-sook et al. (2011)'s plan to promote children's youth reading culture. In these studies, the spread of reading culture, reading education training support, and parent reading education support were presented to support private institutions (see Table 6).

⟨Table 7⟩ Analysis Framework for the Promotion of Reading Education Linked to Home and Community library

Sortation		Contents
Background variables		1. School establishment type 2. School type 3. School size 4. Residential area 5. Location 6. Gender 7. School year 8. Subject in charge(College majors in elementary school) 9. Educational background 10. One's final educational background
Home	The present situation of reading education at home	Student-parent reading time
	Improvements in home reading education	Home reading impairment factors Factors that hinder home reading education

Sortation		Contents
	A study on the promotion of reading education at home	Measures to promote home reading education
Local community library	The present situation of reading education related to the community	Frequency of local library use the purpose of using a local library
	The improvement of reading education in the community	Factors that hinder the use of local libraries
	A plan to revitalize reading education related to the community	Measures to promote the use of local libraries

Ⅲ. Methods of study

1. Subject of study

In order to collect representative information, opinions were collected and analyzed through questionnaires for elementary, middle, and high school students, parents, and teachers while considering regions (large cities, small and medium-sized cities, and eup-myeon areas). In the case of the survey areas, they were classified into special cities, metropolitan cities, small and medium-sized cities, and eup-myeon areas, and when arranging them by region, the number of schools and students was used. The subjects of the survey were students in 4th grade to 3rd grade of elementary school nationwide, teachers in elementary, middle and high school nationwide who teach the same grade as students, and parents with children in the same grade as students. The number of samples was 1% of elementary, middle and high school teachers in the 4th grade or higher nationwide, 0.5% of students, and 0.5% of parents, and random sampling was conducted after considering regional and elementary, middle and high school levels. Finally, a total of 9,162 students, 1,668 teachers, and 8,114 parents collected data.

2. Data collection method and survey content

The questionnaire data produced in the form of a structured questionnaire was

self-written, and the questionnaire was mailed to each school and then mailed back. The sampling plan was completed on September 30, 2011, and the confirmation and dispatch of the questionnaire was conducted on October 15. The questionnaire was collected until November 10, and statistical processing and analysis were completed on November 20.

The survey subjects were divided into students, parents, and teachers, and the survey factors were divided into background variables, home reading education diagnosis and activation plans, and community-linked reading education diagnosis and activation plans. Sub-elements and sub-items were placed in each questionnaire element, and the contents of the questionnaire are shown in 〈Table 8〉.

〈Table 8〉 Questionnaire Content and Question Number

Survey elements		Content items	Number of student questions	Number of teacher questions	Number of parent questions
Background variable		Type of school establishment Type of school the size of a school a residential area location, Gender School year Subject in charge(university major for elementary school) Educational background One's final educational background	7	10	8
Diagnosis and revitalization of home reading education	The actual state of reading education at home	Student-parent reading time	1	–	1
	Improvements in home reading education	Factors that hinder reading at home Disability factors in home reading education	1	–	2
	Measures to promote reading education at home	Measures to promote reading education at home	1	–	1
Diagnosis and revitalizati	Status of reading education related to the community	Local library frequency the purpose of using the local library	2	2	2

Survey elements		Content items	Number of student questions	Number of teacher questions	Number of parent questions
on of reading education linked to the community	Improvements in community-linked reading education	Obstruction factors in the use of local libraries	1	1	1
	A study on the promotion of reading education related to the community	Measures to pomote the use of local libraries	1	1	1

3. Data Analysis

After conducting the survey for students, teachers, and parents, frequency analysis, cross-analysis, T-test, and random analysis were conducted using the SPSS 20.0 program for the collected data.

IV. Results of diagnosis of reading education related to home and community Library

1. The results of a survey on the diagnosis and improvement of reading education linked to the home

1) Student-parent reading time

The following is the result of a survey of students and parents on whether students and parents read books together at home and, if any, how many hours a week. As a result of the survey, in common with elementary, middle, and high schools, it did not exceed an average of 2 hours a week, and reading time decreased as the school level increased.

〈Table 9〉 Students-parent Reading Time

Items		Students		Parents		t
		M	SD	M	SD	
Average student-parent reading time per week	E	1.17	2.860	1.89	2.761	-10.482^{**}
	M	0.58	1.829	1.27	2.425	-11.653^{**}
	H	0.27	1.700	0.84	2.417	-7.969^{**}
	Tot	0.76	2.337	1.42	2.601	-16.551^{**}

$^{**}p<.01$

2) Home Reading Disorders: For Students and Parents

The following are the results of answers to the obstacles when reading at home. The student was asked about the inconvenience of reading a book, and the parent was asked about the inconvenience of reading a book. As a result of the analysis, students answered the lack of books to read (34.4%), and parents answered the lack of time to read (38.8%).

〈Table 10〉 Home Reading Impairment Factors

Disability factors in home reading education		Lack of books to read	Lack of time to read	Lack of family interest	Lack of space to read	The rest	Total (%)	X^2
Students	E	1,393(35.9)	1,047(27.0)	302(7.8)	677(17.5)	456(11.8)	3,875(100.0)	79.259^{**}
	M	1,028(33.2)	1,036(33.5)	172(5.6)	592(19.1)	269(8.7)	3,097(100.0)	
	H	681(33.3)	697(34.0)	100(4.9)	374(18.3)	195(9.5)	2,047(100.0)	
	Tot	3,102(34.4)	2,780(30.8)	574(6.4)	1,643(18.2)	920(10.2)	9,019(100.0)	
Parents	E	985(30.0)	1,199(36.5)	482(14.7)	413(12.6)	204(6.2)	3,283(100.0)	31.769^{**}
	M	770(27.3)	1,152(40.9)	338(12.0)	415(14.7)	143(5.1)	2,818(100.0)	
	H	521(28.2)	730(39.7)	233(12.7)	260(14.1)	97(5.3)	1,841(100.0)	
	Tot	2,276(28.6)	3,081(38.8)	1,053(13.3)	1,088(13.7)	444(5.6)	7,942(100.0)	

$^{**}p<.01$

3) Disability Factors in Home Reading Education - for Parents

The following is the result of asking parents about the difficulties of reading education at home. In response, parents showed some differences by school level. In the case of parents with elementary school students, they responded in the order of lack of reading guidance expertise (30.5%), lack of parents' time (26.9%),

and lack of children's time (22.4%) as obstacles to home reading education. In the case of parents with middle school students, they answered in the order of lack of time for children (33.7%), lack of expertise in reading guidance (23.9%), and lack of time for parents (21.4%). Parents with high school students showed a lack of time for their children (37.2%), a lack of time for parents (26.9%), and a lack of expertise in reading guidance (16.8%). In the case of lack of children's time, the school level increased as the school level increased, and in the case of lack of reading guidance expertise, the school level tended to decrease as the school level increased.

〈Table 11〉 Factors that Hinder Home Reading Education

Disability factors in home reading education		Lack of parent time	Lack of time for one's child	Lack of expertise in reading guidance	Difficulty in obtaining reading materials	Difficulty in recommending books suitable for children	The rest	Total (%)	X^2
Parents	E	888(26.9)	739(22.4)	1,007(30.5)	192(5.8)	368(11.2)	105(3.2)	3,299(100.0)	
	M	604(21.4)	954(33.7)	677(23.9)	174(6.2)	320(11.3)	98(3.5)	2,827(100.0)	238.887**
	H	496(26.9)	688(37.2)	310(16.8)	133(7.2)	154(8.3)	66(3.6)	1,847(100.0)	
	Tot	1,988(24.9)	2,381(29.9)	1,994(25.0)	499(6.3)	842(10.6)	269(3.4)	7,973(100.0)	

**p<.01

4) Analysis of home reading activation needs

The following is the result of asking students and parents about the requirements for activating home reading. Both students and parents did not show much difference according to school level. Students answered in the order of securing books they want to read (40.9%), time to read (23.5%), reading activities with family (14.3%), and space for reading at home (14.2%). In the case of parents, they answered in the order of securing time to read books (35.3%), securing books they want to read (30.7%), reading activities with their families (23.7%), and securing a separate space to read books at home (8.2%).

〈Table 12〉 Needs for Improving Home Reading Education

Measures to improve reading education at home reading education		Securing books you want to read	Securing time to read	Reading activities with family	Securing home reading spaces	The rest	Total (%)	X^2
Students	E	1,612(41.8)	844(21.7)	656(16.9)	514(13.2)	248(6.4)	3,874(100.0)	104.236**
	M	1,256(40.6)	755(24.4)	363(11.7)	495(16.2)	222(7.1)	3,091(100.0)	
	H	822(40.2)	515(25.2)	268(12.9)	274(13.4)	168(8.3)	2,047(100.0)	
	Tot	3,690(40.9)	2,114(23.5)	1,287(14.3)	1,283(14.2)	638(7.1)	9,012(100.0)	
Parents	E	1,027(31.0)	950(28.7)	1,045(31.6)	218(6.6)	70(2.1)	3,310(100.0)	262.362**
	M	842(29.7)	1,094(38.6)	587(20.7)	254(9.0)	55(1.9)	2,832(100.0)	
	H	583(31.5)	776(41.9)	263(14.2)	182(9.8)	48(2.6)	1,852(100.0)	
	Tot	2,452(30.7)	2,820(35.3)	1,895(23.7)	654(8.2)	173(2.2)	7,994(100.0)	

**$p < .01$

2. Results of a survey on the diagnosis and improvement of reading education linked to local communities

1) Frequency of local library use

The following is the result of a survey of students and parents on the frequency of use of local libraries. Students were asked about the frequency of students' own use, and teachers and parents were asked about the frequency of students or children's use of local libraries.

In response to this question, elementary school students answered that they use the local library an average of 2.83 times a month, and middle school students answered that they use the local library an average of 2.03 times. In the case of high school students, they answered that they used the local library about 1.54 times. In the order of elementary, middle, and intention, students had a high frequency of use and an average of 1.49, which was lower than 2.26 that the student himself responded to. Parents had an average of 1.98, showing high frequency of use in the order of elementary, middle, and high schools. There was a statistically significant difference at the .01 level between students, teachers, and parents by school.

〈Table 13〉 Frequency of Local Library Use

Items		Students		Teachers		Parents		F
		M	SD	M	SD	M	SD	
Frequency of use of local libraries	E	2.83	4.519	1.75	2.195	2.09	3.458	105.815**
	M	2.03	3.796	1.47	1.552	2.02	3.398	5.774**
	H	1.54	3.282	1.10	1.241	1.72	3.252	5.862**
	Tot	2.26	4.053	1.49	1.795	1.98	3.391	33.965**

**p<.01

2) The purpose of using a local library

What is the main purpose of the student's use of the local library? On this question, students showed certain differences according to school level. 68.0% of elementary schools, 46.3% of middle schools, and 37.9% of high schools answered that they wanted to read or borrow books. On the other hand, 7.1% of elementary schools, 29.5% of middle schools, and 37.7% of high schools answered that they mainly visit local libraries to study in the reading room of public libraries.

Teachers answered that the purpose of their students' use of local libraries was to read or borrow books (76.5 percent) in elementary schools, and that middle and high schools were to study in the reading room (42.8 percent in middle school, 37.7 percent in high school).

In the case of parents, the highest response was to read or borrow books that they wanted to read in common among elementary, middle, and high schools, but there was a difference in the ratio (71.4% in elementary, 49.0% in middle, and 37.4% in high school).

