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인하대학교 BK21FOUR글로벌다문화교육연구단
Research Division for Glocal Multiculture Education

JOURNAL of MULTICULTURE and EDUCATION





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**JOURNAL OF MULTICULTURE
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01

A Study on Narrative, Identity and Healing – Focusing on “Sunja” in <Pachinko> –

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Abstract

The purpose of this study is to examine the relationship between the narrative and the individual's identity in history through <Pachinko> and to determine the healing effect it has on life. <Pachinko> is a novel set in the period from Japanese colonial rule to the Korean War and Japan's bubble economy. This study focused on the character “Sunja” in the novel. She was discriminated against for her father's disability, female, and Koreans in Japan. She healed herself from the inner wounds created in this process through narratives. She found the meaning and value of life by reinterpreting events in her life, making them into a narrative, and discovering a new identity as a “pilgrim.” Her self-understanding through narratives and positive acceptance of her life can be seen as a process of healing her inner self hurt by history. This study is meaningful in that it suggested the possibility that the narrative could be an alternative to analyzing the identity of marginal people such as Koreans in Japan and healing them.

Keywords: <Pachinko>, Narrative, Identity, Healing

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I . Introduction

The novel <Pachinko> has received a lot of attention and love around the world, including being selected as a bestseller in the "New York Times" and being nominated for the National Book Award since its publication in 2017. This book deals with the family history of four generations of Koreans living in Japan from the Japanese colonial era to the Korean War and Japan's bubble economy. <Pachinko> is currently being translated and exported to 33 countries, and it was also produced as an eight-part web drama in March 2022, expanding the horizon of the original.

Along with <Pachinko>, the life of Lee Min Jin, the author of this novel, drew attention. She was born in 1968 as a Korean-American writer in Seoul, South Korea, and moved to New York with her family at the age of seven. She studied history at Yale University, went through law school and worked as a lawyer, but she ended up living her life as a writer when health problems caused her to stop working. Her identity as an immigrant later became a key topic in the world of her work.

In this regard, Ma & Kim(2022) analyzed writer Minjin Lee from the perspective of sociologist Pierre Bourdieu. They cited "immigrant identity," "Korean identity," and "recognition of the importance of history" as the habitus¹⁾ of Minjin Lee. Also, her cultural capital²⁾ included "historical knowledge," "research skills," and "writing skills."

With this background, she planned a "Korean Diaspora trilogy," the first of which is a novel called <Free Food for Millionaires> published in 2007. This work is considered to have contributed to breaking the narrative and myth of model minorities targeting not only Korean Americans but also Asian Americans(Na, 2022). The second novel is <Pachinko>, which will be covered in this study. This

1) "Habitus" is formed through past experiences such as nurturing and education, the environment in which an individual belongs, and relationships with people around him. It refers to a "disposition" of continuously changing behavior, cognition, and judgment(Kim, 2016; Ma & Kim, 2022).

2) Bourdieu's term "capital" refers to all means by which an individual, the subject of an act, consciously or unconsciously mobilizes to acquire and maintain legitimacy to rule. Bourdieu referred to four capitals, of which cultural capital is embodied through nurturing and home education. This includes educational background(Ma & Kim, 2022).

work is not only a world bestseller, but also a novel that is actively being studied from various perspectives.³⁾ This proves that the novel <Pachinko> is a work that can be interpreted in various layers and is a multi-dimensional text that can provide a wide range of meanings to readers. Her third novel, <American Hagwon>, is currently being written.

Looking at previous studies related to <Pachinko>, this work was studied narrowly as a narrative about Zainichi⁴⁾(Oh, 2021; Jang, 2022; Yang & Shin, 2023) and largely comprehensively as diaspora literature⁵⁾ (Son, 2020; Kim, 2022; Ma & Kim, 2022; Na, 2022). Among them, Son(2020) evaluated that <Pachinko> expanded the spectrum of diaspora literature research, saying it is a work that disintegrates its boundaries by refusing to belong to any category such as Korean literature, Korean-Japanese literature, and Korean-American literature. In addition, <Pachinko> was studied focusing on "places" or "spaces" that appeared in the novel(Yim, 2019; Chun, 2022; Zhang, 2023; Kim, 2023) and dealt with in gender perspectives(Lee, 2021; Kang, 2023).

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- 3) As of July 7, 2023, there were 19 domestic academic studies (excluding book reviews and conference presentations) and two dissertations in the novel <Pachinko> searched on RISS(Research Information Sharing Service, www.riss.kr). This is a tally of the novel <Pachinko>, and the number is even higher, including research on the drama <Pachinko>.
- 4) "Zainichi" means "Koreans in Japan" and refers collectively to Koreans who came to live in Japan as a result of Japanese colonial rule and their descendants(徐京植, 2012:8). There are three main categories of Koreans in Japan: "Korean nationality holders," "Joseon nationality holders," and "Japanese nationality holders." Here, "Korean nationality" means virtually the same as "Korean citizen" (徐京植, 2006:20). "Japanese nationality holder" means a Korean naturalized in Japan. Koreans in Japan with "Joseon nationality" are virtually stateless to this day, and there is a mixture of people from various positions. For example, those who voluntarily want to be North Koreans, those who want to cherish the idea of "Joseon is one," those who want to keep the historical record of the formation of Koreans in Japan, those who are willing to choose a disadvantageous position as voluntary refugees, or those who have not had a chance to change the description(徐京植, 2006:23-24).
- 5) "Diaspora literature" refers to literature that describes the lives and identities of emigrants living in other countries away from their national territory. Diaspora literature is characterized by diversity, heterogeneity, hybridity and multiculturalism. Diaspora literature is also called migrant literature or immigrant literature. Among them, Korean diaspora literature generally refers to overseas Korean literature, which is a definition focused on writers. In a broad sense, the literature of Korean-Japanese writers, Korean-American writers, Korean-Chinese writers, and Korean-Russia writers, or the literature of those adopted abroad, are also Korean diaspora literature. In addition, works by domestic artists dealing with diaspora identity and diaspora phenomena, featuring foreign workers, married migrant women, and Korean diaspora, can be seen as Korean diaspora literature(Encyclopedia of Korean Culture, <http://encykorea.aks.ac.kr>).

As such, <Pachinko> is being studied from various perspectives, and most of the key themes that carry out these studies can be attributed to "identity" problems. Identity problems can be approached in various dimensions, as previous studies have shown. In this study, I would like to analyze the identity of a character in <Pachinko> based on the "narrative" of the character in the novel.

The first sentence of the novel "History has failed us, but no matter" (Lee, 2022:15)⁶⁾ raises the question to readers, "Why?" or "Where does such power come from?" The study was initiated to answer this question. I assume the answer is that humans have narratives. I can say that this is because there is a meaning found in narratives of our lives.

The purpose of this study is to examine the relationship between narratives and individual identities in history through the novel <Pachinko> and consider their healing effects on life. This study is meaningful in that it suggested the possibility that narratives can be an alternative to identifying and healing the identity of "boundaries", like Zainichi, who are always vaguely anxious and nervous(徐京植, 2006:27) because they do not understand why their identity is split.

Chapter 2 clarifies the relationship between narrative and identity, and explains the evidence that narrative can be a useful tool for identifying an individual's identity. In Chapter 3, I will analyze the story surrounding Sunja, the main character of the novel, and see how it relates to her identity. Among the many characters in the novel, the reason why I focus on Sunja is that she is a central character in family history who experienced all of the time from 1910s to 1989 when this novel was set.⁷⁾ The novel offers a comprehensive view of her life from birth to old age. This will be an important prerequisite for integrating the process of identity change that appears in a character's life into the overall context. Furthermore, she was the character who viewed what she had experienced in the past as one narrative, finding her own meaning from the narrative, and got a new identity. In this regard, I judged that Sunja is the character who best represents the topic of this study. Finally, Chapter 4 concludes by suggesting the possibility

6) From now on, when quoting the contents of the novel <Pachinko>, only the number of pages will be presented in parentheses.

7) This novel is like a family chronicle, so it doesn't focus on one person. The narrative gradually changes from Yangjin to Sunja to his sons, Noa and Mozasu, but the central figure in this family history is Sunja(Kang, 2023).

that narratives can be used healingly for humans who live with historical scars through the example of the main character Sunja, who created her own narrative and searched for meaning of her life.

II. Identity and Narrative

Erikson(1980) argued that self-identity is a state in which one can consistently maintain one's own personality, not only an internal psychological process but also an interpersonal process arising from social situations. As Erikson saw self-identity as a "process," self-identity is not fixed and invariant, but has the characteristic of constantly changing in life. In this paper, I would like to focus on the role of narratives as an important factor that influences the formation of self-identity. Koo(2016) said that we construct our identity by telling narratives about our lives. She also said that we continue to reconstruct our identity through narratives. In other words, we produce our own continuous narratives through reflection and form our identity through this process.

Paul Ricoeur, who invented the concept of "narrative identity," was a philosopher who explained it from an interpretive perspective about the time humans experience and the connection between narratives. He mentioned that "Time becomes human to the extent that it is articulated through a narrative mode, and narrative attains its full meaning when it becomes a condition of temporal existence."(Ricoeur, 1984:52)

Ricoeur examined Book 11 of Augustine's <Confessions> in Chapter 1 of <Time and Narrative 1>.

Augustine's inestimable discovery is, by reducing the extension of time to the distention of the soul, to have tied this distention to the slippage that never ceases to find its way into the heart of the threefold present—between the present of the future, the present of the past, and the present of the present(Ricoeur, 1984:21).

As in the above quote, Ricoeur said that events that humans experience in life cause a "discordance." This is a world of disorder and chaos.

In Chapter 2 of the same book, he also borrowed the concepts of "muthos" and "mimesis" from Aristotle's *(Poetics)*, explaining that they are devices that can turn the discordance into "concordance." He mentioned that "The definition of muthos as the organization of the events first emphasizes concordance. And this concordance is characterized by three features: completeness, wholeness, and an appropriate magnitude." (Ricoeur, 1984:38) He then argued that this gives order to fragmented experiences of time and creates meaning.

In this way, people can understand the incident that happened to them by telling their narratives, and by doing so, people can understand their own identities, which Ricoeur named "narrative identity."

What justifies our taking the subject of an action, so designated by his, her, or its proper name, as the same throughout a life that stretches from birth to death? The answer has to be narrative. To answer the question "Who?" as Hannah Arendt has so forcefully put it, is to tell the story of a life. The story told tells about the action of the "who." And the identity of this "who" therefore itself must be a narrative identity(Ricoeur, 1988:246).

From Ricoeur's point of view, "Texts propose a world which readers appropriate to understand their own world, and consequently to understand themselves. Texts are the medium through which readers arrive at self-understanding; they are the bridge between the subjectivity of the self and the objectivity of the world." (Simms, 2003:43) Therefore, understanding and interpreting a narrative eventually leads us to self-awareness or self-understanding.

Pennebaker stated "Just as we need stories to convey ideas or events to others, so too do we need stories to understand the things that happen to us"(Pennebaker, 2004:56). The process of weaving a narrative from fragmentary events experienced in life and explaining them in one's own language can be seen as a process of having independence in life in that it finds one's own voice and gives meaning to the event. This self-understanding process goes beyond simply appreciating and understanding narratives written by others to reinterpret the meaning of the narrative and produce new narratives of one's own(Yu, 2011). It can be said that humans repeatedly accept and produce narratives in this way, expanding their self-understanding and understanding of the world.

From this point of view, the narrative accepted and produced by an individual

can be a useful tool for analyzing his identity. For this reason, research has recently been actively conducted to analyze identity using narratives. For example, there are studies on adult children of remarried families, Korean mining workers in Germany, the first generation of Korean Americans, and North Korean refugees(Lee, 2014; Yang, 2015; Koo, 2016; Kim & Kim, 2016; Jung, 2017).

III. The journey of Sunja: from suffering to pilgrimage

Set about 80 years of time, the novel <Pachinco> consists of three parts, with the first part "Hometown" from 1910 to 1933, the second part "Motherland" from 1939 to 1962, and the third part "Pachinko" from 1962 to 1989.

Born as the daughter of a disabled father in a poor family in Yeongdo, Busan, Sunja was pregnant with the child of a married man, "Koh Hansu" when she was 16 years old and faced the crisis of becoming a single mother. In this situation, pastor "Baek Isak" appeared and decided to become the father of the child, and the two got married and headed for Osaka, Japan. Their lives in Zainichi were discrimination and pain itself, which led to Sunja's son "Noa" committing suicide. In this novel, Sunja is depicted as a person who was born during Japan's colonial period and moved to Japan to live as Zainichi and suffered from various hardships in the waves of history.

In this chapter, I will describe the sufferings Sunja experienced due to the elements "disability," "Female" and "Zainichi." Then, I will explain how she gained a new perspective on the events she experienced through the narrative, and how she found her own meaning in life and healed her inner self.

1. Sufferings from disability

The novel begins with the forced annexation of Korea and Japan in 1910. Sunja's grandparents were people who ran boarding houses on a small island called Yeongdo in Busan, and in the novel, they are expressed as the words "aging fisherman and his wife" and "thrifty and hardy peasants(p.4)." As their grandparents were simply described as "aging fishermen and his wife" instead of

their names, the Sunja family was neither a prestigious family nor a rich situation. This indicates that the novel focuses on the lives of the unknown and the weak.

Kim Hoon, the only surviving child born by Sunja's grandparents, had a cleft palate and a twisted foot. Sunja did not have such a disability, but the reason why she was not free from it in her life was because of social discrimination and stigma against it.

Hoonie had never asked his parents for a bride. It was unthinkable that a decent family would let their daughter marry someone with deformities, since such things were inevitable in the next generation. She had never seen her son talk to a girl; most village girls avoided the sight of him, and Hoonie would have known enough not to want something he could not have—this forbearance was something that any normal peasant would have accepted about his life and what he was allowed to desire(p.5).

Hoonie was shunned as a marriage partner in the village because he can hand over his disability to his children. Sunja also has the same experience as her father because she inherited Hoonie's blood. "Sunja's mother had never pushed the idea of marriage when many girls in her village had married well before her. No one had come to her mother with proposals, and the lodgers who flirted with her were not serious prospects."(p.50) Sunja did not feel this until she was pregnant with a child. However, at the same time as the pregnancy incident, she recognized that she cannot get married in an ordinary way and would hand over disabilities to her children. In other words, She also had diseases in her blood(p.86).

Perhaps this was why, Sunja wondered. Now that she was pregnant, it dawned on her that she could give birth to a child who had her father's deformities. Every year, she cleaned the graves of her siblings; her mother had told her that several had been born with cleft palates. He was expecting a healthy son, but how about if she couldn't produce one? Would he discard them?(pp.50-51)

Here, the story that Sunja heard from her mother while taking care of the graves of her brothers who died when she was young is reinterpreted with her pregnancy. Sunja's mother said some of the dead children were born with split lips, but Sunja realized that it could apply not only to the fate of her brothers who died, but also to her children. Fragmentary events from the past that have

not meant anything to Sunja were inserted into the narrative that now constitutes her identity —she is a being who may pass on her father's disability to her children. As a result, she felt anxious that her and her child might be abandoned by Hansu because of a disability. Sunja said to Hansu, "And what will you do if the child is a girl? Or what if she is born like my father? With a mangled foot and no upper lip?"(p.50). In this scene, we can guess the anxiety that Sunja felt.

2. Sufferings as a woman

Sunja grew up being told from an early age that "Women's lives are only suffering." A lady who sold seaweed at the market told to Sunja as follows—these words seem like a double track to what will happen to Sunja.

"Sunja—ya, a woman's life is endless work and suffering. There is suffering and then more suffering. It's better to expect it, you know. You're becoming a woman now, so you should be told this. For a woman, the man you marry will determine the quality of your life completely. A good man is a decent life, and a bad man is a cursed life—but no matter what, always expect suffering, and just keep working hard. No one will take care of a poor woman—just ourselves."(p.27)

Sunja lived in an era where "virginal body" was emphasized as an absolute value to have as a woman. Ironically, however, the virginity of hungry and poor women was sometimes translated into the value of money. The reason why Sunja's mother, Yangjin, married Hoonie, whom everyone avoided, was also because of poverty.

The decent father had begged the matchmaker to find grooms for his unmarried daughters, since it was better for virgins to marry anyone than to scrounge for food when men and women were hungry, and virtue was expensive. The girl, Yangjin, was the last of the four girls and the easiest to unload because she was too young to complain, and she'd had the least to eat, (...) "The family has so little, and bride prices have come down so much."(pp.6-7)

The winter following Japan's invasion of Manchuria was a difficult one. (...) No doubt, the canny and the hardy survived that winter, but the shameful reports—of children going

to bed and not waking up, girls selling their innocence for a bowl of wheat noodles, and the elderly stealing away quietly to die so the young could eat—were far too plentiful(p.10).

The idea of women's chastity, symbolized by the object called Eunjangdo, a silver knife, seems to have been accepted as a universal value at that time according to Confucian tradition. However, as we can check in a sentence—"Noblewomen supposedly hid silver knives in their blouses to protect themselves or to commit suicide if they were dishonored,"(p.32)—It was always possible for a woman to be disgraced.

Also, from what Hansu said to Sunja, it can be seen that in Japanese colonial circumstances there was a risk of women being forcibly taken as "Japanese Military Sexual Slavery" after being scammed for employment.

"Listen, you have to be careful not to travel alone or ever be out at night. If you go to the market by yourself, you must stay on the main paths. Always in public view. They are looking for girls now."

She didn't understand.

"The colonial government. To take to China for the soldiers. Don't follow anyone. It will likely be some Korean person, a woman or a man, who'll tell you there's a good job in China or Japan. It may be someone you know. Be careful."(p.32)

The situation in this era seems to have made women's social lives uneasy and caused women to get married early or stay at home more often. Sunja also experienced sexual harassment from Japanese boys on her way home from shopping when she was 16 years old.

"The yobo⁸⁾ has really big tits. Japanese girls are delicate, not like these breeders."

Afraid, Sunja decided to forget the groceries and start walking, but the boys crowded her and wouldn't let her pass.

"Let's squeeze her melons." The tall one grabbed her left breast with his right hand. "Very nice and full of juice. You want a bite?" He opened his mouth wide close to her breasts.

"The short one held on to her light basket firmly so she couldn't move, then twisted

8) "Yobo" was originally a Korean word "Yeo-bo" used to call people, but the Japanese used it as a curse.

her right nipple using his index finger and thumb.

The third boy suggested, "Let's take her somewhere and see what's beneath this long skirt. Forget fishing! She can be our catch."(p.30)

Hansu then saved Sunja from danger. He was a wealthy fish dealer living in Osaka and often stopped by Busan for work. The incident led to a serious relationship between Sunja and Hansu. Sunja was 16 years old at the time and Hansu was 33 years old. Sunja had no one to talk about her life before she met Hansu. Hansu wanted to know all about Sunja, including her the daily life. So He became a good partner for Sunja to tell her story to her heart's content. He also talked about the world outside of Yeongdo and Busan, opening a new world for Sunja.

The more she saw him, the more vivid he grew in her mind. His stories filled her head with people and places she had never imagined before. (...) She was enraptured by his talk and his experiences, which were far more unique than the adventures of fishermen or workers who had come from far-flung places (...) Until she met him, Sunja had never had someone to tell about her life—the funny habits of the lodgers, her exchanges with the sisters who worked for her mother, memories of her father, and her private questions. She had someone to ask about how things worked outside of Yeongdo and Busan. Hansu was eager to hear about what went on in her day; he wanted to know what she dreamed about even(pp.39-40).

Afterwards, Sunja became pregnant with Hansu's child, and confessed to Hansu with the intention of marrying him. Hansu rejoiced at Sunja's pregnancy. But he said he had a wife and three daughters in Osaka, Sunja was shocked to learn of this fact. She could not be the wife of Hansu, a married man. Sunja loved Hansu, but marrying him was not honest with her. However, Sunja did not give up on the child. In other words, she decided to live as a single mother from now on. At that time, living as a single mother was like being sentenced to social death at the risk of many disadvantages. We can guess the social atmosphere at that time through what Yangjin said in the novel—"It's a difficult thing to be an unmarried woman, but to bear a child without a husband— The neighbors will never approve. And what will happen to this baby who has no name? He cannot be registered under our family name."(p.57)

Previously, meeting Hansu had been remembered as a time of joy and excitement for Sunja, but she was ashamed of the love she had with him. Through this, we can see that even if it is the same event, it can change into a completely different memory depending on how the event is incorporated into the context of the narrative. Sunja felt ashamed. And she felt guilty for her child and parents. Sunja saw herself as a "common slut who would be disgraced forever," a "betrayer of parents who had take care of her like a jewel," and a "mother who made her child live a fatherless life," and eventually defined herself as a "filthy creature."

She was a foolish peasant girl who'd let a man take her on the grounds of a forest. When he had wanted her in the open air of the beach, she had let him have her body as much as he liked. But she had believed that he loved her as she loved him. If he did not marry her, she was a common slut who would be disgraced forever. The child would be another no-name bastard. Her mother's boardinghouse would be contaminated by her shame. There was a baby inside her belly, and this child would not have a real father like the one she'd had(p.49).

"If you ever come near me again, I will kill myself. I may have behaved like a whore—" Sunja couldn't speak anymore. She could see her father so clearly: his beautiful eyes, broken lip, his hunched and delayed gait. When he finished his long day's work, he would carve her dolls out of dried corncobs and branches. If there was a brass coin left in his pocket, he'd buy her a piece of taffy. It was better that he was dead so he would not see what a filthy creature she had become. He had taught her to respect herself, and she had not. She had betrayed her mother and father, who had done nothing but work hard and take care of her like a jewel(pp.49-50).

At this time, there was someone who appeared as the savior of Sunja in despair, and he was Isak—he was from Pyongyang and was on his way to Osaka at the recommendation of his brother Yoseb in Osaka. He stayed at the boarding house of Sunja, where his brother Joseph had stayed in the past, while going through Busan to take a ferry boat to Osaka. Isak, who had been sick since he was young, stayed longer than planned due to recurrence of tuberculosis while staying at Sunja's boarding house. For him, who had always stayed at home due to his weak body and longed for the outside world, going to Osaka was practically like a life-threatening journey. He had been treated like the sick for most of his life,

but he was more altruistic and sacrificial than anyone else, pursuing ideals rather than reality. He was also a devout Protestant pastor.

He had been sick as an infant and throughout his youth with serious ailments in his chest, heart, and stomach. Consequently, little had been expected of his future. When Isak graduated from seminary, even he had been surprised that he was alive to see such a day. Oddly enough, all the talk of his inevitable death hadn't discouraged him. He had become almost inured to death; his frailty had reinforced his conviction that he must do something of consequence while he had the time(p.60).

Isak, who always had death by his side because of illness, was filled with the idea that he should do something valuable and important before he died. These thoughts lead to Isak's decision to become the father of the Sunja's child when he found out that Sunja was pregnant. Isak thought that Sunja might become a young widow because he was not healthy. He considered that all he could do was give his surname to the child and Sunja. Sunja thanked Isak for his marriage proposal and promised to be his good wife for the rest of his life. Isak and Sunja visited pastor Shin for marriage permission. Shin asked Sunja what she thought about marrying Isak. Sunja replied,

"I'm very grateful. To Pastor Baek for his painful sacrifice. I will work very hard to serve him. I will do whatever I can to make his life in Japan better."(p.81)

"I made a serious mistake. I'm very sorry for what I have done to my mother and for the burden I made for the good paster."(p.82)

It seems that Sunja felt grateful and sorry for Isak, but on the other hand, she still felt guilty about her past. After that, they got married and went to Osaka to live in one house with Yoseb and his wife Kyunghee.

3. Sufferings as Zainichi

Sunja used the original name "Sunja Kim" in her hometown and "Junko Kaneda" on her identity paper due to the colonial government's requirements. However,

when Sunja came to Japan, where women went by their husband's family name, she was "Sunja Baek," which was translated "Sunja Boku," and on her identity papers, her tsumeï was "Junko Bando." "When the Koreans had to choose a Japanese surname, Isak's father had chosen "Bando" because it had sounded like the Korean word ban-deh, meaning objection, making their compulsory Japanese name a kind of joke"(p.125). In this way, Sunja came to have five names: "Sunja Kim," "Junko Kaneda," "Sunja Baek," "Sunja Boku" and "Junko Bando." These names can be said to contain various identities of Sunja who was Korean, a subject of Japanese colonial rule, a Korean in Japan, a foreigner and the wife of a husband.

Sunja and Isak arrived at "Ikaino"⁹⁾ in Osaka, where Yoseb's house was located. The scenery depicted in the novel shows the environment faced by Zainichi at the time.

They got off at Ikaino, the ghetto where the Koreans lived. When they reached Yoseb's home, it looked vastly different from the nice houses she'd passed by on the trolley ride from the station. The animal stench was stronger than the smell of food cooking or even the odors of the outhouses. Sunja wanted to cover her nose and mouth, but kept from doing so.

Ikaino was a misbegotten village of sorts, comprised of mismatched, shabby houses. The shacks were uniform in their poorly built manner and flimsy materials. Here and there, a stoop had been washed or a pair of windows polished, but the majority of the facades were in disrepair. Matted newspapers and tar paper covered the windows from inside, and wooden shims were used to seal up the cracks. The metal used on the roof was often rusted through. The houses appeared to have been put up by the residents themselves using cheap or found materials—not much sturdier than huts or tents. Smoke vented from makeshift steel chimneys. It was warm for a spring evening; children, half-dressed in rags, played tag, ignoring the drunken man asleep in the alley. A small boy defecated by a stoop not far from Yoseb's house(p.100).

Yoseb made a self-deprecating joke that Ikaino is fit for only pigs and Koreans. At that time, Japanese people did not rent houses to Zainich easily. Sunja was surprised to see a worse environment than her hometown. However, Sunja did not

9) "Ikaino" means a field where pigs are raised, and refers to the old name of the slum village in Osaka, Japan.

complain about this environment. She put up with a disgusting smell. Sunja didn't want to express any discomfort because she felt sorry and grateful for Isak for saving her and her child. Protecting her child was the most important thing for Sunja. Sunja adapted to the new environment at the risk of poverty and discrimination. Then Noa was born, and a few years later her second son Mozasu was born.

One day, Isak was imprisoned with Hu, who did not cooperate in pledging allegiance to the Emperor. Sunja, who suddenly became the head of the family, started a Kimchi business at an open-air market in Ikaino despite opposition from Yoseb. Despite her tired life, Sunja endured it thinking of her sons. She was delighted with the existence of her children because of the love experience she had received from her father. Her father's warm and friendly words were precious to her even when she became a mother of two children, and it helped her endure the present. Here, we can see that past narratives can be positive materials that make up present life.

Now that he was gone, Sunja held on to her father's warmth and kind words like polished gems. No one should expect praise, and certainly not a woman, but as a little girl, she'd been treasured, nothing less. She'd been her father's delight. She wanted Noa to know what that was like, and she thanked God with every bit of her being for her boys. On the days when it felt impossible to live another day in her husband's brother's house—to work through the whole day and night, then to wake up again before the sun to start again, to go to the jail and hand over a meal for her husband—Sunja thought of her father, who had never said a cross word to her. He had taught her that children were a delight, that her boys were her delight(p.179).

After Isak's death, Sunja worked even harder to support her family. She strongly refused Hansu's help, but nevertheless sometimes she had to get his help. For example, Hansu evacuated Sunja's family to Tamaguchi's farm in the suburb to avoid war bombing. And He brought Yangjin to Tamaguchi's farm, and Hansu gave Sunja the money she needed when her son Noa entered Waseda University. Sunja wanted to keep it a secret until the end that Hansu was Noa's biological father, but Noa was furious when he found out later. What further frustrated Noa was the fact that Hansu was a yakuza. Noah disappeared from his family in the

shock and lived in other areas disguised as a Japanese. Later, Sunja dramatically found Noah, but he committed suicide that day. Sunja was deeply saddened by the loss of her son, who had been the driving force of her life. Sunja's love for her children felt like life and death, Sunja felt guilty because she seemed to be responsible for Noah's death.

She had suffered to create a better life for Noa, and yet it was not enough. Should she have taught her son to suffer the humiliation that she'd drunk like water? In the end, he had refused to suffer the conditions of his birth. Did mothers fail by not telling their sons that suffering would come?(p.414)

Noa had been a sensitive child who had believed that if he followed all the rules and was the best, then somehow the hostile world would change its mind. His death may have been her fault for having allowed him to believe in such cruel ideals(p.416).

While Sunja was struggling in her life, it was love and guilt for her family that dominated her heart.

4. Pilgrimage of Sunja

There was an opportunity to turn the suffering of the good man steeped in guilt into a pilgrimage. It started with Sunja's inner question. In 1979, when Sunja turned 63, Yangjin was diagnosed with stomach cancer. Sunja, who was staying at the house of his second son Mozasu in Yokohama, moved to Osaka where Yangjin was. One day, Yangjin, Kyunghee, and Sunja gathered together to watch a program called "Foreign Land." It was a program in which a female host traveled around the world and talked to Japanese immigrants to foreign countries. After watching the program, Yangjin said, "Go-saeng, a woman's lot is to suffer." (p.414) Sunja had her doubts about what Yangjin said.

All her life, Sunja had heard this sentiment from other women, that they must suffer—suffer as a girl, suffer as a wife, suffer as a mother—die suffering. Go-saeng—the word made her sick. What else was there besides this?(p.414)

She also thought the following when Yangjin blamed Hansu, who had a "bad seed," of ruining Sunja and Noa's lives.

Sunja had made a mistake; however, she didn't believe that her son came from a bad seed. The Japanese said that Koreans had too much anger and heat in their blood. Seeds, blood. How could you fight such hopeless ideas?(p.416)

What we can confirm in common between the two quotes above is that Sunja questioned what others said—"A woman's lot is to suffer," "Koreans had too much anger and heat in their blood." A change of perspective occurred to her that these words might be just other people's thoughts and not true. Yangjin said just before her death, Hansu ruined Sunja's life, but Sunja didn't think so.

Sunja stared at him. In the moments before her death, her mother had said that this man had ruined her life, but had he? He had given her Noa; unless she had been pregnant, she wouldn't have married Isak, and without Isak, she wouldn't have had Mozasu and now her grandson Solomon. She didn't want to hate him anymore(p.421).

Sunja once had felt ashamed, regretful and guilty about meeting Hansu, but she felt grateful that she can have loved ones because of meeting him. Each fragmentary event was combined into a narrative, creating meaning for her life, which was full of sufferings. What's noteworthy is that Sunja recalled the Bible story that Isak told her in the past.

What did Joseph say to his brothers who had sold him into slavery when he saw them again? "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." This was something Isak had taught her when she'd asked him about the evil of this world(p.421).

Sunja applied the above Bible story to her life and realized that the sufferings she went through eventually became opportunities to meet the people she loved. In other words, Sunja understood herself anew through the story in the Bible and found new possibilities for meaning in her life.

Eleven years after Noah's death, the pain did not go away, but its sharp edge had dulled and softened like sea glass(p.476). One day, Sunja met Hansu in her

dream. She had been happy that Hansu had come to see her again. But Sunja focused on herself, not Hansu, in her dream.

It was not Hansu that she missed, or even Isak. What she was seeing again in her dreams was her youth, her beginning, and her wishes—so this was how she became a woman. Without Hansu and Isak and Noa, there wouldn't have been this pilgrimage to this land. Beyond the dalliness, there had been moments of shimmering beauty and some glory, too, even in this ajumma's life. Even if no one knew, it was true.

There was consolation: The people you loved, they were always there with you, she had learned(pp.476–477).

In the above quote, Sunja described her journey from Yeongdo, Busan to Japan as a "pilgrimage." This can be interpreted as giving herself the identity of a "pilgrim" who has traveled to find his own meaning in life. Sunja then realized that the protagonist of her life narrative was not Hansu or Isak, but ultimately herself. It is obvious to her that she went through various sufferings during the pilgrimage, but she thought the sufferings were meaningful because they eventually made her loved ones exist. In addition, she found comfort and healing in her guilt-ridden life by paying attention to the positive aspects of life that the people she loved were always around.

Sunja integrated her ego by weaving the events of her life's sufferings into one narrative through a change of perspective. Here, the process of her telling narratives in her own language can be seen as the process of finding her hidden inner voice, that is, the restoration of independence. The reason is that she could define her life by herself without focusing on what others have defined for her anymore. In addition, in her narratives, she found her own unique meaning and value of life and found a new identity. In the end, self-understanding through the narrative and positive acceptance of her own life are summarized as a process that healed Sunja's inner self hurt from history.

IV. Conclusion

So far, I have examined the relationship between the narrative and the

individual's identity in history through the novel <Pachinko> and determined the healing effect it has on life. In the introduction, I stated that this study began with a question about the first sentence of the novel <Pachinko>—"History has failed us, but it doesn't matter." Based on the results analyzed in the body, I would like to provide answers to the question in conclusion.

From the Japanese colonial period to the Korean War and Japan's bubble economy, the main character of the novel, Sunja, was a woman who survived in a whirlwind of history. She was discriminated against for her father's disability, women, and Koreans in Japan. As a result, she had scars such as guilt and shame. And she also experienced an indelible wound in which her son Noa, who was her joy and driving force of life, committed suicide. The pain did not go away, but its sharp edge had dulled and softened like sea glass. In this way, Sunja, who grew up being told from an early age that "Women's lives are only suffering," went through many hardships along with history.

History failed Sunja, but she healed her inner self through narratives. Sunja held on to her father's warmth and kind words like polished gems even when she became a mother of two children, and it helped her endure the present. Here, we could see that past narratives can be positive materials that make up present life.

She also regained her independence by creating her own life narrative, rather than focusing on the narratives that others defined for her. In other words, she reinterpreted her life, which others defined as a life of suffering, as a "pilgrimage." As a result, Sunja is reborn as the main character in the narrative of her life. In the process of reinterpreting Sunja's life stained with sufferings and guilt, "change of perspective" through narratives was very important. The hardships were unbearable for her. However, the discovery of a narrative that the people she loved were able to exist because of the sufferings led to her finding meaning in life. In this way, Sunja found her own unique meaning and value of life and found a new identity.

To conclude, self-understanding through the narrative and positive acceptance of her own life are summarized as a process that healed Sunja's inner self hurt from history. So if someone asks "Why?" to the sentence "History has failed us, but it doesn't matter," we can answer "Because we have narratives."

Through this paper, it was confirmed that "narrative," "identity" and "healing"

are connected to each other. Through the story of Sunja, the main character who created her own narrative and searched for the meaning of life, I suggest that narratives can be used as healing alternatives for humans living with historical scars or marginal people.

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02

A Study on Variable Settings for Experimental Research on Differences in Cognitive Ability between Sports Textbook Media of Multicultural Students – Focusing on Paper Books and Digital Books* –

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Abstract

The aim of this study is to identify variables for an experimental study on the differences in cognitive skills between paper books and digital books in sports textbooks, focusing on multicultural students. To achieve this, a committee of 12 advisory members was formed and a total of four Delphi surveys were conducted. The main conclusions are as follows. Firstly, as a precedent variable, the age, gender, and language ability of the multicultural students participating in the experiment should be considered, along with the technical accessibility and proficiency level of technology acceptance. Secondly, the independent variables imply factors that can influence cognitive skills. Independent variables include various screen designs and content presentation methods, display, readability, interactivity, multimedia, and a multimodal interface of devices composed of digital book media. Also, experimental materials with

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an appropriate level of difficulty considering the characteristics of multicultural students were derived as independent variables. Thirdly, dependent variables include biometric signals, questionnaires, interviews, and other cognitive measurement tools that can measure cognitive skills. The variables presented through the main results of this study have high utility not only as variables for experimental research on differences in cognitive skills between paper book and digital book media in sports textbooks for multicultural students, but also as a reference for digital book development.