〈Table 14〉 The Purpose of Using a Local Library

The purpose of using the local library		To read or borrow a book you want to read	Search for challenges to solve school challenges	Reading Room Study	Participation in reading programs at local libraries	The rest	Total	X^2
Students	E	2,553(68.0)	278(7.4)	267(7.1)	128(3.4)	530(14.1)	3,756(100.0)	964.113**
	M	1,391(46.3)	262(8.7)	887(29.5)	86(2.9)	377(12.6)	3,003(100.0)	
	H	741(37.9)	180(9.2)	735(37.7)	66(3.4)	229(11.7)	1,951(100.0)	
	Tot	4,681(53.8)	720(8.3)	1,889(21.7)	280(3.2)	1,136(13.0)	8,710(100.0)	
Teachers	P	426(76.5)	43(7.7)	30(5.4)	44(7.9)	14(2.5)	557(100.0)	337.479**
	M	189(36.6)	83(16.1)	221(42.8)	5(1.0)	18(3.5)	516(100.0)	

The purpose of using the local library		To read or borrow a book you want to read	Search for challenges to solve school challenges	Reading Room Study	Participation in reading programs at local libraries	The rest	Total	X^2
	H	130(36.8)	76(21.5)	133(37.7)	4(1.1)	10(2.8)	353(100.0)	
	tot	745(52.2)	202(14.2)	384(26.9)	53(3.7)	42(2.9)	1,426(100.0)	
Parents	E	2,127(71.4)	367(12.3)	131(4.4)	114(3.8)	240(8.1)	2,979(100.0)	816.511**
	M	1,279(49.0)	405(15.5)	605(23.2)	95(3.6)	223(8.6)	2,607(100.0)	
	H	650(37.4)	330(19.0)	530(30.6)	90(5.2)	134(7.7)	1,734(100.0)	
	Tot	4,056(55.4)	1,102(15.1)	1,266(17.3)	299(4.1)	597(8.2)	7,320(100.0)	

**p<.01

3) Factors that hinder the use of local libraries

As a result of asking what inconveniences are when using local libraries, students answered that transportation inconvenience is the biggest obstacle (25.7% on average in elementary, middle, and high schools. The next largest number of responses were the inconvenience of using the open time (13.1%) and the number of book loans and the narrowing of the period (10.2%). In the case of teachers, elementary and middle school teachers cited being located in places with inconvenience in traffic as the biggest obstacle (50.7% in elementary school, 28.2% in middle school, 26.9% in high school), and in the case of high school teachers, the inconvenience of using open time was the biggest obstacle (15.1% in elementary school, 22.7% in high school). Parents, like students, said that being located in a place with inconvenient traffic was the biggest obstacle to using local libraries (35.5% on average), followed by inconvenience in using open hours (15.3% on average). Third, there is a lack of participatory event programs (average 8.3%).

This question also shows a statistically significant difference at the level of .01 by school level by student, teacher, and parent survey subjects. When combining the opinions of all concerned, there are problems such as transportation convenience, inconvenience in using open hours, and lack of places to read and books, and improvement is required.

〈Table 15〉 Factors that Hinder the Use of Local Libraries

Local library obstacles to use		Inconvenient in traffic one's place in	Use of open hours uncomfortable	Inconvenience of a place to read	Lack of books to read	Complicated book lending procedures	Narrow period for book lending	Lack of programs for participating events	The rest	Total	X2
Students	E	835(22.1)	457(12.1)	373(9.9)	395(10.4)	270(7.1)	402(10.6)	304(8.0)	749(19.8)	3,785(100.0)	127.724 **
	M	832(27.4)	375(12.4)	296(9.8)	298(9.8)	235(7.7)	324(10.7)	177(5.8)	497(16.4)	3,034(100.0)	
	H	593(29.9)	321(16.2)	191(9.6)	158(8.0)	179(9.0)	170(8.6)	102(5.1)	270(13.6)	1,984(100.0)	
	Tot	2,260(25.7)	1,153(13.1)	860(9.8)	851(9.7)	684(7.8)	896(10.2)	583(6.6)	1,516(17.2)	8,803(100.0)	
Teachers	E	289(50.7)	86(15.1)	29(5.1)	30(5.3)	6(1.1)	26(4.6)	57(10.0)	47(8.2)	570(100.0)	127.218 **
	M	144(28.2)	116(22.7)	43(8.4)	33(6.5)	6(1.2)	33(6.5)	94(18.4)	41(8.0)	510(100.0)	
	H	95(26.9)	129(36.5)	23(6.5)	15(4.2)	12(3.4)	15(4.2)	38(10.8)	26(7.4)	353(100.0)	
	Tot	528(36.8)	331(23.1)	95(6.6)	78(5.4)	24(1.7)	74(5.2)	189(13.2)	114(8.0)	1,433(100.0)	
Parents	E	1,296(42.3)	418(13.6)	211(6.9)	283(9.2)	83(2.7)	213(6.9)	302(9.9)	259(8.5)	3,065(100.0)	192.039 **
	M	838(31.4)	463(17.4)	207(7.8)	305(11.4)	142(5.3)	224(8.4)	214(8.0)	274(10.3)	2,667(100.0)	
	H	531(29.9)	351(19.8)	175(9.9)	200(11.3)	117(6.6)	152(8.6)	109(6.1)	139(7.8)	1,774(100.0)	
	Tot	2,665(35.5)	1,232(16.4)	593(7.9)	788(10.5)	342(4.6)	589(7.8)	625(8.3)	672(9.0)	7,506(100.0)	

**p<.01

4) The Needs for Revitalizing the Use of Local Libraries

When asked about the requirements for revitalizing local library use, students, teachers, and parents answered that they wanted convenient transportation to use the library in common (28.0% of students, 34.7% of teachers, 31.4% of parents). It was also found that they wanted to have books that fit the interests and interests of students in common (19.4% of students, 20.1% of teachers, and 19.8% of parents). As a third priority activation plan, students responded in the order of pleasant reading space (11.6%), teachers increased library event programs (13.8%), and parents responded in the order of good book recommendation (11.6).

For each question, there is a statistically significant difference at the level of .01 by school level for each questionnaire. As the school level rises, the degree to which there should be an intensive learning commitment centered on entrance exams appears different. Based on these results, detailed improvement measures should be prepared to revitalize local libraries by comprehensively considering ways to promote the use of local libraries by school members.

〈Table 16〉 The Needs of Local Library Activation Plan

Measures to promote the use of local libraries		Convenient library transporta	I have books that suit my interests and interests	Recommend which book to read	Comfortable reading space	Instructions on how to find a book	Increase the loan collection period	More library event programs	The rest	Total	X^2
Student	E	1,031(27.1)	712(18.7)	375(9.9)	393(10.3)	403(10.6)	359(9.4)	162(4.3)	367(9.7)	3,802(100.0)	49.011 **
	M	844(27.7)	614(20.1)	280(9.2)	384(12.6)	253(8.3)	302(9.9)	115(3.8)	257(8.4)	3,049(100.0)	
	H	602(30.2)	391(19.6)	180(9.0)	250(12.6)	137(6.9)	207(10.4)	71(3.6)	154(7.7)	1,992(100.0)	
	Tot	2,477(28.0)	1,717(19.4)	835(9.4)	1,027(11.6)	793(9.0)	868(9.8)	348(3.9)	778(8.8)	8,843(100.0)	
Teacher	E	274(47.6)	103(17.9)	30(5.2)	61(10.6)	23(4.0)	20(3.5)	57(9.9)	8(1.4)	576(100.0)	92.233 **
	M	136(26.4)	121(23.4)	33(6.4)	76(14.7)	22(4.3)	20(3.9)	95(18.4)	13(2.5)	516(100.0)	
	H	93(26.0)	68(19.0)	26(7.3)	62(17.3)	19(5.3)	23(6.4)	48(13.4)	19(5.3)	358(100.0)	
	Tot	503(34.7)	292(20.1)	89(6.1)	199(13.7)	64(4.4)	63(4.3)	200(13.8)	40(2.8)	1,450(100.0)	
Parents	E	1,175(37.4)	544(17.3)	336(10.7)	263(8.4)	238(7.6)	165(5.3)	307(9.8)	112(3.6)	3,140(100.0)	197.611 **
	M	740(27.2)	598(22.0)	350(12.9)	305(11.2)	199(7.3)	198(7.3)	225(8.3)	104(3.8)	2,719(100.0)	
	H	487(27.3)	372(20.9)	204(11.4)	265(14.9)	135(7.6)	151(8.5)	78(4.4)	92(5.2)	1,784(100.0)	
	Tot	2,402(31.4)	1,514(19.8)	890(11.6)	833(10.9)	572(7.5)	514(6.7)	610(8.0)	308(4.0)	7,643(100.0)	

** $p < .01$

Ⅴ. Activation Plans on the Promotion of Reading for the Family and Community Library

As a result of the diagnosis and demand analysis of reading at home and community-linked reading for students, parents, and teachers, it was found that 1.17 hours of elementary school students, 0.58 hours of middle school students, and 0.27 hours of high school students per week, on average 0.76 hours. As for the obstacles to reading at home, students responded in the order of lack of time, lack of time, lack of books, and lack of space, additionally, elementary school parents presented lack of reading expertise to parents, and middle and high school parents presented lack of time.

As for community-linked reading, elementary school students answered that they used the local library about 2.83 times a month on average, middle school students used 2.03 times on average, and high school students used 2.26 times about 1.54 times. Parents were found to be 1.98 times a month and teachers 1.49 times a month. Students cited obstacles in the order of traffic inconvenience, opening time

inconvenience, narrowing of book lending period, lack of books, and lack of loan procedures, while parents cited obstacles in the order of using local libraries, lack of books, and lack of participation programs. Unlike students, parents and teachers are demanding programs for adults to participate in reading activities. As for the demand analysis, students and teachers presented the same order of convenient transportation, interested book provision, and pleasant reading space, and parents requested convenient transportation, interested book provision, and good book recommendation.

Reading education plays a central role in school, but I think that forming a culture of reading at home and in the community will have synergy to effectively educate school reading. Based on the above research results, the following measures were proposed to revitalize reading by families, schools, communities, and the central government to promote reading linked to families and communities.

1. The Revitalization of Reading

Children's reading education is greatly influenced by their parents. The formation of a family culture of reading together will naturally form the habits of children reading. This will be helpful not only for children's reading education, but also for parents' cultivation and professionalism in the era of lifelong education. The following roles are proposed to form a family reading culture.

First, parents need to form a reading habit as a model for their children's reading and become a model for their children. By recognizing the importance of reading and making reading a daily life, it is necessary for parents to form a habit of reading at home from an early age.

Second, it is necessary to have time for parents and children to read together or to have a conversation about the book they read. To this end, it is necessary to establish a family culture in which parents and children read together periodically. In particular, it will be a way to create and implement a program that parents and children can operate during the vacation by securing reading time together using their children's vacation.

Third, it is important to select a good book above all else in reading. Parents can be recommended through experts or specialized institutions about what to

read, and they should also make efforts to select books suitable for their children's levels in various fields through conversation with their children.

Fourth, it is necessary to increase parents' reading expertise. To this end, it will be one of the ways to increase the professionalism of reading by participating in reading specialized programs, including lifelong education institutions in the local community and reading instructors in the government.

Fifth, parents also need to guide their children to visit local libraries and form good reading habits at local libraries. Visiting the local library together, reading, talking, and participating in various programs will also be possible at home.

2. The Revitalization of Reading in the Community Library

Children become socialized by accepting not only their parents but also society's reading habits or reading culture. Local communities should provide reading spaces for adults as well as children and should be able to function as a cultural center.

First, community libraries should be located to function as community centers to increase utilization. As can be seen from the survey results, there are many opinions that transportation is inconvenient to use local community libraries in Korea. In fact, there are many people who don't know if there is a community library or where it is. The United States has a library at the center of the community, enabling many cultural lives as well as reading and renting books from the library, and running various programs for local residents. Libraries should be established and utilized as the central area of the region to strengthen their function as a center for community communication and learning.

Second, it is necessary to provide local libraries with various levels of books suitable for the interest, interest, and level of students or citizens. Many people point out that there is a very lack of reading materials by level that students and adults are interested in and can read. First of all, local communities need to develop books at various levels, but efforts are needed to develop and provide high-quality books at the national level.

Third, local libraries should have a pleasant reading space to provide sufficient cultural space for citizens and students. Local libraries shall have a pleasant

reading space and develop and provide various cultural programs, thereby providing a space where local libraries can be visited frequently. It will be more useful if it is provided as a space for students and local community citizens to relax and heal.

Fourth, it is necessary to introduce a personalized book recommendation system for local residents to revitalize local libraries. In order to foster libraries that function as a central function of local education and culture, local communities need personalized book recommendation management that can recommend books to read in the future by accumulating various data and lending books for visitors.

Fifth, increasing the number and duration of book loans and establishing a system that can lend books to each other through a network with linked libraries will contribute to revitalization. As seen in the survey, there were many opinions that the number of book loans should be expanded and the period should be extended. A system should be established in which residents can provide services as they want.

3. The Promotion of Reading Linked to Families and Local Library in Schools

It emphasized the importance of reading that parents should handle at home. In terms of reading education as well as at home, schools, which are official educational institutions, have no choice but to play a pivotal role. In other words, it is necessary to establish reading policies comprehensively and cooperatively at the home, school, community, and national level, and develop and operate programs. This is because reading is a very important factor in improving creative personality and basic learning ability.

First, in an official educational institution, it is necessary to develop and provide programs that can be officially used for systematic reading education for long-term education for each school level of kindergarten, elementary, middle, and high school. 15-year integrated reading programs and school-level programs should be systematically prepared.

Second, schools need to make the school library located at the center of the school and make it the easiest space for students to access. Currently, the library

is at the corner of the school, so it is not only difficult to find, but it is also low in use. Previously, the center of the school should be the library as the logic that the library of the community should be placed at the center of the community. In other words, it should be able to be a learning center.

Third, reading education centered on Korean language teachers is required to transition from all subjects to a subject reading system that utilizes reading. In other words, reading is not limited to Korean subjects. It can be said that the role of Korean teachers is greater than that of other teachers, but it is not limited to Korean teachers. When reading education for each subject, including the contents of the subject, is conducted in all subjects, it will be able to greatly contribute to balanced and convergent human formation. Therefore, it is necessary to increase the professionalism of reading guidance for subject teachers. To this end, it is necessary to make parents understand textbook reading. It is necessary to increase the connection with the family so that reading in various fields can be carried out in the regular curriculum time in connection with the family, focusing on textbook reading.

Fourth, schools should have good books and be able to personalize recommendations to students and manage reading. It is necessary to select books that our students can read from anywhere in the school, community, and home so that they can easily find them. Even if you want to read a book, for those who have not yet learned what book to read and how to read it, you also need to properly guide reading.

Fifth, schools allow students to secure a certain amount of reading time. Various programs should be prepared for students to learn during regular classes or during school to create conditions for them to read books. Even during irregular hours, reading time should be set so that reading habits can be formed.

Sixth, schools should operate libraries, place professional librarians who guide students' reading, and instruct students' reading. In particular, reading education centered on school libraries will be able to operate reading education and reading programs in connection with families and communities. This will also contribute to the formation of a reading culture of students, parents, and citizens.

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07

Art Collaboration between Companies and Artists and the Attraction of Urban Brands

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Abstract

Art collaboration is for artists to create new added value, and individuals, companies, and countries create artistic business opportunities through creative collaboration at the boundary between technology and art. Places where exhibitions and art are held have become famous, increasing the value of urban brands and becoming tourist destinations.

As a research method, the phenomenon of art collaboration was studied through literature and case studies. You can see the collaboration cases of Uniqlo and MoMA Gallery, Louis Vuitton and Jeff Koons, and Lee Woo-hwan and Chateau-Mutong Wine as convergence exhibitions and businesses of domestic and foreign companies and arts. It can be seen that the collaboration research between companies and arts through KOTRA's matching of companies and arts, Sejong Center installation art, Seongsu-dong non-mainstream art street culture, and Arttainer pop-up store can be a unique way of attracting.

As a result of the study, the development patterns of domestic art collaboration are as follows. First, national-led social values and art collaboration contain social values such as eco-friendly and upcycling, and are mainly led by KOTRA institutions. Second, companies combine ABSOLUT companies and eco-friendly special paints to convey the public message of sustainability to the public as art, and third, individuals prefer non-face-to-face lounges and private spaces in luxury hotels where artists' works are

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displayed in order to have life-shot attractions.

In conclusion, the artist drew the conclusion that the existing value of exhibition and sale of works can create an art collaboration synergy value that strengthens the artist-centered urban brand attraction through the industrialization of art collaboration.

Ⅰ. Introduction

1. Background and purpose of research

Collaboration means collaboration between different species in the sense of collaboration, cooperation, and cooperation. It can be seen as a marketing technique in which two or more brands with similar reputations in different fields target new brands or consumers. Art collaboration is for artists and designers to actively create new added value in the value chain of all sales activities, including design work, production, promotion, and sales.

The core value of art collaboration is to maximize the uniqueness and scarcity of products that combine artistry with popular scarcity. This appears as a halo effect, a phenomenon in which the features of the object affect the evaluation of other detailed characteristics of the object.

Technological development is locked in a frame of maximizing efficiency and uniform thinking and falling into an error that can lose diversity. In order for aesthetic sense, individuality, inspiration, and imagination to create new values, art collaboration has become an era of convergence, not a matter of choice, but an essential element of a company. Individuals, companies, and countries will create artistic business opportunities through creative collaboration at the boundary between technology and art, and the places where exhibitions and art are held will become attractions to enhance the value of urban brands and become tourist destinations.

The purpose of this study is to structure through examples and cultural phenomena that the synergy value of art increases at the point where the partnership between companies and art develops into art collaboration and culturenomics and results in artist-centered urban brand attraction.

2. Scope and method of research

This study aims to examine the current status of art collaboration and cultural nomics with enhanced economic meaning, and to know the progression of local development. As a research method, we tried to find out the cultural background

and characteristics through research on literature and work cases, and to examine the development of art collaboration style and the point that leads to urban brand attraction. First, I would like to investigate the case of convergence of art collaboration with domestic and foreign companies. Second, through the research of collaboration between companies and arts through exhibition, it can be seen that the specificity of exhibition places and work exhibitions can be a way to become famous through matching companies and art, attractions for art activities, street culture, and pop-up stores. Finally, in conclusion, I would like to study the nature of artist-centered urban brand attraction as an advanced form of art collaboration and the scalability of synergy value produced through artistic collaboration.

Ⅱ. Art Collaboration

1. Definition of art collaboration

1) Definition and Characteristics of Art Collaboration

According to a study by Moon A-young (2018)[1], art collaboration aims to create new profits by converging culture and art into corporate products and services. This can secure competitiveness in the distribution industry by presenting factors differentiated from other companies through art. Companies are creating new high value-added through art collaboration and having a positive effect on artists and consumers. The benefits of art collaboration for consumers, companies, and artists are shown in ⟨Table 1⟩.

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[1] Moon A-young (2018). BACS (Brand Art Collaboration Strategy): Art Collaboration Branding Research, Master's thesis at Kookmin University Graduate School, p.5.

⟨Table 1⟩ Characteristics through art collaboration (Moon A-young, 2018)

Classification	Benefits of Art Collaboration	
Corporation	① Create a new brand/image ② Art value and advancement (increase in sales) ③ Single brand, cost and time savings over new product development	④ Cultural issues (to reduce promotional expenses for famous artists, fresh new artists) ⑤ New business and new market entry ⑥ Get a new customer
Artist	① Increase awareness and value through promotion of works ② Expression of various media and applications	③ Economic help
Consumer	① Buying works and culture at a reasonable price ② The cultural benefits of a unique experience	③ Self-realization needs through

2) An example of an art collaboration

LG Group's corporate image advertisement, "Western Painting" series (2007), opened a new horizon for corporate image advertisements by borrowing famous Western paintings from advertisements. As shown in ⟨Table 2⟩, LG products were placed in a scene of global famous paintings in series advertisements, and the premium brand value was increased by copying 'More LGs in your life. '
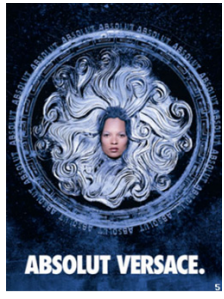
⟨Table 2⟩ LG's Famous Painting Campaign (Source: LG)

LGX Famous Painting Campaign
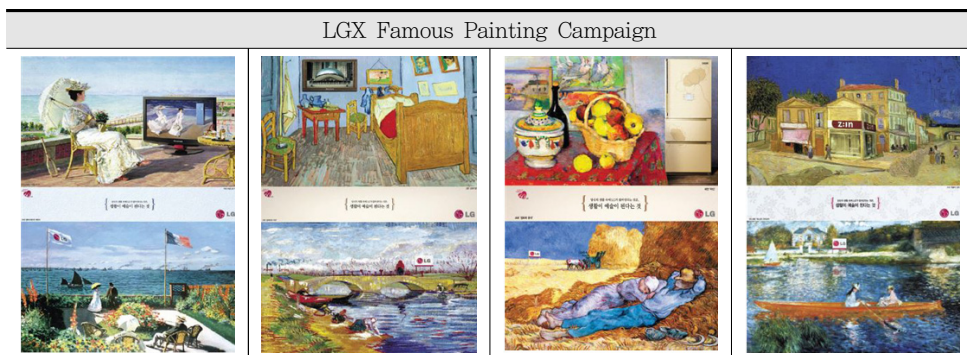
Apsolut is famous for conducting art collaborations with Baek Nam-joon and Versace as well as Andy Warhol and Keith Haring.⟨Table 3⟩[2]

2) The Storyteller (2019). New Concept Marketing where Art and Product Meet: Art Collaboration,

〈Table 3〉 Absolut Campaign (Source: Storyteller)

Absolut Campaign			
ABSOLUT PAIK.	ABSOLUT HARING.	ABSOLUT WARHOL.	ABSOLUT VERSACE.
Namjoon Paik	Kissing Haring	Andy Warhol	Versace

Swatch, the representative brand of Swiss watch, which was exhibited as an official sponsor at the 58th Venice Biennale, introduced a special art collaboration at the Myeongdong Store, the largest swatch store in Korea, along with domestic artist Dorothy Yoon (writer Yoon Mi-yeon)[Figure 1] Swatch, which collaborated with various artists, developed an artist residence program to sponsor and train artists from various countries at the Swatch Artpiece Hotel in Shanghai, China.[3]
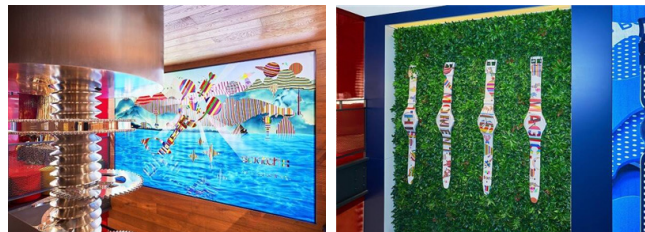
[Figure 1] SWATCH X Dorothy Contour Art Collaboration (Kim Soo-jung, 2019)

LG's masterpiece campaign was conducted 70 years after the artist's death by utilizing the copyright protection period that freed him from copyright issues. Article 39 of the Copyright Act (Principle of Protection Period) served as an opportunity for domestic companies to proceed with art collaboration more freely.

Naver Blog July 6, https://blog.naver.com/mktgguy/221578873295
3) Kim Soo-jung (2019). Introduction of art collaboration with Dorothy Yoon at SWATCH Myeongdong Store, News 1 Korea December 19.