Keywords: Multicultural Students, Sports Textbooks, Paper Books, Digital Books, Cognitive Skills

I. Introduction

Modern society is witnessing an increase in cultural diversity, and the number of multicultural families is rapidly growing. According to the 2022 Basic Education Statistics Survey (Ministry of Education, 2022)¹⁾, the number of multicultural students in 2022 was 168,645, an approximately 240% increase compared to 2012. Elementary students made up 111,640, middle school students 39,714, high school students 16,744, and other school students 547. As the number of students from multicultural backgrounds increases, so does the number of students who struggle with their studies. According to the '2021 Multicultural Youth Longitudinal Study' by the National Youth Policy Institute (2021), the proportion of multicultural students who felt 'no difficulty' in the learning process decreased from 67.6% (2014) to 53.8% (2020), and the proportion of those who responded that they 'find it difficult to understand textbook content,' increased from 2.9% (2014) to 11.8% (2020), an approximately fourfold increase. The increase in multicultural students struggling with basic learning is attributed to a variety of backgrounds and experiences related to multiculturalism. This has a significant impact on the education and learning process.

Meanwhile, in the era of the Fourth Industrial Revolution, the development of advanced science and technology and digitalization are accelerating, and digital textbooks are being promoted as one of the innovative education methods. OECD (2008; 2010) and UNESCO (2013) argue that students' learning experiences using digital technology and content-based hybrid education can overcome the physical limitations and temporal restrictions of classroom lessons. They can also take into account individual characteristics of learners. A representative example is a digital book that includes user-centered digital functions. Digital books have generally emphasized portability, accessibility, search function, high storage capacity, and eco-friendly features (Durrant & Green, 2000; Spencer, 2006). The greatest advantage of digital books is the interaction made possible by digital functions (Jung & Baek, 2021).

1) The Basic Education Statistics Survey is a legal survey based on the "Early Childhood Education Act" Article 6-2, "Elementary and Secondary Education Act" Article 11-2, "Higher Education Act" Article 11-3, and the "Statistics Act".

Reflecting this, the Korean government has attempted to introduce digital textbooks to schools from the revised curriculum in 2015. Moreover, it decided to prepare for the era of student–customized digital education by introducing A.I digital textbooks in Mathematics, English, and Information subjects from 2025 (Ministry of Education, 2023). However, subjects known to be interactive, such as 'Society', 'Physical Education', 'Art', 'Music', which is one of the greatest advantages of digital books, are missing. In particular, sports are mentioned as the most suitable educational content for digital books because of the need for multimedia utilization due to the characteristics of coaching and teaching (Hong, 2016). Moreover, because sports principles allow real–time demonstrations, record exercise data, and enable feedback and monitoring, digital books are more efficient than paper books.

Most of the research conducted so far on paper books and digital books took place in the late 1990s and early 2000s, focusing on their differences. The differences between paper books and digital books have mainly been centered on reading speed (Mitternight, 1998), concentration time (Chang, 2006), readability (Nielsen, 1998), cognition (Landoni & Gibb, 2000; Wilson, 2002; Wilson & Landoni, 2001), and interaction (Wood, Pillinger, & Jackson, 2010). These studies predominantly advocated the superiority of paper books. However, most of this research pertained to the cognitive effects between paper books and digital books targeting children (Kim & Yi, 2014; Min & Lee, 2014; Ryu & Moon, 2013). Modern students, however, are accustomed to various media formats and have high technical acceptance. Therefore, previous research claiming the superiority of paper books must be validated through contemporary technology and new data to verify its current relevance. In particular, multicultural students, who are rapidly increasing in schools, have distinct cultural backgrounds and language characteristics, necessitating differentiated access to and understanding of sports textbooks. Despite this need, there is hardly any research on sports digital books for multicultural students.

Therefore, the purpose of this study is to derive experimental variables to understand the cognitive differences between paper books and digital books as dualized sports textbook media for multicultural students. The main results of this study will aid future development of dualized sports textbook media such as paper

books and digital books. Additionally, it will help ascertain whether these sports textbook media serve as effective learning tools for students with multicultural backgrounds, and identify the key variables influencing such differences. Furthermore, the results of this study are expected to provide important insights to teachers, educators, schools, policy-makers, as well as A,I digital textbook publishers and edutech-related businesses, in the selection of educational and learning materials for multicultural students.

II. Research Method

1. Composition of the Advisory Committee

To select the advisory committee for the Delphi survey, we considered various sub-disciplines and expertise (Kim, 2018). First, to derive the experimental variables of cognitive differences between sports textbook media composed of paper books and digital books for multicultural students, we formed an advisory committee with majors in leisure studies based on physical education, sports new media, sports pedagogy, multicultural education, and general education. We also formed a bridge sub-specialty advisory committee in computer engineering to evaluate the system application for the technical implementation of such variables. Based on previous studies suggesting that more than 10 advisory committee members are sufficient for a Delphi survey (Delbecq, Van de Ven, & Gustafson, 1975), we composed a total of 12 members as shown in <Table 1>.

<Table 1> Composition of advisory committee

no	Major Field of Study	Position	Degree	Experience (Years)
1	Kinesiology (Leisure Studies)	Professor	Ph.D.	20
2	Kinesiology (Sports New Media)	Professor	Ph.D.	5
3	Kinesiology (Sports Pedagogy)	Professor	Ph.D.	25
4	Kinesiology (Sports Pedagogy)	Teacher	Ph.D.	22
5	Multicultural Education	Professor	Ph.D.	22
6	Multicultural Education	Professor	Ph.D.	17

no	Major Field of Study	Position	Degree	Experience (Years)
7	Multicultural Education	Teacher	Ph.D.	20
8	Education (Childhood Education)	Professor	Ph.D.	14
9	Education (Childhood Education)	Professor	Ph.D.	10
10	Education (Curriculum Studies)	Teacher	Ph.D.	12
11	Computer Science	Developer	Master's	19
12	Computer Science	Planner	Master's	20

2. Delphi Survey Questionnaire

The first Delphi survey questionnaire was developed with open-ended questions to derive variables for an experimental study on cognitive differences between sports textbook media composed of paper books and digital books for multicultural students. The main questions of the questionnaire include 'describe the preceding variables, independent variables, and dependent variables for the experimental study on cognitive differences between sports textbook media composed of paper books and digital books for multicultural students'. Preceding studies were presented together for the advisory committee members' understanding and divergent perception.

The 2nd to 4th Delphi survey questionnaires presented a combination of open-ended and closed-ended questions. This is to secure the validity of the derived variables and for variable modification, addition, and deletion. Especially, the responses to the open-ended questions of the previous round were used to secure validity through closed-ended questions. Also, open-ended questions were presented throughout all rounds of the Delphi survey to facilitate the provision of opinions by advisory committee members on modifications, deletions, and additions.

3. Delphi Survey Data Analysis

The data analysis methods for the Delphi survey were as follows. Firstly, inductive category analysis was conducted for the responses to open-ended questions. Secondly, for the analysis of closed-ended questions, we proceeded

with measures such as mean, CVR (Content Validity Ratio), CVI (Content Validity Index), interquartile range (IQR), coefficient of variation (CV), standard deviation (SD), mode, median, etc. We aimed to help develop the opinions of the advisory committee members through feedback controlled for each round. Also, we strived to secure the validity and reliability of the Delphi survey results through repetitive group consensus. The acceptance level for the conclusion of the Delphi survey results was set at a mean of 4.0 or higher, CVR of .677 or higher, CVI of .800 or higher, IQR of 1.0 or lower, and CV of .500 or less (Kim, 2018; Lawshe, 1975).

III. Research Results

1. 1st Delphi Survey

The results of the open-ended questions from the first round Delphi survey to derive the experimental variables of cognitive differences between sports textbook media composed of paper books and digital books for multicultural students are presented in <Table 2>. The results of the first round Delphi survey were derived without differentiation of preceding variables, independent variables, and dependent variables.

<Table 2> 1st Delphi Survey

Variables	Frequency	Percentage
Age	12	100,00
Gender	12	100,00
Font Style	12	100,00
Smart phone	10	83,33
Search	10	83,33
Font Size	10	83,33
Font Color	9	75,00
Video	9	75,00
Line Spacing	8	66,67
Technical Proficiency	8	66,67
Screen Division	8	66,67

Variables	Frequency	Percentage
Tablet PC (Including PC)	8	66,67
Multimedia Elements	7	58,33
Resolution	4	33,33
Text	4	33,33
Questionnaire	4	33,33
Memo	4	33,33
Animation	4	33,33
Brain Waves	4	33,33
Psychological Measurement	4	33,33
Composition of the Experimental Material	4	33,33
Technical Accessibility	3	25,00
Picture	3	25,00
Sound	3	25,00
Interview	3	25,00
Bookmark	3	25,00
Highlight	3	25,00
Language Proficiency	3	25,00
Screen Brightness	3	25,00
Page Navigation	2	16,67
Technical Acceptance	2	16,67
Q&A	2	16,67
Luminance	2	16,67
Screen Design	2	16,67
Background Color	2	16,67
Narration	2	16,67
Eye Tracking	2	16,67
Post-reading Reaction Bulletin Board	2	16,67
level of education within the household	2	16,67
Learning Support within School	2	16,67
Learning Support within Community	2	16,67

2. 2nd Delphi Survey

In the second round of the Delphi survey, to derive the variables for the experimental study on cognitive differences between sports textbook media composed of paper books and digital books for multicultural students, the variable 'Age' was found to be valid with a mean of 4.750, CVR of 1,000, CVI of 1,000,

IQR of .750, and CV of .095. The variable 'Gender' was found to be valid with a mean of 4.833, CVR of 1.000, CVI of 1.000, IQR of .000, and CV of .081. 'Language Proficiency' was found to be valid with a mean of 4.250, CVR of 1.000, CVI of 1.000, IQR of .750, and CV of .106. 'level of education within the household' was found to be valid with a mean of 4.417, CVR of .667, CVI of .833, IQR of 1.000, and CV of .180. 'School Learning Support' was found to be valid with a mean of 4.333, CVR of .667, CVI of .833, IQR of 1.000, and CV of .180. 'Community Learning Support' was found to be valid with a mean of 4.750, CVR of 1.000, CVI of 1.000, IQR of .750, and CV of .095. 'Technology Accessibility' was found to be valid with a mean of 4.333, CVR of .667, CVI of .833, IQR of 1.000, and CV of .180. 'Technology Proficiency' was found to be valid with a mean of 4.333, CVR of .667, CVI of .833, IQR of 1.000, and CV of .180.

'Screen Design and Content Presentation Method', which categorizes variables such as 'font', 'font size', 'line spacing', 'screen division', 'screen design', 'text line length', etc., was found to be valid with a mean of 4.583, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .112. 'Display', which categorizes variables such as 'background color', 'text color', 'resolution', 'brightness', etc., was found to be valid with a mean of 4.500, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .116. 'Function', which categorizes variables such as 'page movement', 'font', 'highlight', 'memo', 'search', 'screen brightness', 'bookmark', 'electronic bulletin board for writing post-reading reflections', 'Q&A', etc., was found to be valid with a mean of 4.500, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .116. However, multiple experts suggested adding 'Virtual Space for Discussion' to the 'Function' variable, and after expert consultation, this suggestion was included in the third round Delphi survey following the panel's opinion.

'Multimedia', which categorizes variables such as 'text data', 'picture data', 'sound data', 'animation', 'video', 'narration', etc., was found to be valid with a mean of 4.583, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .112. 'Digital Book Media', which categorizes variables such as 'PC', 'tablet PC', 'smartphone', etc., was found to be valid with a mean of 4.667, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .106. 'Appropriate Difficulty Level for Multicultural Students' was found to be valid with a mean of 4.583, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .112. 'Biological Signal', which categorizes variables such as

'brainwaves', 'eye tracking', etc., was found to be valid with a mean of 4.583, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .112. 'Questionnaire', which categorizes variables such as 'cognitive load questionnaire', 'learning comprehension test', etc., was found to be valid with a mean of 4.500, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .116. 'Interview', which categorizes variables such as 'spontaneous speaking', 'answering questions', etc., was found to be valid with a mean of 4.583, CVR of 1.000, CVI of 1.000, IQR of 1.000, and CV of .112.

〈Table 3〉 2nd Delphi Survey

no.	Variables						하위범주	
1	Age							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.750	1.000	1.000	.750	.095	.452	5.000	5.000
2	Gender							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.833	1.000	1.000	.000	.081	.389	5.000	5.000
3	Language Proficiency							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.250	1.000	1.000	.750	.106	.452	4.000	4.000
4	level of education within the household							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.417	.667	.833	1.000	.180	.793	5.000	5.000
5	School Learning Support							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.333	.667	.833	1.000	.180	.778	5.000	4.500
6	Community Learning Support							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.750	1.000	1.000	.750	.095	.452	5.000	5.000
7	Technology Accessibility							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.333	.667	.833	1.000	.180	.778	5.000	4.500
8	Technology Proficiency							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.333	.667	.833	1.000	.180	.778	5.000	4.500
9	font, font size, line spacing, screen division, screen design, text line length					Screen Design and Content Presentation Method		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4.583	1.000	1.000	1.000	.112	.515	5.000	5.000

no.	Variables					하위범주		
10	background color, text color, resolution, brightness					Display		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,500	1,000	1,000	1,000	.116	.522	4,000	4,500
11	page movement, font, highlight, memo, search, screen brightness, bookmark, electronic bulletin board for writing post-reading reflections, Q&A					Function		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,500	1,000	1,000	1,000	.116	.522	4,000	4,500
12	text data, picture data, sound data, animation, video, narration					Multimedia		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000
13	PC, tablet PC, smartphone					Digital Book Media		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,667	1,000	1,000	1,000	.106	.492	5,000	5,000
14	Appropriate Difficulty Level for Multicultural Students							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000
15	brainwaves, eye tracking					Biological Signal		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000
16	cognitive load questionnaire, 'learning comprehension test					Questionnaire		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,500	1,000	1,000	1,000	.116	.522	4,000	4,500
17	spontaneous speaking, answering questions					Interview		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000

3. 3rd Delphi survey

The 'Sociodemographic Variables' category, which includes variables such as 'age' and 'gender', was found to be valid with a mean of 4.583, CVR of 1,000, CVI of 1,000, IQR of 1,000, and CV of .112. The 'Personal Variables' category, which includes variables such as 'language proficiency' and 'level of education within the household', was not found to be valid with a mean of 4,083, CVR of .333, CVI of .667, IQR of 2,000, and CV of .220. The 'Social Variables' category, which includes variables such as 'school learning support' and 'community learning

support', was not found to be valid with a mean of 4,000, CVR of .333, CVI of .667, IQR of 2,000, and CV of .261. This was because several advisory board members suggested that while 'level of education within the household', 'school learning support', and 'community learning support' are acknowledged as valuable for the experiment on cognitive differences between paper books and digital books among multicultural students, it is challenging to consider them in the experimental design. Consequently, after expert consultations, these were excluded based on the advice of the advisory board, and 'language proficiency' was included in 'Sociodemographic Variables'.

The 'Technology Acceptance Variables' category, which includes variables such as 'technology accessibility' and 'technology proficiency', was found to be valid with a mean of 4,500, CVR of 1,000, CVI of 1,000, IQR of 1,000, and CV of .116. The 'Multi-modal Interface of Device' category, which includes variables such as 'screen design and content presentation method', 'display', 'function', 'multimedia', 'digital book media', etc., was found to be valid with a mean of 4,083, CVR of .667, CVI of .833, IQR of .750, and CV of .164. However, several advisory board members suggested categorizing 'online bulletin board for post-reading writing', 'Q&A for inquiries about the book content or author', 'virtual space for discussion' as 'Interactive Features'. After expert consultations, the suggestion was included in the 4th Delphi survey.

The variable suggesting that 'experiment materials' should be designed considering 'appropriate difficulty level for multicultural students' was found to be valid with a mean of 4,583, CVR of 1,000, CVI of 1,000, IQR of 1,000, and CV of .112. The 'Cognitive Measurement Tools' category, which includes variables such as 'biological signal', 'questionnaire', 'interview', etc., was found to be valid with a mean of 4,750, CVR of 1,000, CVI of 1,000, IQR of .750, and CV of .095.

<Table 4> 3rd Delphi Survey

no.	Variables & Subcategory					Category		
1	Age					Sociodemographic Variables		
	Gender							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000

no.	Variables & Subcategory					Category		
2	language proficiency					Personal Variables		
	level of education within the household							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,083	.333	.667	2,000	.220	.900	5,000	4,000
3	school learning support					Social Variables		
	community learning support							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,000	.333	.667	2,000	.261	1,044	5,000	4,000
4	technology accessibility					Technology Acceptance		
	technology proficiency							
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,500	1,000	1,000	1,000	.116	.522	4,000	4,500
5	screen design and content presentation method					Multi-modal Interface of Device		
	display							
	function							
	multimedia							
	digital book media							
	mean	CVR	CVI	IQR	CV	SD	mode	median
4,083	.667	.833	.750	.164	.669	4,000	4,000	
6	appropriate difficulty level for multicultural students					experiment materials		
	mean	CVR	CVI	IQR	CV	SD	mode	median
	4,583	1,000	1,000	1,000	.112	.515	5,000	5,000
7	biological signal					Cognitive Measurement Tools		
	questionnaire							
	interview							
	mean	CVR	CVI	IQR	CV	SD	mode	median
4,750	1,000	1,000	.750	.095	.452	5,000	5,000	

4. 4th Delphi survey

The 'Interactive Features' category, which includes variables such as 'writing a book review using an electronic bulletin board', 'Q&A for inquiries about the book content or author', 'virtual space for discussions', etc., was found to be valid with a mean of 4.750, CVR of 1,000, CVI of 1,000, IQR of .750, and CV of .095.

〈Table 5〉 4th Delphi Survey

Variables & Subcategory					Category		
writing a book review using an electronic bulletin board					Interactive Features		
Q&A for inquiries about the book content or author							
virtual space for discussions							
mean	CVR	CVI	IQR	CV	SD	mode	median
4.750	1.000	1.000	.750	.095	.452	5.000	5.000

5. Final Variables

The variables to consider for an experiment on cognitive differences between paper books and digital books among multicultural students are as shown in 〈Table 6〉. First, criteria such as age, gender, and language proficiency should be considered when selecting multicultural students to participate in the experiment. In addition, technology acceptance, which includes technology accessibility and technology proficiency, should also be considered. Secondly, independent variables that may influence cognition include various screen designs and content presentation methods, display, readability functions, interactive features, multimedia, and digital book media, which constitute the multi-modal interface of the device. Also, experimental materials suitable for multicultural students, which are neither too difficult nor too easy, were identified. Lastly, dependent variables include cognitive measurement tools such as biometrics, questionnaires, and interviews that can measure cognition.

〈Table 6〉 Final Variables

	Category	Subcategory	Variables
Antecedent Variable	Sociodemographic Variables	Age	
		Gender	
		language proficiency	Sentence Comprehension Test, Language Intelligence Test
	Technology Acceptance	technology accessibility	
		technology proficiency	
Independent variables	Multi-modal Interface of	screen design and content	font, font size, line spacing, screen division, screen design, text line length

	Category	Subcategory	Variables
	Device	presentation method	
		display	background color, text color, resolution, brightness
		Readability Function	page movement, font, highlight, memo, search, screen brightness, bookmark
		Interactive Features	writing a book review using an electronic bulletin board, Q&A for inquiries about the book content or author, virtual space for discussions
		multimedia	text data, picture data, sound data, animation, video, narration
		digital book media	PC, tablet PC, smartphone
	experiment materials	appropriate difficulty level for multicultural students	
Dependent variables	Cognitive Measurement Tools	biological signal	brainwaves, eye tracking
		questionnaire	cognitive load questionnaire, learning comprehension test
		interview	spontaneous speaking, answering questions

IV. Conclusion

This study aimed to identify the variables of an experiment on the cognitive differences between paper books and digital books, specifically sports textbooks, targeted at multicultural students. The primary findings are as follows: Firstly, the preceding variables identified included age, gender, language skills, technology accessibility, and proficiency, all of which ensure the homogeneity of the study group. Failure to secure homogeneity within the group due to these preceding variables could undermine the validity of the experiment. It could also imply that extraneous variables are uncontrolled. For this reason, it is crucial to carefully consider identifying and controlling extraneous variables at the experimental design stage.

Secondly, in an experiment design to dichotomize print and digital books and

verify cognitive differences, the most critical independent variable is the multimodal interface of the device. A multimodal interface allows users and systems to interact in various ways (Tanaka & Parkinson, 2016). This interface includes essential multimedia elements in implementing sports digital books, such as text, voice, touch, gesture, and gaze, symbolizing various human interactions (Bhowmik, 2014). Multimodal interfaces combine these diverse input and output methods to provide users with a rich and natural interactive experience. Currently, multimodal interface technology integrates different forms of information. For example, it allows simultaneous processing of visual image content and explanatory text, leading to a more precise and richer understanding of information and aiding decision-making through AI technology (Electronics and Telecommunications Research Institute, 2020).

The variables of the multimodal interface device to be configured for the experiment must be developed based on theory using various variables exposed when the user first touches the digital book and understands the cognitive, emotional, and motoric content related to sports. When establishing the most suitable criterion, factors to consider include the 'font', 'font size', 'line spacing', 'screen division', 'screen design', and 'text length' for 'screen design and content presentation.' It should also consider 'background color', 'text color', 'resolution', 'brightness' for the 'display.' Additionally, 'page navigation', 'font', 'highlight', 'memo', 'search', 'screen brightness', 'bookmark' for 'readability functions.' Further 'electronic bulletin board', 'Q&A', 'virtual space for discussions' for 'interactive functions', 'text data', 'graphic data', 'sound data', 'animation', 'video', 'narration' for 'multimedia.' Moreover, 'PC', 'tablet PC', 'smartphone' and other 'digital book mediums.' Therefore, a variety of variables must be considered. This is because sports digital books can utilize real-time ultra-realistic images that demand more than the level of images and photos required, high bandwidth of Tbps or more, and interactive AR/VR, Holoportation²⁾. In particular, the development of experimental stimuli considering the 'multimedia' variables is deemed necessary.

Additionally, another important independent variable is the selection of the experimental material, specifically the 'text' that the multicultural students, who

2) This includes technology that combines holography and teleportation to create real-time 3D holographic images, allowing users to 'appear' in remote locations.

are the subjects of the experiment, read from the print and digital books. The selected text should be of an appropriate difficulty level, not too easy or too difficult. Given the nature of the research, 'etic' content, rather than 'emic' content influenced by cultural background, seems to be more effective for first-time readers. The selected experimental material should be revised and supplemented by experts according to the subject's age and language skills.

Thirdly, the dependent variables were set as tools capable of measuring cognitive abilities, such as physiological signals, questionnaires, and interviews. These tools were designed to measure the cognitive abilities of multicultural students, including memory, concentration, and comprehension tests. Among the physiological signals, brainwaves measure cognitive abilities through SMR and mid-beta waves in the prefrontal lobe and temporal lobe areas, known for attention concentration and language-related areas, while reading various experimental materials (Jang, 2016; Jang & Han, 2014). Eye tracking also measures cognitive abilities by tracking eye movements such as saccades, fixations, and return sweeps during reading, and measuring the time the gaze is fixed (Lee, 2012; Ryu & Moon, 2013).

Questionnaires like the 'Cognitive Load Questionnaire' or 'Learning Comprehension Test' are related to cognitive areas. Such questionnaires are a quantitative data collection method that can measure cognitive abilities. They can be used appropriately after being revised and supplemented according to the subject's age and language skills. However, if the same questionnaire items are used before and after to verify the differences in cognitive abilities, problems such as test effects³⁾ and memory effects⁴⁾ may arise. To solve such problems, it is necessary to develop items using Equivalent Forms Testing or Parallel Forms Testing. However, this is very challenging, and other approaches, such as using a control group with a positive control design or setting a sufficient time interval between questionnaire surveys, can also be considered.

Interviews are qualitative data collection methods that can measure cognitive abilities through methods such as 'spontaneous speaking' and 'responding to

3) The factor where the experience with the questions in the pre-survey influences the post-survey.

4) The factor where remembering the questions from the pre-survey leads to similar answers in the post-survey.

questions'. Interviews are used to measure the comprehension of multicultural students who have read experimental materials, necessitating the understanding of the components of 'story comprehension'. 'Story comprehension' is generally composed of 'recognition', which means superficial information acquisition, 'recall', which signifies in-depth understanding, and 'inference', which is prediction about the story theme (Kim, 2013). During the interview, the occurrence of key words can be scored and utilized through spontaneous speaking (recall). Moreover, cognitive abilities can be measured by using 'responding to recognition questions' about key elements directly presented in the story such as characters, main events, problem-solving, endings, and 'responding to inference questions', such as inferring the emotions of the characters, cause-and-effect relationships of events, dialogue between characters, and subsequent events. However, depending on the cultural background and age of the multicultural student, focus and comprehension may be insufficient, or the accuracy of the responses may be low. To increase Credibility and Transferability when collecting qualitative data, not only traditional methods such as 'rapport formation' and 'setting a familiar environment', but also Adaptive Questioning based on Cultural Sensitivity by the interviewer is needed.

The variables presented through the main results of this study are expected to be highly valuable not only as variables for experimental research on cognitive differences between sports textbook media among multicultural students, but also as benchmarks for the development of digital books. Accordingly, in follow-up studies, it is necessary to develop real experimental stimuli and materials, and to construct scientific and empirical theories through experiments.

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03

The Literary Representation and Intercultural Communication at Vietnam War Novels – Focusing on 『The Form of Existence』, 『Xin Zhao, Xin Zhao』 and 『The Wetlands of Memory』 –

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Abstract

This paper sought to present the direction of intercultural education by exploring the complex relationship between the literary expression of the Vietnam War and cultural communication in multicultural novels. To this end, this paper explored the appearance and attitude of characters in the works, events highlighted by mixed views, situations in which the characteristics of the Korean people are prominently revealed, and the background of the work, the place, and the social background of the times.

The Vietnam War has taken an important place in history as its influence extends beyond the physical boundaries of the countries involved. As society becomes increasingly multicultural, examining(it is essential to examine) how this historical event is portrayed in literature and how it contributes to cross-cultural understanding.

This study aims to shed light on how writers use literary devices and strategies to convey interactions between cultures in the context of the Vietnam War through a comprehensive review of related literature and analysis of selected multicultural novels,

The analysis of these multicultural novels shows various experiences and interpretations of the Vietnam War. It emphasizes the importance of cross-cultural communication in bridging the gap between people from different cultural backgrounds and promoting empathy. Expressing war in literature serves as a platform for intercultural dialogue and promotes a deeper understanding of historical events and their effects in today's

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multicultural society.

In addition, it contributes to the existing system of knowledge by providing insight into the role of multicultural fiction in cross-cultural communication and the depiction of the Vietnam War. Emphasizing the importance of literature as a medium for cultural exchange and understanding allows readers to participate in various perspectives and challenge their preconceptions.

Keywords: Multicultural novels, Vietnam War, Literary reproduction, Intercultural communication, Intercultural education

I. Memories and Changes of the Vietnam War in Korea

The Vietnam War in Korea was recognized as a driving force for the Park Chung-hee regime's political opportunities and economic revival (Bang Eun-soo, 2019, p. 132), and began to draw attention as a problem of defoliant damage to Korean veterans (Yoon Jae-hyun, 2022, p.128). For this reason, the Vietnam War in Korea was remembered as the "motor of economic revival" and the "sacrifice of veterans." However, since the late 1990s, claims of the massacre of Vietnamese civilians by Korean veterans have changed social memory a lot (Kwon Ye-jin and Choi Eun-bong, 2023, p. 157. In Korea, the Korean government's insufficient policy implementation of the history between the two countries has sparked opposition from the Vietnamese government and the people (Kim Jong-wook, 2017, p. 62). This controversy is not over until now, 50 years later.

Meanwhile, according to the status of foreigners staying in Korea (as of April 2023), 45.1% (662) of naturalized people are from Vietnam, and 73,784 (35.6%) Vietnamese students account for the largest proportion. In addition, the number of Vietnamese migrants has continued to increase and decrease over the past decade, accounting for the second largest proportion after China at 256,750 (10.9%), this study examines Vietnamese war novels as sanctions for intercultural education that can promote understanding, respect, and communication between different cultures.

Research related to multicultural fiction¹⁾ education is a study that examines specific cultural situations and objects reproduced by novels such as nomadic subjectivity, identity patterns, dual hospitality, marriage migrant women, and multicultural fantasy. (Shim Young-ui, 2013; Son Hye-sook, 2020; Seon Joo-won, 2011; Jeong Seon-ju, 2014; Song Myung-hee, 2011; Multicultural, Mun-sik, 2019). Among them, research on Vietnamese war novel education is mainly conducted on memory and perception patterns (Lee So-jung, 2022; Kim Jong-wook, 2017). However, more research is needed on how to use the components of these multicultural novels educationally.

The Vietnam War is a war of complex character with more multi-faceted features

1) Multicultural novel refers to novel that contains the voices of other people who moved to our society in our hearing rights (Yoon Daeseok, 2014, p. 212).

than is known so far. Named as ideological, proxy, international, and civil war, anti-American, guerrilla irregularities, and fourth-generation wars, this war was carried out in an unprecedented way in Vietnam's own time and space environment. Therefore, it has also been argued that it is difficult to compare it with any other war in the world. (Pham Quang Minh, 2012, p. 34; Kim Jong-wook, 201, pp. 63-64). These complex war experiences require culturally diverse perspectives and understanding, and there is a view that intercultural education through Vietnam War novels can play an important role.

Of course, novels dealing with daily life also show different perspectives, prejudices, and cultural conflicts between ethnic groups. However, the reason for choosing a novel set in war is that it poses a risk that conflicts in a more fictional or sealed state of reconciliation will intensify through the process of stories or memories set in it rather than the war itself. In this background, discussing multicultural differences and reconciliation can shed light on the possibility or impossibility of multiculturalism or mutual culture by war narratives with great explosiveness of alienation, conflict, and discrimination rather than small stories in daily life.

Accordingly, this study aims to examine the composition of multicultural novel sanctions to use multicultural novels as a medium for intercultural education. In particular, Vietnamese war novels are highlighted in terms of literature, and through this, we intend to explore ways of understanding and respecting intercultural. Through these efforts, we would like to explore literary possibilities to facilitate interaction and communication in a multicultural society.

II. The Vietnam War and Multicultural Novels

Since the 2000s, the influx of migrants has become active in Korea, and as of April 2023, the number of foreign residents was 2,354,083, a 10-fold increase from 219,962 in 2000. Until the 2000s, the population of immigrants from China was large, but since then, the influx of immigrants from Vietnam has increased rapidly (Ministry of Justice, 2023). It is the first time that a Korean man married a Vietnamese woman in the wake of the Korean military's participation in the

Vietnam War from the late 1960s to the early 1970s (Chae Ok-hee and Hong Dal-baby, 2007, p. 2).

Research related to Vietnam in Korea began in the mid-1960s, focusing mainly on political issues and the Vietnam War. Since 1975, Vietnam's unification has reduced interest in Korea. However, with the Vietnam reform policy in 1986 and the establishment of Korea-Vietnam diplomatic relations in 1992, the demand for research in the process of expanding economic cooperation between the two countries began to increase (Lee Han-woo, 2013, p. 132). These changes are also being reproduced in literary texts.

Korea and Vietnam have Confucian culture, have experience under Japanese rule, and have historical commonalities that were divided into the South and the North (Song Myung-hee, 2012; 42-43). Above all, as a country that participated in the Vietnam War, novels based on the Vietnam War have been continuously published in Korean novels since the 1970s (Ko Myung-chul, 2003; 293).

Before and after Korea-Vietnam diplomatic relations, novels based on the Vietnam War were published by Hwang Seok-young (1985)'s "Shade of Weapons," Lee Won-kyu (1986)'s "The Order and the Gulle," Ahn Jung-hyo (1989)'s "White War," Park Young-han (1996)'s "Red Ao Xi," and Park Hyun-mi's "Time of Eating" (2002) and "Hwan Lee Dae-soo's (2004). Through this, it can be seen that Korean novels continue to reflect on the Vietnam War.

Still, the perception of the Vietnam War is changing in Korean society. In the past, war was justified by emphasizing economic development, but now various discussions are taking place considering various aspects. In particular, along with the trend of democratization, the injustice of war and the tragedy of slaughter are emphasized. As a result, there is a growing interest and need for education and discussion on the Vietnam War (Kim Jong-wook, 2017, p. 74).

In the category of cultural education, it explores the direction that fits the trend of the times, and discusses educational measures that allow learners to be reborn as subjects of cooperation through intercultural communication. In addition, as a medium to improve intercultural communication²⁾ capabilities, it has been

2) Intercultural communication is a concept that combines communication and communication skills are related to sociolinguistic skills, linguistic skills, and discourse skills, and intercultural skills are generally divided into knowledge, skills, and attitudes. Compared to the definition of intercultural communication, the definition of intercultural communication includes

conducted focusing on literary works that can view individuals and individuals or individuals and society (Kim Ji-hye, 2019: 34). This can be seen because literature plays a role in reproducing historical events. Accordingly, this paper aims to lay the educational foundation for intercultural understanding and coexistence by analyzing the Vietnam War reproduced in multicultural novels.

III. Components of the Vietnam War novel

This study aims to analyze the components of multicultural novels to use novels based on the Vietnam War educationally. The text to be analyzed is as follows. First, it is a multicultural novel based on the Vietnam War, and second, it was published after 2000,³⁾ Third, it is a novel that reveals mutual communication between Koreans and Vietnamese. Based on these criteria, three Vietnamese war novels were selected, and are shown in Table 1 below.

〈Table 1〉 List of novels to be analyzed

	Title	writer	publisher	Year
1	The Form of Existence	Bang Hyeon-Seok	JoongangBooks	2003
2	Xin Zhao, Xin Zhao	Choi Eun-young	Munhakdongne	2016
3	The Wetlands of Memory	Lee Hye-Gyeong	HYUNDAE MUNHAK	2019

Hwang Soon-won's " The Form of Existence " is about the lives of Korean "Jae-woo, Moon-tae, Chang-eun" and Vietnamese "Legitui," while Choi Eun-young's "Xin Zhao, Xin Zhao" is about the conflict between Vietnamese family "Ho, Nguyen, Tui" and "Korean Family" mom, dad, and younger brother Da-yeon." Also, Lee Hye-Gyeong's "The Wetlands of Memory" is a work depicting the story

linguistic elements (Mouth, Kim Soon-im, 2010: 66-67) This improvement in intercultural communication capabilities can achieve stable social integration by resolving conflicts between residents and migrants in multicultural societies. (Kim Young-soon, Choi Yoo-sung, 2020: 92-93).

3) Since 2000, interaction and understanding between migrants and residents have been important as multicultural education has been emphasized in Korean society, and since the time distance from the Vietnam War has widened enough, I would like to look at the characters and situations in the work from an objective perspective.

of two men, "Pilseong" and "Kim," who were thrown to the front regardless of their will, and "Ngwen," a Vietnamese new bride who married in a small rural village.