Ⅲ. Partnership between Enterprise and the Arts

1. The concept of cultural nomics

1) The Concept and placeability of culturenomics

In the study of Lee Hye−soo (2017)[4], Cultureomics is defined as a combination of culture and economy, and the emergence of the term was in the late 1970s when the British term "cultural economics" was used to judge culture as an economic resource and use it as a policy to revitalize the state−led economy. In the 1990s, Professor Peter Duelund of Copenhagen, Denmark[5], raised it and highlighted it by combining the added value of culture itself with the economy.

〈Table 4〉 Effect of Culture Nomics (Park Hyun−gu, 2011)

Sortation	Effect	
Economic effect	• Enriching experts and strengthening urban−centered capabilities • Cultural tourism and purpose urbanization • Originality and Corporate Ripple Effect • Urban revitalization and continuous reproduction • generation of indirect economic benefits	• Expanding jobs in the cultural sector and across the board • Promoting social and cultural development • fostering creative cities and communities • Creating a community based on cultural, artisan, and artistic identity
Urban regeneration Activation	• Revitalization of Urban Space by Artists and Cultural Activists • The Formation of the Urban Sub−Structure of Culture and Arts • Promoting Urban Aesthetics and Attractiveness	• Urban Regeneration and Assistance • Stereotyping and community new identity • Revitalization of traditional and regional history
Strengthening Community Identity	• Fostering pride in community and belonging • Conversation with the past and preservation of community memories	• Strengthening social cohesion • Community Brand Development and Community Differentiation

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4) Lee Hye−soo (2017). A Study on the Climate Change Effect and Culturenomics of Urban Regeneration Projects, Ph.D. thesis at Hoseo University Graduate School, p.23.
5) 세계문화포럼. http://www.wff.or.kr/?glossary=%EC%BB%AC%EC%B2%98%EB%85%8B%EB%AF%B9%EC%8A%A4−culturenomics

Sortation	Effect	
Community Positive Change	• Strong motivation for community synchronization and conversation • Community competence and leadership assistance	• strengthening of public dialogue • Creativity and community development • Development of healthy communities and behaviors
Quality of life, Quality of place	• Providing opportunities for art consumption for low-income and vulnerable groups • Embracing diversity Various festivals Multicultural exchanges • Provide positive perceptions of cultural differences and diversity	• Strengthening the quality of life Strengthening the formation of communities • Strengthening Cultural Cohesion • Culture, Arts and Community Development • Lifelong learning and quality of life improvement • Strengthening the Accessibility of Citizenship

According to Kim In-sun (2010)[6], the 2000s culture-nomics strategy has established itself as a new means of creating new preferences and effectively creating high value through creative convergence of culture and industry, creative differentiation through culture, and the growth of the culture industry in mid-1990s.

In a study by Park Hyun-gu (2011)[7], world scholars argued that the driving force for growth and development in the 21st century lies in culture and art, and in fact, the cultural industry has a higher growth rate than other industries. In addition, it has been proven that the effect of inducing employment and production is high, and the effect of cultural nomics can be analyzed as shown in ⟨Table 4⟩.

2) Community development of culturenomics

What Louis Vuitton Exhibition, Daelim Museum of Art, and Byeolmadang Library have in common is that it is an example of the application of culture and art to corporate business[Figure 2] Now, companies use cultural and artistic content in their businesses to sell products and enhance brand value, and it is called culturalnomics. Recently, holding an exhibition of luxury brands is a case

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6) Kim In-sun et al. (2010). A Study on the Cultural-nomics Approach to Urban Regeneration, Volume 26, No. 5 (Tongbook 259), p.287.
7) Park Hyun-gu (2011). Creative Studio Interior Space Planning Using Idle Industrial Facilities: A Master's thesis at Hongik University Graduate School, pp.9-10.

in point, and corporate activities do not end up as a simple pursuit of profits, but as they provide opportunities for citizens to easily access culture, they are also wary of excessive commercialization.[8]

[Figure 2] Convergence of Culturenomics and Corporate Business
(Jeon Mi-young, 2017)

As a part of culturalnomics, there is a Messena activity, which is the local and social activities of companies that support culture and arts.
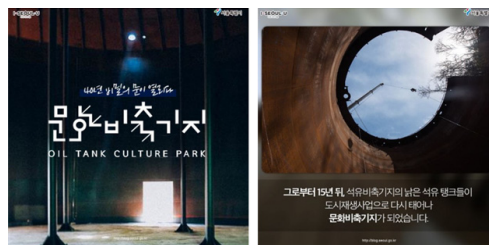
[Figure 3] Corporate Messena activities
(Source: Seoul Metropolitan Government Official Blog)

It is a good concept because artists are sponsored and present works of art, and companies can visit and promote companies, and people can enjoy the works of their favorite artists for free. Mapo's cultural storage base is a culturalnomics place brand that utilizes the characteristics of oil storage tanks and is reborn as a Korean cultural facility and combines culture and businesses.[Figure 3].[9]

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8) Jeon Mi-young (2017). Catch up on the trend, KBS Happy FM Kim Nan-do's Trend Plus August 14th.
   https://m.post.naver.com/viewer/postView.nhn?volumeNo=9099681&memberNo=23163643
9) Kim Jin-baek (2017). Another Hana Cultureomics, Korea National Oil Corporation blog Oil Dream University Press Group on October 20.
   https://blog.naver.com/PostView.naver?blogId=knoc3&logNo=221100529559

2. The convergence of business and art

1) UNIQLO X MoMA "SPRZY" Collection

Gillian B. White(2019)[10]the "SPRZ NY" collection is a project in which Mom and Uniqlo's common interests in the public and the public are developed to the next level〈Table 5〉.

〈Table 5〉 Uniqlo X MoMA Collaboration (Jiwon Park, 2022)[11]

Poster image	Store Image
Uniqlo X MoMA Collaboration: 'SPRZ NY' ad poster. (Sources: Retail TouchPoints)	View of Uniqlo New York Flagship Store with 'SPRZ NY' planned products, March 2014 (Sources: Wonderwall)

This project was designed to induce many people to experience art in their daily lives while wearing sensuous contemporary art works. Therefore, Uniqlo tried to expand the artistic interest of consumers by considering not only the masters but also the works of young emerging artists as collaboration targets in the project. According to Uniqlo officials, Uniqlo does not regard themselves as just clothing brands, but as "a company that changes life and the world" through clothing. In order to strengthen this corporate identity, they are more interested in promoting the public interest and actively collaborating with art galleries. Therefore, Uniqlo and Moma's projects can easily inform the public of important modern art works that encompass masters and new artists, and consumers can always be with art in their daily lives through collaboration clothing products. From Moma's point

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10) Gillian B. White(2019). Why Urban Millennials Love Uniqlo, The Atlantic, April 2019, pp.56-58.
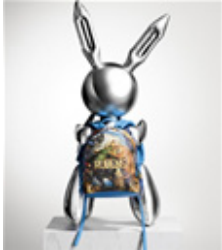11) Park Ji-won (2022). A Study on the Partnership between Enterprise and Museum of Art, Seoul National University Graduate School Master's thesis, p.105.

of view, it was an opportunity to once again strengthen the brand value of the museum with a successful project.

2) Louis Vuitton X Jeff Koons, 'THE MASTERS'

Gallery B Sun-jae (2017) saw that Louis Vuitton had a big difference in collaboration between the existing collaboration target and Jeff Koons. As in 〈Table 6〉, if the existing collaboration was in the form of artist touches on Louis Vuitton products, Jeff Koons is special because he is Jeff Koons, who creates new works by copying objects and works, and the Master's (THE MASTERS) collection focuses on the "gazing ball" series. The reflective gauging ball, which feels different, was marked by the artist's name made of metal on the front of the bag.

〈Table 6〉 Jeff Koons X Louis Vuitton Collaboration (Gallery non-present, 2017)[12]

Image and Content	
 Gazing Ball, a series by Jeff Koons	 Jeff Koons bunny with a Rubens bag
 Louis Vuitton Art Collaboration	 Jeff Koons X Louis Vuitton Pop-up Store

According to Moon A-young (2018), Jeff Koons wanted the product to be recognized as a "walking work of art" through art collaboration. Through the appearance of consumers using products coated with classical works, art can be felt from a new perspective in the space outside the museum. Using classical works

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12) Park Jiwon(2022). Ibid, p.105.

of strong beauty, Classic Line launched the product at the Louvre Museum and tried to increase its value by giving artistry to the product.

American author Jeff Koons (1955)'s "Sacred Heart" was created in 2006 and is a heart-shaped sculpture with a gold ribbon tied to a purple package. In 2011, a large-scale art collaboration was held with Shinsegae Department Store to provide experience of department store customers coming to the gallery and deliver premium images to consumers[Figure 4].

Sacred Heart', Jeff Koons, 1994-2007 (Source: Kim Seok, 2017)	Fashion bags, gift certificates, and shopping bags with the image of "Sacrid Heart" (Source: Seoul Newspaper, 2011)

[Figure 4] Sacred Heart, Fashion Bag, Gift Card, Shopping Bag

According to Park Sang-sook (2011)[13], Shinsegae Department Store used the image of its work for all marketing such as store production, advertisement, and product. It produced shopping bags and gift certificates with images of works. Part of the proceeds from the sale will be donated to the Jeff Koons Family Foundation to the International Child Care Center for Mia and Exploited Children. Koons is taking the lead in child protection after suffering the pain of his young son being kidnapped and lost.

3) Writer Lee Woo-hwan worked on the label with Chateau's painless wine

In a study by Kim Ji-soo (2016)[14], Chateau Mudong Rochild selected different

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13) Park Sang-sook (2011). Shinsegae, art marketing by Jeff Koons...Advertising, store production, and use in products, Seoul Newspaper, April 27. https://www.seoul.co.kr/news/newsView.php?id=20110427020015
14) Kim Jisoo (2016). "The Drop of God" released by the wine industry and art collaboration, Economy Chosun No. 136, February 1.

painters every year since 1946 and commissioned works to be included on the label. As in 〈Table 7〉, Lee Woo-hwan is the 65th selected artist who was the masterpiece of modern painting such as Picasso, Kandinsky, Dali, Andy Warhol, and Chagall.

〈Table 7〉 Art Collaboration with the Wine Industry (Premium Chosun, 2016)[15]

Image and Content		
Lee Woo-hwan's Chateau Muthong Rochild 2013 Label. (Joseon Ilbo DB)	Chateau Muthong Rochild 1973 label by Picasso. (Source: Chosun Ilbo DB)	The driving force behind the continuous innovation of the family motto of the Rochild family (Source: Video Media Yang Soo-yeol, Lee Shin-young)

Ⅳ. Results of Research on Collaboration between Companies and Art through Exhibition

1. Matching between KOTRA's company and art

Referring to the press release of Design Jungle (2015)[16], KOTRA has been operating an open and communicative cultural space, Open Gallery, to strengthen the export competitiveness of our products through meetings between companies and art since 2012. "Mix-match" was designed to realize a creative economy based

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http://economychosun.com/client/news/view.php?boardName=C03&t_num=9103

15) Park Jiwon(2022). Ibid, p.105.

16) The Design Jungle (2015). 〈Mix Match〉 Introducing premium products created by collaboration between small and medium-sized enterprises and art, Design Jungle Magazine, July 17. https://www.jungle.co.kr/magazine/19512

on the "mix" and "match" of art and products. Ten promising export companies selected by KOTRA and 22 famous artists will participate to showcase about 50 works using household goods. In particular, 'Mixmatch' is different from the existing exhibition in that it matches artists who match the characteristics of the products of the exporting company and achieves actual commercialization-oriented art collaboration rather than simple promotional samples [Figure 5].

[Figure 5] Mix-match poster, exhibition hall (design jungle, 2015)

According to the design jungle (2017) press release, the exhibition "Masterpiece Exhibition" organized by the Ministry of Trade, Industry and Energy, KOTRA, and the Ministry of Culture, Sports and Tourism is a special exhibition that collaborates with masterpieces from East and West. The exhibition of 〈Table 8〉 will be held at the BEXCO Gallery in Busan at the same time as the KOTRA Exhibition Hall in Seoul, and about 40 products from 29 companies, including cosmetics and household goods, will be displayed.

〈Table 8〉 Exhibition on KOTRA company art collaboration (Source: KOTRA Open Gallery)

'Masterpiece Exhibition' (2017)	'Outstanding Matching Exhibition between Enterprise and Art' (2016)	National Sports Art Team (2016)	Call! Bravo Life (2016)

According to Kwon Young-seok (2017)[17], the Masterpiece Exhibition is designed to effectively convey the story and image of the work to the product concept by matching small and medium-sized enterprise products with East-West masterpieces more than 70 years after death. The pleasure of seeing the product and the opportunity for elegant storytelling were provided, such as the fact that art works can be selected according to the product concept for free and the fact that they are widely matched with art, such as a wireless massage device with Van Gogh's energy.

As shown in [Figure 6], this researcher's work was also submitted and advertised in Times Square in New York, contributing to the attraction of a world-class tourist art city called New York. Artist Kang Seok-tae and Organic Vegan's art collaboration uses Saint-Exuberg's "The Little Prince" grown in nature on organic land that does not use fertilizers or pesticides to package the desire for a clean and pure world.

| KOTRA Organic Vegan X Kang Seok-tae Art Collaboration | Times Square, New York. 2019 (Wadiz 2020) |
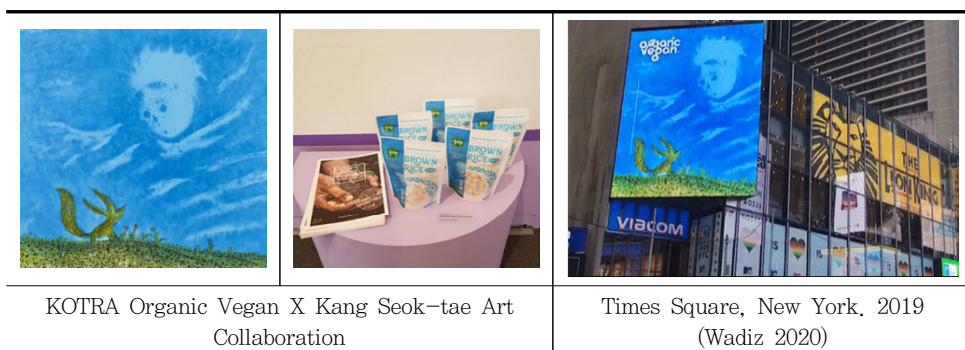
[Figure 6] (Co.)Organic Vegan X Kang Seok-tae Art Collaboration (Researcher)

2. Installation art and cultural attractions

Bernard Pras' visit to Korea and installation art project was completed at the invitation of the company "Elegant Brothers" of the delivery app "Baedal Minjok." It was planned from the question of what would happen if a small object in daily life was reborn as a fantastic work due to the meeting of a world-class artist and a delivery app, and a unique culture unique to Korea was added to the artist's

17) Kwon Young-seok (2017). KOTRA holds a collaboration between mid-term products and famous paintings, 'Masterpiece Exhibition', EBN, April 28.

way of working.[18]

Baedal Minjok X Bernard Fra's installation art (Source: Baedal Minjok)

[Figure 7] Bernard Fra, working on King Sejong's work (Source: Baedal Minjok)

The installation art work by Bernard Pras, master of Anamorphic Art, was exhibited on the central stairs of the Sejong Center for the Performing Arts in front of Gwanghwamun[Figure 7] Bernard Fra is a master of optical illusion that produces large paintings by making a list of objects that seem to have been brought from a recycling warehouse. In this work, the image of King Sejong was reproduced using thousands of objects, ranging from laundry boards to nickel-silver pots, brass bowls, and toys. The Sejong Center for the Performing Arts, which worked on the installation of anamorphic art technique with the motif of King Sejong, is recorded as a world-class attraction through exhibitions.

3. Non-mainstream art and street culture

VATOS SOCIETY is a slogan that combines VATOS, which means mutual respectful friends, and SOCIETY, which means a group of people engaged in various fields such as music, video, art, and sculpture of street culture[Figure 8] Street culture has been regarded as a subculture or an American culture, but the non-mainstream art culture, which was supported by the younger generation and ironically resisted and resisted mainstream culture, has become the mainstream of modern art culture. It is an exhibition that predicts the past, the present, and the hopeful future of street culture meeting the public, and the complex exhibition

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18) Jang Young-hoon (2016). World-renowned artist Bernard recreated King Sejong as an abandoned object, Insight October 20.

venue is also held at the gallery cafe in Seongsu-dong, which is the hottest support for the young, upgrading the local image of Seongsu-dong as a young and challenging cultural competency.
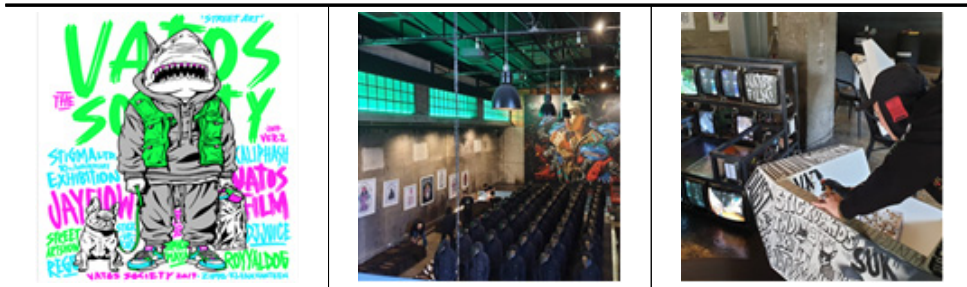
[Figure 8] 2019 VATOS SOCIETY STIGMA 10TH ANNIVERSARY
(Sources:Hyena)

4. Arttainer and luxury Brand Pop-up Store

Glenfiddick is a single malt whisky made in a distillery founded by William Grant in Scotland in 1886. Glenpiddick means a combination of Glen and Fiddich, meaning a deer valley. You can see a unique deer-shaped mark on the bottle or label.[19]

Glenfiddick X Song Minho Limited Edition (Source: Glenfiddick)	Glenfiddick X Song Minho Art Collaboration (Picture: Singleist)

[Figure 9] Glenpiddick X Song Minho Art Collaboration

The limited edition, which consists of collaborative products and Glenfiddic 21st

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19) Decanter (2020). Glenfiddick Whiskey Kinds, Taste, Price, Information Decanter Reviews All Alcohols and Restaurants in the World September 9. https://smoothmen.tistory.com

Grand Légerva, is sold at Apgujeong Galleria Department Store with Glenfiddic pop-up store[Figure 9] In commemoration of collaboration with celebrities recognized for their artistic sense, Glenfiddick produced concept videos three times, and captured various minds and challenging spirit of writer Song Min-ho and Glenfiddick, and was released mainly on YouTube. It is a strategy that is reminiscent of the image of luxury brands and high-end department stores, and the image of the place of the Apgujeong Pop-up Store is also rising.

Ⅴ. Artist-oriented Urban brand Attraction

As a result of the analysis, the following research results can be derived.

First, the state-led collaboration of social values and arts stands out. The first Art Collaboration Special Exhibition "Wise Life" in 2019 was held by the Ministry of Trade, Industry and Energy and KOTRA at the KOTRA Art Collaboration Exhibition Hall. With the theme of eco-friendly and upcycling, 14 products were exhibited to hope for a virtuous cycle of the environment due to changes in consumption value and consumer perception through integration with art.

Second, the message of corporate publicity and art is strengthened.

In a new attempt to combine ethical management, Apsolut is delivering the message of eco-friendliness and environmental sustainability to the public with a work called "Breathing City" (The Bridging City). An experience zone has also been set up for experienced people to paint in eco-friendly special paint "Airlight" bottles that reduce fine dust. This point of the times is a point that can differentiate itself from art collaborations such as Andy Warhol and Keith Haring of the existing Absolute.

Finally, the third is that personalized life shot attractions and art are matched. The young and unique lounge of consumers in their 20s and 30s, whose purchasing power has become stronger, is a "life shot attraction" for Young & Rich. The photo taken in front of a unique Pierrot statue standing tall in the middle of the lounge spread through social media and gained huge popularity. As Hyundai Department Store opened its YP House, the statue was produced by Spanish industrial designer Hime Ayon. The "Gallery in the Room with Jackson Sim" package, which collaborates

with InterContinental Seoul COEX X-pop artist Jackson Sim, is enough to spend a special time enjoying works privately in the room. With the collaboration of Banyan Tree Club and Spa Seoul X Fashion Illustrator Kim Da-hee, the "Sense of Art Package" featuring artist Kim Da-hee's artistic sensibility, the package features two lively and romantic women as Banyan Tree characters and animates them to captivate guests. Park Hyatt Busan X Illustrator Lee Seul-ah will be introduced at the Slow Gallery in Paris, France, and will showcase works based on cities such as Seoul, Busan, Paris, and New York.[20]
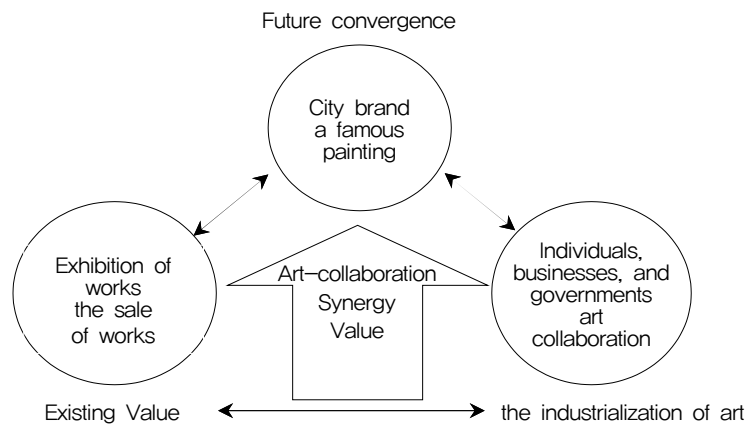
[Figure 10] Conclusions on art collaboration and urban brand attraction (Researcher)

In conclusion, as shown in [Figure 10], the artist's existing value is expanded from exhibitions and sales of works to art collaborations of individuals, companies, and governments through the industrialization process of art, creating value as a city brand attraction through future convergence. Artist-centered urban brand attraction is an important clue to increase the synergy value of urban brands, and the possibility of future convergence art collaboration is open to development depending on the capabilities of art and artists and the capabilities of cities to accommodate and develop them.

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20) Park Sol-bi (2021). Hocance for special memories, art collaboration package, Lonelyplanet Korea March 8th.
https://lonelyplanet.co.kr/magazine/articles/AI_00003627?keyParam=articleInfoView&page =1&keyType=52

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연구윤리규정

1. 목적

다문화융합연구소가 발간하는 다문화와 교육(이하 "학술지"라 한다)의 연구윤리 규정은 투고자 및 연구자들로 하여금 학자적 양심에 따라 준수해야할 도덕적 책무를 명확히 함으로써 학술지의 품격을 높이며 연구윤리의 제고를 통한 학술연구의 발전을 목적으로 제정한다.