All of the works presented are based on the Vietnam War and depict the interaction between Koreans and Vietnamese, but the background of the story is "Vietnam, Germany, and Korea," depicting stories in different places.

M. De Carlo (played by Jang Han-up, 2011, p. 78) presented three requirements for good literary works for intercultural education. First, it is a work that reveals a situation in which various interpretations are possible due to conflict, contradiction, and unexpected situations, second, a work that includes various perspectives that highlight the same social phenomenon as "mixed eyes," and third, a language expression that positively or negatively expresses the behavior of a nation or social group.

Based on the requirements presented above, this study reconstructed the analysis framework suitable for the purpose of this study based on the basic components of the novel, such as characters, events (situation), and backgrounds. These are as follows.

The analysis framework of the contents of the Vietnam War novel was largely divided into 'people, events, and backgrounds'. Looking at this in detail, the 'character' tries to analyze it focusing on appearance and attitude. Appearance' also includes a description of body odor, and 'attitude' refers to emotions, values, and ways of behaving toward others. By looking at the description of these characters, I would like to look at how the characters are portrayed in a multicultural society.

Next, the "incident" will focus on events that highlight mixed gaze and events that reveal scenes expressing a nation. The "Event that highlights the mixed gaze" analyzes the situation in which the conflict of views and perspectives between the characters is highlighted among the events in the novel. This plays a role in revealing different perspectives by comparing and contrasting the perspectives and values of different characters. These events can affect the personal growth and change in the values of characters through conflicts and confrontations between various characters. The "Events Revealing Scenes Expressing a Nation" aims to analyze the scenes in which the characteristics or culture of a nation stands out among the events in the novel. This plays a role in conveying the characteristics

of a nation with a specific cultural or historical background through events in the novel. For example, we can look at the situation in which the identity and unique aspects of a nation are described and emphasized through the consciousness, tradition, language, and event of a specific nation. Since most modern state systems have a national-state form, national identity and national identity are sometimes mixed, but as suggested by Kang Bong-gu (2009), this paper aims to view "national identity" as a more comprehensive concept. This is because a country's national identity is composed by adding national systems and institutions to historically unique traditions and cultural factors such as ethnicity, language, religion, customs, rituals, and ideology. Accordingly, the events in Vietnamese novels will be examined focusing on 'national identity'.

Finally, 'Background' aims to examine the place where the novel occurs, the historical and social background, etc. The period refers to the background of the times in which the novel is set, and the place refers to the place where the story unfolds. In addition, the social background includes the social reality, culture, and historical issues contained in the novel. This background is an important factor to help understand and interpret the novel. In particular, the background of the times in novels based on the Vietnam War depicts life during or after the Vietnam War from the 1960s to the 1970s. Accordingly, I would like to examine the historical context of the war, social changes, and human experiences through the background of the times.

IV. Symbolism and Cultural Significance of Appearance and Attitude

1. Appearance and olfactory description

The description of the appearance of the characters in the Vietnam War novels will be examined, including the description of body odor. First, the following are examples of Vietnamese appearance.

Hee-eun's white hand, which nervously wipes oil stains off the wrap, contrasted sharply with the young man's black hand.

Bang Hyun-suk (2003), "The Form of Existence", p. 35

When he called the "house of migrant workers" in Ansan after a long visit, he was gone to Myeong-dong Cathedral for a sit-in. Three shabby tents were enduring the cold wind at the entrance of the cathedral and the sloping driveway that arrived against the streets of Myeong-dong, which raised the Christmas atmosphere. When he lifted up the second tent, he was chatting with dark-skinned foreign workers.

Bang Hyun-suk (2003), "The Form of Existence", p. 60

It was not until we came into the alley of Tune's neighborhood that we walked side by side. At that time, Tui smelled of sweat like a coin heated in the sun or an onion. We didn't talk much, but just walking together like that made me feel soft.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 72

I had a dark face and a yellowish energy as if I had been motion sickness on the plane for the first time in my life.

Lee Hye-kyung (2019), "The Wetlands of Memory", p. 9

As you can see from the above quote, foreign workers, Vietnamese deliverymen in "The Form of Existence," and the parents of a Vietnamese stepfather in "The Wetlands of Memory" have different nationalities and situations, but they express their appearance in similar vocabulary as "dark" and "black." This same description of the exterior can be seen as that "foreign workers" and "marriage migrant women" are recognized as groups with socially similar characteristics.

In "Xin Zhao, Xin Zhao", there is no external description, but a description of the character's body odor is described. The smell of sweat in the character "Tui" is described as "coins and onions heated in the sun," which expresses the unique body odor of Vietnamese characters as "coins" and "onions." Through this, "Xin Zhao, Xin Zhao" can be seen as the artist's intention to express the personality of a specific character in body odor or to emphasize the cultural background of the character.

In "The Form of Existence" it was expressed as a contrasting description between Vietnamese and Koreans, and in the Wetlands of Memory, it was expressed as a contrasting description of local (country) people and urban people interacting

with Vietnamese marriage migrant women. These are as follows.

They came to the town hall to greet each other. Unlike the people in the neighborhood, who were tanned and wrinkled in the sun, the white face that ate the city water was disgusting.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 29

When I met her after being introduced by an adult in the neighborhood, Young-hee had a pale face like a woman who drank Seoul water. I later found out that the white face was because the factory didn't get the sun.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 54

Hee-eun's white hand, which nervously wipes oil stains off the wrap, contrasted sharply with the young man's black hand.

Bang Hyun-suk (2003), "The Form of Existence", p.35

In "The Form of Existence" Koreans are expressed with "white" hands and Vietnamese with "black" hands, which may have expressed Koreans' superiority over Vietnamese through their appearance characteristics, and "white" may have expressed social upstream by connecting to the lower class in the countryside. In addition, the fact that rural people are described as "wrinkled" in the Wetlands of Memory may be to express the natural appearance of rural people and their experiences and lives in the countryside. On the other hand, the expression of urban people as "white" may emphasize the privileges and image of the upper class given by living in the city and economic benefits. These appearance descriptions and expressions may contain the artist's intention to emphasize the individuality, social background, and cultural characteristics of certain characters.

As such, the description of the appearance of characters in Vietnamese war novels was mainly shown through comparison with Vietnamese, Koreans interacting with them, and Koreans living in cities (Seoul).

2. The interaction between immigrants and residents

The description of the characters' attitudes in the Vietnam War novels can be examined through the way the characters treat others. First, the way Koreans

behave toward Americans is as follows.

It was good to eat food that I had never eaten in my life. I felt sick after eating it a few times, but precious fruits such as pineapples, coffee, and ice cream came out as dessert. It was ice cream that melts gently on the tongue, not hard. How the hell did he put this on board? Filled with unknowns, the power of the United States has been intimidated. Korean soldiers only wiped and wiped their guns.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 45

After listening to the explanation, he climbed onto the shooting table and fired aiming shots. The lightness of the gun on the shoulder was not reliable. When I pulled the trigger, the bullet that bounced off hit the target accurately. It was amazing. I thought American technology was good.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 46

Through the above quote, Koreans in "The Wetlands of Memory" show their impressions and wonders of the advancement and military power of the United States. This can be interpreted as Koreans expressing the recognition of advanced culture and technology in the United States. In contrast to this expression, it is the way Koreans behave toward Vietnamese. These are as follows.

It was more than 30 minutes after the delivery man arrived. Jae-woo fired a word at the young man who came in with a plastic basket.

"I thought I had to wait until the Lunar New Year."

"On the way, the roads were flooded..."

As if to support the young man's excuse, rainwater dripped from his sleeve with a basket. Come to think of it, I wasn't even wearing a raincoat. The young man stole the water running down his face with his palm, and then hurriedly took out the food from the basket on the table. Sleeping watched the water flowing down from the hem of the young man's pants wet the living room floor.

"They don't know how to say sorry for what happened. "Even though it's so late, you're making excuses for rain."

Hee-eun chatted while alternately looking at the bossam plate and the young man on the table. The young man, who could not understand Hee-eun's words, took out the last seasoning plate and rubbed his wet hands on his pants.

"How can you lose with that hand!" Hee-eun screamed in surprise. The young man,

who was about to take off the wrap covered with a bossam plate, paused and pulled his hand back. The hand of a young man with black oil stains penetrated Jae-woo's eyes.

"It's driving me crazy. Are you here to deliver food or collect garbage?"

Bang Hyun-suk (2003), "The Form of Existence", pp .34-35

"By the way, how's your daughter-in-law?"

She was asking Jangam's house to change the subject.

Jangam's answer dawned on me.

"It's nice to see you now, in an obedient manner. I learn kitchen work quickly, but can I still know...."

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 86

From one day on, the new house in Vietnam began to come out of the house every morning. Sometimes we met at the bus stop heading to town. I heard rumors that I was going to a Korean language class for migrant women in the town. Jangam's family said they were dissatisfied with the new family's departure, but they did not express themselves. Brides brought from abroad are said to leave without regret if they become able to live in this country. The new Vietnamese family was also at risk of doing so.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 86

It was also my husband who informed me that there was a Korean language class for women like me in the town. My mother-in-law didn't welcome me out, but my husband stopped me. My husband liked me going around to study.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 93

He pointed to his eyes and pretended that he couldn't see them. The new bride threaded the needle's ear as if she understood it, Shin Chao. He greeted me in Vietnamese, which he only remembered. The new bride's eyes were round. How? It was bad Korean. I couldn't say I was in Vietnam, so he hit himself in the chest and did Vietnam, Vietnam. The new bride seemed to understand. If I knew this would happen, I wanted to learn Vietnamese hard, but it was impossible. Sweat Viet. See you next time. The words from his hometown seemed strange. While walking, the face of the new bride suddenly turned around was faint.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 104-105

The bus turned into a country road. My heart beat strangely as the village approached. My mother-in-law didn't like me studying. She was different from her husband. Indeed, it was a mother who thought of her son terribly. I know he's precious, but I'm his wife..... I sighed.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 116-117

In the "The Form of Existence," Koreans living in Vietnam, Jae-woo and Hee-eun, ignored and criticized the Vietnamese delivery man, Young Man. This can be interpreted as recognizing that Koreans have a relatively low status against Vietnamese. In addition, the "mother-in-law" in "Memory Wetlands" distrusts her daughter-in-law, who is a "Vietnam marriage migrant woman," and thinks positively about her passive actions, "a decent good personality" and "kitchen work that learns quickly," but looks negatively at "going out of town to study Korean."

However, her closest being, a Korean 'husband,' supports her life as she studies Korean. This shows the status and family discrimination between Koreans and Vietnamese. In addition, Pilseong, a Vietnam War veteran who lives in the same neighborhood, tries to communicate with her in Vietnamese that she knows. This reveals the relationship between married migrant women and their mother-in-law.

This contrasting behavior shows that unequal treatment and discrimination against Vietnamese immigrants still exist in Korean society. However, at the same time, various perspectives and attitudes exist as characters such as "husband" and "pilsong," who show positive behavior toward Vietnamese immigrants, appear. This shows that there are various perceptions and attitudes in Korean society, and that there are differences in attitudes toward migrants depending on individual tendencies and experiences. Finally, I would like to examine the interaction between Koreans and Vietnamese.

"Xin Zhao." My mother greeted Mrs. Nguyen in Vietnamese, who came out in front of the front door. Mrs. Nguyen smiled happily when I said, "Shin-Jao," too. She welcomed us as if she had met friends she hadn't seen for a long time.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 68

The Tune family and my family had dinner together at least once a week. Once at Tu's house and once at my house, I spent time together from early Saturday evening to early Sunday morning as the day became longer in early summer. We ate together, adults played cards with each other, and we played jigsaw puzzles or read comic books. I didn't know at the time, but now that I think about it, there was no one close to the Tueny family or my family except each other.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 70

The ajumma and mother went back and forth to each other's house day by day. My

mom baked seaweed brought from Korea for my aunt who likes seaweed, and she made rice pudding for my mom who likes sweet food.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 74

"Would you like to write your name in Chinese characters?" When I wrote my name in Chinese characters, the lady said with a smile. "I knew this would happen. You have the same last name as me." The lady wrote the letter "Won (阮)" and read it as "Ngwen." Uncle Ho's "Ho" was "Dukho," and the name "Tui" was "Puulchwi." "You look a lot like my childhood friend. His last name was Nguyen, too. It was a friend who lived in the same town." The lady smiled sadly. She used to have that look when she talked about her favorite things. It was the same when I saw my younger brother Dayeon, who turned three years old. That expression hurt me as time went by. It was because the happiness of the aunt seemed to be too close to the sadness.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 74

He's once been abroad, so he only knows what it's like to live abroad. But later, I could eat kimchi because it was called K-Ration, but at first, I had to eat C-Ration, bread that the sheep ate, and food that I had never heard of. I was so happy to see K-Ration. Still, it was okay because I had colleagues who spoke Korean at that time. Whether or not the town hall ladies teased him, he went to the town hall every word. It was fun to study. When I met my new wife, I greeted her with a greeting, and later I was able to talk to her one or two words.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 109

The relationship between Vietnamese and Koreans can be seen in the scene where the aunt suggests writing her name to her mother in Chinese characters. Through this, cultural commonalities between Korea and Vietnam are shared.⁴⁾ In addition, Pilseong, who knows that it is not easy to adapt to other countries due to his participation in the Vietnam War, will study Vietnamese to communicate with Nguyen, a Vietnamese marriage migrant woman. Learning a foreign language can improve empathy based on an individual's identity, communication skills, and a deep understanding of language and culture between cultures (Kwon Young-sung, 2021). Accordingly, mutual language learning between Vietnamese and

4) Although Korea and Vietnam are geographically far apart, they belong to the Chinese character culture, and each country's language includes many Chinese characters(Ahn Myung-chul, 2010, p. 221).

Koreans emphasizes positive interaction and understanding, and shows empathy and solidarity between mutual cultures.

As such, the description of the attitudes of the characters in the Vietnam War novels can look at the contrasting behavior between Koreans and Americans, and Koreans and Vietnamese. Koreans have a high impression and respect for Americans, and recognize and respect the advancement of the United States. In contrast, Koreans' behavior toward Vietnamese tends to give them low status and criticize them. This shows that unequal treatment and discrimination against Vietnamese immigrants still exist in Korean society. In "Xin Zhao, Xin Zhao," Koreans and Vietnamese greet each other in Vietnamese and Korean to form a friendly relationship. In addition, However, at the same time, there is a scene that shows positive interaction and understanding between Koreans and Vietnamese. Through this contrasting behavior, it can be seen that multicultural novels can also examine the relationship between Koreans and other countries, the problem of migrants, and the importance of mutual understanding and coexistence in a multicultural society against the backdrop of a Vietnam war novel.

V. Conflict between diversity and race and ethnic identity

1. Events from various perspectives

The "distorted incidents" in Vietnam War novels can be divided into conflicts between "Koreans and Vietnamese" or "Vietnamese and German" over the "situation" of the Vietnam War. In addition, it can be seen as a difference in the perspective of "Koreans and Vietnamese" the present, which is the result of the Vietnam War. First, the conflict between Koreans and Vietnamese over the "situation" of the Vietnam War is as follows.

"I'm telling you. We really didn't hurt anyone." I said. I wanted to leave the impression that Korea was a good country, and I wanted to be praised for naturally participating in adult conversations. I looked at my dad sitting across the street for recognition. "You don't

cut in on adults. What the hell do you know to be talking about!" Dad shouted in Korean. Everyone stopped using chopsticks and looked at me. I was ashamed and unfair to be scolded by my father in front of the Tueny family, so my ears were deafening and tears were in my eyes. It put me to blush. I squeezed my last nerve and spoke in German. "That's how I learned it in Korea, and my teacher said that we didn't do anything wrong to anyone. We were only beaten..."

"Korean soldiers said they killed them," Tuy said. It was a small voice, but it was enough to freeze the atmosphere of the table. (Abbreviation) "Tui, don't talk recklessly." After saying that, the lady looked at me. "You have nothing to worry about. It has nothing to do with you." Mrs. Nguyen's words only confirmed that Tuy's words were true. (abbreviated)

"I really didn't know." My mother said. "I don't know anything about what Mr. Nguyen went through, but I still want to say I'm sorry. I'm sorry." My mother bowed to Uncle Ho and Aunt Nguyen.

"I saw everything with my own eyes. It was when I was two years old." After saying that, Uncle Ho tried to smile with red eyes. "But thank you for saying so." Uncle Ho said that far and smiled as hard as he could. (abbreviated)

"Say something, too," my mom said to my dad in Korean.

"What am I talking about? So, do we have to say we're wrong? Why do you step up and say sorry? Who are you?"

My dad answered in Korean.

"You are always like this. Even if I die, I can't say sorry, I won't. Is that such a difficult job? If I were Mr. Nguyen, I wouldn't have met my family from the beginning."

Dad put his arm in the cardigan over the table chair. "Thank you for dinner." Dad hesitated for a moment and then opened his mouth. "My brother also died in the war. You were 20 years old then. It was just a mercenary." Dad looked at the floor and said, as if he were not trying to make eye contact with anyone.

"They killed babies and old people." Mrs. Nguyen said.

"You couldn't tell who was Viet Cong or who was a civilian," Dad said, still avoiding Aunt Nguyen's eyes.

"Would a baby only a week old have looked like a Viet Cong. "Did the old man who couldn't move look like a Viet Cong?"

"It was a war."

"War? It was just a sickening slaughter," said Mrs. Nguyen. It was a businesslike tone without any emotion.

"So what do you want me to say? I lost my brother, too. Isn't it over already? Do you think it's something you have to beg for and pray for?"

'Are you out of your mind?' said the mother.

Mrs. Nguyen rose from her seat and walked slowly into the study. the sound of a door

that had been carefully closed. I was frightened, but I couldn't bear to follow into the study. My mother got up from her seat with her brother in her arms. "I'm so sorry." Mom bowed to Uncle Ho. "Tui, I'm sorry." Mom said that and went outside. I followed my mom out with a diaper bag and a cardigan.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", pp. 79–81

"Xin Zhao, Xin Zhao" deals with various perspectives on the situation of the Vietnam War. The perspectives of Koreans and Vietnamese differ in understanding and interpretation of the situation. "I," a Korean child, claims that nothing bad happened the Vietnam War, as I learned at Korean schools, because I wanted to maintain a good image of Korea. However, 'Aunt Nguyen' and 'Aunt Ho' refer to the fact that Vietnamese were killed by Korean troops in the Vietnam War. The mother, who did not know such a fact, apologized to Uncle Ho and Aunt Nguyen. However, 'Daddy' is reluctant to say sorry and reveals the pain of losing his brother. Through this, it shows the complexity of the Vietnam War between Koreans and Vietnamese and the resulting difference in perspective. While "I"'s perspective emphasizes the positive aspects of Korea, "Aunt Nguyen" and "Aunt Ho" reveal different perspectives, emphasizing the reality and sacrifice of the Vietnam War. As such, "Xin Zhao, Xin Zhao" shows various perspectives on the Vietnam War and its results through conflicts of various characters.

The conflict between Koreans and Vietnamese over the Vietnam War can also be seen through the *Wetlands of Memory*. These are as follows.

Whenever he said a word or two in a newly learned Vietnamese language, a smile appeared on the face of his new wife in Vietnam. He couldn't help but be enthusiastic about studying Vietnamese, even because of her smile. One day, he made up his mind and spoke in Vietnamese that he had practiced, "Toy Song Viet Nam." I live in Vietnam. Her eyes grew bigger. "Quan nân Hân Que." It meant that he was a Korean soldier. "Huh?" The word hometown popped up in my memory. Then she replied, "Ppongni." It was a place name I've heard of. He answered in Korean, "I've been there." As if he understood that, the new bride's face, which had been smiling so far, became hard. (abbreviated)

He hit 'Pongni' while searching the Internet at the town hall. It didn't come out. Then I hit Pongni. Only then did I know why she had changed. It was the place where the Blue Dragon unit massacred civilians. It happened before he entered the Vietnam War. The new house in Vietnam seemed to have mistakenly thought he was among the group.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 110–111

I was passing by the uncle's house in Vietnam, and his dog welcomed me. Whatever it is, I'm grateful to have a life that welcomes me. I wanted to pet you, but I just let it go because I was in Pongni. Fannie, that's where I've heard a lot from my father. When my father was young, Korean troops entered there. The South Korean military has been friendly. It was nice to see them broadening the road and giving many gifts to children, but the Korean soldiers who came then were different people. As soon as I arrived, I called in people. The gift given to the father and the villagers who gathered in anticipation of what gift they would give this time was a bullet. Grandfather and grandmother died instantly on the spot, and father managed to escape. Still shot in the leg, limped for life. My father had a nightmare. I drank to forget my nightmare. And I scolded my mother. It was good for me and my younger brother, the daughter of my mother. My father, who walked with a limp all his life...·.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 117–118

Unlike "Xin Zhao, Xin Zhao", "The Wetlands of Memory" is revealed as an indirect conflict, not a direct conflict. The main character "I" learns Vietnamese and is interested in Vietnam to communicate with his new Vietnamese wife (a Vietnamese marriage migrant woman). At first, the new Vietnamese wife also showed favor. However, when I learned that "I" was a Korean soldier, my relationship with her became distant. If you search for the word "pongni" to find out why, you will find out that there is a massacre of the Blue Dragon Corps. This is an incident that has hurt the Vietnamese greatly, and it seems that she misunderstood that there was "I" in the group.

As such, "The Wetland of Memory" shows the difference in conflict and understanding between Koreans and Vietnamese through the experiences of the main character, "I" and his family. It deals with how the violence and massacre of the Korean military in the Vietnam War left scars and trauma for the Vietnamese, and shows how differences in conflict and understanding are formed and conveyed. The following is an incident in which the conflict between the "Vietnamese" and the "German" in "Xin Zhao, Xin Zhao" was revealed. Through this, it shows how differences in conflict and understanding are formed and delivered from a socio-cultural perspective. The following is an incident in which the conflict between the "Vietnamese" and the "German" in "Shinzhao, Shinzhao"

was revealed.

It was around the beginning of the fall semester.

"Fortunately, there has never been such a large-scale war since World War II." Tuy raised his hand and cut the teacher off. "No, I'm not." That was Tuy's first word.

"What's not?"

"A lot of people died in the war in Vietnam. My grandparents, aunts, aunts and uncles all died. The soldiers came and just killed him. I killed all the kids. He said the village was gone. I heard my mother talk," Tuy said.

(abbreviated)

"Tui, tell me more, we all need to know." She shook her head. I felt the whole situation was unfair but I didn't know the reason for the emotion at the time. Then the class president, Inga, raised his hand. "Vietnam is the only country to beat the United States by war. 60,000 U.S. soldiers were killed, and 2 million Vietnamese, not soldiers, were killed. I saw it on TV. The U.S. military dropped bombs with airplanes and sprayed medicine to kill trees." A proud smile appeared on the class president's face. I looked at Tuy's little ears, which were burning red.

The teacher praised the class president for being accurate and explained the background of the U.S. participation in the Vietnam War and the process of the war.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", pp. 77–78

In "Xin Zhao, Xin Zhao," "Tui" is an immigrant from Germany and is taking classes at a German school. Disputing the German teacher's words about the Vietnam War, he reveals the truth about the Vietnam War. In response, the head of the team Yinga says Vietnam is the only country to beat the United States in the war, and many people, both American soldiers and Vietnamese, have died.

The above quote shows the difference in conflict and understanding between Germans and Vietnamese about the Vietnam War. The Vietnamese suffered from the loss of their families and witnessed the violence and attacks of American soldiers. In contrast, Yinga, the class president, is proud of his knowledge, telling the story of the Vietnam War he saw on television. Through this, historical and political conflicts and differences in understanding between Vietnamese and Germans are revealed. Finally, the difference in views between 'Vietnamese' and 'Korean' about the present, which is the result of the Vietnam War, is as follows.

I had to sit between the two and move the story, and I had to tell them what I was saying before Moon-tae came. When Moon Tae asked Regitui if he was still a communist, he said yes. When Moon Tae asked Regitui if he was still a communist, he said yes. Moon Tae's question took a step further.

"Do you think you achieved what you tried to make at the risk of your life? Is this the country that 295 of your 300 troops were trying to achieve at the cost of their lives?"

"What we wanted was nothing great. I just wanted a world where I didn't starve, and foreign troops didn't violate the people and the land of Vietnam..."

Bang Hyun-suk (2003), "The Form of Existence", pp. 71-72

Regitui stopped talking and looked around along Moon-tae's gaze. A girl who came to sell lottery tickets, a hairtail, a lady who came to sell puffed rice, and a man who came to sell coconut stood looking at the conversation that took place between the interpreters, forgetting their work. While Regitui was silent, the barefoot girl recommended Moon-tae to buy a lottery ticket.

"You didn't fight to live like this, did you?"

Moon-tae's gaze remained on the back of the black hand of the girl who offered the lottery. Jae-woo did not translate, but Regitui answered Moon-tae's question.

"We just finished what our generation had to do. For the next generation, there's something waiting for the next generation to solve. If we do everything, what will the next generation do? No generation can do what the next generation has to do in advance..."

Hee-eun clapped and said, "Yes."

Bang Hyun-suk (2003), "The Form of Existence", p. 72

"The Form of Existence" shows the difference in the perspective of Vietnamese and Koreans. Moon-tae asks Regitui whether many people were sacrificed in the Vietnam War, and as a result, Vietnam wanted to be the country. In response, Regitui says, all they wanted was a world where they were not hungry and no foreign troops invaded Vietnam. Also, Moon-tae looks at the girl selling the lottery and raises questions, but Regitui says the current generation should finish their work and hand over the work to the next generation.

Moon Tae raises questions about the current situation, which is not stable compared to the sacrifices of Vietnamese who suffered a lot from the war, but Regitui has achieved what he wants through the war and insists that the next generation should be given a chance to solve new problems.

2. Exposing ethnic characteristics and expressing the situation

The situation in which the characteristics of the people in the Vietnam War novels were revealed can be largely examined through "food," "weather," and "language." First, the following are examples of the characteristics of 'food'.

On the table, there was ssam pork, which Vietnamese people enjoyed as a delicacy. Hee-eun smiled as she looked down at the dish with only a little different seasoning from bossam.

Bang Hyun-suk (2003), "The Form of Existence", p. 41

Hee-eun screamed, but Jae-woo was the one who became darker. The taste was very strange. Five years later in Vietnam, I thought I was completely assimilated into Vietnamese food, but it wasn't. The food, which had gradually become familiar until five years, has been bitten over time. Now, the biological rhythm has been maintained only by tasting red pepper paste and kimchi once every three days.

Bang Hyun-suk (2003), "The Form of Existence", p. 43

Uncle Ho's cooking was light and comfortable. I don't know if I can say that I'm comfortable with food, but that's all I can say about your cooking. That was the taste of salty fried dumplings sprinkled with tomato soup, fragrant rice, grilled shrimp, stir-fried vegetables and half-cut lime.

Choi Eun-young (2016), "Shin Chao Shin Chao", p. 68

Instead of being a resident, the rice came out well. They ate only kimchi and vegetables in kkongbori rice, and bread, rice, and meatballs came out. I knew in Vietnam that it was called steak. I ate it without knowing that I was offended by the new taste, and I had diarrhea.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 44

The most unbearable thing was the food. Her mother-in-law's kimchi made with salted fish similar to Nuckmom was spicy and delicious. But it was not easy to find rice noodles. Knowing that I wanted to eat rice noodles, my husband ordered it one day on the Internet. There was no coriander, but I ate it with water parsley. My stomach has completely warmed up.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 93

My wife could hardly eat local food. At the restaurant that the guide took, my wife managed to get cilantro out of rice noodles and eat it. Still, he said spring rolls are delicious.
 Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 89-90

In all novels of "The Form of Existence," "Xin Zhao, Xin Zhao," and "The Wetlands of Memory" the characteristics of the nation are described through food. In this novel, Vietnamese and Koreans' food preferences for other countries, food characteristics, and cultural conflicts caused by food appear.

In "The Form of Existence," Vietnamese people's favorite wrap pork is introduced. Through this, ssam pork is emphasized as a special food as one of the Vietnamese foods. In addition, it is described that the main character, Jae-woo, thought that a fairy tale about food was made while living in Vietnam, but his love for food disappeared over time. This shows that it was difficult to adapt to food due to cultural differences.

In "Xin Zhao, Xin Zhao," the food given by Uncle Ho is emphasized as light and comfortable. Through this, it can be seen that Vietnamese food feels light and comfortable to Koreans.

In "The Wetlands of Memory," the new Vietnamese wife has a hard time eating rice noodles, a food that is hard to find in rural Korea. In addition, among Korean couples who traveled to Vietnam, their wives rarely ate local food, and they show difficulties in adapting to food, such as picking cilantro from rice noodles. Through this, it can be seen that food plays an important role in understanding the characteristics of culture and ethnicity. Next is an example of the characteristics of 'weather'.

When I got off at Da Nang Airport, my wife's face was yellowish. He was glad to see the hotness of the wind as soon as he came out of the airport building. Only then did I realize that I had come to Vietnam, so I thought about it for the first time in years. On the travel agency bus from the airport to the hotel, my wife, who listened to the guide's explanation with one ear, looked out the window all the time, said, God, there are so many motorcycles and bicycles! It was familiar scenery for him, but everything seemed to be strange to his wife.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 88-89

The first summer in Plauen, my mother suffered from the dry weather. White manes

covered the limbs like snake scales, and even while sleeping, they wake up several times scratching their bodies.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 69

"When I first came to Germany," said the old lady, laughing loudly. "It was so cold. I was shaking no matter how many times I wore it. It's still like that. Tuy, I'm sure it's okay since I was born here, but strangely, I still can't get used to the winter here. "

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 73

In "The Wetlands of Memory," Koreans feel the weather in Vietnam hot, and describe the weather, as well as the characteristics of Vietnam, where there are many motorcycles and bicycles. In addition, in "Xin Zhao, Xin Zhao", the characteristics of German weather were described as dry weather for Koreans and cold places for Vietnamese in Germany, and they had difficulty adjusting. Through this, the weather shows the difference between culture and the environment, and shows the difficulty of understanding and adaptation between ethnic groups. Next is the characteristic of 'language'.

After tapping as he called, he couldn't help but exclaim, as he read with an accent in Vietnamese on the monitor. The mystery of Vietnamese was intonation. The six-star language structure created a feeling as changeable as the song depending on the tone. The tone of the line he found gave him a fascinating nuance that could never be expressed in Korean. The tone on top of the words made Zandori's lines continue like Mobius's belt, with sadness and antics turning over in a line. There seemed to be no more language on earth that could reveal the situation. When learning Vietnamese for the first time, Regitui took out the best magic created by the tricky tone that often put Jae-woo in despair from his magic pocket.

Bang Hyun-suk (2003), "The Form of Existence", p. 34

In "The Form of Existence," the main character, Jae-woo, describes Vietnamese. Jae-woo appreciates the fascinating sense of Vietnamese tone and the ever-changing feeling, and expresses that it cannot be expressed in Korean. The tone of Vietnamese is on top of words to express sadness and humor, which appears to be a tricky factor that puts Jae-woo in despair when he first learns Vietnamese. Through this, language differences can make communication and

understanding between ethnic groups difficult, and Vietnamese tones have unique characteristics that cannot be expressed in Korean.

Taken together, through various perspectives and conflicts in war novels, various perspectives on the Vietnam War and its consequences, and the characteristics of the people appear. Through this, readers can understand and recognize the Vietnam War and its impact various perspectives.

VI. Cultural Change and the View of the Social Landscape

1. Presentation of various cultural backgrounds and the revelation of a specific place

The 'place' in the Vietnam War novel can be divided into Vietnam, Korea, and Germany. First, Vietnam is depicted in the background as follows.

Today's rain was not a passing squall. As if foreshadowing a full-fledged rainy season, the rain sometimes narrowed, but it continued steadily until lunchtime.

Bang Hyun-suk (2003), "The Form of Existence", p. 24

While we were talking, the raindrops that had stopped began to fall again. The raindrops, which had tapped the shades on their seats, were gently landing on the undried asphalt. Bicycles, motorcycles, and cyclos stared at the Japanese colonial rule as it stopped on the side of the road.

Bang Hyun-suk (2003), "The Form of Existence", p. 69

The background of "The Form of Existence" is "Vietnam," and the novel describes Vietnam's specific climate and environment through the description of the rainy season in Vietnam. In addition, the scene of bicycles, motorcycles, and cyclos spacing out on the side of the road shows urban life in Vietnam, and you can see the surrounding environment and social situation through the eyes of the main characters. The following is an example set in Germany.

In January 1995, we returned to Germany. It was only a year after I came back to Korea after living in Berlin from 92 to 93.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 67

"Xin Zhao, Xin Zhao" depicts the main characters returning to Germany. Previously, he lived in Berlin and returned to Korea, but a year later, he depicted returning to Germany.

It was a long time ago that the banner "Marry Vietnamese Maiden" fluttered in the air on the main road from town to town.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 18

I went to the place where there was a broker who arranged an international marriage. I met a man who was introduced there and would become my husband. Being 20 years older than me didn't matter. As everyone else did, I had a ceremony in Vietnam and followed my husband to Korea. It was fun to fly. And I came to the country where my in-laws would be and got married again. The scenery of the countryside was similar to that of Vietnam where I lived. So it was more intimate.

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 92

"Oh, Samhwan Village residents, how are you all? A photographer is coming to take pictures of the portrait this Friday. I'm taking a picture of you here for volunteer work, so please dress up nicely and come to the hall. Lunch is also prepared."

Lee Hye-kyung (2019), "The Wetlands of Memory," p. 95

In "The Wetlands of Memory", the novel mainly deals with Korean villages and rural landscapes, and conveys a specific place and atmosphere of Korea through the story of the main character. In the novel, you can see the social phenomenon of international marriage with Vietnam in Korea through the phrase "a married immigrant" written on the banner. In addition, in the novel, there is also a scene where a portrait photographing event is held for the residents of Samhwan Village. Through this, you can see the appearance of small village society and the daily situation of residents.

2. Social Conflict and the Aftermath of the War

Here, we would like to examine the 'social background of the times' in Vietnamese war novels by dividing them into 'the times' and 'society'. First, the following are examples of describing the 'background of the times'.

"The president was also an 'anti-agreement people'?"

Regitui looked at Jaewoo's question with a surprised look. The Geneva Agreement was the only basis for the South Vietnamese government to criticize North Vietnam for sending reinforcements down to the South via the Ho Chi Minh route. No one believed that the South Vietnamese government, which refused to form a single inter-Korean government by general elections, with France and the United States on its back, was entitled to mention the breach of the agreement. Citing the contradictory logic of the South Vietnamese government, people referred to the fighters who descended the Ho Chi Minh route and were participating in guerrilla warfare in the south as "anti-agreement people."

"Brother Bung was not an anti-agreement person. Although it was on the Ho Chi Minh route."

"The president must have been from the South Liberation Front."

Regitui asked with his eyes how he knew such a thing so well, but Je-woo took a step further.

"You were the only anti-agreement people."

Regitui smiled broadly when the term "anti-agreement people," which was commonly used during the war but is now unknown to the younger generation in Vietnam, came back out of Jae-woo's mouth.

Bang Hyun-suk (2003), "The Form of Existence", p. 53

What made him decisively intolerable was the attitude of Korean companies toward workers. As Korea's main industry moved to Vietnam in the 1970s, the habit of dealing with workers also brought Korea's in the 1970s. On the day he visited a factory in Vietnam under his auspices and witnessed a Korean manager hitting a Vietnamese worker with his shoes, he drank all night.