2. 연구자가 지켜야 할 연구윤리규정

제1조(연구부정 행위) 연구부정행위라 함은 타인의 아이디어, 연구내용, 연구결과 등을 정당한 승인 또는 인용 없이 도용 또는 표절하는 행위, 존재하지 않는 데이터 또는 연구결과 등을 허위로 만들어 내는 위조행위, 기타 학계에서 통상적으로 용인되는 범위를 심각하게 벗어난 부정행위를 의미한다.

제2조 (연구자의 의무) 연구자는 다음과 같은 의무를 성실히 이행하여야 한다.
   1) 표절 금지
   2) 중복 게재 또는 이중 출판 금지
   3) 데이터의 위조, 변조, 조작 금지
   4) 연구대상자의 권익 침해 금지
   5) 정당성이 없는 연구 자료의 확보 금지
   6) 연구에 직접적으로 기여하지 아니한 자를 저자에 포함시키거나 직접적으로 기여한 자를 저자에서 고의적으로 배제하는 등의 연구자 허위 기재 금지
   7) 기타 학문적 양심에 반하는 부적절한 행위 금지

3. 편집위원이 지켜야 할 연구윤리규정

제3조 편집위원은 투고된 논문의 게재 여부를 결정하는 책임을 지며, 연구자의 독립성을 존중해야 한다.

제4조 편집위원은 학술지 게재를 위해 투고된 논문을 저자의 성별, 나이, 소속 기관은 물론이고 어떤 선입견이나 사적인 친분과 무관하게 논문의 수준과 투고규정에 근거하여 취급하여야 한다.

제5조 편집위원은 투고된 논문의 평가를 해당 분야의 전문적 지식과 공정한 판단능력을 지 닌 심사위원에게 의뢰해야 한다. 심사의뢰 시에는 저자와 친분이 있거나 적대적인 심사 위원을 피함으로써 객관적인 평가가 이루어질 수 있도록 노력한다. 단, 같은 논문에 대 한 평가가 심사위원 간에 현저하게 차이가 날 경우에는 해당 분야 제3의 전문가에게 자 문을 받을 수 있다.

제6조 편집위원은 투고된 논문의 게재가 결정될 때까지는 저자에 대한 사항이나 논문의 내 용을 공개하면 안 된다.

제7조 편집위원은 심사위원의 투고 논문심사와 관련한 문제제기 등이 발생할 경우, 연구윤 리위원회에 신속히 알리고 적절히 대응하여야 한다.

4. 심사위원이 지켜야 할 연구윤리규정

제8조 심사위원은 학술지의 편집위원이 의뢰하는 논문을 심사규정이 정한 기간 내에 성실하게 평가하고 평가결과를 편집위원에게 통보해 주어야 한다. 만약 자신이 논문의 내용을 평가하기 에 적임자가 아니라고 판단될 경우에는 편집위원에게 그 사실을 통보하여야 한다.

제9조 심사위원은 심사의뢰 받은 논문을 개인적인 학술적 신념이나 저자와의 사적인 친분 관계를 떠나 객관적 기준에 의해 공정하게 평가하여야 한다. 충분한 근거를 명시하지 않 은 채 논문을 탈락시키거나, 심사자 본인의 관점이나 해석과 상충된다는 이유로 논문을 탈락시켜서는 안 되며, 심사대상 논문을 제대로 읽지 않은 채 평가해서도 안 된다.

제10조 심사위원은 심사의뢰 받은 논문이 이미 다른 학술지에서 출판되었거나 중복심사 중 이거나 혹은 기타 문제를 발견하였을 때에는 편집위원에게 해당 사실을 알려야 한다.

제11조 심사위원은 전문 지식인으로서의 저자의 독립성을 존중하여야 한다. 평가 의견서에 는 논문에 대한 자신의 판단을 밝히되, 보완이 필요하다고 생각되는 부분에 대해서는 그 이유를 설명해야 한다. 문장은 정중하고 부드러운 표현을 사용하고, 저자를 비하하거나 모욕하는 표현은 하지 않아야 한다.

제12조 심사위원은 심사대상 논문에 대한 비밀을 지켜야 한다. 논문 평가를 위해 특별히 조언을 구하는 경우가 아니라면 논문을 다른 사람에게 보여주거나 논문 내용을 놓고 다 른 사람과 논의하는 것도 바람직하지 않다. 또한 논문이 게재된 학술지가 출판되기 전에 논문의 내용을 인용해서는 안 된다.

5. 연구윤리규정 시행지침

제13조(연구윤리규정 서약) 모든 연구자는 본 연구윤리규정을 준수할 것을 서약해야 한다. 단, 본 윤리규정의 발효 시의 기존 연구자는 본 윤리규정에 서약한 것으로 간주한다.

제14조(연구윤리규정 위반의 보고) 연구자는 다른 연구자가 연구윤리규정을 위반한 것을 알 경우 그 연구자로 하여금 연구윤리규정을 환기시킴으로써 문제를 바로잡도록 노력해야 한다. 그러나 문제가 바로 잡히지 않거나 명백한 연구윤리규정 위반 사례가 드러날 경우에는 연구소 연구윤리위원회에 보고할 수 있다. 연구윤리위원회는 문제를 제보한 연구자의 신원을 외부에 공개해서는 안 된다.

6. 연구윤리위원회 운영규정

제15조(연구윤리위원회의 구성) 연구소는 연구윤리와 관련된 제반 사항을 심의하기 위해 연구소 내에 다음과 같이 연구윤리위원회(이하 "위원회"라 한다)를 둔다.
　1) 연구윤리위원은 회장이 임명하는 3인의 위원과 문화 및 교육 관련 타 학회 회장의 추천받은 2인의 위원을 포함하여 총 5인으로 구성한다.
　2) 위원장, 부위원장 및 간사는 위원회에서 호선한다.
　3) 위원은 회장이 임명하며, 위원의 임기는 1년으로 하되 연임할 수 있다.

제16조(연구윤리위원의 자격) 연구윤리위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각 호에 해당되는 자이어야 한다.
　1) 최근 5년간 문화 및 교육 관련 학술지에 5편 이상 (SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
　2) 최근 2년 국내·외 권위있는 학술회의에서 논문발표자(또는 사회자, 토론자)로서의 경력이 3회 이상인자.

제17조(연구윤리위원회의 운영)
　1) 위원회는 연구소장의 요청이 있을 경우 또는 위원장이 필요하다고 인정할 경우 위원장이 소집한다.
　2) 위원회는 재적위원 과반수의 출석으로 성립하고 출석위원 과반수의 찬성으로 의결한다. 단, 위임장은 출석은 하지만 의결권은 갖지 않는다.
　3) 위원회의 심의대상인 연구에 관여하고 있는 위원은 그 연구와 관련된 심의에 참여할 수 없다.
　4) 위원장은 심의를 위하여 필요한 경우 연구책임자 혹은 관리책임자에게 자료의 제출

또는 보고를 요구할 수 있다.

5) 위원은 심의와 관련된 제반 사항에 대하여 비밀을 준수하여야 한다.

제18조(연구윤리위원회의 기능) 위원회는 다음 각 호의 사항에 대해 심의한다.

1) 학술지에 게재된 논문에 대하여 제기된 연구윤리에 관한 사항

2) 연구소와 관련된 연구 정직성에 관하여 제기된 고발 사항

3) 연구소와 관련된 연구 부정행위에 대한 조사

4) 기타 위원장이 부의하는 연구윤리에 관한 사항

제19조(징계) 위원회는 규정을 위반한 회원에 대해서는 다음과 같이 징계를 의결할 수 있다.

1) 시정 권고

2) 경고

3) 징계결정 내용에 대한 연구자에 대한 공표

4) 해당 연구자 소속 기관장에 대한 위원회 최종 결정사항의 서면 통보

5) 연구소 홈페이지 검색 사이트에서 해당 논문 삭제

6) 연구소 발행 학술지에 대한 5년 이하의 투고 또는 게재 금지

제20조(기타) 이 규정에서 정하지 아니한 사항은 위원회에서 따로 정한다.

부 칙

1. 이 규정은 2016년 6월 1일부터 시행한다.

Research Ethics Regulations

1. Purpose

The research ethics regulations of Journal of Multiculture and Education (henceforth referred to as "journal"), which is published by the Convergence Institute for Multicultural Studies, is enacted with the purpose of developing academic research through the improvement of research ethics while enhancing the quality of the journal by clarifying the moral obligation that must be abided by contributors and researchers in accordance with their academic conscience.

2. Research Ethics Regulations that must be abided by the Researchers

Article 1 (Research Misconduct) Research misconduct refers to the act of stealing or plagiarizing the ideas, research content, and results of other people without proper authorization or quotation, the act of forging nonexisting data or research results, and other miscellaneous misconduct that severely goes beyond the range conventionally tolerated by the academia.

Article 2 (Obligations of the Researcher) Researchers must faithfully fulfill the following obligations.
 1) No plagiarism
 2) No overlapping or double publication
 3) No forging, falsifying, or manipulating of the data
 4) No infringing on the rights and interests of the research subject
 5) No securing illegitimate research data
 6) No false listing of researchers including the inclusion of authors that did not directly contribute to the research or the intentional exclusion of authors that directly contributed to the research
 7) No miscellaneous misconduct that goes against one's academic conscience

3. Research Ethics Regulations that must be abided by Editors

Article 3 Editors are responsible for determining whether or not to publish submitted papers, and must respect the independence of the researcher.

Article 4 Editors must handle submitted papers for journal publication by following the level of the paper and the submission regulations regardless of personal acquaintances and prejudices not to mention the gender, age, and affiliation of the author.

Article 5 Editors must request an assessment for submitted papers from reviewers that have the expert knowledge in the relevant field and a fair sense of judgement. Editors endeavor to allow an object assessment by avoiding reviewers that are acquainted with or hostile to the author. However, if assessments on the same paper differs considerably between reviewers, advice can be obtained from a third expert in the relevant field.

Article 6 Editors must not make public the contents of the paper of matters regarding the author until publication for the submitted paper is determined.

Article 7 Editors must quickly notify the research ethics committee and make adequate responses when issues like complaints raised against the reviewer's paper assessment occur.

4. Research Ethics Regulations that must be abided by reviewers

Article 8 Journal reviewers must faithfully assess requested papers within the time frame set by the review regulations and must notify the results to the editors. If the reviewer determines that he or she is not the right person assessing the paper, the reviewer must notify this to the editors.

Article 9 Reviewers must fairly assess papers based on objective standards regardless of personal academic beliefs or private acquaintances with the author. Reviewers must not disqualify papers without stating sufficient grounds or because the paper conflicts with the reviewer's own viewpoint or interpretation, and the reviewer must not make an assessment without properly reading the paper.

Article 10 Reviewers must notify the editors when the paper requested for review has already been published in another journal or is being examined in overlap, or any other problems have been discovered.

Article 11 Reviewers must respect the independence of the author as an expert intellectual. Reviewers must reveal their judgement regarding the paper on an assessment statement and explain the reason behind areas that they believe need supplementation. Sentences must use courteous and gentle expressions and no expressions that belittle or insult the author.

Article 12 Reviewers must keep confidentiality on the paper. Reviewers must not show the paper to another person and should not discuss it with another person unless special advice sought after for the assessment of the paper. Also, the contents of the paper must not be quoted before the journal in which the paper is included in is published.

5. Research Ethics Regulations Enforcement Guidelines

Article 13 (Research Ethics Regulations Pledge) All researchers must pledge to abide by the current research ethics regulations. However, previous researchers at the time of this ethics regulation coming into effect are regarded as having pledged to the current ethics regulation.

Article 14 (Reporting Research Ethics Regulation Violations) Researchers who know of another researcher violating the research ethics regulation must endeavor to correct this by reminding the violating researcher of the research ethics regulations. However, if the problem is not corrected and a clear research ethics violation is revealed, it may be reported to the institute's research ethics committee. The research ethics committee must not make public the identity of the researcher who reported the problem.

6. Regulations on Research Ethics Committee Operation

Article 15 (Research Ethics Committee Organization) The institute must establish a research ethics committee(henceforth referred to as the "committee") within

the institute in the following way in order to assess various matters related to research ethics.

1) The committee consists of five persons including three members appointed by the president and two members recommended by a president from another academic society related to culture and education.

2) The chairperson, deputy chairperson and secretary are elected by mutual vote in the committee.

3) Members are appointed by the president, and the term for members is one year, which may be served consecutively.

Article 16 (Research Ethics Committee Member Qualifications) Committee members must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.

1) Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.

2) Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.

Article 17 (Research Ethic Committee Operation)

1) The committee is convened by request of the institute director or when recognized as necessary by the committee chairperson.

2) The committee is valid under majority attendance of registered members and decides issues by majority vote of attending members. However, for power of attorney, the committee recognizes attendance but not the voting right.

3) Members involved in research that is subject to deliberation by the committee may not participate in said deliberation.

4) The chairperson may demand submission or report of data from the researcher in charge or the manager in charge if it is necessary for the deliberation.

5) Members must keep confidentiality regarding all matters related to the deliberation.

Article 18 (Functions of the Research Ethics Committee) The committee deliberates the following items.
1) Matters regarding the research ethics of the paper published in the journal
2) Accusations against the research integrity related to the institute
3) Inquiries regarding research misconduct related to the institute
4) Miscellaneous matters on research ethics brought up by the chairperson

Article 19 (Disciplinary Action) The committee may vote for the following disciplinary actions for members who have violated the regulations.
1) Corrective recommendation
2) Warning
3) Official declaration of the researcher regarding disciplinary action
4) Written notice of the final findings by the committee to the agency head to which the researcher is affiliated
5) Deletion of the relevant paper from the institute's homepage search site
6) Contribution or publication banned from the institute's journal for five years or less

Article 19 (Miscellaneous) Items not determined by the present regulations are separately determined by the committee.

Additional Rules
1. This regulation is enforced starting June 1, 2016.

편집위원회 규정

제1조(목적) 이 규정은 다문화융합연구소(이하 "연구소"라 한다)의 학술지(학술발표대회 논문집 포함)의 편집방향과 기준에 관한 사항을 규정함을 목적으로 한다.

제2조(편집위원회) 전 조의 목적을 달성하기 위하여 편집위원회(이하 "위원회"라 한다)를 둔다.

제3조(위원회 구성)
  1) 편집위원은 회장이 임명하는 8인의 위원과 문화 및 교육 관련 전공분야 4인의 위원을 포함하여 총 12인 이내로 구성한다.
  2) 편집위원장은 편집위원 중에서 호선으로 선출한다.
  3) 위원의 임기는 2년으로 하며 연임할 수 있다.
  4) 위원회는 재적위원 과반수의 출석과 출석위원 과반수의 찬성으로 결의한다.

제4조 (편집위원의 자격) 편집위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각호에 해당되는 자이어야 한다.
  1) 최근 5년간 문화 및 교육 관련 학술지에 5편 이상(SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
  2) 최근 2년 이내에 권위를 인정받는 학회의 국내·외 학술회의에서 논문발표자(또는 사회자, 토론자)로서의 경력이 3회 이상인 자.

제5조(편집 원칙)
  1) 위원장은 심사를 마친 논문을 접수받아 편집위원회를 소집하여 이를 심의한다.
  2) 편집위원은 심사완료 된 논문을 분야별로 분류하고 게재편수와 편집방침을 정한다.
  3) 편집위원은 본 연구소 "학술지 논문제출 및 작성요령"에 합당하게 작성되었는지를 확인하고 편집에 따른 세부사항을 검토한다.
  4) 해당 호 게재예정 논문이 수정, 보완절차를 기일 내 행하지 못한 경우, 자동적으로 이 절차가 완료될 때까지 연기되는 것으로 한다.
  5) 다른 학술지에 발표하였거나 심사의뢰 한 사실이 있을 경우에는 본 학술지에 게재할 수 없다.
  6) 동일 필자가 동시에 2편 이상의 논문을 제출한 경우에는 게재 대상 논문으로 평가받은 1편만 게재하는 것으로 한다.

제6조(편집통보) 편집위원장은 편집방침에 따라 절차가 수행되면 편집내규에 따라 심사 및 논문편집이 완료되면 회장에게 서면으로 통보하고 인쇄 및 교정 등의 절차를 밟는다.

제7조(게재순서) 논문의 게재순서는 편집위원회의 게재확정순서에 따르나 편집위원장이 편집구성을 고려하여 이를 조정할 수 있다.

제8조(게재예정증명서) 논문게재예정증명서는 제출논문이 게재확정된 후에 제출자의 요청에 한하여 발행한다.

제9조(발간횟수) 6월 30일, 12월 30일 연 2회 발간을 원칙으로 하되 필요한 경우 특별호를 발간할 수 있다.

제10조(기타) 본 규정에서 정하지 아니한 사항은 편집위원회에서 따로 정한다.

부 칙
1. 이 규정은 2016년 6월 1일부터 시행한다.

Editing Committee Regulations

Article 1 (Purpose) The purpose of these rules is to define matters regarding the editorial direction and standards of the academic journal(including the research paper collection for the academic conference) of the Convergence Institute for Multicultural Studies(henceforth referred to as the "institute")

Article 2 (Editing Committee) An editing committee(henceforth referred to as the "committee") is established in order to achieve the purpose of the previous article.

Article 3 (Committee Configuration)
1) Editors consist of 12 persons or less including 8 members appointed by the president and 4 members in the field of study related to culture and education.
2) The chief editor is elected by mutual vote from among the editors.
3) Member terms are 2 years and may be served consecutively.
4) The committee determines issues on the basis of majority attendance by registered members and the majority votes of attending members.

Article 4 (Editor Qualifications) Editors must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.
1) Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.
2) Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.

Article 5 (Editing Principles)
1) The chief editor receives papers that have finished review and convenes the editing committee for deliberation
2) Editors categorizes papers that have finished review according to their area and determine the number of papers to be published and the editing

guidelines.

3) The editors check whether the paper has been written in compliance to the "Journal Paper Submission and Preparation Outline" of the present institute and review the details in terms of editing.

4) If a paper scheduled for publication for an issue is unable to complete supplementation procedures within a time frame, it is automatically delayed until the procedure is completed.

5) If the paper has been released or examined in another journal, it cannot be published in the present journal.

6) If the same author submits two or more papers simultaneously, only the one that is examined as the paper for publication will be published.

Article 6 (Editing Notification) When procedures are performed according to the editing guidelines and the review and editing are completed, the chief editor must notify the president in writing and take steps including printing and proofreading.

Article 7 (Publication Order) The publication order of research papers follows the publication confirmation order of the editing committee but the chief editor may adjust the order in consideration of the editing configuration.

Article 8 (Certificate for Scheduled Publication) A certificate for scheduled publication is issued only per request of the submitter after publication of the submitted paper is confirmed.

Article 9 (Number of Publications) The journal is published twice yearly, as a rule, on June 13 and December 30, but a special issue may be published if necessary.

Article 10 (Miscellaneous) Matters not determined by the present regulations are determined separately by the editing committee.

Additional Rule
1. These rules are enforced starting June 1, 2016.

논문심사에 관한 내규

제1조(목적) 이 규정은 다문화융합연구소(이하 "연구소"라 한다)의 학술지(학술발표대회 논문집 포함)의 심사에 관한 사항을 규정함을 목적으로 한다.

제2조(심사위원) 논문의 심사를 위해 심사위원을 둔다.
  1) 심사위원의 자격 : 심사위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각호에 해당되는 자이어야 한다.
    ① 최근 5년간 문화 및 교육 관련 학술지에 5편 이상 (SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
    ② 최근 2년 이내에 권위를 인정받는 학회의 국내 · 외 학술회의에서 논문발표자 (또는 사회자, 토론자)로서의 경력이 3회 이상인 자.
  2) 심사위원의 선정 및 익명성 보장
    ① 투고된 논문의 심사를 위해 편집위원장은 편집위원들의 합의를 거쳐 2명의 심사위원을 선정한다.
    ② 편집위원회는 심사위원의 익명성을 철저히 보장할 책임을 진다.

제3조(심사분야의 결정) 편집위원장은 객관적 기준에 따라 심사분야를 결정하며 심사분야가 중복된다고 판단되는 경우에는 해당 분야의 편집위원들과 상의하여 심사분야를 결정한다.

제4조(심사원칙) 논문의 심사원칙은 다음에 의한다.
  1) 심사용 논문은 익명으로 의뢰하고 2인의 심사위원의 심사를 거쳐야 하며, 심사위원의 이름은 비공개로 한다.
  2) 심사항목은 연구내용의 창의성과 응용성, 연구방법의 타당성, 논리전개와 체계, 연구 및 분석 방법, 표현력 및 선행연구의 활용, 학술적 가치와 연구성과의 기여도, 문헌활용도 및 기타 편집기술상의 요건에 부합되는 정도에 따라 평가한다.
  3) 심사위원은 14일 이내에 심사 결과를 편집위원장에게 제출한다.
  4) 논문의 게재결정은 심사결과 모두 "게재가"인 경우와 "게재가", "수정후 게재"인 경우로 한하며, 모두 "수정후 게재"인 경우는 심사결과에 따라 논문을 수정하여 게재할 수 있다. 심사결과 "게재가"와 "게재불가"로 엇갈릴 경우 편집위원장은 제3의 심사위원을 편집위원과 협의하여 선정한 다음 심사를 의뢰하여 그 결과 "게재가" 또는 "수정후 게재"인 경우 게재할 수 있고, 심사결과 모두 "수정후 재심"이거나 "수정후 재심", "게재불가"인 경우와 모두 "게재불가"인 경우에는 게재할 수 없다.

5) 1차 심사가 완료되면 투고자에게 그 결과를 통지하여야 하며, 심사결과에 따라 논문의 수정을 요구할 수 있고, 이에 따라 수정 후 다시 제출된 논문은 해당 심사위원의 2차 심사를 받으며 그 결과에 따라 게재여부를 결정한다.

6) 특별기고로 초청받은 논문의 경우도 위와 같은 심사절차를 거쳐 필요한 수정을 필한 후 게재한다.

제5조(심사이의) 논문 투고자는 심사결과에 대하여 이의를 제기할 수 있으며, 이 경우 위원장은 논란이 되는 내용을 검토한 후 제 3의 심사위원을 선정하여 심사를 의뢰할 수 있다. 제3의 심사위원 심사판정의 처리에 대해서는 심사이의를 인정하지 않는다.

제6조(심사절차) 심사절차는 다음에 따라 실시한다.
  1) 논문의 접수(편집위원회)
  2) 심사분야의 결정(편집위원회)
  3) 심사위원의 선정(편집위원회)
  4) 논문심사(심사위원)
  5) 심사결과 회수 및 게재 여부 결정(편집위원회)
  6) 심사결과, 게재예정(또는 불가) 통보 및 수정·보완사항 제시(편집위원회)
  7) 수정·보완된 최종 원고접수(편집위원회)
  8) 수정·보완 지적에 대한 수용여부 확인 및 게재동의(편집위원회)
  9) 게재확정, 게재호수 결정 및 통보(편집위원회)

제7조(심사료와 재신청)
  1) 심사위원에 대한 심사료 지급
    - 심사위원에 대해서는 편집위원회가 정하는 바에 따라 소정의 심사료를 지급한다.
  2) 게재불가 논문의 재신청
    - 게재를 신청하였으나 불가판정을 받은 논문은 논문의 내용을 근본적으로 수정하여 다시 신청할 수 있다.

제8조(기타) 본 규정에서 정하지 아니한 사항은 편집위원회에서 따로 정한다.