Bang Hyun-suk (2003), "The Form of Existence", p. 49

In "The Form of Existence," social division and political conflict are reflected by the controversy over the South Vietnamese government's violation of the agreement and the use of the term "anti-agreement people" in the answer to

Jae-woo's question. In addition, Korean companies' attitudes and worker problems describe social problems through cases of treating Vietnamese workers with violence in overseas factories of Korean companies. The following is an example of the 'background of the times'.

Je-woo recalled the morning when Regitui came to his house through the heavy rain. It was only possible to guess today that the eyes, which had a sense of redness, were after staying up all night. Regitoui, who still cannot sleep all night because of the faces of his friends who died on the battlefield on a rainy day, stared at the rain falling into the street in front of him.

Bang Hyun-suk (2003), "The Form of Existence", p. 71

"Go on, you. Then you'll get to somewhere."

The words of Regitui, who winked and joked, were the slogans of the Liberation Front during the war. It was a slogan that permeated into the bones of the warriors who had to pass the Ho Chi Minh route and became an indelible self-suggestion. Those who passed the Ho Chi Minh route to sleep through those they met while majoring in modern Vietnamese history knew the special tremors in the tone when they put the slogan in their mouths. No matter how much Regitui disguised himself as a joke, he could not hide his shaky eyes at that moment with a precarious balance tone. Jaewoo was convinced that Regitui was a warrior who passed the Ho Chi Minh route.

Bang Hyun-suk (2003), "The Form of Existence", p. 49

The "The Form of Existence" shows that the mental and emotional aftereffects of the war experience of "Legitui" remain. Also, "Legitui," a warrior who passed the Ho Chi Minh route, jokingly throws the slogan of the Liberation Front. Through this, it conveys the situation and experience of the war period to the reader. This background describes the effects of the war that remain to this day. The following is the background of the times that appeared in "Xin Zhao, Xin Zhao".

We arrived in a small town called Plauen, which was in East Germany until five years ago. Abandoned buildings, desolate parks, men sitting at tram stops smelling like alcohol. ... The place was far from what I knew of Germany.

Choi Eun-young (2016), "Xin Zhao, Xin Zhao", p. 67

In “Xin Zhao, Xin Zhao”, Plauen is described as a small city that used to be East Germany. Previously under the influence of East Germany, traces and changes in East Germany can be seen through abandoned buildings, desolate parks, and men sitting at tram stops. Through this, readers can look at the changed situation after reunification with East Germany. Finally, it is the background of the times that appeared in “The Wetlands of Memory”.

She was a mother who lost her husband during the Korean War and evacuated with her two young sons. However, the eldest son is now leaving for the battlefield.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 37–38

It was amazing to learn Korean. Hello? My name is Nguyen from Vietnam. (Abbreviation) People from Myanmar, Vietnam, Thailand, all gathered in this country from abroad like Nguyen Zhi.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 37–38

It was more than 40 years ago since I was in my early 20s. I came back, but I didn't. At first, I went to Vietnam whenever I closed my eyes. I was always on the battlefield in my dreams. When I woke up, it was a small room in my hometown, but it took me a while to come back to my senses. I was afraid to fall asleep. As the years went by, my memories and dreams faded. I sometimes dreamed of going to Vietnam, but it's been a long time since I felt as vivid as today. The dream of a short nap took away more than 40 years in an instant.

Lee Hye-kyung (2019), "The Wetlands of Memory," pp. 16–17

In "The Wetlands of Memory," a "mother" who suffered from the pain of the Korean War sends her son to the battlefield again. This shows the pain and contradiction of humans who are forced to participate in the war in the reality that the war continues despite the tragic experience of the war. In addition, the reality of Korea's multicultural society is described through the situation in which people from various countries such as Vietnam, Myanmar, Thailand, and Russia live together in Korea. Finally, "Pilsong," who has survived the war, still suffers from aftereffects from nightmares caused by trauma in the Vietnam War, showing how war can affect humans.

Taken together, Vietnamese war novels are set in Vietnam, Germany, and Korea, and describe the historical and social background each place.

To sum up, Vietnam War novel, Vietnam War novels describe historical, Vietnam, Germany, and Korea, and Korean readers can see various cultural opportunities presented in these novels, and social context. This experience is to establish a chapter where readers can understand historical and social problems facing various joint bodies.

In addition, various cultural background is a medium that readers can vividly imagine the environment experiences experienced by readers. This experience is more deeply understanding complexity and nuance of each society so that readers can be directly connected to their circumstances and nuance of each society.

VII. The Challenges of Multicultural Education Using Multicultural Novels

This study analyzed novels based on the Vietnam War with complex and multifaceted characteristics to be used as a medium for intercultural education. Through this, it was intended to understand the perspective of the Vietnam War between multinational ethnic groups in various places and to find ways to effectively utilize it for intercultural education.

As a result, it was confirmed that novels based on the Vietnam War included the description of characters with external characteristics such as appearance and body odor while emphasizing cultural background. Also, in Vietnam War novels, the words used to describe socially similar races were similar, such as 'dark' and 'black', and the contrast between Koreans and Vietnamese, rural and urban residents emerged as an emphasis on cultural differences and social privileges. The contrasting attitudes and behaviors of Koreans, Americans, and Vietnamese were described to show discrimination and unequal treatment, and through this, the importance of education for mutual understanding and coexistence could be examined. Lastly, the settings of the novels were set in various places such as Vietnam, Korea, and Germany to create an overall atmosphere and provide context for the story. These settings not only help readers understand historical events, social issues, and various cultural experiences, but also shed light on social

divisions, political conflicts, workers' issues, and multicultural society at the time.

In addition, these novels are connected to a multicultural society and provide a point of contact to discuss social change and revolution. Bang Hyung-seok's "Form of Being" is a story of Koreans living in Vietnam, dealing with the aftereffects and social problems of the Vietnam War, and Choi Eun-young's "Shin Zhao, Shin Zhao" emphasized the importance of multicultural communication by presenting the conflict between Vietnamese and Korean families in Germany. Finally, Lee Hye-kyung's "Memory Wetland" reflects the negative aspects of modern society through the stories of North Korean agents, Vietnamese veterans, and Vietnamese migrant women, and deals with problems to be solved in a multicultural society.

As such, these novels, which deal with the problems of conflict, discrimination, prejudice, and social change and alienation caused by the Vietnam War due to the absence of intercultural communication in a multicultural society, emphasize the perception of the reality and tasks of modern society. Through this, it was found that the direction of the multicultural society in the future is to understand differences and prejudices, understanding the importance of cultural diversity and intercultural communication in these multicultural novels, it can contribute to having a correct perception of multicultural society.

Based on the analysis results of the Vietnam War novels in this study, I would like to propose intercultural education as follows.

First, describe the cultural background and external characteristics of characters in Vietnam War novels, the vocabulary used to describe socially similar races, and the contrasting attitudes and behaviors of Koreans, Vietnamese, and Americans with students. Conduct analysis and interpretation activities. Through this, students are encouraged to critically analyze and understand various aspects of multicultural novels.

Second, learners carry out activities to understand various cultures and peoples by sharing and interacting with their experiences and perspectives. Through this, students are encouraged to understand, respect, and empathize with their values and other ideas.

Finally, critical analysis and discussions are conducted on how the characters, events, and situations in multicultural novels are expressed through various

media. It induces students to critically look at how multicultural novels are interpreted and expressed through various media such as movies, dramas, and media. Through this, learners can get an opportunity to indirectly understand the role of press and media and to think deeply about how perceptions of history and culture are formed.

Through cross-cultural education through these multicultural novels, students can understand various cultural experiences and develop the ability to respect and empathize with people with different backgrounds and perspectives. Through this, intercultural understanding and coexistence will be promoted, and furthermore, citizens with the ability to cooperate and understand each other in a multicultural society will be able to grow. In addition, this study shows that through the analysis of Vietnamese war novels dealing with historical and social problems, learners can understand each country's history and social background more deeply and develop the ability necessary to coexist in a multicultural society based on this. These results are expected to be used as basic data for intercultural education using multicultural novels in the future.

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04

A Qualitative Study on Parenting Experiences of Uzbek International Students in South Korea*

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Abstract

This study explores the parenting experiences of international students, focusing on the case of Uzbek students, who comprise the third largest group of international students in Korea. The objective of this study is to better understand international students' parenting challenges while juggling academic and parenting duties in the different sociocultural context and suggest helpful services and programs for international student-parents residing in Korea. To achieve this, in-depth interviews were conducted with fourteen Uzbek student-parents living in metropolitan areas from April to August 2022. The study utilized the case study method of qualitative research. As a result, various themes were identified, including “balancing academic and parenting responsibilities”, “financial insecurity”, “access to affordable accommodation”, “preservation of cultural and traditional values”, and “unwavering support during pregnancy, childbirth, and child-rearing”. The study revealed that despite facing various challenges, the participants were committed to fulfilling their responsibilities as parents and students and being optimistic about achieving their educational goals. Additionally, the study highlighted the importance of providing childcare assistance to international student-parents in Korea, both on and off campus.

Keywords: International Student-Parents, Uzbek Students, Parenting, Qualitative Research

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I. Introduction

Although the transformation of South Korea into a multi-ethnic and multicultural society stalled for a while due to the Covid-19 pandemic, foreign nationals migrating to Korea have been increasing recently. Foreign nationals, particularly international students residing in Korea with their families, are also rising. Korea has become a popular destination for young people to study abroad due to the government's policy of attracting international students¹⁾ and the influence of Korean culture. Although Chinese students make up the majority of international students in Korea, the number of students from Southeast Asia and Central Asia is on the rise.

Uzbekistan has the third largest number of students (9,525) currently studying in Korea, following Vietnam (32,111) and China (53,224), of the total number of international students in Korea to 134,062 (Korean Immigration Service of the Ministry of Justice, 2022, p.770). Among various types of migrants in Korea, international students are viewed as prospective high-skilled human resources that the Korean government is encouraging to settle in Korea. In other words, developed countries facing problems such as a low birth rate and an aging population are engaged in a so-called 'global race for talents' to secure highly qualified manpower. Highly qualified foreign nationals with master's or doctoral degrees in Korea can apply for long-term stay and work through the 'point system' of migration policy, which allows them to be selected based on their competence and skills.

However, the government's migration policy is primarily centered around attracting international students as individuals, offering them education and employment prospects (Lee & Lee, 2019). The children born in Korea to international students or those who accompany them are often overlooked by migration policy and academia. This is due to the perception that international students are typically 'young and single', and will 'return' to their home country after completing their academic degrees. However, Korea offers international

1) The term "an international student" is defined as "a foreigner who has a status of residence 'to study abroad' or engage in training activities", according to the *Immigration Control Act* (Article 19, Paragraph 4) of the Ministry of Justice of Korea. The study focused solely on international students with D-2 (study abroad) visas and did not include those with D-4 visas for language training.

students a positive outlook for their future by providing them with extended stay opportunities rather than being a place of temporary sojourn. Furthermore, a survey on an immigrant sojourn and employment status in 2020 found that over 50% of international students expressed their desire to remain in Korea after completing their studies. Most international students surveyed were in their twenties from Asian countries residing in metropolitan areas (Statistics Korea & Ministry of Justice). It also became a significant space that nurtures the hybrid identities of their dependent children growing up in two different cultural environments.

Despite the phenomenal increase of international students in Korea, empirical studies on the students who live with their families are limited. Studies have concentrated mainly on single students' experiences and issues such as homesickness, acculturation stress due to language barrier, difficulties in university, and daily life in a foreign country (Lee, 2011; Ju & Kim, 2013; Lee, et al. 2015; Jeong, 2018). Unlike individual international students, international student-parents²⁾ may experience more stress due to the duties and responsibilities for the well-being of their families besides their own studies and migration issues.

Few existing studies on international student-parents have shown a recent increase in research interest and provided in-depth consideration of students' lives with families in Korea (Park, 2017; An et al., 2021; Zhang et al., 2022; Nguyen et al., 2022). However, they are limited to the students from certain nationalities such as China, Vietnam, Mongolia and others (An et al., 2021; Zhang et al., 2022; Nguyen et al., 2022) and the cases of international student-mothers who temporarily left their children behind for educational purposes in Korea (Park, 2017). The concerns and difficulties faced by international student-parents may vary based on their country of origin, social and cultural background, and level of human capital. Examining specific cases of international student-parents from particular countries in Korea is crucial to comprehending the challenges they face while juggling academic and parenting duties. It's important to note that this experience is not just personal, but also influenced by external factors such as welfare-state policies, labor market structures, and societal expectations of parenting at certain times. International

2) The term "international student-parents" in this study refers to one or both of the parents living with the child while studying outside the country of origin.

student-parents face unique challenges, such as raising a child in a different sociocultural context, managing academic demands, and navigating migration issues. They may encounter economic difficulties and face higher levels of stress than their single counterparts, as they have additional responsibilities to ensure the well-being of their families. Having a child or raising one may affect their daily routine and educational goals.

This study, therefore, raises the following questions: What challenges do international student-parents face while raising their children during their stay in Korea? What kind of social (i.e. material, informational, emotional) support do international student-parents receive or need while raising their children in Korea? The study aims to better understand the parenting experiences of international students, focusing on the case of Uzbek student-parents in Korea. This study will significantly contribute to the existing knowledge on the migration of international students with families and their parenting experiences in diverse sociocultural environments. Additionally, it will aid in the practical development of essential services and programs for international student-parents residing in Korea.

II . Literature Review

1. The Concept of Parenting

The term “parenting” refers to purposeful actions that aim to ensure the survival and development of children. It comes from the Latin word “parere”, which means “to bring forth, develop, or educate”. While the noun “parent” has been in use for a long time, the verb “parenting” is relatively new. The word “parenting” is focused on developing and educating, rather than who is doing it, based on its root. Nowadays, the term “parent” is commonly used to refer to a biological mother or father, while “to parent” or “parenting” refers to the process, activity, and interaction between adults and children, regardless of whether they are their own children or not (Hoghughi, 2004, p.5).

A significant amount of global research is available on the concept of parenting.

The concept of parenting encompasses many different aspects, including various types of parents (such as mothers, fathers, single parents, and adoptive parents), caring for children of different ages and statuses (such as infants, toddlers, adolescents, boys, girls, and children born prematurely), essential parenting characteristics (such as behaviors, knowledge, and beliefs), social conditions related to parenting (such as social status, culture, and environment), and practical concerns of parenting (such as promoting children's health, cognitive development, and social interaction) (Bornstein, 2002). Parents are commonly believed to play a significant role in shaping a person's development. This is because mothers, fathers, and other vital individuals in a child's life directly impact their experiences. Cultural beliefs play a significant role in shaping child care and development (Bornstein & Cheah, 2006).

Effective parenting requires a focus on essential elements such as care (i.e., physical, emotional, social), control (i.e., setting and enforcing boundaries for the child in an age- and culturally appropriate manner), and development (i.e., encouragement or creation of new opportunities by parents). Physical care includes all activities to provide a child with food, warmth, cleanliness, sleep, and proper elimination of bodily waste crucial for survival, preventing accidents and diseases, and promptly addressing any harm that may occur, while emotional care for a child means treating the child with respect as an individual, showing them unconditional love, and allowing them to take managed risks and make choices. Social care is aimed at ensuring that the child is not isolated from peers or significant individuals in their lives as they develop. Parents must also prioritize their child's functional areas, including physical, intellectual, social, and mental health (Hoghughi, 2004).

Parenting is currently a topic of much discussion, with a wide range of concerns being raised both in society and within individual families. Especially, parenting in minority and migrant families has become increasingly complex. With the rise of migration, a mixing of cultures can create tension. Even with globalization leading to similar dress, behavior, and parenting practices, significant cultural differences can result in conflicts between the host and minority populations. For instance, some Muslim girls may wear clothing that asserts their separate identity in schools, while arranged marriages with someone from the home country may

challenge parental authority and customs. These differences can cause potential tension between the two groups (Hoghughi, 2004).

It is important to note that there is not one all-encompassing theory of parenting, even though there have been attempts to create one. In 1981, Ellen Galinsky developed an approach comprising six stages that coincide with the age of the child: 1) the image-making stage (planning for a child; pregnancy); 2) the nurturing stage (infancy); 3) the authority stage (toddler and pre-school), where parents create rules and figure out how to effectively guide their child's behavior; 4) the interpretive stage (middle childhood), where parents help their children interpret their experiences within the social world beyond the family; 5) the interdependent stage (adolescence) where parents have to redefine their relationships, and 6) the departure stage (early adulthood) where parents evaluate their successes and failures as parents as their children become independent (Galinsky, 1987). Despite its widespread use, the methodology and theoretical foundation of this theory have received criticism due to the lack of empirical studies. In general, all parents have the same goals relating to parenting such as ensuring the physical survival and health of the child; providing an environment for successful progression through the developmental stages into adulthood to assure self-maintenance in maturity; and teaching/modelling normative cultural and societal values (LeVine, 1977, as cited in Pachter & Dumont-Mathieu, 2004).

Based on the literature review, it appears that most research on parenting has utilized different terminology and concepts to describe the meaning and characteristics of this phenomenon. This includes terms like parenthood, child-rearing, and childcare. Raising a child involves various factors, and several studies have explored different aspects of parenting. However, this research will only focus on particular dimensions and concerns of parenting. Specifically, it will examine the experiences of Uzbek students in Korea regarding parenting practices and challenges. The research recognizes that being a parent encompasses more than meeting a child's essential requirements. It also includes attitudes and actions that promote their physical, emotional, and social welfare, as well as helping them develop and advance.

2. Current Status of International Students from Uzbekistan in Korea

According to the Korean Immigration Service of the Ministry of Justice, foreign nationals residing in Korea as of 2022 was estimated to be 2,245,912, which accounts for 4.37% of the total population of 51,439,038 (2022, p.42). People from Uzbekistan (3.5%, 79,136) form the fifth largest group of foreign nationals in Korea, following China (37.8%, 849,804), Vietnam (10.5%, 235,007), Thailand (9%, 201,681), and the United States (7%, 156,562) (Korean Immigration Service of the Ministry of Justice, 2022, p.49). Following the collapse of the Soviet Union, Uzbekistan, along with other Central Asian nations, began diplomatic relations with Korea in 1992. Since then, Korea has been investing in multiple industries in Uzbekistan, including automobile, energy, textile, etc. The spread of Korean cultural media content and social and cultural exchanges, the realization of high income, and educational opportunities have also contributed to a positive perception of Korea among the citizens of Uzbekistan, leading to an increase in migration to Korea.

For Uzbek youth looking for better opportunities for personal growth, employment, and a secure future, Korea has emerged as the top choice due to the limited options available in their home country. The dire state of economic hardship, low salary, poor quality of education, challenging entrance exams, high tuition fees, and lack of prospects after graduation are the driving factors that urge Uzbek youth to migrate to Korea for educational purposes (Dadabaev & Soipov, 2020). Moreover, as active actors to escape the traditional lifestyles without waiting for changes in the circumstances surrounding them, Uzbek youth opt to pursue their studies abroad (Shukurova & Lee, 2018).

According to Choi (2019), Uzbek students in Korea generally adapt well overall to their university environment, have moderate culture shock, and have normal interpersonal relationships with Korean people. The students are confident in their academic success, enjoy learning and using the Korean language, and try to maintain good relationships with Korean people. They face cultural differences in Korean society, which differs from their home country's Islamic culture. Nonetheless, their desire for academic and study success is more substantial than

their homesickness.

Since most international students in Korea are in their twenties and have opportunities to stay longer in their country of study, they may encounter new cultural and social experiences when they eventually become parents. In Korea, young people usually start a family at around 30 years old, much later than in some developing Asian countries like Uzbekistan, which is typically around 20. Undoubtedly, the number of international students from Uzbekistan will continue to increase and most of them are at the age of starting a family and having children.

3. Studies on International Student–Parents in Korea

Parenting can be even more challenging for international student–parents who are required to adjust to societies and cultures that are different from their own. There is limited research on the experiences and issues faced by international student–parents in Korea. A study by Park (2017) explored the compatible perception of studies and the role of children in the educational process for married female international students who temporarily left their children in their home country for graduate studies in Korea. According to the study, married female international students had a compatible meaning regarding their studies and children. They recognized their studies' difficulties and had to endure to secure a better future. They aimed to be positive role models for other students for the image of their own countries. Nonetheless, they felt sorry about being separated from their families and children while studying. Upon finishing their studies in Korea, these students hoped to obtain better job opportunities in their home countries. At the same time, children played an essential role in the academic success of female international students to withstand all the hardships during their studies. They persevered by constantly thinking about their family and children. The presence of their children and feeling sorry for their families motivated them to study harder and stay focused. Also, the thought of returning to their family after completing their degree was an additional source of encouragement.

An et al. (2021) used a phenomenological approach to examine the academic

experience and long-distance parenting challenges of married Chinese female doctoral students in Korea. The Chinese student-mothers placed great importance on their studies, with their main goal for studying abroad to obtain Ph.D. degrees. However, they expressed that they were experiencing stress because of their limited understanding of the Korean language, their area of study and challenges in their relationships with professors due to cultural differences. They also felt frustrated with the unexpected difficulties of living abroad. Despite the difficult reality of living abroad, they reconsidered their motivation to study abroad and relieved stress through self-reflection, exercise, and conversation with family and friends. In addition, they could focus on their studies because they received material and psychological support from their families during their study period in Korea. On the other side, long-distance parenting raised concerns about its potential negative impact on children. They worried that the distance might impact their relationship with their children. Additionally, the responsibility of raising children was impacting their academic performance, thus creating a cycle of negativity. During their trip to China, they spent all their time with their children, leaving little time for studying. Despite this, they tried to find a positive aspect in their situation. They believed their hard work could be a good example for their children and positively impact their future. Furthermore, with the support of their families, they could focus on their studies in Korea.

Nguyen et al. (2022) investigated the challenges confronted by Vietnamese student families living in Korea in 2022. They highlighted several issues including the lack of support from the extended families during childbirth and child-rearing, insufficient educational support for children, and language barriers caused by the Korean language. Moreover, the research by Zhang et al. (2022) suggested the need for institutional discussion by analyzing the child-rearing experiences of international student couples from Mongolia, China, and Vietnam, summarizing the need for discussions on the reality of international student families, visa issues, children's development, etc.

The literature available concerning international student-parents in Korea serves to provide a comprehensive understanding of the difficulties they encounter. Such challenges involve managing academic and childcare obligations, addressing the challenges of parenting from afar, and managing adjustment-related issues. To

gain a complete understanding of the obstacles encountered by international student–parents in Korea, it is imperative to thoroughly examine the experiences of families in comparable circumstances. Such examination must consider their country of origin as well as their social and cultural background. This study aims to gain a deeper understanding of how international students who are also parents raise their children in Korea, focusing on the case of Uzbek student–parents.

III. Method

Adopting a qualitative case study approach with an interpretive paradigm presents the opportunity to gather extensive data and thoroughly analyze the phenomenon (Creswell & Poth, 2018). This method is deemed suitable for a deeper understanding of the challenges faced by international student families in Korea raising children while studying. A ‘case’ means a ‘limited system’ or a ‘subject of study’, and a ‘case study’ is a study of a ‘bounded system’ in which a specific case has a limited scope depending on time and place (Stake, 1995; Kim et al., 2018). In this regard, it can be said that Uzbek students’ families, the subject of this study, have a ‘temporal boundary’ of studying and raising children simultaneously and a ‘spatial boundary’ of raising children in Korea, not their home country. In addition, qualitative case studies analyze uniqueness or issues by selecting cases of individuals, communities, or relationships (Kim et al., 2018).

1. Participants

Fourteen couples of Uzbek student families were involved in this study, representing three types of international student–parents in Korea: both couples are students (Case A), a father–student with his accompanying spouse (Case B), and a mother–student with accompanying (or in another visa status) spouse (Case C). The basic characteristics of the research participants are presented in Table 1.

〈Table 1〉 Research Participants

Participant	Year of Birth	Visa Status	Length of Stay	Current degree or Occupation	Children	
A	1	1989	D-10 (job seeker)	6 yrs	PhD. course	One (F, born in Korea in 2021)
	2	1995	D-2 (study)	2 yrs	Master' s course	
	3	1993	D-2 (study)	5 yrs	Master' s course	One (F, born in Korea in 2022)
	4	1997	D-2 (study)	5 yrs	Bachelor course	
B	5	1992	D-2 (study)	6 yrs	PhD. course	Three (F, born in UZB in 2019; twin F, born in Korea in 2022)
	6	1999	F-3 (dependent family)	1.5 yrs	High school graduate in UZB/ a housewife	
	7	1979	D-2 (study)	4 yrs	PhD. course	Three (2 M, born in UZB in 2008 and in 2016; F, born in UZB in 2011)
	8	1986	F-3 (dependent family)	1.5 yrs	High school graduate in UZB/ a housewife	
	9	1987	D-2 (study)	5 yrs	PhD. course	Two (M, born in UZB in 2016/ born in Korea in 2020)
	10	1995	F-3 (dependent family)	4 yrs	High school graduate in UZB/ a housewife	
	11	1982	D-2(study)→ F-2 (residence)	17 yrs	PhD. candidate	One (F, born in Korea in 2016)
	12	1984	F-3(dependent family)→ F-2 (residence)	9 yrs	High school graduate in UZB/ a housewife	
C	13	1992	E-9(non- professional)	7 yrs	High school graduate/ worker	Two (F, born in UZB in 2021 and born in Korea in 2022)
	14	1993	D-2 (study)	6 yrs	PhD. course	

Unlike typical studies that only focus on mothers who are students, this study includes both male and female participants who have lived in Korea for a minimum of 1.5 years and a maximum of 17 years offering various perspectives on parental concerns. The participants showed a high level of proficiency in Korean and an

intermediate level of proficiency in English. However, the participants B-6 and B-10 reported having no foreign language skills. Additionally, almost all female participants have given birth in Korea, providing valuable insights on parenting in this context.

2. Data Collection and Analysis

Research participants suitable for the study were recruited using snowball techniques and purposeful sampling (Creswell & Poth, 2018, pp. 157-159). A notice for the recruitment of research participants was posted on the online community of Uzbek mothers residing in Korea, which the researcher joined. International student-parents who showed interest in participating were contacted individually to confirm their family information and the background of their stay in Korea. Then, an interview schedule was set up.

From April to August 2022, we collected data by conducting in-depth interviews with research participants residing in Seoul and Gyeonggi-do. As qualitative research should be conducted in a natural environment, we arranged for interviews to take place at a convenient time and location for participants, mostly on weekends and in their homes. The researcher approached as an insider (emic) and tried to form a rapport with the research participants. Semi-structured interviews with each spouse were conducted using an interview protocol outlined in Table 2 and lasted one to one and a half hours. The interview questions were open-ended, general, and focused on the research questions (Creswell & Poth, 2018, pp. 165-167).

〈Table 2〉 Interview Protocol

Question areas	Categories
Sociodemographic and migration background of the study participant	<ul style="list-style-type: none"> - age, place of origin in Uzbekistan, date of entering Korea, type of Visa, the motive for studying abroad, current place of residence and duration, course of education and major, Korean language proficiency and foreign languages, employment experience in Korea, etc; - number and age of the children, gender, place of birth, kindergarten or school attendance, etc.

Question areas	Categories
Parenting experiences and challenges	– experience of being a parent and a student at the same time; the hardest thing about raising children while studying abroad; managing familial and academic responsibilities; daily routine, time spent on studies and with children; difficult situations in child-rearing, etc.
Social support received or needed to raise children in Korea	– experience of using childcare or welfare services in Korea; any social(i.e. material, informational, emotional) support received as a student-parent; sources of information about child-rearing, etc.
Additional questions based on the narrative of the research participant	– other concerns of being a student-parent in Korea; – other issues to be discussed further.

In qualitative research, data analysis refers to the process of understanding and giving meaning to collected data. In other words, it is the process of integrating, reducing, and interpreting the contents spoken by the research participants and the contents seen and read by the researcher (Merriam, 1998). The process of collecting and analyzing data for this study was conducted in a circular manner. That is, during the data collection, the recorded data was transcribed and analyzed, and additional data was obtained by contacting the participants during the analysis.

The data collected through in-depth interviews were analyzed as follows. First, each case was transcribed in detail. Second, by repeatedly reading the transcribed data, the key concepts (codes) inherent in the data were derived and organized in a word table. Third, by comparing related or similar codes including differences among the cases derived through open coding relationships and commonalities between codes were found, and major themes were derived (Creswell & Poth, 2018, pp. 206–207).

3. Ethical Considerations

Data collection for this study began after receiving approval (7001355–202203–HR–523) from Konkuk University Institutional Review Board (IRB). The study participants were told they could stop the interview or participation in the research whenever they want after explaining the study in detail. They were informed that the collected data would not be used for any purpose other than

the research purpose. Furthermore, efforts were made to ensure that the personal information or identity of the research participants was not exposed during data analysis and technical processing. The study participants provided consent for their interviews to be recorded. In cases where further clarification was required, supplementary data was obtained through video calls and text messages with the participants.

In order to secure the validity and reliability of the study, the fellow researchers majoring in social welfare conducted peer review on the design, data collection, and analysis of this study. In addition, the research participants were asked to review (member check) to confirm the analysis and interpretation of the data. The study participants checked the interpretation of the interviews, and no discrepancies were found.

IV. Results

The following five major themes and sub-themes emerged from the analysis of each case of the study participants (Table 3).

〈Table 3〉 Parenting Experiences of Uzbek Students

Themes	Sub-themes
Balancing academic and parenting responsibilities	<ul style="list-style-type: none"> - Lack of time and sleep - Study retention and graduation issues - Problems with adaptation to academic culture
Financial insecurity	<ul style="list-style-type: none"> - High costs of children's food and diapers - Malnutrition of children - Worries about tuition, accommodation, transportation, childcare, and living expenses - Burden of daycare and education fees - Unbearable medical expenses without health insurance - Financial struggles in receiving ongoing medical care for their children with health issues
Access to affordable accommodation	<ul style="list-style-type: none"> - Search for 'one-two room's not far from campus - Lack of student family dormitories on campus - Complains from neighbors about the baby's cry - Cold winters in "jutaeg" due to high cost of heating bills - Concerns about the effects of mold on children's health

Themes	Sub-themes
Preservation of cultural and traditional values	<ul style="list-style-type: none"> – Concerns about children’s eating habits due to religious values – Rituals related to children – Inter–role conflict due to traditional views of male and female roles within the family
Unwavering support during pregnancy, childbirth, and child–rearing	<ul style="list-style-type: none"> – Inadequate childcare by first–time mothers – Lack of information on childbirth and childcare – Limited access to the welfare services – Emotional and material support from family, friends, lab–mates, professors, and others

1. Balancing academic and parenting responsibilities

Student–parents strive to achieve both academic success and ‘good’ parenting, but often struggle to find a balance between the two. Excelling in academics may mean compromising on parenting, while being a great parent may impact academic performance. Most of the parents who participated in this study were graduate students. Some of the graduate student mothers in the study expressed difficulties in being a mother and a student as they had to balance their roles in academic life and roles in the family. They had various responsibilities that needed to be balanced, such as childcare and housework as well as academic pursuits that usually cause emotional exhaustion and stress. Sometimes, unforeseen health issues affecting their children can disrupt their academic schedule.

My daughter is often sick. This is very stressful when you have to complete certain tasks on a deadline especially during final exams. (Participant A–4)

According to the study participants, maintaining a disciplined routine and efficient time management is essential. They frequently completed their academic tasks and writing papers at night and designated particular times of the day to give priority to their duties as parents. Satisfying each requires a significant amount of time and energy.

I live patiently because of my graduation obligations. There are many sleepless days. A woman’s status plays an important role in the family. Since I came to Korea to study and have to play the role of a mother, there are many cases where I can’t do both properly.

I used to cook Uzbek food every day, but now I make it once and eat it for several days. I don't seem to have time for everything. There is not enough time to do housework and keep everything in order. I am under a lot of stress. We eat fast food most days. My husband sometimes complains about the food. In such a situation, you just want to quit studying. I wish that I could graduate soon. (Participant C-14)

One of the main reasons that student-parents drop out before obtaining a degree or delay their graduation by several years is the challenging nature of childcare responsibilities. These individuals require additional time to focus on their studies, keep up with assignments, write papers, and do other related tasks.

I feel always short of sleep. I bring my assignments to do them at home. I do my studies after she is asleep till late at night. And it's hard to wake up early. My daughter wakes up at 6. I get her ready for kindergarten and leave her at home with my husband earlier. Then, my husband takes care of her and takes her to kindergarten. We live a 10-minute subway ride to the university, so I go out first. I'm in the lab from 9 till 6 in the evening. I don't have time to play with my daughter or spend time with her outside. My husband comes at 12 at night when we are asleep. Saturdays and Sundays are off. If I have a lot of work, I go to the lab on Saturdays too. I bring my papers and reports home and do my work at home too. I feel so stressed, sometimes I yell at my daughter when she cries. I feel sorry for my daughter, she is not taking her parents' care enough. (Participant A-2)

The individuals participating in the study were tasked with numerous responsibilities, including completing assignments and exams, conducting research, caring for children, and managing household duties. These demands caused them to feel overwhelmed resulting in burnout, negative emotions, and a reduced sense of personal achievement. However, they tried to be optimistic about their future, believing that such obstacles and conditions would end soon.

2. Financial insecurity

Financial insecurity is the most frequently mentioned issue for student-parents. Some of the participants in the study said that they did not face serious financial problems because they received scholarships or received funding to participate in

university projects. However, most of the participants were the representatives of the low-income families in Uzbekistan and had few financial opportunities. They said they were from far regions of Uzbekistan and their parents could not support them financially. Some of them had problems with money available for the basic living expenses. Several student-fathers were concerned about the costs they had to pay for tuition, accommodation, childcare, transport and daily necessities. Some expressed their concern about their children's proper nutrition.

I have to pay the full tuition fee. I don't get any scholarship. I have to work part-time to cover tuition fees, renting, food and daily needs of my children. There are no part-time jobs in the city. I have to leave my family for several days and work in the village. (Participant B-5)

Since my husband has to be in the lab because of his project, honestly, we have to economize the stipend he gets. We can not afford many things. I am not working now. I am at home with the kids all day. There were the days when we could not buy meat. You know our food should include meat. We are most concerned about the food for children. (Participant B-10)

Not enough baby food and diapers for twins. They are not cheap either... (Participant B-6)

In case B-6, a non-student wife gave birth to twin daughters in Korea. One of her twins recently underwent surgery in Korea for a developmental problem and regularly attends the university hospital. She was worried that her husband would have to cover all the expenses for their children's ongoing treatment.

My elder daughter will turn 3 in the month of August. Her twin-sisters have many health problems and have to go to the hospital every month. They have to receive continuous treatment. The cost is too burdensome. It is very difficult for my husband to take care of us. (Participant B-6)

Almost all of the study participants mentioned that health care in Korea was expensive without national health insurance. International student-parents in particular were burdened by accidents involving children or when their children

needed to receive unusual medical care. Although it is possible for international students to sign up for health insurance immediately after obtaining residence cards due to low insurance premiums it is not possible for their children or spouses to join immediately. They are managed as being able to join after a certain period of time, that is, six months, after entering the country. Since most of the children of foreign students are infants, they often visit the Department of Pediatrics because they are often sick. Some student–parents were concerned that they would have to take care of their children’s health for six months without any accidents that could result in high medical costs.

My daughter was born prematurely. She was 8 months and was at risk. After birth, she was in an incubator. Besides, at that time, international students were not covered by national health insurance. It was a period of temporary suspension due to dissatisfaction with the obligation of international students to register. Hospital bills were no joke when we came out of the hospital. 18 million won for our daughter’s hospital bill came out. We had a really hard time at that time. I borrowed money from all my friends to pay the hospital bill. I worked as a part–time student and received a part–time job permit at the Immigration office to earn money and give the money back I had borrowed from my friends.

(Participant A–1)

Q: You said that you gave birth to your first child in Uzbekistan and your second child in Korea. Can you elaborate on the situation at that time?) Yes, the first one is that I had no medical insurance here, so, as soon as I finished my master’s degree here, I was in 35 weeks of pregnancy, and I went back to my home country to give birth there. I gave birth to my first daughter there. It was not difficult, because my grandmother, mother, mother–in–law, and my sisters were around. They helped me a lot with the baby. But my second child was born here. Although my husband was here to help, he had to go to work in the factory. I was alone with my baby. Our second baby had some heart problems and had heart surgery in Korea. So I felt lonely and very depressed at that time. We had economic problems. We had to borrow from our acquaintances. (Participant C–14)

Some parents expressed their concerns about the fees of daycare and education in Korea. As international students and parents, financial stability is crucial for success. For Uzbek students living in Korea, it can be especially challenging to provide for their children’s health and education. Many of their children were born

in South Korea and some require costly medical treatment. National health insurance has played a critical role in ensuring their children's wellbeing. Even though it was promised that educational costs for foreign children attending daycare and kindergarten in Korea would be covered to ensure their right to education, many of them were not able to receive this aid. This was mainly due to the limited access or lack of information based on their place of residence (The Korea Herald, Jan.17, 2022).

Kindergarten fees are too burdensome. They say that there is a big difference in the cost of kindergarten fees compared to the locals. Fees for foreigners are too high (Participant C-14)

We sent our daughter to a kindergarten near our house when she was 4 months old. Although there are all conditions for children and very kind teachers, I think it is unfair that we pay almost three times more than the Koreans. Kindergarten support programs for foreigners are not implemented in all regions of Korea. (Participant A-1)

Moreover, as mentioned by study participants, financial problems to cover the cost of childcare and own studies, as well as academic and parental responsibilities, can lead international student-parents to change their study plans and drop out, becoming more oriented to raising children, even violating Korean migration laws which can affect their children's future.

3. Access to affordable accommodation

Most of the study participants tried to find houses for rent consisting of one or two-room rentals near campus. Students with families preferred housing called "takagu jutaeg"(multi-unit house) rather than "full-optioned" two-rooms mainly because of the rental cost and larger space for children despite its old-fashioned facilities. They tried to live not far from campus to walk home for lunch and to save transportation fees. On-campus dormitories were mainly for single students.

As you may notice, there are a lot of one-rooms for students near the university. To save transportation fees, I found this 'jutaeg' with the help of my friends. It takes around

15 minutes to walk to my lab. It is better than two-rooms. Two-rooms are also not easy to find around. The facilities here are not “cool”, but this one is not cheap either. (Participant B-7)

Some of the participants said they were more concerned about their babies than they were because of the heating system in their houses. Heating the rental house was a problem in winter. Some expressed their concern about mold in their houses.

We can stand the cold. But we worry more about our children. This is a problem in winter. Sunlight falls only on one corner of the room. There is a heating system, it works, of course. But we don't get much use out of it. We brought a carpet from Uzbekistan. It keeps the heat for some time after turning off the heater. Charges are high after using the heating. (Participant B-6)

I don't like the walls and floors of this house. Mold grows a lot in humid weather, especially in winter. I've tried everything to get rid of them. Nothing helps. I hope it doesn't affect the children's breathing. (Participant B-8)

One of the concerns was the need for play areas for children. The house they typically resided in was in a narrow alley with a parking lot and numerous cars. They would go to the tennis or soccer fields on campus to play with the kids.

We go to campus to play with children, as there is no playground for children nearby. The small one is two blocks away from here. It is better to go to the campus to play. Large area for children to run and play. I know, all these conditions were created for university students, not for children. But we have no choice. Students of other nationalities come with their children too. Koreans also come with their children. (Participant B-9)

Children want to play, sometimes they argue, they play noisily. They are children. You can not keep the children's mouths shut all the time. But sometimes our neighbors don't like it. A couple of times we quarreled with the landlord on the complaint for children's noise. (Participant B-7)

In addition, the noise of children or the crying of babies was another concern of the student-parents.

Since the houses are small, when my children cry at nights, it can be heard to the whole street. Sometimes I am very embarrassed and feel sorry for our neighbors. Some of them understand us, and some complain, of course. (Participant B-6)

According to the student-parents, adjusting to their small living spaces was challenging. The participants in the study expressed their desire for the university administration to offer affordable and appropriate housing options either on-campus or near the campus to stay with their families.

4. Preservation of cultural and traditional values

According to some student-parents, they attempted to follow traditional customs and obligations upon the birth of their child, despite limited options in Korea. In Uzbek tradition, having an imam (mulla) recite the call to prayer when a baby is born is customary. This prayer is a warm welcome for the newborn, and during the ceremony, the child will hear his name for the first time. This practice is believed to help the baby grow into a noble person. The participants in the study invited imams to perform this ritual upon bringing their newborns home.

In Uzbek culture, women traditionally follow a forty-day period called “chilla” after giving birth. Only close family members, such as parents and spouses, can be around the mother and newborn to protect their health and prevent exposure to others. However, due to their circumstances in Korea, the study participants found it unnecessary to adhere to this tradition as their family members or relatives could not come to see them after bringing the baby home.

Moreover, a ceremony called “beshik to’yi”, meaning “celebration of placing the child in a traditional Uzbek cradle”, is typically performed by inviting relatives and close people. Most participants in the study expressed that they had to skip such traditional ceremonies due to their living conditions in Korea. However, they attempted to search for “beshik (a traditional cradle)” in Korea. The “beshik” holds a special place in Uzbek culture. It is a highly valued and revered traditional item in every Uzbek family. The “beshik” is considered the child’s home, where they spend most of their early days until they can walk. One participant gave birth to twins and needed to find two “beshik” to care for her daughters. She shared

that managing two newborns without a “beshik” was challenging. Additionally, most female participants mentioned that finding a “beshik” in Korea was difficult, and they had to rely on extended family members to send one to them. However, a few participants noted that they did not need to use a “beshik” since other children in Korea were well-cared for without one.

The biggest concern of study participants with children in elementary school and kindergarten was the limited meat meal at school. Several participants expressed their children’s eating problems in kindergartens and schools for religious reasons. Some of the Korean food is made with pork, so they were not allowed to eat non-halal meat. Mothers said they had to carefully check their children’s lunch menu sheet that were given each month by the school and taught them not to eat certain foods that were served that day. Student-mothers tried to provide with additional snacks sometimes.

It is hard because of halal food. However, we spoke with the kindergarten director about the child’s diet. Even so, We understand that arranging a separate table for our child is difficult. We cannot manage it ourselves. We are so busy that it is not easy to make a lunchbox for our daughter every day in kindergarten, and it takes more time to do so. (Participant A-1)

Our son does not know what food is allowed and what is not. He usually eats whatever is given at school during lunch. My husband and I always check the school menu. We check and highlight on the menu list what food he should not eat. But it’s a bit difficult to control it all the time. He is still young. He usually wants to eat what his classmates eat. (Participant B-10)

I always put “kim” (seaweed) in her bag to eat, if there is a meal with pork at lunch time. (Participant B-12)

Some expressed concerns about the health of children who do not eat properly at school. However, when asked about their children’s attitude toward Korean food during lunchtime, they answered that their children like school lunches and like Korean food more than eating at home. Sometimes religious factors regarding diet was a major problem for their children to maintain good relationship with Korean friends.

Especially our eldest son had problems with his classmates, when they joked and told him to just eat a pork dish at lunch time. We worry about his health, because he is at school till 4p.m. (Participant B-8)

Parents have reported that their children are becoming more curious about their religion, possibly due to the influence of their surrounding society. In contrast to their society of origin, where children tend to accept and uphold their parents' religious beliefs without questioning, the society they currently live in is causing them to question their identity and religious beliefs. One parent expressed concern that their child was being influenced by their peer group's values and behavior at school, which included religious beliefs that the family disapproved of.

My son asked me after school, "What is the reason for not eating pork? My friends highly recommend it as a delicious dish and insist I try it. Wasn't it prohibited during the Middle Ages due to poor sanitary and hygienic conditions? Nowadays, they (pigs) are all well-cultivated". He would not have to ask such queries if we were in Uzbekistan. (Participant B-7)

During the interview some participants raised concerns about gender roles in parenting and shared their views on household chores, which in Uzbekistan are generally considered women's responsibilities that men should not participate in. Female study participants observed a significant change in the attitudes of their spouses while residing in Korea. They reported that Uzbek men were more inclined to assist with domestic tasks in Korea, despite avoiding these responsibilities in their home country. Gender equality is a significant issue in Korea that also impacts the traditional family values of Uzbeks living in Korea.

In Korea, when raising children, husband and wife do many things equally, such as feeding, walking, or changing diapers. My husband has lived in Korea for a long time, so he became Koreanized. After giving birth, when I was stressed and couldn't sleep well, he helped me, saying, "Let me stay with the baby." I said, "Ok, and good night" and slept for 2-3 hours. My husband went to work and was tired but worried about me, so he helped me a lot. But my husband thinks he can't do that in Uzbekistan, because my husband couldn't when the mother-in-law and father-in-law were present. He helps me a lot in Korea. Even now, he comes from the factory tired, but he plays and sleeps together with

the children. (Participant C-14)

My husband changed the baby's diaper only once. His attitude towards housework changed a lot while living in Korea. When I am not at home, my husband washes the dishes. Of course, he doesn't wash dishes when any of his family members are here. If there are two of us at home, he helps with the housework. But if my parents-in-law were here, he wouldn't do it. (Participant B-12)

In traditional Uzbek families, gender roles are pre-determined. Men are expected to provide for the family, while women are expected to be mothers and homemakers. Society does not easily accept deviations from these roles. When a woman marries, she occupies the lowest rank in the family hierarchy and is supervised by her mother-in-law. She is expected to perform domestic labor. Her responsibilities include cleaning, washing, cooking, and respecting and obeying her parents-in-law. Because of these responsibilities, married Uzbek women have no time or opportunity for self-improvement, personal development. Rural women bear the most significant burden as they lack facilities such as gasification, safe water, and healthcare services. This situation leaves them with few options for improving their lives (Abdurazakova, 2005).

Due to the migration to Korea for study purposes, female study participants displayed greater independence and decision-making abilities than mothers who accompany their student spouses. International student-mothers had a stronger sense of agency in Korea compared to those who were merely companions. Women accompanying their student spouses were generally more withdrawn and dependent on their spouses when it came to navigating the Korean language, culture, and economic landscape in daily life.

5. Unwavering support during pregnancy, childbirth, and child-rearing

Some participants came to Korea from Uzbekistan with their children, some became parents for the first time in Korea, and others had children both in Uzbekistan and Korea. It is a usual practice in Uzbekistan for children to grow up in prominent families with three generations cohabiting. Older family members

play a significant role in child rearing, making it easier to care for children. Therefore the female participants in the study reported that it would be easy to raise many children in Uzbekistan, as they could count on support from their in-laws and other family members. Additionally, working women can rely on their mothers-in-law to look after their children. If a mother-in-law is unavailable, the woman can receive assistance from her parents and other relatives or afford to hire a nanny. Those who became parents for the first time in Korea found it difficult during pregnancy, childbirth and child-rearing as they had no close family members around. Initially, they had to seek guidance from their parents through frequent phone calls.

When my baby cried, it was hard to understand what she wanted. I did not know what to do. There was no one around to ask. I always had to call my mom to find out what the baby wanted. Sometimes she could not answer the phone. (Participant A-4)

They reported that they felt emotional stress, self-doubt, a lack of confidence, and a fear of making mistakes due to the absence of social support. However, they acknowledged the high level of pre- and postnatal service in Korea they could rely on.

It was the first time. I gave birth alone. My mom couldn't come because of the pandemic. I wished my mom was with me. Anyway, since it was my first child, I was very grateful and satisfied that the hospital took care of my baby and me. I didn't even know how to take care of the child. I just trusted the nurses. Because they are experts, I had problems with breastfeeding, there was no breast milk, so the nurses took care of everything. (Participant A-2)

Some of the problems mentioned by study participants are related to the lack of information about giving birth, raising children, sending to kindergarten or simply finding someone to help take care of the child, especially if both parents are students. Having social support networks is essential for new parents in reducing stress and avoiding postnatal depression, especially when extended family is not available. By utilizing diverse media platforms, such as online communities, websites, and blogs, they address the challenges of every aspect of

parenting. Most of the mothers relied on social media for social support. Especially online communities of mothers, were being used for childcare issues.

As soon as I came to Korea, I started learning Korean. But still I can't speak well. I try to solve all the problems related to children through messages in the telegram group of Uzbek mothers in Korea, which I joined. (Participant B-8)

Student parents who do not have a reliable friend or family member to help them take care of their children while they study often struggle with the financial burden of paying for child care.

I have never received support services. I usually use Uzbek social media. There is a group of acquaintances, international students on Telegram. There are mainly economic problems. I get it mainly from acquaintances. We support each other. (Participant B-5)

However, some female international students or women accompanied by husbands who are international students experienced a lack of social support during pregnancy, childbirth, and childcare in Korea. In Uzbekistan, it is common for young people to start a family and become parents in their 20s. Women receive emotional, material, and informational support from people around them, such as mothers, mothers-in-law, sisters, or women in their families concerning pregnancy or childbirth. In the context of migration, Uzbek women were cut off from previously available social support and faced the problems of motherhood alone. Some international student mothers hoped there would be childbirth and parenting programs targeting foreign parents. Nevertheless, several Uzbek women who gave birth to their children in Korea highly appreciated the Korean government's material support, such as childbirth subsidies.

We have never received any subsidy other than the temporary subsidy for my pregnant wife. We were interested of course in getting supports but couldn't due to lack of information. (Participant A-1)

I visited social support centers, but they were all for multicultural families. They said that there are no programs to support foreign families except Korean language courses. (Participant A-3)

The childbearing and childrearing period in Korea was undoubtedly a positive experience for Uzbek student families. Despite the challenges encountered in a new country where the culture is different most participants found joy in parenthood. Participants in the study looked for social support from their family, friends, classmates, and professors. A supportive advisor can greatly help in handling academic stress and have a positive effect on the well-being of student-parents. Several study participants reported that their advisers and professors were supportive and understanding their situation. This motivated them to continue their studies despite the demands of graduate school and parenting.

V. Discussion and Conclusion

This research aimed to understand the challenges faced by international student-parents and the resources they use for support. The study focused on Uzbek families studying in Korea and collected information about balancing parenting and education difficulties. The results showed that international student-parents often have to manage their responsibilities with little help, which can be particularly difficult when they are both students and parents in a new country. This instability can negatively impact the well-being of their children. Every student's experience with parenting is distinct and can be attributed to a range of factors that vary from one individual to another. Nevertheless, after investigating the parenting experiences of Uzbek students residing in Korea, certain common themes and challenges emerged. Through the interviews, the study identified crucial concerns relating to housing and financial problems, stress from academic and parenting duties, and the cultural aspects of raising children.

Uzbek student-parents residing in Korea faced the challenge of juggling multiple social roles. They endeavored to fulfill their parental responsibilities while pursuing their studies. However, some of them encountered emotional challenges such as stress and marital conflicts. In certain instances, international student-fathers had to pause their graduate school studies for a year to support their children's health and upbringing. They were compelled to work to resolve

their financial woes, which inevitably hindered their academic pursuits.

Moreover, the participants in the study expressed their desire for Korean universities to prioritize creating a campus environment that is family-friendly. This is particularly important for international student-parents who are concerned about finding affordable and suitable on-campus housing options for their families. Currently, most university residence halls in Korea are geared towards accommodating single students, which poses a challenge for international student-parents. While parents bear the responsibility of raising their children while studying, universities and local authorities should provide childcare support to ensure the well-being of the children.

When parents of international students were asked about the support they received during their studies, they emphasized the importance of emotional and informational support, along with financial support for their child's kindergarten fees. They expressed gratitude for relying on their partner for support during pregnancy, childbirth, and childcare, as well as receiving assistance from acquaintances, advisors, and fellow students in the same department, both Korean and foreign. Female students who felt overwhelmed by childbirth had to rely on their own resources when using childcare or welfare services. Despite this, some of them were grateful for the one-time support payments given after giving birth or the pandemic-related support payments they received before. In addition, advice on raising children was commonly found in online communities where people from the same country shared information through social media.

After analyzing the cases of the study participants, it was found that Uzbek families residing in Korea generally followed traditional Uzbek parenting practices. However, their approach changed to some extent due to the influence of their new culture. Religious observance was given priority regarding childbirth and child rearing. A key distinction in parenting experience between Uzbek students with Chinese or Vietnamese student-parents in Korea is the influence of the Islamic religion and Uzbek cultural traditions on parenting practices. Within Uzbek culture, having many children is highly valued and integral to a fulfilling life. Despite economic challenges, young Uzbek prioritize family and children over personal growth.

When people are introduced to a different culture, their usual beliefs and values

may be influenced. However, even when adapting to a new social setting, many people endeavor to maintain their cultural and traditional customs. In Uzbekistan, it is customary for mothers and grandmothers to nurture children and carry on cultural and religious traditions. The Islamic faith holds a notable influence on Uzbek family traditions and customs.

The role of Islam is significant in shaping a society that revolves around Uzbek culture in Uzbekistan. Islam first arrived in what is now modern Uzbekistan during the 7th century. Today, most people practice Islam, which influences their understanding of family and parenting. Islamic principles and norms outlined in the Quran guide their approach to family values. Uzbekistan experienced three significant historical periods: the era of Islamic growth before colonization, 70 years of socialism during the Soviet era, and finally, the age of independence following the collapse of the Soviet Union (Salikhova, 2005). Unlike in Arab countries, religious practices are conducted flexibly rather than strictly adhering to the guidelines set out in the Quran. This flexibility in religious life was not imposed artificially by the Uzbek regime but instead developed naturally as Islam was suppressed during the Soviet regime (Choi, 2019). Research has shown that economic activities for academic or livelihood maintenance have caused a blurring of traditional gender roles within Uzbek families. Husbands in Uzbek student families in Korea are now taking on tasks that were previously perceived as being primarily for women. This is particularly true for husbands from patriarchal societies, who previously would not have been involved in such tasks, but are now accepting this change naturally.

International students who are also parents are putting in tremendous effort and making sacrifices to ensure a brighter future for themselves and their children. Support in and out of campuses is essential to smoothen their path to success. As such, a better understanding of the international student-parents' experiences can help establish more robust programs to assist their transition to parenthood in the host country and for the healthy development of the children born and raised in Korea. The study offers several implications for supporting international student-parents as follows.

First, to better support international student-parents residing in Korea, the study suggests conducting a statistical survey on them and their children. Additionally,

“international students” must be re-conceptualized to include their spouses and children in foreign student attraction policies. Universities that attract international students should prioritize managing statistics on single students and students with families on campus. They should provide an environment where married students can focus on their studies, including accommodation facilities for international student families and child-rearing support services. The role of universities in attracting international student-parents is crucial for their success.

Second, to support the future of international students and their children, it is vital to offer accessible and reasonably-priced childcare services both on campus and in the surrounding regions. This study highlights the various challenges international student-parents face in Korea. Providing financial assistance to these individuals during their academic journey can positively impact their success at graduation.

Third, one possible solution is establishing on-campus child care centers offering guidance and mentoring programs specifically for international student-parents. These centers can promote children’s social and emotional development while allowing their parents to pursue their academic goals on schedule. Parent training courses, language and cultural education support services should be provided by affiliated universities or local social welfare staff.

Numerous examples exist that institutions in the developed North provide essential support, various services, and unwavering assistance to student-parents, regardless of their country of origin. In a study conducted by Fadale and Winter in 1991, the correlation between campus-based child care services and the academic success of student-parents was examined. The study surveyed 501 student-parents from 24 colleges within the State University of New York community colleges. The results confirmed that campus-based child care availability was crucial for initial enrollment consideration and strongly contributed to continued academic achievement and success. The study found that student-parents who received campus-based child care persisted and achieved success at a significantly higher rate than the general college population. The authors emphasized that the existence of campus-based child care had direct economic implications, as without it, many student-parents, particularly women, would not be able to qualify for more productive and fulfilling employment opportunities, thereby suppressing their economic potential and

reducing their contribution to their community.

Additionally, implementing child welfare policies such as campus and community childcare services for all parents, regardless of their migration background, can be supportive. On-campus childcare assistance can include child-friendly study spaces and lactation rooms, allowing families to study and care for their children. Furthermore, there may be a library room for families where children can play while parents study, equipped with toys and books suitable for various ages, and a secure play area. One potential solution to help student-parents earn their degrees faster is to offer webinars or consultations on parenting and studying in Korea on campuses. This can elevate the voices and experiences of student-parents and facilitate the sharing of ideas to succeed in studies. Specific financial aid options, such as emergency loans for students with children, can be supportive.

It is crucial to acknowledge specific weaknesses in the study. First, instead of solely examining the development issues of the children of international students in Korea, the structural context, such as the child's developmental environment in different sociocultural contexts and the parents' situation, was considered more. However, regardless of their parents' migration backgrounds, children have the right to receive an education and access health care as children may spend their formative years in a cultural and social environment that differs from their parents. Second, the in-depth interviews were only conducted with a limited number of Uzbek student-parents who primarily live in the metropolitan area. As a result, the findings can not be applied to all Uzbek student-parents in Korea and may vary in other settings. Nevertheless, this study sheds light on how institutions can effectively support international student-parents in balancing their academic and familial responsibilities. More research is required to provide a broader range of insights into the upbringing of children belonging to international students residing in Korea.

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Meta-analysis of the Subject Matter and Competency Development in Academic Discourse on AI Literacy

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Abstract

The purpose of this study is to explore the detailed capabilities, educational issues, and implications of AI literacy through a meta-analysis of the topics of AI literacy in academic discourse and competency development. Based on the results of a meta-analysis of academic discourse on artificial intelligence (AI) literacy between 2018 and 2023, this study explores the specific areas of AI literacy competency and reviews the issues related to AI literacy education. As a result of the analysis, the academic discourse on artificial intelligence literacy was found to be largely divided into four categories: artificial intelligence literacy, data literacy, media literacy, and digital literacy. There was a significant emphasis on the study of artificial intelligence literacy in 2021. Second, AI literacy competency is characterized by proficiency in AI technology, algorithms, data, and machine learning. It encompasses six detailed competencies: AI knowledge, technology, critical thinking, communication, access/utilization, composition/production, and participation. Lastly, when it comes to developing AI literacy competency and addressing education-related issues and tasks, there is a need for an integrated approach that combines technical skills, cultural awareness, introspective abilities, and public debate within the academic community. This includes discussing detailed competencies and segmenting competency subjects. The significance of the study is to determine the path for developing and educating AI literacy competency by examining AI education cases for both students and citizens.

Keywords: Artificial intelligence literacy, Data literacy, Media literacy, Digital Literacy, Competency

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I. Raising Problems and Purpose of Research

Recently, there has been a lot of discussion about the numerous benefits and drawbacks of artificial intelligence. In particular, the news repeatedly highlights cases of optimism and pessimism surrounding conversational artificial intelligence or generative AI. For example, a famous singer's new song was so popular that it entered the music site's chart. However, it was later discovered that the song was a fake created by a TikToker using generative AI. As a result, the song was removed from the chart within four days (Seo, April 27, 2023). In addition, a Belgian health researcher discussed anxiety and concern about the climate crisis with Elijah, a chatbot based on GPT-J. During the conversation, the researcher expressed a desire for death, hoping to "exist as a unified individual in heaven." There is also a case (Cha, May 25, 2023) where criticism was raised for aiding or instigating a death.

Of course, these views of the news are not one-sided. On the other hand, the optimistic position of the director of the German Ministry of Digital Transportation (Kim, April 18, 2023) is also raised that from the perspective of the theory of allowing artificial intelligence technology, 'It is the wrong direction to think about the risks that new technology will bring from the beginning'. On the other hand, from a pessimistic perspective, concerns have been raised by Professor Kim Gui-soo from Aachen University of Technology (Kim, April 18, 2023) regarding the dangers of releasing something to mankind without fully understanding how people will react. He suggests slowing down the process and conducting a comprehensive safety verification. Similarly, Yuval Harari has also expressed a cautious stance on this issue (Na, April 20, 2023). The reason why these optimistic, pessimistic, or reserved positions are important is that as the number of users of ChatGPT, a conversational artificial intelligence or generative AI, increases, it becomes necessary to consider relevant policies and education. In fact, there are various educational issues being raised in relation to ChatGPT. For example, one can consider the development of ethical guidelines for the use of generative AI at the university level. This includes providing professional competency training to ensure the accuracy of generated information and implementing programs to educate both producers and users on artificial intelligence literacy. These are

typical examples. As such, the popularization of generative AI is posing new educational challenges for humans who have been seeking logical answers. “You fool!”, “The problem is the question!”

The purpose of this study is to explore the detailed competencies, educational issues, and implications related to AI literacy through a meta-analysis of academic discourse and competency development in this field. Based on a meta-analysis of academic discourse on artificial intelligence literacy from 2018 to 2023, this study explores comprehensive competencies and analyzes issues related to education. The reason for applying the meta-analysis method is that it is useful for illuminating the historical trends and characteristics of academic discourse on artificial intelligence literacy, as well as analyzing its accomplishments, limitations, and implications. The significance of this study is to explore the direction of AI literacy competency development and education by shedding light on cases of AI education included in the school curriculum or for civic competency.

II . The concept of artificial intelligence literacy and the issues surrounding competency development and education.

1. Discussion of the concept of artificial intelligence literacy

The definitions of artificial intelligence literacy have something in common, in that they essentially view AI literacy as the interaction and communication between humans and machines. Nevertheless, it is possible to distinguish between a position that emphasizes understanding and instrumental utilization of AI, and a position that emphasizes critical evaluation of AI.

First of all, it is a position that emphasizes understanding and practical application of AI. Looking specifically at this position, which represents the majority of academic opinions, Joseph E. Aoun (2017) defines it as ‘the ability to comprehend and employ artificial intelligence by understanding the concept and application of artificial intelligence’, and Cheol-hyun Lee (2020) defines it as ‘the

ability to grasp the concepts and utilize artificial intelligence as a tool for problem-solving.’ Ji-yeon Hong and Yung-sik Kim (2022) refer to ‘the knowledge required to lead a daily life and perform duties as members living in the age of artificial intelligence’. In addition, the US CIO (2017), an organization that publishes digital magazines and provides content for the digital and AI industries, defines this concept as the ability to comprehend the fundamental concepts and principles of AI and to effectively utilize AI tools in various aspects of daily life and study. It is also described as the capacity to generate solutions using data and AI technology that are appropriate for problem-solving purposes. As for the detailed competencies required for this, they include basic knowledge of AI, application ability, development ability, ethics, and values.

The latter definition of AI literacy differs in its emphasis on critical evaluation and contextual understanding. For example, Duri Long & Brian Magerko (2020) define artificial intelligence literacy as ‘the ability of an individual to critically evaluate AI technology, communicate and collaborate effectively with AI, and utilize AI as a tool online, at home, and at work.’ In particular, they regard digital literacy as a prerequisite for AI literacy. The reason is that in order for individuals to understand AI, they must first learn how to use computers. Yu-mi YI (2021) defines it as ‘the ability to critically judge and respond to a society that is changing with artificial intelligence, and to understand artificial intelligence and design one’s life using it’. In addition, Su jin Baek and Yoonhee Shin (2021) emphasize the importance of literacy in understanding artificial intelligence and using it appropriately in different contexts. Similarly, Hyo-jin Park (2022) criticizes artificial intelligence and its outputs from various perspectives. Evaluate, judge, and collaborate with artificial intelligence to effectively express ideas or concepts and foster creativity.

The view on the concept of artificial intelligence literacy is divided into two. It explores the perspective of using artificial intelligence in media as a tool, as well as the perspective of critical judgment and literacy. This is due to the difference in perspective regarding the placement of the central goal of media education. In other words, the difference lies in whether it involves technical practice and functional proficiency or critical and reflective culture. What is important is moving beyond this division. An integrated approach is needed that

considers not only educational goals but also learning subjects. This is because it is important for both producers and users to not only develop proficiency in actively and creatively using artificial intelligence, but also to have a critical understanding of AI technologies, such as algorithms, and reflective capabilities for community participation and communication.

In short, artificial intelligence literacy requires an integrated approach that encompasses not only technical proficiency, but also critical and reflective thinking, as well as community participation and practice. In other words, artificial intelligence literacy is the capability of users to interact with artificial intelligence in order to improve the proficiency of AI technology, and to tackle personal and societal challenges by critically evaluating AI content and algorithms. To achieve this, individuals should develop specific skills to comprehend and critique the technical aspects of AI content and algorithms, actively utilize AI to create innovative content, and engage in social communication and participation.

2. AI Literacy Competency Development and Issues in Education

What are the issues related to the development and education of AI literacy competency? Discussions on integrating AI literacy competency into school curricula are currently underway, with a focus on teaching, learning, and evaluation systems. Revised Text: In this regard, the Ministry of Education (2022) reported on the “Confirmation and Announcement of the Revised Elementary and Secondary School and Special Education Curriculum for 2022”. Reason: The revised text corrects the capitalization of the title and rearranges the order of the words to improve clarity and readability. Looking at the main points, firstly, the existing “data and information utilization competency” has been improved to “digital and media competency” in order to encompass the digital multimedia landscape. Secondly, an elective course has been introduced to incorporate the field of “media” and core competencies into Korean language education, which are commonly included in elementary and middle school curricula. Thirdly, the information curriculum has been restructured to increase the number of information classes in elementary and middle schools. This will enable students to understand and utilize cutting-edge digital innovation technologies, such as artificial intelligence and big data, which

are built upon current software education.

What is noteworthy here is that digital literacy competencies are explicitly presented in comparison to the revised 2015 curriculum. However, they are still not included in the six core competencies, and the contents are not clearly defined (Hong & Kim, 2022). In this regard, the task at hand is to develop a comprehensive and sustainable plan for digital and artificial intelligence literacy education, spanning from elementary school to university curriculum. The foundation of AI literacy competency is based on the development of computer-based digital literacy skills. In other words, when developing education programs for elementary, middle school, and university students, it is important to consider the interconnection between digital literacy and artificial intelligence literacy.

In this context, the detailed areas of AI literacy competency and previous cases related to education are summarized as follows: First of all, Lee Eun-kyung (2020) presented a framework consisting of 7 detailed areas for analyzing the specifics of artificial intelligence education in Korea, the United States, and the European Union (EU). It encompasses concepts such as artificial intelligence, perception, representation, reasoning, machine learning, artificial neural networks, natural interactions, social impact, and ethics. According to the analysis results, the United States has made significant progress in seven specific areas of artificial intelligence education. However, in the case of Korea and the European Union, there is a lack of emphasis on natural interaction and social influence in this field.

Chul Hyun Lee (2020) divided it into four categories: basic knowledge of artificial intelligence, ability to use artificial intelligence, ability to develop artificial intelligence, and ethics and values of artificial intelligence. In addition, Seon-Kwan Han (2020) classified the academic fields of artificial intelligence, the order of technology development, the hierarchy of knowledge, and the characteristics of artificial intelligence technology at various stages. As a result of the final integration, a total of nine categories were identified. Examples include AI perception, AI strengths and weaknesses, knowledge representation, reasoning and decision-making, machine learning, data literacy, action and interaction, sensors and perception, and AI ethics.

Duri Long and Brian Magerko (2020) presented a comprehensive framework for artificial intelligence literacy. For example, digital literacy (computer-based ICT

skills), data literacy (understanding and using data), computational literacy (computational thinking skills), and scientific literacy (understanding algorithms). Jung Ki-min (2021) developed an artificial intelligence education program with the aim of enhancing artificial intelligence literacy. The program divides the detailed competency into two categories: computational thinking competency and AI thinking competency. Specifically, computational thinking competency includes programming and algorithm (abstraction, automation) competency. AI thinking competency includes understanding the principles of AI (learning the principles of recognition, expression, reasoning, and learning) and AI utilization ability dimensions (programming using artificial intelligence, learning to solve problems using AI programs. Additionally, critical thinking skills for AI (educational programs that include the social impact of artificial intelligence) are also included.

In addition, UNESCO (2021) included the uniqueness of human intelligence, the social and ethical impact of AI, data definition and regulation as human-centered competencies, and computational thinking AI competencies include representation and reasoning, algorithms and coding, engineering and design thinking, and technology. AI technologies, AI technologies, and AI applications were subdivided as oriented competencies, and AI application design and contextual data/algorithm-based problem solving competencies were emphasized as maker-centered competencies.

Looking at the characteristics of these cases, first, the understanding and application of basic knowledge such as the concept of artificial intelligence and information and communication technology are emphasized as basic competencies. Second, algorithms and computer thinking skills to understand the principles of artificial intelligence, machine It emphasizes capabilities such as running, and lastly, it presents artificial intelligence ethics and critical thinking skills in relation to social impact. What is noteworthy here is that most of the examples of academic discourse include detailed discussions on competencies in AI ethics, but there is a slight tendency to prioritize critical thinking skills for AI. Considering the current heightened social interest in generative AI, it is necessary to develop the ability to critically evaluate and critique information and content related to artificial intelligence. This is important in order to determine the authenticity and accuracy of AI algorithms and ensure that the information is neither fake nor inaccurate in specific areas.

III. Research Question and Research Method

1. Research Question

For the purpose of this study, a meta-analysis was conducted on academic discourse regarding artificial intelligence literacy. Three research questions were formulated as follows:

Research question 1: What trends can be observed in academic discourses on artificial intelligence literacy in terms of research topics and academic fields?

Research Question 2: What trends can be observed in academic discourses on artificial intelligence literacy in relation to the types of literacy, types of artificial intelligence media, and subject expertise?

Research question 3: What characteristics do academic discourses on AI literacy exhibit in terms of methods for developing competency? What plans are needed for the development of AI literacy competencies based on this?

2. Research Method

1) How to select the analysis target

In order to select the subject of analysis, after entering the keyword ‘artificial intelligence literacy’ in the academic search tool DBpia, journals listed (candidate) in KCI were extracted in two steps. In this process, the analysis included relevant academic materials from external links (Korean Journal Citation Index (KCI), Academic Research Information Service (RISS)) linked to DBpia, were included in the analysis. As a result, a total of 67 cases (as of May 15, 2023) were identified in the first stage. In the second stage, cases with minimal or overlapping topic relevance and dissertations were excluded. As a result, a total of 43 cases were recorded from January 2018 to March 2023.

2) Analysis Method

The meta-analysis method was applied for the analysis. The significance of this method lies in its ability to historically illuminate the trends and characteristics of previous academic discourse, as well as analyze its achievements and limitations (Kang, 2017). This study also analyzes the accomplishments and limitations of academic discourse on artificial intelligence literacy through a meta-analysis. Based on this analysis, it explores the potential direction for alternative education in artificial intelligence literacy.