부 칙
1. 이 규정은 2016년 6월 1일부터 시행한다.
2. 이 규정은 2020년 6월 1일부터 시행한다.

Paper Review Regulations

Article 1 (Purpose) The purpose of these rules are to define matters regarding the review of the Convergence Institute for Multicultural Studies(henceforth referred to as the "institute") journal(including the research paper collection for the academic conference).

Article 2 (Reviewers) Reviewers are established for the review of research papers.

1) Reviewer Qualifications: Reviewers must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.

① Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.

② Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.

2) Reviewer Selection and Guaranteeing Anonymity

① The editor selects two reviewers after consultation with editors for the review of submitted papers.

② The editing committee is responsible for thoroughly guaranteeing the anonymity of reviewers.

Article 3 (Determining the Field of review) The chief editor determines the field of review in accordance with objective standards. If the field of review is determined to be overlapping, it will be determined by consultation with the editors in the relevant field.

Article 4 (Review Principles) The review principles are as follows.

1) Reviews are requested anonymously, and papers undergo an Review by three reviewers, whose names are undisclosed.

2) The review assesses the degree of corresponding to requirements including

creativity, applicability, research method validity, logical development and system, research and analysis method, use of expression and preceding studies, academic value and contribution level of the research results, utilization of literature and other editing techniques.

3) Reviewers must submit the review results to the chief reviewer within 14 days.

4) The decision to publish a paper is when both are "published"; "published", "published after revision"; and when both are "published after revision", the paper can be revised and published according to the review result. If there is a difference between "published" and "not published" as a result of the review, the editor-in-chief selects a third reviewer in consultation with the editorial committee and then requests the review. The paper may be published if the result of the evaluation is "published" or "published after revision". However, paper cannot be published if the results of the review are all "review after revision"; "review after revision", "not published"; and both are "not published".

5) If the primary review is completed, the results must be notified to the contributor, and a revision may be demanded depending on the results, and consequently, a paper resubmitted after revision undergoes a secondary review by the reviewers, the results of which will determine publication.

6) A paper invited as a special contribution must undergo the same review procedures as above and must be revised for publication if necessary.

Article 5 (Objection to review Result) The paper contributor may raise an objection to the review result. In this case, the editor-in-chief may select a third reviewer after reviewing the controversial content and request the review. No objection to the decision of the third reviewer is accepted.

Article 6 (Review Procedures) The review procedures are carried out as follows.
1) Reception of the paper(Editing Committee)
2) Determination of the field of the review (Editing Committee)
3) Determination of reviewers(Editing Committee)
4) Paper review(Reviewers)

5) Retrieval of review results and determination of whether or not to publish(Editing Committee)

6) Notification of review results and publication status, and presentation of revision and supplementation matters(Editing Committee)

7) Reception of the final revised and supplemented manuscript(Editing Committee)

8) Confirmation of whether the revision and supplementation items were acknowledged and agreement to publish(Editing Committee)

9) Publication confirmation, determination and notification of publication issue(Editing Committee)

Article 7 (Review Fee and Reapplication)

1) Payment of application fee to reviewers
  - A fixed review fee is paid to the reviewers according to the standards determined by the editing committee.

2) Reapplication of papers that were disapproved for publication
  - Papers that were disapproved for publication may be reapplied for publication after a fundamental revision to their content.

Article 8 (Miscellaneous) Matters not determined by the present regulations are determined separately by the editing committee.

Additional Rule

1. These rules are enforced starting June 1, 2016.

2. These rules are enforced starting June 1, 2020.

논문작성양식

1. 용지 설정 및 여백

용지종류	용지여백		용지방향
사용자 정의 폭: 188mm 길이: 257mm	위쪽	17mm	좁게
	아래쪽	23mm	
	왼쪽	30mm	
	오른쪽	30mm	
	머리말	13mm	
	꼬리말	0	
	제본	0	

2. 편집 기준

구 분		문단모양			글자모양			비 고
		정 렬	줄간격	들여쓰기	크 기	서 체	모 양	
본문 (바탕글)		혼합	170	10pt	10	신명조	장평100	
글제목		가운데	150	0	16	신명조	진하게	
성명/소속		오른쪽	160	0	10	신명조	진하게	
장제목	Ⅰ.	혼합	160	10pt	14	신명조	진하게	위2행/아래1행 띄움
절제목	1.	혼합	160	10pt	12	신명조	진하게	위/아래 각1행 띄움
항제목	1)	혼합	160	10pt	11	신명조	진하게	위 1행 띄움
목제목	(1)	혼합	160	10pt	10	신명조	보통	위 1행 띄움
〈 표 〉 [그림]	내용	가운데	160	0	9	신명조	보통	표의 위 띄움
	제목	가운데	160	0	9	신명조	보통	표의 아래 띄움
각주		혼합	130	내어쓰기10	8.5	신명조	보통	
참고문헌		혼합	160	내어쓰기22	9	신명조	보통	
국문초록		혼합	160		9	신명조	보통	
영문초록	제목	160			13	신명조	진하게	
	부제	160			10	신면조	보통	
	저자명	160			8	신명조	보통	
	본문	160			9	신명조	보통	

1) 논문제목(신명조 19, 장평 100, 자간 0, 진하게)에서 두 줄을 띄우고, 필자명과 소속(신명조, 10pt)을 오른쪽 정렬로 한다. 단 공동연구일 경우에는 제1저자(책임연구자)를 저자명 중에서 제일 앞에 배치함으로써 공동저자와 구별한다.

저자들의 소속이 같을 경우: 홍길동·김주동(한국대학교)

2) 본문: 신명조 10pt, 장평 100, 자간 0

줄간격 170%, 들여쓰기 10pt, 왼쪽·오른쪽 여백 0

3) 제목의 번호부여

1단계 : Ⅰ, Ⅱ, Ⅲ .....등의 로마자 표기

2단계 : 1, 2, 3 .....등의 아라비아 숫자 표기

3단계 : 1), 2), 3) .....등의 반괄호 숫자로 표기

4단계 : (1), (2), (3) .....등의 적각 괄호문자로 표기

5단계 : ①, ②, ③ .....등의 전각 원문자로 표기

6단계 : -전각 기호로 표기

7단계 : • 불릿 기호로 표기

4) 인용문: 신명조 9pt, 장평 100, 자간 0

줄간격 160%, 왼쪽 여백 15, 오른쪽 여백 20

위아래로 본문과 한 줄씩 띄움. 번호가 다른 예문이 이어 나올 때에는 사이를 띄우지 않는다.

5) 각주: 신명조 8.5pt, 장평 100, 자간 0

줄간격 130%, 왼쪽 여백 0, 오른쪽 여백 0, 내어쓰기 10

(1) 별지에 쓰지 않고 본문 뒤에 이어 쓴다.

(2) 문헌 배열 순서: 국문, 중문, 일문, 영문 순으로 하되 각 언어의 자모 순으로 배열한다.

(3) 논문 내용 속에 참고 문헌을 표시할 경우 괄호 속에 넣어야 한다.

예) (홍길동,∨1991:23∨참조)

※ ∨표는 띄움 표시입니다.

6) 참고문헌

참고문헌 중 모든 *서명*과 *학술지명 호/권(호)* 등은 *이탤릭체*로 표시한다.

- 영문저자의 경우 성(last name), 이름(first name)의 순서로 표기한다.

- 일본인명과 중국인명의 경우 한자어로 표기한다.

(1) 단행본 : 저자명(년도). *서명*, 출판사

- 저자가 3인 이내의 경우는 전부 기록하되, 저자명 사이에는 중간점(·)을 넣는다.

- 저자가 4인 이상인 경우는 '저자명 외'로 표기한다.

- 외국 출판사는 출판지: 출판사로 표기한다. 예) 東京: 源流社

예) 서종남(2010). *다문화교육: 이론과 실제*, 학지사.

(2) 역서: 역자명(역/역주). *서명*, 저자명(번역년도), 출판사.

예) 김영순 외(역). *민주주의와 다문화교육*, Duane E. Campbell(2012), 교육과학사.

(3) 학위논문: 저자명(년도). 논문제목, 발행처.

예) 박미숙(2016). 다문화멘토링에 참여한 대학생들의 사회적 실천과정에 관한 근거이론적 연구, 인하대학교 대학원 박사학위논문.

(4) 학술지 논문: 저자명(년도). 논문제목, *학술지명 권(호)*, 면수.

예) 홍길동(2015). 몽골출신 결혼이주여성의 진로경험에 관한 연구, *진로교육연구 28(1)*, 101-120.

(5) 학술대회의 발표 자료집: 저자명(년도). 논문제목, 발행처.

예) 홍길동(2013). 베트남 결혼이주여성이 경험하는 한국 전통 명절: 설날을 중심으로, 2016 년 한국국제문화교류학회 춘계학술대회 발표집.

(6) 인터넷 자료: 저자명(년도). 기사제목, *발행처 일자*, 사이트 주소(사이트 주소가 길면 줄 바꾸어 기재).

예) 오제일(2016). 국내 체류 외국인 200만명 돌파…중국인이 절반 '압도적', *뉴시스 7월 24일*, http://www.newsis.com/ar_detail/view.html?ar_id=NISX20160727_0014249033&cID=10 201&pID=10200

(7) 신문기사: 저자명(년도). 기사제목, *신문명* 일자.

예) 윤민용(2009). 미라…잠들어 있는 그대에게 묻는다, *위클리 경향* 6월 25일.

(8) 잡지기사: 저자명(년도). 기사제목, *잡지명 월/호/권*, 면수.

예) 최영호(2013). 불패의 리더, *월간 문화재 9월*, 10-11.

(9) CD, DVD, 영상자료: 영상의 경우 시간(시간:분:초)까지 표기

예) 박찬욱(2006). 믿거나 말거나 찬다라의 경우, 국가인권위원회, 00:26:25.

3. 논문초록

– 본 학술지는 한 · 영 혼용 학술지로, 국문 논문의 경우 국문초록과 영문초록을 모두 작성하고, 영어 논문의 경우 영문 초록만 작성하도록 한다.

1) 요약

신명조 10pt, 장평 92%, 자간 -8

줄간격 160%, 왼쪽오른쪽 여백 15

2) 영문초록(영어 논문일 경우)

논문의 첫 페이지

제목

저자

내용

키워드(3-5개 이내)

_____

각주

*제1저자, 소속, 이메일

**교신저자, 소속, 이메일

3) 국문초록(국문 논문의 경우)

논문의 마지막 페이지

제목

저자 홍길동*김주동**

아래 1줄 띄우고, 200단어(15줄) 이내로 작성

주제어(3-5개 이내)

4. 본문에서 전문술어를 사용할 경우에는 한글과 원어를 병기

원어는 괄호로 묶고, 한 번 쓴 원어는 반복할 필요는 없다.

예) 음운론(phonology)

5. 분량

참고문헌을 합하여 20쪽 내외를 원칙으로 함.

6. 투고자 인적사항

참고문헌에서 두 줄 띄우기, 중고딕 8.5pt, 줄간격 130

이름,

소속,

소속주소,

전자우편 순으로 기입함.

원고 모집

> " 『다문화와 교육』은 년 2회 발행하고 있습니다.
> 아래와 같이 논문을 공모합니다. "

1. 원고모집 − 수시

2. 발간일정
1) 『다문화와 교육』 제6권 1호: 2021년 6월 30일
2) 『다문화와 교육』 제6권 2호: 2021년 12월 30일

3. 투고 관련 사항
1) 투고자격
   − 관련 분야의 석사학위 이상 연구자

2) 접수처
   − 온라인 투고 접수 : http://submission.cims.kr

3) 문의처: 인하대학교 다문화융합연구소
   − 연구실: 032−860−8741
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