The reason why academic discourse was searched using the keyword ‘artificial intelligence literacy’ in this study is because it directly refers to the concept of artificial intelligence literacy and includes related topics such as data literacy, digital literacy, and media literacy in the context of the ‘artificial intelligence era’. When selecting AI literacy in academic discourse as the subject of analysis, it is important to provide fundamental academic data. This will help in understanding the competency of AI literacy and the direction of education. It can be achieved by examining cases of AI education included in the current school curriculum or by promoting civic competency.

IV. Analysis

1. Types of AI literacy, disciplines, and focus by topic

Here, the question raised in ⟨Research Question 1⟩ was ‘What tendencies do the topics of AI literacy academic discourse exhibit in terms of types of AI media and academic fields?’ In summary, it can be classified into four major types of literacy: artificial intelligence literacy, data literacy, media literacy, and digital literacy.

First of all, there are a total of 30 types of AI literacy that are frequently discussed in academic discourse. In addition to artificial intelligence literacy, other terms such as algorithms, AI Korean literacy, and future literacy have emerged in relation to each other. Looking at the focus by topic, the key words commonly

used in the field of artificial intelligence vary depending on the academic discipline. For example, education in the field of AI algorithms, education in AI Korean literacy, education in the utilization of artificial intelligence education platforms and software, education in art based on artificial intelligence, and education programs in computational thinking. The term ‘artificial intelligence literacy’ was first mentioned in 2021. From 2018 to 2020, mainly ‘digital data society’ (2018), ‘Korean literacy in the age of artificial intelligence’ (case 3), ‘media literacy in the age of artificial intelligence’ (case 4), ‘AI data for cultivating data literacy’ This is because it was used to name the characteristics of the times, such as ‘Science Education’ (2020).

Secondly, in academic discourse, four cases primarily discussed data literacy types in relation to data processing and bias recognition. Among the objects of analysis, the first use of the term data literacy is <Case 1>, and the modifier of ‘digital data society’ appears in the field of Christian education. Afterward, in the field of information education and computer education, relevant studies on data literacy were conducted as subjects. These studies include “AI data science education program development” (case 6), “artificial intelligence education, data preprocessing contents by school level” (case 16), and “data bias recognition” (case 32).

Thirdly, three types of media literacy were addressed, specifically in the areas of Korean language, ethics, and art education. For example, research focuses on “media literacy tasks in the era of artificial intelligence” (case 4), “artificial intelligence and critical thinking in education” (case 9), and “media art criticism education and media literacy for high school students” (case 18). appeared throughout

Finally, six types of digital literacy were explored, along with discussions on digital citizenship, in various academic fields including imaging studies, computing education, ethics education, informatization policy, and social studies education. Several cases have been studied in the field of artificial intelligence-based digital literacy education. These include “digital literacy education for youth in the AI era” (case 8), “artificial intelligence education for non-university majors” (case 22), and “elementary moral class, artificial intelligence ethics education plan” (case 23). In terms of digital citizenship, studies have focused on various aspects such

as the ‘intent to accept artificial intelligence-based public service policy’ (case 25), ‘AI bias-aware digital citizenship education’ (case 28), and ‘computational thinking’ (case 43), among others.

In short, the study focused on the type of artificial intelligence literacy that had the highest number of cases among the analyzed subjects in 2021. Prior to that, it was examined in relation to various literacy skills, considering the historical context and advancements in artificial intelligence technology. In addition, there were relatively few instances of data literacy, media literacy, and digital literacy, but various approaches and educational methods were explored in relation to artificial intelligence education across academic disciplines.

2. Detailed Competency in Artificial Intelligence Literacy, Media Types, and Subjects

Here, we analyzed the characteristics of academic discourse on artificial intelligence literacy as addressed in Research Question 2. Specifically, we examined trends in terms of literacy type, media type, and subject of competency (instructors or learners). As a result of the analysis, firstly, the examination of specific competencies in AI literacy reveals various trends. Applying the six categories of media literacy (knowledge, criticism, communication, access/utilization, composition/production, participation) proposed by Kang et al. (Kang, Bae, Kim, & Park, 2019), the following is a summary of their findings.

First of all, cases that emphasize knowledge competency carry more weight than other competencies. Revised 2: For example, AI knowledge includes understanding algorithms (Case 2, 28), proficiency in general computer science (10), AI algorithms, applications, image processing, and natural language processing (10), comprehension of AI/data structures (11), and digital-based computational thinking skills (13), AI technology understanding (14, 30, 39, 41), AI knowledge acquisition (15), content convergence and knowledge transfer between domains (17), knowledge in AI understanding, machine learning, exploration, expression, reasoning, data, computer vision, ethics/value/attitude) (20), AI basic knowledge (33, 35, 38, 40, 42), understanding and collection of data (6, 16), understanding mass media and civil media (18), information It was presented as a priority detailed competency in

understanding (25).

Secondly, cases involving criticism and critical evaluation showed a negligible level compared to knowledge, but were mentioned in some cases such as AI literacy, media literacy, and digital literacy types. For example, the critical evaluation of AI technology (5, 14, 31), AI technology/criticism (7, 33), problem-solving abilities (13), ethical considerations in AI writing (19), critical thinking and comprehension (26, 1, 9), critical understanding of digital platforms (4), critical analysis of social phenomena (8), critical assessment of information data (23), and awareness of AI bias (28).

Thirdly, the emphasis was placed on developing AI communication competency, particularly in the Korean language, as well as in liberal arts and humanities education. For example, the key points that were emphasized include effective communication and collaboration with AI (5), creativity and the ability to express subjectivity (5), AI relational communication (7), multilingual ability (20), communication (26, 39), expression and communication (33), and the ability to express and communicate rationally and responsibly (23).

Fourth, the aspect of AI access/utilization was prominent in the category of data literacy. Namely, the utilization of AI (5, 33, 35, 28), AI utilization/data processing/visualization/word cloud/public data utilization/machine learning utilization (11), cognitive/soft/hard skills (digital literacy, computational thinking, AI literacy) (21), human-centered AI utilization (36), data collection/processing/analysis (37, 22), and AI technology utilization/application/evaluation (39) were emphasized.

Fifth, AI construction/production was commonly mentioned in almost all literacy-type cases. The competencies for AI development professionals include (10), AI writing introspective ability (12), convergence ability and creativity (13, 26, 27), innovation (20), AI development capability (35), AI algorithm output production (36), algorithm and model making/programming (37), AI application/development (38, 42), data direct composition (32), personal creation (18), and digital creativity/innovation (43).

Lastly, the discussion on AI centered around ethics and values, including ethical considerations, norms, practices, interactions, social and digital engagement, and social practice competency. In particular, it was found intensively in competencies related to 'digital citizenship' of the digital literacy type. For example, AI ethics and norms (7), AI ethics and humanities literacy (10), tolerance and understanding

of diversification (20), transformative capabilities (self-subjectivity-value creation, conflict/dilemma adjustment, sense of responsibility) (20), AI problem solving and fairness (24), AI ethics (33, 25), interaction (34), AI ethics and values (35, 38, 42), sharing and reflection (37), social participation (39), and digital participation (43), etc.

In summary, when considering the six specific competencies – AI knowledge, technology, criticism, communication, access/utilization, composition/production, and participation – certain elements of competency, such as AI technology, algorithms, data, and machine learning, were commonly discussed. Additionally, the approach in the humanities and social sciences emphasizes areas such as proficiency in the Korean language, communication skills, critical evaluation, and critique. In particular, the access to and utilization of AI, as well as the competency in AI composition and production, were mentioned in almost all types of literacy. Additionally, there was an emphasis on competency in AI participation, with a focus on ethics, values, and social practices. In addition, when examining the types of media and areas of expertise, the majority of them focused on artificial intelligence. They reached a diverse range of audiences, including elementary and secondary school students, university students, and the general public. They tailored their approach to the specific characteristics of the research.

3. AI Literacy Competency Development and Education-Related Issues and Tasks

As previously noted, academic discourses on artificial intelligence literacy have primarily focused on the specific skills and educational methods related to artificial intelligence literacy. These discussions have taken into account the needs of various groups, including elementary and secondary school students, college students, and the general public across different academic disciplines. This analysis covers the period from 2018 to 2023. What are the issues and challenges related to the development and education of AI literacy competency?

First of all, when it comes to research topics, there is a significant emphasis on academic discourse surrounding artificial intelligence literacy. However, there is also a noticeable polarization in the approaches taken on this topic.

In other words, there are two contrasting positions regarding AI education. On one hand, there is a focus on technology and job competency-centered measures, such as understanding, utilizing, and producing AI technology. On the other hand, there is an emphasis on ethics, subjectivity, reflective thinking, and human-centered AI, in terms of AI literacy and culture.

Skill-based job literacy and cultural reflection skills cannot be separated from each other; instead, an integrated approach can yield more positive educational outcomes. This highlights the challenges we encounter when designing an education program to develop AI literacy competency and how to integrate it effectively.

Second, many academic discourses in relation to AI literacy competency focus on the development of comprehensive competence and educational programs. In other words, competencies such as knowledge of AI, critical evaluation and criticism of AI, communication about AI, access and use of AI, composition and production of AI, and participation in AI are presented as detailed components of artificial intelligence literacy. Educational methods are being sought to develop these competencies. It makes sense that you are doing it. Nevertheless, with the exception of a few cases, most individuals tend to utilize the broad range of skills acquired from previous studies and apply them directly to the task of developing educational programs, rather than focusing on specific competencies. Considering this point, it is necessary to initiate a public debate on how to categorize the goals and standards for achieving comprehensive proficiency in AI literacy, with a focus on the academic community. In particular, it should be noted that in this situation, where generative artificial intelligence such as ChatGPT is emerging, the most crucial skill for humans is the ability to ask questions rather than simply providing answers. The question of how to structure the question presupposes the existence of six specific competencies. However, it is an area that needs to be considered due to the active and creative competencies required by users in the field of artificial intelligence. To achieve this goal, it is necessary to establish a connection between the current subfields of media literacy competency and the field of artificial intelligence literacy competency. Additionally, it is important to engage in academic research activities in order to establish distinct sub-fields that are well-suited for the field of artificial intelligence.

Lastly, it is about establishing the subject of competency in artificial intelligence literacy. Academic discourses establish distinct educational subjects for each academic field to cultivate competencies in AI literacy. However, the actual development plans for educational programs do not delve deeply into these subjects of competencies. Elementary school students, middle and high school students, college students, citizens, and the general public are set as subjects of competence, but it is difficult to grasp the specificity of competence as they are generalized large-scale subjects with so-called ‘capital letters’. Instead, there should be a focus on establishing and exploring more specific competency subjects for marginalized groups, such as disabled individuals, out-of-school youth, multicultural youth, female students, and local residents. This should also be extended to female and senior teachers. These subjects should focus on computational thinking and competency levels that are appropriate for the age and grade level of the students. Otherwise, the development of AI literacy competency education will become a one-way knowledge transfer process, where instructors simply transmit information to learners, and AI natives will graduate without acquiring the necessary skills.

V. Closing Remarks

As described above, a total of 43 academic articles on artificial intelligence literacy published in domestic academic journals (including candidate journals) from 2018 to 2023 were analyzed. The purpose of this study was to explore the specific aspects of AI literacy competency and educational issues through a meta-analysis of the topics of AI literacy in academic discourse and the development of competency.

As a result of the analysis, the academic discourse on artificial intelligence literacy can be broadly categorized into four types: artificial intelligence literacy, data literacy, media literacy, and digital literacy. The AI literacy type, which accounted for the largest number of cases, was studied in earnest in 2021 among the analyzed subjects. Prior to that, studies were conducted in relation to various literacy competencies based on the background of the times or artificial intelligence technology.

Second, competency in artificial intelligence literacy includes knowledge of AI technology, criticism, communication, access/utilization, configuration/production, and participation. It also encompasses AI technology and competency elements, such as algorithms, data, and machine learning. In particular, the Korean language department emphasized communication, critical evaluation, and critical competencies. Similarly, the humanities and social sciences approach also focused on the development of communication, critical evaluation, and critical competencies. AI access and utilization, as well as competency in AI composition and production, were discussed in almost all types of literacy. Additionally, the competency of AI participation was highlighted, with a particular emphasis on ethics, values, and social practice. In addition, when examining the types of media and areas of expertise, the majority of them focused on artificial intelligence. They reached a diverse range of users, including elementary and secondary school students, university students, and the general public, depending on the specific characteristics of the research.

Finally, three issues and tasks are raised in terms of developing AI literacy competency and addressing education-related concerns and tasks. First of all, technology-centered job literacy and reflective skills cannot be separated from each other. In fact, a more positive educational effect can be achieved when a holistic approach is taken. In addition, it is important to publicize the goals and achievement standards of artificial intelligence literacy, with a specific focus on academia. In this process, educational plans should be developed to enhance the ability of instructors and learners to generate questions. In addition, developing proficiency in artificial intelligence literacy requires a more targeted approach, considering factors such as social minority and vulnerable groups, gender, age, level of computational thinking, and competency in utilization.

This study has a limitation in that it only focused on domestic academic registration (candidates) related to artificial intelligence literacy as the subject of analysis. As a result, differences in overseas academic discourse were not taken into consideration. In follow-up research, a more comprehensive approach is required, encompassing not only domestic academic discourse on artificial intelligence in media and among users, but also the fields of domestic and international artificial intelligence policy.

This study is expected to contribute to the development of AI literacy competency and inform the direction of education by examining educational cases in the field of civil society and school curriculum.

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06

Cultural Exchange between Japan and Silla in Ancient Times – Focusing on the Sahari Kitchen Utensils Made in Silla in the Shosoin Ccollection of Todaiji Temple –

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Abstract

Inside Todai-ji(東大寺) Temple in Nara, the Shosoin(正倉院) houses a remarkable collection of Sahari kitchen utensils originating from the Silla Kingdom. Notably, Saji(匙), Juwan(重碗), Ban(盤), and Wan(碗) are among the Sahari(佐波理) kitchen utensils that have been preserved. These utensils were introduced to Japan during the exchange between Japan and Silla in the 8th century. The Shosoin office, responsible for the maintenance of Sahari kitchen utensils, has encountered diverse interpretations and terminology regarding these artifacts in historical records. Over time, from the Nara period until the present, the nomenclature for Sahari underwent changes, as documented through investigations conducted on brass objects. The etymology of Sabari is Sabari(사바리) in the Korean Gyeongsang dialect of Sabal(사발), and in Japan, the name of the container is misidentified as the name of the material. In Japanese society, only chopsticks are used for eating, and it is considered that Sahari kitchen utensils were used not for eating, but for memorial services at Todai-ji Temple, in light of the eating etiquette and usage of tableware. On the other hand, the Sahari Juwan has his name and number written in ink, and the Sahari Ban has verdigris and gold paint attached to it, indicating it was made by Zotoudaijisi(造東大寺司). It was also used as a painter's tool.

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At the end of the 8th century, Zotoudaijisi, the owner of Sahari kitchen utensils, went out of business, and these utensils were stored in the double storehouse of Kenjakuin(羅索院), and restored at the end of the 10th century. These objects were moved to Shosoin, now known as Nanso.

Keywords: Shosoin(正倉院), Kitchen Utensil, Sahari Kaban(佐波理加盤), Sahari spoon(佐波理匙), Sahari dish(佐波理皿), Brassware

I . Introduction

The Todai-ji Shosoin in Nara, Japan has inherited the spoons, wans, and plates of Sahari kitchen Utensils brought from Silla. Since the terminology surrounding these Sahari goods can be complicated and unclear, we will clarify what kind and how much of it has been passed down while providing accurate definitions where possible. This investigation will also reveal details about the exchange relationship between Japan and Silla, during which these Sahari goods were brought to Japan. This study will also consider the use of Sahari Products, and the circumstances and storage that ultimately led to their being stored in Shosoin.

First of all, Shoso was a storehouse used for storing goods in government offices and large temples during the Nara period (710–794). Its original function was to serve as a storehouse for paying taxes. Todai-ji Temple in Nara also had a Shoso, of which only one remains, and that is the Shosoin. At first it was not clear exactly when the Shosoin was built, but records of the storage of treasures in Tenpyohoji 3 (759), later revealed that it was built in 759.

This paper will focus on the food culture of Silla brought to Japan from the Korean Peninsula in ancient times, namely Sahari kitchen utensils. Through this study, it was possible to clarify the terminology surrounding the Sahari kitchen utensils made by Silla, which is owned by the Shosoin, and the overall picture of Sahari Products used at the time. By extension, we believe that the exchange between Japan and Silla will be clarified through the analysis of its use and the process of its introduction.

II . Brass kitchen utensils

Various terms are used for brass kitchen utensils brought from Silla that have been handed down and preserved at Shosoin. This section will take a look at Sahari, the names of kitchen utensils, and the changes that took place for the names of spoons, Wan, and plates themselves. Finally, accurate terminology for the various items will be presented.

1. The term Sahari

Traditional studies use the term Sahari prefixed with brass kitchen utensils such as spoons, wans, and plates. For example, there are names such as Sahari spoon, Sahari kaban, and Sahari Dish. On the other hand, the names used by the Shosoin office were different.¹⁾ Some examples of these different names are ‘Copper spoon’ without Sahari, ‘Sahari Kaban,’ and ‘Sahari Dish.’

However, in the historical material ‘Baisiragibutsuge’, which will be discussed later, there is no mention of the term ‘Sahari’ for kitchen utensils made of brass.²⁾ In fact, the names ‘Saura(逆羅) Gojuwan(五重碗),’ ‘Cupronickel(白銅) Gojuwan,’ ‘Sauraban(逆羅盤),’ ‘Cupronickel Ban,’ and ‘Cupronickel Chopsticks.’ The terms ‘Gold Wan,’ ‘Bowl,’ ‘Large Ban,’ ‘Wan,’ ‘Spoon Chopsticks,’ and ‘Chopsticks’ are confirmed in this text. In other words, the names of kitchen utensils are written as Juwan, Ban, bowl, and chopsticks instead of Kaban, Wan, and plates. In addition, Baisiragibutsuge puts ‘Gold,’ ‘Cupronickel,’ and ‘Saura’ in front of the product to indicate the material instead of Sahari. There is for example, ‘Gold Wan,’ ‘Cupronickel Ban,’ ‘Saura Ban,’ and ‘Cupronickel Gojuwan.’ This summary of various uses of names for these items demonstrates that there is no uniformity in terminology found in conventional research, the Shosoin office, and historical materials.

In this way, among various names, there are material names that match the terms found in historical documents, but there are also names that do not match. In addition, the size of the product, rather than the material, may be indicated in front of the product. For example, use of the term ‘Large Ban’ has been confirmed. Based on this point of view, it can be said that ‘Saura’ in ‘Baisiragibutsuge’ is equivalent to material or size. The size of some Gojuwan is written on the back, so ‘Saura’ is probably the material.

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- 1) In 1944, the Shosoin Administration Office system was enacted, and in 1956, the Shosoin office was established as an organization to manage facilities within the Kunaicho. In addition to preserving and managing the treasures of the Shosoin and the volumes of the Sacred Scriptures, the office was responsible for surveying, researching, organizing, repairing, and reproducing them, as well as managing the buildings and land of the Shosoin, the Sacred Texts, and the East and West Treasure Houses.
 - 2) Twenty-six Baisiragibutsuge have survived, according to Haruyuki Tono’s ‘Research on Torige Tatsume’s Documents Affixed to the Bottom of a Folding Screen: A Basic Consideration of Baisiragibutsuge’ (‘Shirin’ 57–6, Historical Kenkyukai, 1974) pp. 28–37.

So, why the name Sahari came to be used, let's unravel the problem of the terminology. For this reason, we will examine the records of the "Wamyoruijusho," a Chinese Japanese dictionary from the middle of the Heian period (794 to the end of the 12th century).

In the 'Kibutsuno-bu' section of the "Wamyoruijusho", the following was written.³⁾

鈔鑪 唐韻云鈔鑪二音与沙羅同俗云沙布羅今案或說云新羅金椀銅器也
出新羅国後人謂之雜羅者新之訛也正說未詳

According to the above records, although the correct theory is unknown, Silla's Gold Wan, (copperware Sahura) may have affected the sound of 'Silla.' In short, it can be said that spoons and chopsticks were not the objects in question, because Silla's Gold Wan copperware is written as 'Sahura.' On the other hand, the term 'Saura' is confirmed in the historical material Baisiragibutuge

Furthermore, it can be understood that 'Saura Gojuwan,' which is the golden shovel of Silla, is also referred to as Sahura. Although the term Sahari is used in previous studies, there is no sufficient explanation as to why Sahura is sometimes referred to as Sahari.

In the encyclopedia "Wakansansaiue" compiled by Terasima Ryoan (1654-?) in Shotoku 2 (1712) of the Edo period, the following text was found.⁴⁾

さはり

白銅佐波 用唐金分量加用錫十分之一、是亦作鉢皿、或作菜刀、勝於真鍮刀、凡忌鉄者利用之食

In this historical material, the word 'Cupronickel,' which is the material of the kitchen utensils found in the Baisiragibutuge, 'Sahari' is written above the characters 'Cupronickel.' This is an example of Cupronickel referred to as Sahari, but from this content, not only Cupronickel, which is the material found in Baisiragibutuge, but also Saura, is used. Even copper utensils can be called Sahari. Moreover, copper spoons and chopsticks can also be called Sahari. This is because

3) "Wamyoruijusho (Kozannjibon)" New Tenri Library Good Book Series (Volume 7), Yagi Shoten, 2017.

4) "Wakansansaiue" Volume 95, Toyobunko, Heibonsha, 1985.

Cupronickel and Saura have different colors depending on the ratio of alloys such as copper and tin, as can be confirmed from the cited historical materials. Therefore, we think that the copper products Hakudō and Saura can be regarded as Sahari, because they both represent material names. However, in “Shosoin no Kinko,” the copper products in the Shosoin collection are classified in modern terms as Cupronickel, red copper, and brass.⁵⁾ Other changes can be confirmed in the names and writing style of Sahari. In the Tenpo 7 (1836) “Tōdaiji Shosoin Treasure Catalog” (owned by Waseda University Library), there is no kanji notation, and it is written as ‘Sahari.’ In the 1924 Shosoin Gyobutsu Mokuroku (Nara Imperial House Museum), ‘Sahari’ can be found in the descriptions of ‘佐波理鏡壹口’ and ‘佐波理加盤四百式拾口四拾五重.’

The Baisiragibutsuge(買新羅物解) of Tenpyoshoho 4 (752) in the Nara period mentions ‘Saura,’ and during the Heian period, “Wamyoruijusho” was used. ‘Sahura’ appears in the “Wakansansaizue” of Shotoku (2nd year of the Edo period), and ‘Sahari’ in the “Tōdaiji Shosoin Treasure List” (Tenpo 7th year), and the term ‘Sahari’ (佐波理) is found for the first time in the 1924 Shosoin Gyobutsuroku.

This study will not analyze the history of this name and use the term Sahari in previous studies. In his book “A Study of Eating Habits in Nara Period,” Sinryu Sekine said that ‘Saura’ meant Sahari.⁶⁾

Suzuki Yasutami inherits Sekine Sinryu’s view that Sahura is Sahari. Today in Korea, Sahari is called ‘Sabal(사발).’ The name Sahari is said to have originated from the word ‘Sabal’ as a utensil in Korea, which changed to the material name.⁷⁾

The composition that the name of the container ‘사발’, is changed to the name of the material; the idea is valid that Sahari, which is a Cupronickel material in ‘Wakansansaizue,’ extends to the ‘사발’ of the vessel. However, it is difficult to imagine that ‘Cupronickel’ and ‘Saura’ were ‘Sahura’ in the Nara period, and that it was recognized as ‘sabal’ for vessels. However, without knowing the exact meaning, it is possible to conceive that ‘Cupronickel’ and ‘Saura’ products were used as Sahura.

5) Edited by the above-mentioned Shosoin Office, “Metalwork of Shosoin” pp. 13–14.

6) Sinryu Sekine, “A Study of Eating Habits in Nara Period”, Yoshikawa Kobunkan, 1953, pp. 313–314.

7) Yasutami Suzuki, ‘Fundamental Research on the Documents Attached to the Sahari Kan Board of the Shosoin’ (“Chosen Gakho” No. 85, Chosun Gakkai, 1977), p. 52.

Suzuki Yasutami further claims that Sahari is the ‘Sabal’ of Korean objects, but the explanation from sahari to ‘Sabal’ is sufficient, not done. Therefore, from a linguistic point of view, the pronunciation of ‘Sahari’ in “Wakansansaizue” 沙鉢 has the same pronunciation as ‘Sahari’ found elsewhere 佐波理. This is because in the pre-modern era, it was written as ‘Kanjiwo manahi,’ and now is written as ‘Kanjiwo manabi,’ which can also be written as ‘Sahari’ or ‘Sabari.’ These Korean phonetic notations are ‘사하리(Sahari)’ and ‘사바리(Sabari)’. In other words, the Korean notation ‘사바리(Sabari)’ of ‘Sabari’ is the Gyeongsang-do dialect of ‘사발(Sabal)’. The Japanese and Korean sounds are similar and can be understood. Based on the premise that Sahura became Sahari, ‘Sahari’ is ‘사바리’ in Gyeongsang-do dialect, which is a corrupted version of ‘사발.’ Geography seems to support this finding, as Gyeongju, the capital of Silla, is a region of Gyeongsang-do.⁸⁾

The Korean word ‘사발’ basically refers to crockery ‘사기’, but the reason for this is thought to be the kanji notation ‘shabachi.’ With the development of white porcelain during the Joseon Dynasty, there is a high possibility that the kanji notation of ‘Shabo’ for ‘사발’ is a phonetic equivalent.

2. Product name of Sahari

In previous studies, the names ‘Sahari Spoon,’ ‘Sahari Kaban,’ and ‘Sahari Dish’ are used. However, the Baisiragibutsuge describes them as ‘Juwan’ (unit is jo), that is, Gojuwan. Juwan literally means kitchen utensils, which are made up of several layers of different sizes of chopsticks.⁹⁾ The characters nanae, yae, kyue, and tōe are written in ink on the Juwan itself in the collection of the Shosoin.¹⁰⁾

It is therefore necessary to consider ‘Kaban’ along with the term ‘Saharikaban,’ to grasp its meaning. Ban in Kaban is a combination of ‘Ban + Sara,’ meaning a large boat. In the kitchen, this refers to a flat, circular bowl-like vessel in which food is served. In addition, ‘加’ in Kaban means the layering or stacking of these circular bowl-like disks on top of each other in slightly different sizes. In short,

8) *ibid.*: Masataka Sekine’s “A Study of Eating Habits in Nara Period” p.314, Sahura(沙布羅) is presumed to be read as ‘Soura’.

9) In the ‘Horyuji Engi narabi Ryu Ki Shizaicho’, it is found that ‘五重碗壹牒’ is also a unit of Juwan.

10) *ibid.*: Shosoin Office, “Metalwork of Shosoin” p.116.

Kaban is a bowl-like kitchen utensil made up of several layers of circular disks of different sizes, otherwise known as ‘Juwan.’ The meaning of Juwan is confirmed in the Baisiragibutsuge, and six instances of Kaban that are written in ink on the six containers themselves owned by the Shosoin can also be confirmed.

See below for a photograph to of the characters ‘Kaban’ written on the Kyujuwan itself.

Below, (Photo 1), (Photo 8), and (Photo 10) are from “Metalwork of Shosoin.” The other photos were provided by the Shosoin Office.¹¹⁾



[Photo 1] Kaban

No. 4 Kaban: Collection of Shosoin Nanso

From (Photo 1), you can see traces of ink writing on the vessel itself, which reads, ‘九重加盤二口’. In this instance, we can see that Kyujuwan is referred to as ‘Kaban.’ This Kaban is considered to be Juwan, and the Ban seen in historical materials is considered to be ‘plate’.¹²⁾

In the Baisiragibutsuge, the terms Juwan and Wan (unit is gu) can be found, but it is important to note that this is not an overlapping Juwan, but an individual term. In the Baisiragibutsuge, the terms bowl (unit: ko) and ban (unit: ko) can be seen. A bowl is considered to be an individual vessel that is slightly deeper than a wan.

Through the investigative process outlined above, we are now able to present an accurate name based on the terms related to Sahari found in previous research, the Shosoin Office, and historical materials. Throughout history, this terminology has gone through various transformations, leading to confusion, so we will proceed with the discussion while a closer look at each of the various terms.

11) *ibid.*: Shosoin Office, “Metalwork of Shosoin” p.242.

12) In modern Korean society, Ban means ‘상’, which means a table or table where bowls, bowls, and plates are arranged during meals, as seen in Soban.

Ⅲ. Sahari kitchen Utensils made by Silla

In the Shosoin, imported Sahari kitchen utensils related to Silla have been preserved over time, and these representative utensils will be used to help clarify the overall situation as to their history. Various aspects of the kitchen utensils will be considered, comparing their sizes, features, characteristics, and historical and practical uses.

1. Sahari Spoon

Shosoin has a total of 345 spoons, including the bronze spoons made by casting and forging (Photo 2), (Photo 3), and (Photo 4).¹³⁾

Regarding the name of the utensils in (Photo 2), (Photo 3), (Photo 4), the Shosoin Office uses the term copper spoons, while the conventional research refers to them ‘Sahari Spoons.’

The spoons in (Photo 2) have two types, one with a circular surface and the other with a leaf shape.¹⁴⁾ This bound state remains the same as in the 8th century, and since it is wrapped with scrap paper from Silla, it is considered to be made in Silla.



[Photo 2] Copper spoon

No. 1: Collection of Shosoin Nanso

A spoon with the same shape as (Photo 2) was excavated from Anapuji in Gyeongju, Korea.¹⁵⁾

13) *ibid.*: “Metalwork of Shosoin” p.47 and Shosoin HP.

14) The length of the spoon is 20–25cm.

Shosoin also has the spoon shown in (Photo 3), but the shape of the wrapping is slightly different from that of (Photo 2). The spoon in (Photo 2) is in an untouched state since it was obtained, while the spoon in (Photo 3) is thought to have been used somewhere and then bound again in a shape similar to (Photo 2).



[Photo 3] Copper spoon

No. 6: Collection of Shosoin Nanso

The spoons in (Photo 3) are returned to almost the same state as in (Photo 2).¹⁵⁾ The spoons in (Photo 4) were stored separately after being used for some purpose, without being returned to the state shown in (Photo 3).



[Photo 4] Copper spoon

No. 18: Collection of Nanso, Shosoin

15) Cultural Properties Management Bureau “Aanabchi Excavation Report” (Korean Studies Institute, 2022, Korea)

16) The length of the circular spoon is 21.5–24.1 cm, and the length of the leaf-shaped spoon is 21.4–25.1 cm.

The spoon in (Photo 4) is also made by casting and forging like (Photo 2) and (Photo 3), so it must be made by Silla. In Shosoin, aside from the spoons shown in (Photo 2) and (Photo 3), there are an additional 305 unbound spoons also in the collection.

Additionally, a gold and silver spoon (Photo 5) have also been preserved in the Shosoin. It is the only silver spoon in the collection.¹⁷⁾ The actual material is silver-plated copper, and the surface of the spoon is leaf shaped.



[Photo 5] Gold and silver spoon

No. 43: Collection of Shosoin Nanso

(Photo 5) displays a spoon and chopstick set kept by the Shosoin Office, and as you can see from the photo, the chopsticks are a set of two. However, this name does not reflect the existence of chopsticks. This is considered to be an item corresponding to the ‘white copper spoon and chopsticks’ found in (Document 1) Baisiragibutsuge.

Korean silver spoons are still rooted in our lives. In Korean society, there is a custom of giving silver spoons for the 1st birthday and silver spoons for the 60th birthday.¹⁸⁾

2. Saharikaban

The name Saharikaban is a term coined by the Shosoin Office and previous

17) It measures at 29.5 in length, 4.0 cm in width, and weighs 124 grams.

18) Tae Ho KIM ‘Japanese and Korean Table Manner: Focus on Their Development and Differences’ “The Journal of the Institute for Language and Culture”11Vol, Konan University The Institute for Language and Culture, 2007) p.111.

research. It is described as 'Juwan' in historical materials. As mentioned above, there are six cases where 'Kaban' is written in ink on the vessel itself. Kaban is the shape of Juwan, which is made by stacking Wan, as shown in (Photo 6) and (Photo 7). This Juwan can be classified into two types.

The first type is a shape without a foot and without a lid, as shown in (Photo 6). The second type seen in (Photo 7) has a foot and a lid.



[Photo 6] Saharikaban

No. 15: Collection of Shosoin Nanso

(Photo 6) is a hemispherical shape with 4 flat-bottomed spatula nesting together.¹⁹⁾

It is a vessel without a lid and without a foot. On the outer surface of the largest paddle, the character for 'five' is written in black ink, and between each Wan, a scrap paper from Silla documents was sandwiched as cushioning/protective material.²⁰⁾

This Silla document was destroyed and reused as cushioning material for Saharikaban (Photo 6). The wastepaper also serves as proof that the product (Photo 6) was made in Silla.

(Photo 7) shows a Wan with a lid. Here, the lid and main body have a base, and when the lid is turned upside down, it can be used as a vessel. The main body has 8 nuggets nested together.²¹⁾

19) 22.0 cm in diameter and 9.2 cm in height.

20) The size of the waste paper, which is named 'Sahari Kaban Huzoku Monjo' in the academic world, is 29cm long and 13.9cm wide. There are various theories about the contents and function of the document, which will be discussed in another manuscript.

21) The outer vessel is 17.1 cm in diameter and 14 cm in total height.



[Photo 7] Saharikaban

No. 6: Collection of Shosoin Nanso

Inscriptions such as ‘八重 加盤二口’ are written in ink on the outer surface of the lid, and the names of many people and ‘Ban’ are written on the Juwan. It is almost the same shape as the Korean Wan with a lid.²²⁾

In the Shosoin, there are 436 ko, including the Saharikaban including (Photo 6) and (Photo 7), and the lid and Shoban.²³⁾ This type of Shoban is shown in (Photo 10).

The name Sahari Wan is a term used by the Shosoin office.²⁴⁾ Although the object shown in (Photo 7) is not Juwan, it has a similar main body with a foot (Photo 7). The shape is similar to Juwan with a foot, but it is a single Wan.



[Photo 8] Sahari Wan

Collection of Shosoin Nanso (32)

One notable feature of (Photo 8) is that it has a high base, but it is not a Juwan kaban and has a deep bottom without a lid. Therefore, it can be said that it is

22) Wan in Korea is called ‘주발’, but in modern times it is called ‘Bagguluk’.

23) *ibid.*: “Metalwork of Shosoin” p.8 and Shosoin HP.

24) (Photo 8) is p.165 of “Metalwork of Shosoin”, edited by Shosoin Office. It has a caliber of 9.1, a height of 6.2 cm, and a weight of 160 grams.

a ‘Sahari Bowl’ because it is a bowl that is neither Kaban nor Wan.

In this way, (Photo 6) and (Photo 7) are similar in terms of Kaban, which is the shape of stacking vessels. On the other hand, (Photo 6) does not have a foot and a lid, and (Photo 7) has a foot and a lid. (Photo 8) is not Juwan, and it does not have a lid, but it does have a foot and is similar to (Photo 7).

3. Sahari Dish

There are many Sahari dishes left in the Shosoin, with 700 dishes in the collection.²⁵⁾ The name Sahari Dish is a term coined by the Shosoin Office.



[Photo 9] Sahari Dish

No. 1-1: Collection of Shosoin Nanso

The plate in (Photo 9) is large and thick.²⁶⁾ According to “Metalwork of Shosoin,” this dish had a blue tint added to it. It can be confirmed that other plates also have gold paint, vermilion, and chalk.

The following (Photo 10) is named “Sahari Shoban” by the Shosoin Office. A Shoban is originally a plate with a base, but (Photo 10) does not reveal the base.²⁷⁾ One distinct feature of this vessel is that it is shaped like a plate with a platform inside. The Shosoin Office classifies Shoban into the category of Kaban but considers it to be a vessel that is part of the plate.

25) *ibid.*: “Metalwork of Shosoin” p.109.

26) Diameter 27.1, height 4cm, cast.

27) (Photo 10) is p. 166 of “Metalwork of Shosoin” edited by Shosoin Office. Diameter 15.5, height 2.9cm, weight 209 grams.



[Photo 10] Saharishoban

No. 2: Collection of Shosoin Nanso (47)

The brass kitchen utensils shown in (Photo 2) and (Photo 10) were imported from Silla, and all of them have been curated in Shosoin Nanso. To summarize some terminology; a Juwan is a Kaban, and a Wan is a single bowl that is not a Juwan, and a Ban is a plate.²⁸⁾

As mentioned above, Sahari Kitchen Utensils of Silla, otherwise known as brassware, were produced in the later Joseon Dynasty, and were a specialty of Anseong. Therefore, the proverb ‘안성맞춤’ (literal translation: tailor-made for Anseong, translation: ‘perfect fit’) originated from Anseong was born. In other words, it means that Anseong’s order is perfect for brassware. The brassware produced during the Silla period was exported to Japan, and production continues during the Joseon period (1392–1897) and even today.

IV. Japan– Silla exchange and Sahari products

Silla destroyed Baekje in 660 and Goguryeo in 668 and had exchanges with Japan even before the unification of the three kingdoms. Putting aside the political relationship between Japan and Silla, in the 8th century there were active exchanges through Silla envoys dispatched from Silla to Japan and vice versa. Among these envoys, this study will focus on the exchange that brought Sahari products from Silla to Japan in the 8th century.

28) *ibid.*: “Wamyoruijusho” ‘tiles’ says that this type of board is a ‘Sara,’ but this is referred to as a plate today.

1. Envoys to Silla and Envoys to Silla

It is understood that the Sahari Kitchen Utensils in the Shosoin collection are products from Silla; next we will investigate how they were brought to Japan. This paper will examine the exchange relationship between Japan and Silla in the 8th century. Below, we will focus on the envoys to Silla who brought Sahari Kitchen Utensils to Japan during these exchanges.

〈Table 1〉 Envoys to Silla in the 8th century
(according to “Nihonshoki,” “Shokunihongi,” and “Nihonkoki”)

番号 no	時期(The year)			使者及び人数 Envoy/person	目的 purpose	訪問先 Visiting place	備考 note
	西暦 year/month	日本年号 Japan Era name	新羅年号 Silla Era name				
①	703年1月	大宝3年	聖徳2年	金福護	告哀	入京	700年:遣新羅使、 703年:遣新羅使
②	705年10月	慶雲2年	聖徳4年	金儒吉	貢調	入京	704年:遣新羅使
③	709年3月	和銅2年	聖徳8年	金信福	方物	入京	706年:遣新羅使
④	714年11月11日	和銅7年	聖徳13年	金元静ら20人	朝貢	入京	712年:遣新羅使
⑤	719年5月	養老3年	聖徳18年	金長言ら40人	調物	入京	718年:遣新羅使、 719年:遣新羅使
⑥	721年12月12日	養老5年	聖徳20年	金乾安		大宰府	721年:日本は元明 太上天皇崩御のため 新羅使を帰す
⑦	723年8月8日	養老7年	聖徳22年	金貞宿ら15人	貢物	入京	722年:遣新羅使は 元明太上天皇崩御 の報告ため
⑧	726年5月24日	神亀3年	聖徳25年	金造近	調物	入京	724年:遣新羅使は 聖武天皇即位を伝 えるため
⑨	732年1月22日	天平4年	聖徳31年	金長孫ら40人		入京	732年:遣新羅使は 新羅使を送るため
⑩	734年12月6日	天平6年	聖徳33年	金相貞		入京	734年:日本は新羅 が王城国と名乗った ことで新羅使を 追い返す
⑪	738年1月	天平10年	孝成2年	金想純ら147人		大宰府	736年:遣新羅使は 734年の新羅使へ の答礼

番号 no	時期(The year)			使者及び人数 Envoy/person	目的 purpose	訪問先 Visiting place	備考 note
	西暦 year/month	日本年号 Japan Era name	新羅年号 Silla Era name				
⑫	742年2月5日	天平14年	景德元年	金欽英ら187人		大宰府	740年:遣新羅使、 742年:日本は失礼 があるとして新羅 使を追い返す
⑬	743年3月6日	天平15年	景德2年	金序貞		筑前国	
⑭	752年3月22日	天平勝宝 4年	景德11年	王子金泰廉ら7 00人		入京	752年:遣新羅使
⑮	760年9月16日	天平宝字 4年	景德19年	金貞巻		大宰府	753年:遣新羅使、 760年:日本は新羅 使の身分が低いと のことで追い返す
⑯	763年2月10日	天平宝字 7年	景德22年	金体信ら211人		入京	
⑰	764年7月19日	天平宝字 8年	景德23年	金才伯ら91人		大宰府	
⑱	769年11月12日	神護景雲 3年	恵恭5年	金初正ら226人		大宰府	
⑲	774年3月4日	宝亀5年	恵恭10年	金三玄ら235人		大宰府	
⑳	779年10月9日	宝亀10年	恵恭15年	金蘭蓀	唐使案 内	入京	779年:遣新羅史

Table 1 summarizes the exchanges between Japan and Silla in the 8th century, where records indicate that Silla sent envoys to Japan 20 times during this period.²⁹⁾

Tenpyoshoho 4 (752) is the year when the Great Buddha Consecration Ceremony was held at Todai-ji Temple. In line with this situation, Prince Kim Taeryeum of Silla came to Japan with a large-scale mission of as many as 700 people. I believe that the delegation from Silla was not unrelated to the event of consecrating the eyes of the Great Buddha at Todai-ji Temple, which took many years to create.

According to the Tenpyoshoho 4 (752) article of the Shokunihongi, on January 25, Japan appointed Yamaguchi Imiki Hitomaro as the envoy to Silla. After that, although the details of the activities of the envoys to Silla are unknown, (Table

29) Although diplomatic relations between Japan and Silla were not good, Japan sent envoys to Silla ten times in the seventh century after Silla unified the three kingdoms. According to "Nihonshoki," "Shokunihongi," and "Sangokusiki," envoys to Silla were dispatched in 668, 670, 675, 676, 681, 684, 687, 692, 695, and 698.

1) ⑭ Kim Taeryeum, the prince of Silla, and other Silla missions arrived at Dazaifu on March 22nd. The procession entered Naniwa by sea, passed through the Yodogawa River, arrived at Nara on June 14th, prayed for the Emperor, and after presenting a diplomatic appointment to Emperor Koken, the official diplomatic schedule began. A feast was held on the 17th of June, and on the 22nd, they paid their respects to the Buddha at Daian-ji and Todai-ji. After that, the prince stayed at Naniwa no yakata on the 24th.

According to the “Todaiji Yoroku”³⁰⁾, the Todai-ji Rushanabutu consecration ceremony was held in April before the arrival of the Silla delegation in Nara, which included Prince Kim Taeryeum of Silla. Records indicate the ceremony finished on the 9th. This evidence implies part of the usage of Sahari Kitchen Utensils made by Silla.

2. Silla Envoys and Sahari Kitchen Utensils

The Sahari Kitchen Utensils collection curated in the Shosoin over the centuries was first transported to Japan during the exchange between Japan and Silla in the 4th year of Tenpyoshoho (752). We will consider how Japan obtained the Sahari Spoons, Sahari Kaban, and Sahari Dishes of Silla.

As seen in (Table 1), when the 20 Silla envoys visited Japan, trade was carried out while they entered Kyoto and stayed in Dazaifu.³¹⁾ A document has been preserved which can shed light on a part of the purchase called Baisiragibutsuge. This Ge(解) is a document to a ministry official that listed the contents of the purchase. In order to purchase products from Silla, the fifth and higher nobles of Japan, the imperial family, temples and shrines, etc., submitted this Baisiragibutsuge document to the Ministry of Okurasho and Naizoryo, which were in charge of trade with Silla.³²⁾

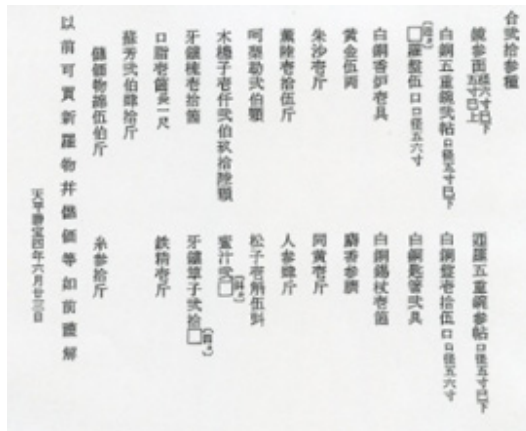
30) “Todaiji Yoroku” 1. Todaiji Series, Hozokan, 2019)

31) *ibid.*: Tono, ‘Study on the documents attached to the bottom of the Torigeritujo no Byobu – A basic consideration of Baisiragibutsuge’, p.8. A messenger be sent to Dazaifu to purchase Silla goods in the early Heian period.

32) *ibid.*: Tono, ‘Study on the Documents Affixed to the Bottom of the Torige Tatsujo Folding Screen: A Fundamental Consideration of Baisiragibutsuge’, p.11. Twenty-six articles from Baisiragibutsuge, which wrote about the items Japan wanted to trade, are taken up on pages 28–37. In addition, Masaki Minagawa, ‘Reexamination of Baisiragibutsuge and Tenpyoshoho’s

26 Baisiragibutsuge have been preserved. Next, this paper will consider one of these, (Document 1), from the 4th year of Tenpyoshoho dated June 23. The date of creation of this key document coincides with the period of stay of the Silla mission in Japan from June 15th to July 8th. This document was created to conduct public trade and purchase various goods with the Silla mission. In other words, the Silla mission was in charge of not only diplomatic missions but also trade.

(Document 1) Baisiragibutsuge



(Document 1) The items of Baisiragibutsuge include kitchen utensils such as Gojuwan, Ban, and chopsticks. Sahari Kitchen Utensils of materials described as ‘Sauri’ and ‘Cupronickel’ have also been confirmed. The articles of Silla that have been curated over time in the Shosoin were brought by a delegation including Kim Taeryeum, Prince of Silla, who came to Japan in the 4th year of Tenpyoshoho.³³⁾

V. Use and storage of Sahari Kitchen Utensils

The Sahari Kitchen Utensils made in Silla have been handed down in the Shosoin Nanso of Todai-ji and are currently under the control of Kunaicho, Sahari Kitchen

4th year visit to Silla’ (“Senshu Shigaku”, No. 63, Senshu University Historical Society, 2017) p.2.

33) ‘Reading Historical Documents: Ancient Times’ (Asahi Encyclopedia Japanese History, Separate Volume “How to Read History” Asahi Shimbun, 1992), pp. 30–32.

Utensils examines who acquired the items, for what purpose, and how they came to be stored in the Shosoin.

1. Uses of Todai-ji Temple and Sahari Kitchen Utensils

According to “Todaiji Yoroku,” Todai-ji originates from Konshu-ji, which was built at the foot of Mt. Wakakusayama in 733 (Tanpyo 5). The existence of Kenjakudo and Senshudo can also be confirmed. In 742, the name of the temple was changed to Konkomyoji. Later, in the 17th year of the Tenpyo era (745), the construction of the Great Buddha (Rushanabutu) began at the site of what is now Todai-ji Temple at the request of Emperor Shomu. The characters Todai-ji(東大寺) were most likely used.

An organization called Zotodaijisi was set up for the construction of Todai-ji, as well as its management, maintenance, and workshop. This organization was first created in 748 (Tanpyo), according to historical records. Zotodaijisi included Mandokoro, woodworking factories, tile-making factories, foundries, sutra-copying factories, building factories, Buddhist-making factories, Tagamiyama Works, and Izumitsu Kiyado.

Zotodaijisi, as shown in Table 1, appears along with the Silla envoys led by Prince Kim Taeryeum when he visited Japan in the 4th year of the Tenpyoshoho era (752), which brought the Sahari kitchen utensils made in Silla. Zotodaijisi acquired the Sahari Kitchen Utensils made in Silla, but it was the trading envoy who was responsible for the purchase of the supplies.³⁴⁾

Therefore, when Zotodaijisi bought the Sahari Kitchen Utensils, Japanese food culture and the environment were considerations in the purchase.

In the “Gisho” written at the end of the 3rd century “Sangokusi” era by Chinju (223? – 297?) of the Western Jin (265–316), ‘Wajinjo,’ in otherwise known as ‘Gisiwajinden,’ indicates that in Japan, food was eaten by hand. However, according to Yamauchi Hisasi, chopsticks became popular in Japan during the Heian period, and people started eating with chopsticks around the end of the 8th century or the beginning of the 9th century.³⁵⁾

34) *ibid.*: Suzuki, “Fundamental Research on Saba Rikaban Annexes of Shosoin”, p.64.

35) Yamauchi Hisasi, “Food Tools” (Hosei University Press, 2000) P.119.

Kim Taeho clarifies that in Japanese society, the use of only chopsticks as a tableware has created a dining etiquette for eating by picking up the tableware, and has influenced other tableware, gozen, and dishes.³⁶⁾ In short, the food culture of using chopsticks for eating spread in Japan, and the etiquette of eating by holding bowls and bowls was also formed. Under this eating etiquette, only chopsticks are used when eating; no spoons, that is, no Sahari spoons were used. Metallic Sahari, that is, Kaban (Juwani), Ban (Dish), and Wan (Bowl) have high thermal conductivity, rendering them difficult to lift and eat hot food. Therefore, it is difficult to incorporate Sahari Kitchen Utensils under Japanese dining etiquette. These facts make it clear that Zotodajisi did not purchase the Sahari Kitchen Utensils made by Silla for eating purposes.

On the other hand, Kim Taeho notes that chopsticks were not only utilized for eating in pre-modern Japanese society, but they were also used in ceremonies for the imperial court and court nobles, events of samurai families, and the entertainment of Korean envoys.³⁷⁾

Sekine Sinryu put rice, barley, water, sake, and sucrose into a Sahari Juwa with traces of rice grains and was also known to put food into a Sahari Dish. Furthermore, according to documents of the Shakyujo, the Sahari Spoon was not a personal utensil, but a soup ladle used to pour and serve individual dishes. It was the upper classes who used them, and eating with chopsticks and spoons was the Western style at the time. While the Sahari Spoon, Kaban, and plates are intended for offerings to Buddhist deities, he also points out the possibility that the spoon may have been used with meals for the upper classes.³⁸⁾

It is difficult to imagine that Sahari Kitchen Utensils were used for meals, considering the manner in which only chopsticks were used as eating utensils at that time. However, if the Sahari Wan (Photo 8) is a Bowl, it cannot be denied that the Sahari Spoon was used for monks' meals. Therefore, next we will consider the Bowl of 'Sobo Gujo' in "Wamyoruijsho."

鉢 四声字苑云鉢博末反俗学仏道者食器也云波智

36) Taeho KIM 'The Relationship between Cutlery and Low Dining Tables, Tableware and Food in Japan and Korea: Study on the Function of Cutlery' "The Association for Northeast Asia Regional Studies journal" 14, The Journal of Northeast Asia Studies, 2008) pp.83-98.

37) *ibid.*: Tae Ho KIM 'Japanese and Korean Table Manner: Focus on Their Development and Differences' pp.107-108.

38) *ibid.*: Sekine, "A Study of Eating Habits in Nara Period", pp. 315-317, pp. 345-346.

As can be confirmed from historical sources, bowls were used as tableware for those who study Buddhism. In short, if the Bowl is a monk's tableware, then the Sahari Bowl is not accepted under normal Japanese dining etiquette. This is because metal bowls cannot be eaten by hand if they are filled with hot food.

However, considering that the priests of the Zen temple Eihei-ji used spoons, if the priests of Todai-ji used the Sahari Bowl for their meals, the Sahari Bowl would have been placed on the table when used for eating.³⁹⁾ In order to eat with a Sahari Bowl on the table, it would also be necessary to use a Sahari Spoon brought from Silla. This dining etiquette, which differs from Japan, is the dining etiquette of Korean society, in which a spoon is used while the Bowl is placed on the table. Coincidentally, Sahari Kitchen Utensils are still a part of Korean dining etiquette to this day.

On the other hand, Suzuki Yasutami does not mention Sahari Spoons, but rather states that the small Sahari bowls and small metal plates were used by the painters and sutra masters of Todai-ji Temple. In other words, although the Sahari products are kitchen utensils, they were used for other purposes. The reason for this is that gold paint, green blue, vermilion, and chalk are attached to the plate, and that many names of people are written on the Wan.⁴⁰⁾ The "Metalwork of Shosoin," which was edited after researching Sahari Kitchen Utensils in Shosoin, also describes that various powders have been adhered to the plates.⁴¹⁾ These Sahari Kitchen Utensils are undoubtedly items used by Zotodaijisi. Although they were not originally intended as kitchen utensils, Kaban and plates were also tools used by painters and sutra masters at Todai-ji Temple.

There are traces of rice grains on a small part of a Sahari Juwan, and evidence that sucrose was added to the Sahari Dish, as well as the painter's name and number, and traces of paint. These facts are deeply related to the arrival of the Silla envoy, including Prince Kim Taeryeum of Silla, to Nara in the 4th year of Tenpyoshoho (752). The Silla mission arrived at Dazaifu on March 22nd, and later arrived at Nara on June 14th, so the items could not have been used as an offering

39) *ibid.*: Taeho KIM 'The Relationship between Cutlery and Low Dining Tables, Tableware and Food in Japan and Korea: Study on the Function of Cutlery' p.92.

40) *ibid.*: Suzuki, "Fundamental research on the supplementary documents of the Shosoin Sahari Kaban", pp. 64-67.

41) *ibid.*: "Metalwork of Shosoin" p.49.

vessel for the eye-opening ceremony which happened on April 9th. The Sahari Kitchen Utensils had no use as vessels for large-scale offerings, and instead were used as tools for the painters and sutra teachers of Zotodaijisi. However, four years after the opening ceremony, Tenpyoshoho was 8 (756) years old, and the memorial service was held at Todaiji after the death of Emperor Shomu in Tenpyohoji 3 (It can be surmised that some of the Sahari Kitchen Utensils were used for the 4th anniversary of Emperor Shomu's death in 759).

In this way, Sahari Kitchen Utensils were used for ceremonies at Todai-ji Temple, such as the eye-opening ceremony, and as utensils for copying sutras and paintings. Traces of grains of rice remain on the Juwan, and the Sahari Bowls were used for food in some cases, so the possibility that the Sahari Spoons were actually used for food cannot be completely ruled out either. In short, Sahari Kitchen Utensils were introduced into Japanese society in the Nara period from Silla and were mainly used as tools for memorial services at Todaiji Temple and Zotodaijisi, but not for yet eating purposes in normal Japanese society.

2. Introduction and Storage of Sahari Kitchen Utensils

The Sahari products from Silla that have been preserved in the Shosoin include not only kitchen utensils, but also a wide variety of items such as incense burners, bottles, and canes. It is speculated that some of these Sahari products were not imported from Silla but are made in Japan, while other views have been expressed that it is difficult to distinguish between them.⁴²⁾

These various Sahari products, especially kitchen utensils such as Sahari Spoons, Sahari Juwan, Sahari Ban, and Sahari Wan, were sold in Japan, but it is difficult to determine where they were made. As pointed out above, in Japanese society, only chopsticks are used when eating, and this is the origin of Japanese eating etiquette. Therefore, there is little need in Japanese society to produce Sahari Spoons, Sahari Juwan, Sahari Ban, and Sahari Wan for food. In short, since Sahari is a metal with good thermal conductivity, the tableware becomes hot

42) *ibid.*: Suzuki, 'Fundamental Research on the Shosoin Sahari Kaban Annex' p.53, it is not unnatural to assume that Sahari products were also made in Japan. On page 18 of "Metalwork of Shosoin", it is mentioned that there are also items made by Japanese craftsmen.

and cannot be lifted by hand when eating, so generally Sahari tableware is not placed on the Japanese dining table. Simply put, Sahari products were not suitable for the Japanese diet and eating habits. On the other hand, it is not realistic to think of manufacturing Sahari tableware in Japan for use in Buddhist memorial services.

These kitchen utensils such as Sahari Spoons, Sahari Juwan, Sahari Ban, and Sahari Wan brought from Silla are kept in Shosoin Nanso. However, they have not been stored in the Shosoin Nanso from the beginning. After these items were used as containers for Zotodaijisi, the function of Zotodaijisi was abolished in 789, and the items used were kept at Todai-ji Temple. At first, they were stored in the twin storehouses of Kenjakuin. In the 4th year of the Tenryaku era (950), the items stored in the double storehouses of Kenjakuin were moved to Shosoin Nanso.⁴³⁾ According to the Tenpo 7 (1836) “Todaiji Shosoin Treasure Catalog” (owned by the Waseda University Library), the storage conditions used then were not as they are today. These Sahari Kitchen Utensils have been handed down in the Shosoin Nanso, but it is understood that they were also stored in the Nakakura during the Tenpo period.⁴⁴⁾

In addition, the main entity managing the Shosoin also changed over time, and until the Edo period, it is said that the Hokuso and Chuso were under imperial orders, and the Nanso was under a rope.⁴⁵⁾ In 1875, Hokuso, Chuso, and Nanso were all placed under imperial decrees, and have remained so to this day.⁴⁶⁾

VI. Conclusion

Many Sahari Kitchen Utensils brought from Silla have been preserved over time in the Shosoin of Todaiji Temple in Nara. The Shosoin Office does not disclose

43) Yoshihiko Hashimoto, “History of Shosoin” (Yoshikawa Kobunkan, 1997) pp. 19, “Shosoin Treasures Exhibition Catalog” (Tokyo National Museum, 1959) pp.5–6.

44) *ibid.*: pp. 20–21 of “History of Shosoin” by Hashimoto mentioned above, it is pointed out that the deposits of the Hokuso and Chuso were moved to the Nanso in order to repair the imperial order.

45) *ibid.*: p. 20 of Hashimoto’s “History of the Shosoin”, it is said that the Chuso was an imperial seal during the Heian period.

46) *ibid.*: “Shosoin Treasures Exhibition Catalog” pp. 5–6.

everything it stores. Therefore, there is a constraint that we have no choice but to proceed with the analysis by relying only on the limited information disclosed by the Shosoin Office. Under these circumstances, the Sahari Kitchen Utensils that were brought to Japan from Silla during the exchange relationship between Japan and Silla in the 8th century were examined for this study.

In the discussion above, this paper clarifies and presents the differences between the terminology used for Sahari Kitchen Utensils in the Shosoin Office, previous studies, and historical documents, and finally also clarifies the usage of the term Sahari. First, the Juwan found in Baisiragibutsuge is regarded as Kaban, Ban as Dish, and Wan as Bowl. The materials ‘Saura’ and ‘Cupronickel,’ which precede the Juwan and Ban in Baisiragibutsuge, have undergone the following changes. In the Heian period “Wamyoruijusho,” Silla’s Gold Wan was called Sahura, and in the Edo period Shotoku 2 (1712) “Wakansansaizue,” the material Cupronickel was referred to as Sahari, and in Tenpo 7 (1836) “Todaiji Shosoin Gohobutsu Mokuroku” (owned by Waseda University Library), ‘Sahari,’ and in the 1924 “Shosoin Gyobutsuroku” (Nara Imperial Museum), it is described as Sahari(佐波理). The etymology of this Sahari is ‘Sabal’ in the Gyeongsang Province, South Korea, and in Japan, the name of the ‘Sabari(사바리)’ container was misidentified as the name of the material.

The spoon, Juwan(重碗), Ban(盤) and Wan(碗) of Sahari Kitchen Utensils were brought to Japan from Silla during the exchange relationship between Japan and Silla in the 8th century. Japanese buyers of the fifth rank and above wrote Baisiragibutsuge to purchase Silla goods and submitted them to the Ministry of Finance and Juraryo to purchase from the Silla missions. These Sahari Kitchen Utensils were obtained from Zotodajisi and were used by that organization.

When considering the purpose of this Sahari Kitchen Utensils, as well as the underlying Japanese food culture, it is clear that they were not obtained to be used as eating utensils. At that time, Japanese society did not incorporate spoons into their meals, and evidence indicates that Ban and Wan were not adopted either. Judging from this situation, it can be assumed that the Sahari Kitchen Utensils were not used for food but rather for memorial services at Todai-ji Temple. On the other hand, there is a vessel with the name and number are written in black ink on the Juwan, and the Ban is coated with verdigris and gold

paint. Juwan, Ban, and Wan were used for memorial services, but they were also used as tools for sutra masters and painters of Zotodaijisi.

Eventually, at the end of the 8th century, the owner of the Sahari Kitchen Utensils, Zotodaijisi, went out of business, and these utensils were stored in the Sokura of Kenjakuin until the end of the 10th century. Later, the collection was moved to Shosoin and is now kept in Nanso.

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A Study on the Expanded Use of the Korean Pre-final Ending ‘-si-’

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Abstract

The purpose of this study is to identify the characteristics of the Korean pre-final ending ‘-si-’ by focusing on the phenomenon of its use beyond the function of subject elevation. In the existing literature, it has been seen that ‘-si-’ can also be used to exalt the hearer in face-to-face situations even if the subject of the predicate is not the subject of exaltation. Furthermore, ‘-si-’ no longer functions only as a subject honorific marker, but also as a hearer honorific marker. To identify the characteristics of sentences with the expanded ‘-si-’, a survey was conducted on the acceptability of sentences in which the ‘-si-’ is extensively used among 100 native Korean speakers. The results show that it can be said that the degree of closeness between the object in the subject position and the hearer is an important clue that determines whether a sentence in which ‘-si-’ is used extensively can be acceptable. In other words, even if the same thing comes in the place of the subject, if it is the possession of the hearer or the attribute belonging to the hearer, ‘-si-’ can be used with the predicate, otherwise ‘-si-’ cannot be used. This suggests that ‘-si-’ is not simply a pre-final ending that indicates respect for the subject, but rather a pre-final ending related to respect for the hearer.

Keywords: Pre-final ending ‘-si-’, Korean honorifics, Subject honorifics, Honorific use strategy, Hearer honorifics, Expanded use of ‘-si-’

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I. Introduction

The subject-elevating prefix ‘-si-’ is attached to a predicate stem to elevate the subject of the sentence. In this case, the subject of the sentence can be the hearer or a third party other than the speaker and hearer. Examples in (1) below are typical sentences in which subject realized by using the subject honorific pre-final ending ‘-si-’.

- (1) a. 선생님, 선생님께서도 그 얘기를 좋아하시는군요.
 b. 어머니, 교수님께서 오십니다. (Nam et al., 2019:435)

In (1a), the hearer, ‘teacher’, is the subject of the exaltation, and in (1b), the third party, ‘professor’, is the subject of the exaltation. However, it is easy to find examples where the pre-final ending ‘-si-’ does not exalt the subject of the sentence, but exalts other components of the sentence.

- (2) a. 아버지께 지팡이가 있으시다.
 b. 선생님의 건강이 안 좋으시다.
 c. 갈비탕이 누구시죠?
 d. 돈이 맞으시네요.
 e. 네이비 색상이 요즘에 트렌드세요. (Lee, 2012)

In the examples (2a-b), ‘-si-’ is used despite the subjects of the predicate, ‘cane’ and ‘health’, not being objects of exaltation. The overall subjects of the sentence, ‘father’ and ‘teacher’, are the objects to be exalted. In other words, indirect subject honorifics are realized in that ‘-si-’ exalts the objects of respect that are in the sentence. Similarly, in (2c-e), despite the fact that the subjects of the predicates, ‘galbitang’, ‘money’, and ‘navy color’, cannot be the objects of exaltation, honorifics are realized through the subject honorific pre-final ending ‘-si-’, but unlike (2a-b), there are no objects of respect in these sentences.

What we want to target in this study are sentences such as (2c-e), where the subject of the predicate is not the object of exaltation and there is no object of exaltation in the sentence, despite the use of the pre-final ending ‘-si-’. For a while, sentences with expanded ‘-si-’ were considered an improper use of the

pre-final ending ‘-si-’ and were subject to correction.¹⁾ However, as the use of such sentences gradually increased, there was an increase in research to examine the background of the occurrence of ‘-si-’ and its function, both syntactically and semantically. This trend can also be seen in the Survey of Korean People’s Linguistic Consciousness, which has been conducted every five years since 2005 by National Institute of Korean Language. The survey did not include the expanded use of pre-final ending ‘-si-’ in 2005, but added it from 2010 to find out the extent of consciousness of the honorific system commonly encountered in everyday conversation today (National Institute of Korean Language, 2010).²⁾

In this study, we review the literature on the expanded use of pre-final ending ‘-si-’ and analyze the characteristics of sentences in which ‘-si-’ is used extensively. To this end, a survey was conducted among native Korean speakers to determine the degree of acceptability of sentences with the expanded use of ‘-si-’ among Korean speakers and to analyze the characteristics of sentences with high and low acceptability.

II. Literature review

The expanded use of the pre-final ending ‘-si-’ has been discussed in many studies. We are going to take a look at the most prominent positions on the function of the expanded use of ‘-si-’. First, Park (2004) divides the subject honorific ‘-si-’ into normative and non-normative uses, and considers the function of ‘-si-’, which encompasses both, to be the speaker’s respectful intention.³⁾ Therefore, examples such as (3), which are the focus of this study,

1) A representative case in which the expanded use of the pre-final ending ‘-si-’ was considered a subject of correction is the ‘Goodbye Siot (ㅏ)’ campaign conducted by Hyundai Department Store in February 2012. The campaign was aimed at correcting the incorrect way of using honorifics for ‘products’ instead of ‘people’ and encouraging customers to use the correct honorifics that are easier to hear (*Chosun Ilbo*, February 16, 2012).
https://biz.chosun.com/site/data/html_dir/2012/02/15/2012021502781.html

2) The questions directly related to the subject of this study in the Survey of Korean People’s Linguistic Consciousness conducted by National Institute of Korean Language are included in the 2010, 2015, and 2020 reports. In these reports, the following examples are presented as expressions that are often encountered in everyday life.

3) According to Park (2004), non-normative usage refers to usage that is not observed even though

are produced by the speaker with the purpose of conveying that the speaker's intention is to be respectful and to honor the hearer, even though they are clearly grammatically incorrect according to Park (2004).

- (3) a. 실례지만 지금 몇 시쯤 되셨어요?
 b. 그 양복 비싸시지요?
 c. 가격이 얼마세요?
 d. 박 선생님은 금붕어가 잘 자라세요? (Park, 2004:221)

Sentences like (3) are possible because the hearer, who is the object of respect is the focal point in a face-to-face situation and it can be seen from the fact that it is mainly used in interrogative sentences. In other words, Park (2004) believes that the basic meaning of the pre-final ending '-si-', which is the speaker's intention to respect the hearer, has spread and is used pragmatically.

Lee (2010) describes the pre-final ending '-si-' in sentences where '-si-' is used extensively as situation subject honorifics.⁴⁾ Although it seems that '-si-' is used extensively to respect a subject who is not the object of respect, it is actually used to respect the hearer, who was set as an object of respect by the speaker in the utterance situation. In other words, '-si-' is used to elevate the 'hearer' who is the 'situation subject', which is possible because '-si-' originally has the function of elevating the hearer along with elevating the subject.

In particular, it is significant that Lee (2010) categorized sentences in which '-si-' is used to elevate the situation subject into four types and examined the background of the expanded use of '-si-' for each type. Sentences in (4) are representative examples of each type presented in Lee (2010).

- (4) a. 생일선물이 고민이세요? ... type 1
 a'. (선생님은) [생일 선물이 고민이]-세요?
 b. 즐겁고 행복한 새해 되세요. ... type 2

the honorific '-si-' should be used according to social relations from a normative point of view. For example, not exalting the teacher, who is the object of exaltation, as in the conversation below, is considered a non-normative usage. In this study, it is seen that non-normative usage is more common than normative usage in the student population. {Student A: 답임 왔냐? Student B: 아직 안 왔는데?}

4) Lee (2010:220) explains that the reason for calling it situation subject honorifics instead of hearer to make the function of '-si-' consistent with the view of subject honorifics,

- b'. (선생님께) [(올해가) [즐겁고 행복한 새해(가) 되]]-세요.
 c. 전에도 그랬지만 지금도 가격대비 요금제를 쓰시면 할인이 많이 되십니다. ... type 3
 c'. [...] (고객님께) [(요금이) [할인이 많이 되]]-십니다.
 d. 주문폭주로 배송시일이 소요되는 상품이세요. 조금만 기다려주세요~ ... type 4
 d'. (고객님) [(이 상품은) 주문 폭주로 배송 시일이 소요되는 상품이]]-세요.

(Lee, 2010:222-227)

Lee (2010) describes each type as follows. First, type 1 is a case in which the subject is not revealed in the sentence, such as (4a), but can be placed in the place of the first subject in a double subject sentence, as in (4a'). The recovered subject is the same as the hearer and thus ‘-si-’ is eventually used to elevate the hearer. When used with a predicate particle, the subject is the main character of the state described in the predicate clause, so it can be called a ‘state subject’ of the expanded concept (Lee, 2010:223). In addition, in type 2, (4b), ‘-si-’ is a subject that can appear as an adverb, has the function of elevating the hearer, and takes the form of an imperative sentence. In particular, ‘-si-’ is actively used with the predicate ‘become (되다)’ and time expression, so the subject here can be seen as a situation subject who experiences a state change. On the other hand, as in (4c), type 3, the situation subject can also be elevated in sentences where there is not a time expression but a noun as the subject. In this case, adverbs referring to inanimate subjects and people are omitted. Types 1, 2, and 3 can be interpreted as elevating the situation subject or an expanded state subject, but in the case of the last type 4, it can be interpreted only as a usage for the situation subject. In (4d), except for the vocative, which is an independent component, the subject cannot be restored to elevate the expanded state subject. In other words, we can only interpret that ‘-si-’ is used to elevate the interlocutor, who is both the situation subject and the hearer.

On the other hand, Mok (2013) examines each of the types presented in Lee (2010) and points out that the situation subject is used in the subject position of the sentence, and that the situation subject honorific ‘-si-’ presented in Lee (2010) is essentially the same as the subject honorific ‘-si-’.

(5) a. 생일선물이 고민이세요?

a'. (선생님은) 생일선물이 고민이세요?

b. (선생님은) 무엇을 고민하세요?

(Mok, 2013:81-82)

Mok (2013) argues that (5a), which is presented as type 1 in Lee (2010), respects the omitted subject of (5a'), which has the same character as the subject in (5b). He consistently describes the noun phrase that corresponds to '-si-' as the subject. In addition, Mok (2013) presents (6) below, explaining that the expanded use of the pre-final ending '-si-' is used as a marker to reveal person-conversion.

- (6) a. 중요한 건 바르고 나면 얼굴이 좀 뽀아지는 느낌이 든다는 겁니다.
 b. Q: 제가 바르고 나면 얼굴이 좀 뽀아지는 느낌이 든다는 겁니까?
 A: 그럼요. 바르시고 나면/바르고 나시면 얼굴이 좀 뽀아지는 느낌이 드실 겁니다.
 c. 중요한 건 바르고 나시면 얼굴이 좀 뽀아지는 느낌이 드신다는 겁니다.
 (Mok, 2013:78-79)

When speaking from the speaker's point of view, (6a), which does not use '-si-', can be interpreted as addressing a first-person subject, so the explanation is that '-si-' is used, in (6c), to answer from the point of view of the other person, who is the subject whose face 'becomes brighter after application', in conversational situations such as (6b). These explanations are also consistent in that '-si-' is interpreted as the presence of a respected hearer in the subject's place.

On the other hand, Lee (2012) believes that the object of exaltation in the expanded use of '-si-' is the out-of-sentence hearer, and argues that the subject exaltation function of pre-final ending '-si-' is not expanded, but that the pre-final ending '-si-' originally has an hearer exaltation function.

- (7) a. 아버님은 이리로 앉으십시오.
 b. 아버님은 이리로 앉으-시1-브-시2-오. (Im, 1985:320)

By citing a sentence such as (7a), an explanation can be given in which '-si-' is used twice, as suggested by Im (1985: 320). In (7b), '-si1-' respects the father as an actor, and '-si2-' respects the father as a hearer. As can be seen from this example, '-si-' has the function of not only exalting the subject but also exalting the hearer. Lee (2012) adds that hearer honorifics⁵⁾ can be expressed as an

5) According to Mathews (2014), the polite forms such as subject and object honorifics are regraded as referent-controlled honorifics and they are distinguished from addressee-controlled honorifics. In this article, the notion hearer used to indicate the honorifics in which the listener is elevated in the face-to-face conversation, following previous researches (Lee, 2012; Mok,

out-of-sentence vocative, especially in face-to-face situations.

Choi (2019) distinguishes the usage of ‘-si-’ as shown in (8) by analyzing the motivation and syntactic features of ‘-si-’.

- (8) a. 선생님께서 우리 집에 오셨다. ... subject honorific
 b. 안타깝지만, 초기 치매 증상이 어머니{에게/께} 있으신 것 같네요. ... subject honorific
 c. 어제 대문을 두드린 게 아버님이시죠 ... copula complement honorific
 d. 알아서 우리가 먼저 휴강을 요청하기를 바라(시)는 눈치셨어. ... subject honorific
 e. 죄송하지만, 여기서는 흡연하시면 안 되시거든요. ... hearer honorific
 (Choi, 2019)

According to Choi (2019), (8a-c) have the functions of elevating sentence components, (8d) elevates discourse elements, and (8e) elevates the hearer. The fact that ‘-si-’ is associated with various functions is possible because ‘-si-’ has a generalized meaning of the speaker’s sense of respect. In this case, ‘-si-’ is defined as the ‘respectful element’ in that there is no alternative function such as neutral or subordinate.⁶⁾

So far, we have briefly reviewed the research on the usage and functions of ‘-si-’ in sentences in which the pre-final ending ‘-si-’ is extensively used. The discussion on ‘-si-’ can be broadly divided into; the position that the function of ‘-si-’ as a subject honorific pre-final ending has been expanded to have a hearer honorific function, and the position that ‘-si-’ originally had the functions of subject honorific and hearer honorific.

What both views agree on is that in face-to-face situations, ‘-si-’ has been expanded to be used by speakers to respect the hearer, i.e., in terms of politeness. Brown and Levinson (1987) deal with politeness from the perspective of maintaining the status of the interlocutors, explaining politeness as a strategy to avoid threatening the status of the other party. Lee (2011) argues that because

2013, among others).

6) Choi (2019:74) argues that ‘-si-’ does not need to be understood in relation to ‘humbleness’ because of its non-subordination, but Lee (2012) believes that ‘-si-’ can also be interpreted as a neutral or demeaning feeling as in examples a, b, and c below.

a. 아, 오늘 당직이 김 선생이시요?

b. 고생하셨네, 선친께서 살아 계신다면 이 감격을 나눌 것인데 애석하기가 그지없구만.

c. 우리 마누라 정말 훌륭하시네.

modern society is an era in which everyone is equal, at least in theory, such that factors such as position, age, and power are becoming less and less relevant, and Korean honorifics are becoming more and more important as a means of expressing politeness toward the other person. In other words, the use of ‘-si-’ is increasing as a means to express politeness and to avoid threatening the other person’s dignity. If so, the question becomes whether people can extend the use of ‘-si-’ whenever they want to show politeness. In the next chapter, we will examine the acceptability of sentences with expanded ‘-si-’ to understand how expanded ‘-si-’ is used.

III. Method

A survey targeting 100 native Korean speakers⁷⁾ was conducted to determine the degree of acceptability of the expanded use of ‘-si-’ in Korean. The survey questions were divided into two types: the first type was adapted from the Survey of Korean People’s Linguistic Consciousness, which is conducted by the National Institute of Korean Language.⁸⁾

〈Table 1〉 Survey Questions for Consciousness on Korean honorifics

<p>1. Questions on the usage of honorifics in Korean.</p> <p>1-1. How do you feel about the usage of honorifics in Korean? ① Very Positively ② Somewhat Positively ③ Somewhat Negatively ④ Very Negatively</p>

7) All 100 respondents are in their 20s and 30s, with 68 female respondents and 32 male respondents.

8) In the Survey of Korean People’s linguistic consciousness, which was conducted by the National Institute of Korean Language with 5,000 respondents in 2010, 2015, and 2020, a linguistic consciousness survey about respect for objects was also conducted. If the same questions had been presented in the three linguistic consciousness surveys, it would have been possible to directly compare the trends in people’s consciousness on respect for objects, but it is somewhat disappointing that the questions related to respect for objects have changed. However, the increase in the number of questions related to the respect of objects in the three reports would mean that Korean people have become more concerned about respect for objects. For more details, refer to National Institute of Korean Language (2010, 2015, and 2020).

1-2. If you consider the usage of honorifics in Korean negatively, what is the reason for perceiving it as such?

- ① It contains a culture of imposing hierarchical relationships and inequality.
- ② It prevents quick and reasonable decision-making by forcing people to have to constantly read their superiors' minds.
- ③ It is so complicated that it becomes mentally taxing and burdensome to figure out how to do it properly.
- ④ It creates a psychological distance among individuals with age differences, narrowing the breadth of human relationships.

1-3. If you consider the usage of honorifics in Korean positively, what are the reasons for perceiving it as such?

- ① It effectively embodies our culture that respects elders and values etiquette.
- ② It is an important means for people to express admiration and politeness.
- ③ By providing various speech levels, it enriches the expressiveness of the Korean language.
- ④ When done properly, it helps create a smooth atmosphere.

2. The following are examples of expressions that are frequently encountered in everyday life:

〈Examples〉

요금은 2000원이세요.
이 상품은 품질되었습니다.

2-1. Do you consider the expressions above to be appropriate?

- ① Very Appropriate ② Somewhat Appropriate ③ Somewhat Inappropriate
- ④ Very inappropriate

2-2. If you think the expressions in the given examples as inappropriate, what are the reasons for considering them as such? (Multiple responses allowed)

- ① Because they show respect to objects instead of people.
- ② Because they violate the grammar rules of the Korean language.
- ③ Because they feel like expressions lacking in refinement.
- ④ Because they are a manipulative tactic to gain profits.

2-3. If you think the expressions in the given examples are appropriate, what are the reasons for considering them as such? (Multiple responses allowed)

- ① Because many people express themselves that way.
- ② Because they give a sense of treating the other person with respect.
- ③ Because it is also possible to elevate objects.
- ④ Because it feels natural in the context of service provision.

Question 1 asks about consciousness of the use of honorifics in Korean language, and question 2 asks about consciousness of the appropriateness of sentences with the expanded use of ‘-si-’. Each question allowed for multiple responses.

The second type of questionnaire consisted of 16 questions to determine the level of acceptability of sentences with the expanded pre-final ending ‘-si-’, with multiple-choice answers to whether the given sentence is a natural expression. Of these, the odd numbered questions were organized into one-to-one discourse situations and the even numbered questions were organized into one-to-many discourse situations.

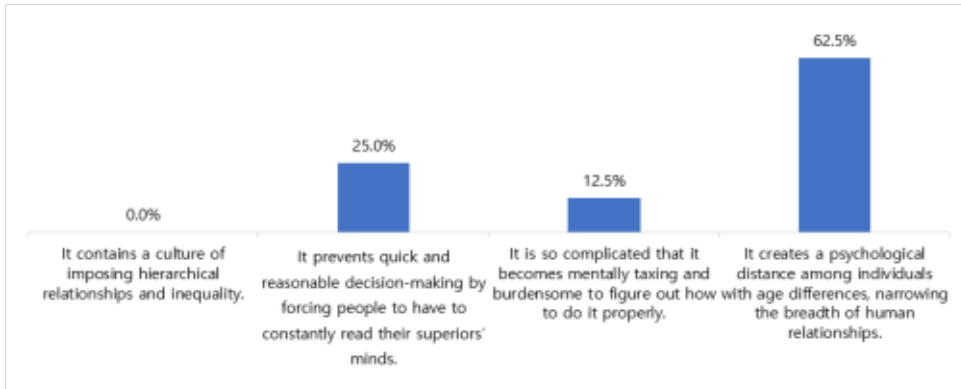
Each question consists of a sentence with an expanded use of ‘-si-’ and a multiple-choice response about the degree of acceptability. Each sentence was selected as an example of a real-life situation, so it is mainly relevant to service industry workers.⁹⁾ A 4-point Likert scale was used, where respondents were asked to read the sentence given in each question and to give a higher score to the sentence the more natural it sounded. That is, 4 points for very natural, 3 points for generally natural, 2 points for not very natural, and 1 point for when the sentence is not natural at all. As a result, the higher the sum of the scores, the higher the acceptance of the sentences using ‘-si-’.

IV. Results and Discussions

1. The survey on consciousness of Korean honorifics and sentences with expanded use of ‘-si-’

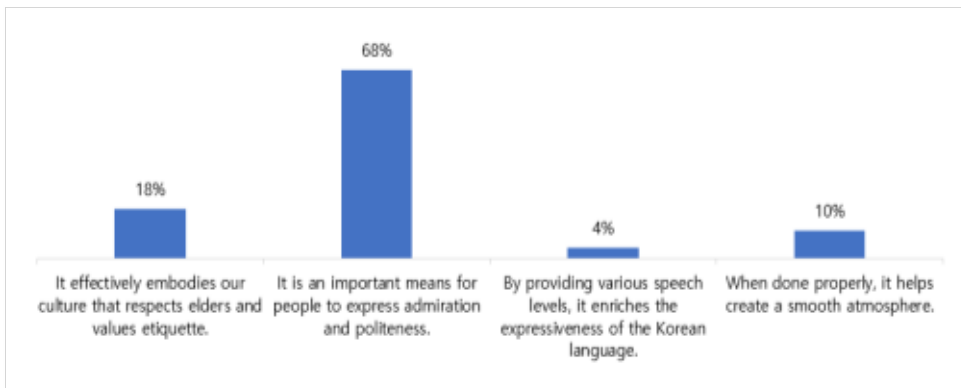
Looking at the consciousness of the use of honorific words in Korean through the first type of the survey, 24% of respondents were very positive, 71% were mostly positive, 4% were somewhat negative, and 1% were very negative. The results of responses to the reason why the use of honorific words in Korean is viewed negatively or positively are as follows.

9) This is in line with the discussion that the expanded use of the pre-final ending ‘-si-’ today tends to be prevalent in service industries, such as department stores and coffee shops (Nam et al., 2019).



[Figure 1] Reasons to view the use of Korean honorific words negatively

As shown in [Figure 1] above, the most common reason for negatively viewing the usage of Korean that “It creates a psychological distance among individuals with age differences, narrowing the breadth of human relationships.” (63%), followed by “It prevents quick and reasonable decision-making by forcing people to have to constantly read their superiors’ minds,” (25%), and “It is so complicated that it becomes mentally taxing and burdensome to figure out how to do it properly.” (13%).



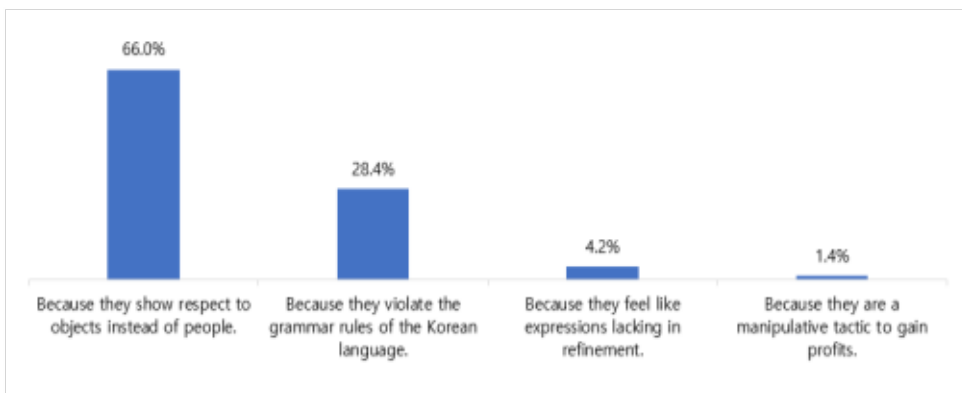
[Figure 2] Reasons to view the use of Korean honorific words positively

On the other hand, the most common reason given for positively viewing the usage of honorifics in Korean is, “It is an important means for people to express admiration and politeness.” (68%), followed by “It effectively embodies our culture

that respects elders and values etiquette.” (18%), followed by “When done properly, it helps create a smooth atmosphere.” (10%), and, “By providing various speech levels, it enriches the expressiveness of the Korean language.” (4%).

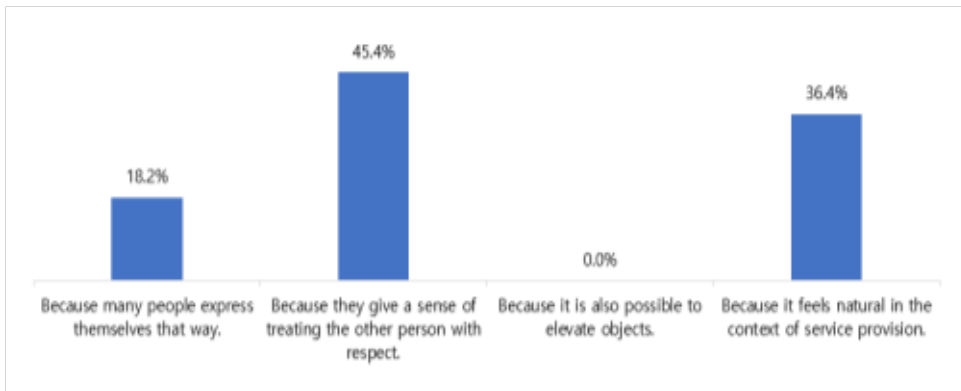
To summarize, the use of honorifics can create a psychological distance between the speaker and the hearer, but it can also be a way to show respect and politeness. This means that the use of honorifics can actively reveal the speaker’s attitude.

However, in contrast to the positive view of Korean honorifics as a way to show respect, the majority of respondents viewed sentences with expanded ‘-si-’ negatively. Out of 100 respondents, 72% responded that the sentences with the expanded ‘-si-’ were very inappropriate, and 23% responded that they were somewhat inappropriate. Respondents who responded that they were appropriate were few, 3% responded with ‘somewhat appropriate’, and 2% responded with ‘very appropriate’. The results of responses to the question of why sentences with expanded use of ‘-si-’ are thought to inappropriate are as follows.



[Figure 3] Reasons to view sentences with the expanded use of ‘-si-’ negatively

As shown in [Figure 3] above, the most common reason for viewing sentences with the expanded use of ‘-si-’ as negative is that “Because they show respect to objects instead of people.” (66%), followed by “Because they violate the grammar rules of the Korean language.” (28%), “Because they feel like expressions lacking in refinement.” (4%), and “Because they are a manipulative tactic to gain profits.” (1%). Through this, it can be seen that there is a strong perception that subject honorific ‘-si-’ should be used to respect human subjects, not objects.



[Figure 4] Reasons to view sentences with the expanded use of ‘-si-’ positively

This is consistent with the fact that no respondents cited “Because it is also possible to elevate objects.” as a positive reason for using sentences with expanded ‘-si-’. Among those who agreed that sentences with the expanded ‘-si-’ were appropriate, the most common reason was “Because they give a sense of treating the other person with respect.” (45%), followed by “Because it feels natural in the context of service provision.” (36%), and “Because many people express themselves that way.” (18%).

In short, the survey on consciousness of Korean honorifics and sentences with expanded ‘-si-’ shows that native Korean speakers clearly recognize honorifics as a way to show respect and honor to others, but consider excessive honorifics to be inappropriate. However, they felt that the expanded use of ‘-si-’ was acceptable because it gives one the feeling of treating the other person with respect and it is natural in the context of service delivery.

2. The survey on acceptability of sentences with the expanded use of ‘-si-’

Through the second type of survey, the degree of acceptability of sentences with the expanded use of ‘-si-’ is grasped and the characteristics are identified by examining which sentences are highly acceptable. The following <Table 2> shows the results of a survey done on 100 people on the acceptability of sentences with the expanded use of ‘-si-’.¹⁰⁾

〈Table 2〉 Survey results on the acceptability of sentences with the expanded use of ‘-si-’

Sentences with the expanded use of ‘-si-’	No. of respondents				acceptability (point)
	①	②	③	④	
1. (마트 계산대에서) 점원: 고객님, 할인카드나 적립카드 있으십니까? ... 결제되었습니다.	12	26	30	32	2.82
2. (홈쇼핑 광고에서) 홈쇼핑 쇼호스트: 이 구성은 다 팔리고 이제 딱 열 세트 남으셨습니다.	68	26	4	2	1.40
3. (은행 상담 중에) 은행 직원: 이 적금은 이자율이 높으시고 굉장히 안정적이세요.	64	20	12	4	1.56
4. (홈쇼핑 광고에서) 홈쇼핑 쇼호스트: 지금 당장 스마트폰으로 주문하시면 하루 만에 집 앞까지 배송됩니다.	46	32	18	4	1.80
5. (정육점에서) 손님: 장조림용으로는 뭐가 좋나요? 직원: 그 부위가 기름이 제일 적으세요.	55	21	19	5	1.74
6. (마트에서) 고객: 샴푸는 어디에 있나요? 직원: 앞으로 쪽 가시면 14번 칸에 샴푸가 있으세요.	66	18	10	6	1.56
7. (고객센터 직원과 통화 중에) 고객: 바지를 입자마자 터지는 게 말이 됩니까? 직원: 고객님, 원래 흰 바지는 환불이 안 되시거든요.	20	40	26	14	2.34
8. (홈쇼핑 광고에서) 홈쇼핑 쇼호스트: 백화점에서 구매하시면 가격이 최소 10%는 더 비싸시거든요. 지금 당장 구매하세요.	46	32	16	6	1.82
9. (화장품 가게에서) 손님: 요새 선크림 뭐가 잘 나가나요? 점원: 피부가 지성이세요? 그럼 이 제품을 추천드려요.	0	4	30	66	3.62
10. (마트 안내방송 중에) 마트 안내방송: 지금부터 10분간 특가 세일을 시작합니다. 세일 제품은 가격이 싼 대신 환불은 안 되시고, 교환은 가능합니다. 2층 할인 매장으로 오시기 바랍니다.	18	34	32	16	2.46
11. (병원에서) 의사: 안타깝지만, 어머니께 초기 치매 증상이 있으신 것 같네요.	6	4	32	58	3.42
12. (중국 식당에서) 직원: (짜장면을 들고) 짜장면은 누구시죠?	6	10	54	30	3.08

10) Acceptability was calculated by summing the scores and dividing by the number of respondents, with 1 being “not at all natural”, 2 being “not very natural”, 3 being “mostly natural”, and 4 being “very natural”. An acceptability score of 1.0 to 1.75 is considered “not at all natural”, 1.75 to 2.5 is considered “not very natural”, 2.5 to 3.25 is considered “mostly natural”, and 3.25 to 4 is considered “very natural”.

Sentences with the expanded use of ‘-si-’	No. of respondents				acceptability (point)
	①	②	③	④	
13. (TV 광고에서) 광고: 저희 보험은 단순히 입원비만 보장해 드리는 것이 아니십니다.	68	16	8	8	1.56
14. (피부 관리실에서) 피부 관리사: 피부가 정말 아끼같으세요. 평소에 관리 어떻게 하세요?	0	4	34	62	3.58
15. (전자 제품 가게에서) 손님: 이 제품이 더 비싸네요? 직원: 디자인은 비슷하신데 소재가 특수해서 가격도 좀 나가세요. 다른 제품을 추천해 드릴까요?	54	28	12	6	1.70
16. (단체 관광 중에) 투어 가이드: 지금부터 자유시간 1시간 있으세요. 늦지 않게 이 자리로 돌아오시면 됩니다.	14	26	36	24	2.70

① Very Appropriate ② Somewhat Appropriate ③ Somewhat Inappropriate ④ Very inappropriate

Next, sentences with a similar degree of acceptability were grouped and the characteristics were analyzed for what commonalities existed between sentences by group. Sentences 9, 14, and 11 are “very natural” in terms of acceptability. For convenience, sentences are given in (9) below:

- (9) a. 피부가 지성이세요?
b. 피부가 정말 아끼같으세요.
c. 어머니께 초기 치매 증상이 있으신 것 같네요.

In the examples above, it is noted that the subject is not the object of the exaltation, but has a very close relationship between the hearer and the things mentioned. Therefore, indirect exaltation of the person to be elevated is achieved by indirectly respecting the person’s body part or related attributes.

Sentences 12, 1, and 16 were found to have a generally high degree of acceptability. These sentences are presented in (10) below:

- (10) a. 짜장면은 누구시죠?
b. 할인카드나 적립카드 있으십니까? ... 결제되었습니다.
c. 지금부터 자유시간 1시간 있으세요.

If we look at the characteristics of “mostly natural” sentences above, they are

common in that the object in the subject's place is the subject's possession or the subject's right. '*Jjajangmyeon*' in (10a), 'discount' or 'reward card' in (10b), 'free time' in (10c) are owned by 'the person who ordered', 'the customer', 'all the tourists' respectively, which are obvious or easily predictable to be closely related to the subject. In other words, there is a relatively high degree of closeness between the hearer and the object of the exaltation. Therefore, it feels that the expanded use of subject honorific '-si-' is natural, as in the previous type. On the other hand, sentences 10, 7, 8, and 4 were found to be less acceptable. The sentences are presented in (11) below for convenience.

- (11) a. 세일 제품은 가격이 싼 대신 환불은 안 되시고, 교환은 가능하십니다.
 b. 원래 흰 바지는 환불이 안 되시거든요.
 c. 백화점에서 구매하시면 가격이 최소 10%는 더 비싸시거든요.
 d. 지금 당장 스마트폰으로 주문하시면 하루 만에 집 앞까지 배송되십니다.

The characteristic of 'not very natural' sentences above, like 'mostly natural' sentences, can be thought of as the subject's possession, but a closer look reveals that the subject is not already in possession, but is about to be in possession, or belongs to an unspecified owner. The hearer is not revealed as the subject or the subject is not easily predictable, so unlike sentences with a high degree of acceptability in (9) and (10), it cannot be interpreted as the subject's possession. Rather, 'sale products' in (11a), 'white pants' in (11b), 'products purchased at a department store' in (11c), and 'ordered products' in (11d) are unspecified objects rather than specific items, making the expanded use of subject honorifics '-si-' unnatural.

Examples in (12) below are sentences made by removing '-si-' from sentences in which the pre-final ending '-si-' is used extensively. Unlike the sentences in (11) above, all sentences seem to be very natural.

- (12) a. 세일 제품은 가격이 싼 대신 환불은 안 되고, 교환은 가능하다.
 b. 흰 바지는 환불이 안 된다.
 c. 백화점에서 구매하신 제품은 가격이 최소 10%는 더 비싸다.
 d. 스마트폰으로 주문하시면 제품이 하루 만에 집 앞까지 배송된다.

Finally, sentences 5, 15, 6, 3, 13, and 2 are very unacceptable. For convenience,

they are presented in (13) below:

- (13) a. 그 부위가 기름이 제일 적으세요.
 b. 디자인은 비슷하신데 소재가 특수하셔서 가격이 좀 나가세요.
 c. 앞으로 쪽 가시면 14번 칸에 샴푸가 있으세요.
 d. 이 적금은 이자율이 높으시고 굉장히 안정적이세요.
 e. 저희 보험은 단순히 입원비만 보장해 드리는 것이 아니십니다.
 f. 이 구성은 다 팔리고 이제 딱 열 세트 남으셨습니다.

In each sentence, the adjective ‘not to be much’ in (13a), ‘to be similar, special, expensive’ in (13b), ‘to exist in’ (13c), ‘to be high and stable in’ (13d), ‘to not be’ in (13e), and ‘to be remaining’ in (13f) are used to describe the state of the subject. The subject is represented by a thing or object. Yet, what is important is that the relationship between the hearer and the thing in the subject position is not close. Because of the lack of closeness to the hearer and the thing in the subject position, it is very awkward to use the subject honorific ‘-si-’, so it appears that sentences are not natural at all. If we change the sentence in (13d) by adding ‘아버지께서 가입하신’, the sentence, “아버지께서 가입하신 적금은 이자율이 높으세요.” sounds mostly acceptable.

To summarize, sentences in which ‘-si-’ is used extensively can be seen as having a difference in their acceptability depending on what kind of relationship the object in the subject position has with the hearer. In other words, even if the same thing comes in the place of the subject, if it is the possession of the hearer or an attribute belonging to the hearer, ‘-si-’ can be used with the predicate, otherwise ‘-si-’ cannot be used. This suggests that ‘-si-’ is not simply a pre-final ending that indicates respect for the subject, but rather an ending related to respect for the hearer. In particular, it can be said that the degree of closeness between the subject and the hearer is an important clue that determines whether a sentence in which ‘-si-’ is used extensively can be acceptable.

V. Conclusion

So far, we have characterized sentences in which the subject honorific pre-final

ending ‘-si-’ is used to respect the subject even when the subject is not the one to be elevated. According to previous literature, ‘-si-’ is used to exalt the hearer in face-to-face situations even if the subject of the predicate is not the subject of exaltation. In other words, ‘-si-’ no longer functions only as a subject honorific marker, but also as a hearer honorific marker. From the point of view of politeness, the expanded ‘-si-’ is used to respect a face-to-face hearer in an utterance.

However, in this study, as a result of conducting a survey of 100 native Korean speakers’ consciousness on the honorifics of Korean and a survey on the acceptability of sentences with the expanded use of ‘-si-’, it was found that even if the intention is to honor the hearer, the degree of acceptability varies depending on the degree of closeness between the subject and the hearer. The fact that the acceptability of sentences varies depending on the degree of closeness between the subject and the hearer means that the subject honorific marker ‘-si-’ may be expanded to become a hearer honorific marker, but it is still too early to confirm ‘-si-’ as a hearer honorific marker. This is because more priority is given to how much the subject can be identified with the hearer.

The significance of this study is that it summarized previous research on the expanded use of the pre-final ending ‘-si-’ and identified the characteristics of sentences in which the subject honorifics ‘-si-’ is used extensively. Although this study examined the acceptability of sentences with the expanded use of ‘-si-’ focusing on the subject, it will be necessary to determine in future studies whether variables such as gender, age, educational background, and experience in the service industry affect the degree of acceptability.

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08

Current Status and Future Directions of Korean Language and Cultural Education for Multicultural Members – Focusing on Marriage Immigrants and Children of Multicultural Families* –

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Abstract

The foreign resident population in the Republic of Korea accounts for approximately 4.37% of the total population. To foster coexistence in a multicultural society, effective communication among diverse individuals is crucial. However, there is a lack of comprehensive research on the current state of Korean Language and Cultural Education for multicultural members, particularly focusing on marriage immigrants and their children. Therefore, this study aims to examine existing Korean language education programs and identify the challenges and issues faced by marriage immigrants and multicultural children. In-depth interviews were conducted with six Korean language instructors specializing in teaching these groups to gain a deeper understanding of the on-site situations and issues. Based on the results, this study proposes the direction for Korean Language and Cultural Education for marriage immigrants and multicultural children. This research is significant as it suggests the necessary direction for Korean Language and Cultural Education based on the direct and practical opinions of instructors who work with marriage immigrants and multicultural children, rather than

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relying solely on existing theories or materials.

Keywords: Multicultural society, Marriage immigrants, Children of multicultural families, Korean Language and Cultural Education, in-depth interviews

I. Introduction

Based on the 2022 Population and Housing Census, the count of individuals from foreign origins living in Korea as of 2022 is 2,245,912. This demographic constitutes approximately 4.37% of the entire population. This percentage reflects a slight increase of around 0.07% in comparison to the 2019 figures, which had peaked at 4.3%. Nevertheless, this increase is counterbalanced by a reduction in the overall resident population, a consequence of the entry restrictions imposed due to the COVID-19 pandemic.¹⁾ Considering these circumstances, the progress towards building a multicultural society in Republic of Korea is not far off. Effective communication among diverse individuals is a crucial aspect of coexistence in such a society. Therefore, prioritizing policies of Korean language education becomes a fundamental measures necessary for the successful integration of a multicultural society in Republic of Korea (Seo *et al.*, 2023).²⁾

Hence, the objective of this study to investigate the current state of Korean Language and Cultural Education for individuals from multicultural backgrounds who are in the process of assimilating into Korean society. The study aims to identify methods to further enhance these educational practices. Multicultural members encompass a range of individuals with diverse ethnic and cultural backgrounds, including international marriage families, international students, migrant workers, and defectors from the Democratic People's Republic of Korea (North Korea) (An *et al.*, 2020). Moreover, with a specific focus on international marriage families, who constitute the primary target among multicultural members,

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- 1) OECD classifies a country as multicultural or multiethnic when the immigrant population exceeds 5% of the total population.
 - 2) The most crucial issue related to Korean language education policy is the establishment of the FRAMEWORK ACT ON KOREAN LANGUAGE in 2005. The FRAMEWORK ACT ON KOREAN LANGUAGE includes key provisions regarding the establishment and operation of departments responsible for Korean language education policy, the separation of Korean language education for Koreans and foreigners, and the global dissemination of Korean language education. It has contributed to the establishment and implementation of the Korean language education policy, including the development of frameworks for policy formulation and implementation. Furthermore, the FRAMEWORK ACT ON KOREAN LANGUAGE, along with the 'ACT ON THE EDUCATIONAL SUPPORT FOR OVERSEAS KOREAN' enacted in 2007, has laid a solid foundation for the formulation of domestic and international policies related to Korean language education (Seo *et al.*, 2023).

this research seeks to offer an overview of the current situation, pinpoint challenges, and suggest potential solutions related to Korean Language and Cultural Education for marriage immigrants and their children. To achieve this, pertinent studies have been reviewed, and in-depth interviews have been conducted with Korean language instructors specializing in teaching marriage immigrants and multicultural children. These interviews provide valuable insight into on-site situations and issues that cannot be solely determined through academic research.

II . Theoretical background

1. Korean Language and Cultural Education for Marriage Immigrants

The focal point of Korean Language and Cultural Education for marriage immigrants predominantly centers on women. As of November 2022, the Ministry of Justice's Korea Immigration Service reported a marriage immigrant count of approximately 169,800, which marks a fivefold increase compared to the 34,710 recorded in 2002. Marriage immigrants are not transient visitors; they are individuals who establish residence in the Republic of Korea, necessitating adaptation and integration into Korean society and family dynamics. Therefore, mastery of the Korean language is considered fundamental and indispensable element for their successful integration.

Prior research endeavors by Sang-min Sim (2014), Hyun-hwa Kang (2015), Hae-jun Yu (2016), and Wol-lang Ju (2018), have underscored the urgency for a varied array of research topics and approaches in Korean language education for marriage immigrants, as well as the activation of advanced-level education for proficient learners. Furthermore, Ha-ra Jeong and Young-san Gu (2023) have highlighted the importance of discussing Korean language education areas that support social integration, capacity building, re-education, and continuing education for marriage immigrants. This emphasis particularly extends to advanced-level education related to vocational training or specialized fields.

Consequently, there exists a demand for practical field research that addresses the execution of education accommodating the diverse socio-cultural needs of marriage immigrants and examines its effectiveness. Responding to this demand, a prominent program for Korean language education targeting marriage immigrant women is the Korea Immigration & Integration Program (KIIP)³⁾ conducted by the Ministry of Justice and Multicultural Family Support Centers. The curriculum encompasses a basic course (15 hours), elementary levels 1 and 2 (100 hours each), intermediate levels 1 and 2 (100 hours each), and level 5 (70 hours for the basic stage and 30 hours for the advanced stage). Level 1 to 4 primarily focus on teaching Korean language based on the textbook ‘Korean Language and Korean Culture’, while level 5 covers a comprehensive understanding of Korean society, encompassing aspects like law, politics, and education. Successful completion of the level 5 course is a prerequisite for acquiring permanent residency or naturalization status.

Marriage immigrants are incentivized to attend Korean language education provided by the KIIP, as it exempts them from the Korean nationality acquisition written test. Nonetheless, there is an evident necessity for more flexible operations due to challenges concerning time constraints and geographical distance. Many individuals face difficulties in completing the education program, leading to dropping out (An Il-seon, 2022).

Furthermore, Multicultural Family Support Centers, overseen by the Ministry of Gender Equality and Family’s Korea Health and Welfare Information Service, also offer options for Korean language education. However, there has been a decrease in independent Korean language education programs due to concerns about lack of differentiation in the target learners and educational content compared to the KIIP administered by the Ministry of Justice.

3) The objectives of <Korea Immigration & Integration Program>are as follows: First, it aims to facilitate the rapid acquisition of the Korean language and culture for immigrants, enabling smooth communication with Korean nationals and easier integration into local communities. Second, it aims to standardize various support policies for resident foreigners through the KIIP. Those who successfully complete the program are provided with incentives such as exemption from the written naturalization test, offering voluntary and active participation opportunities. Third, it aims to measure immigrants’ social adaptation index in order to develop necessary and appropriate support policies and identify specific areas of support. The results of this measurement are intended to be reflected in immigrant support policies and related initiatives (Source: Ministry of Justice Immigration & Social Integration Network, www.socinet.go.kr).

Presently, the landscape of Korean language education predominantly revolves around the KIIP, which is closely linked to permanent residency and naturalization. Even within the group education at Multicultural Family Support Centers, the KIIP classes play a dominant role. Moreover, supplementary Korean language classes, such as topic-based classes, basic Korean language classes, and speaking classes, are conducted with minimal resources and without a systematic curriculum at the centers. Similarly, the ‘Multicultural Families Learning Korean Together’ (consisting of two sets and eight volumes)⁴⁾ developed by the National Institute of Korean Language in 2019 is rarely utilized in group education and is limited to home visit education. The supplementary classes, including topic-based classes, basic Korean language classes, and conversational classes, are conducted at the discretion of the individual instructor without standardized textbooks or a structured educational framework.

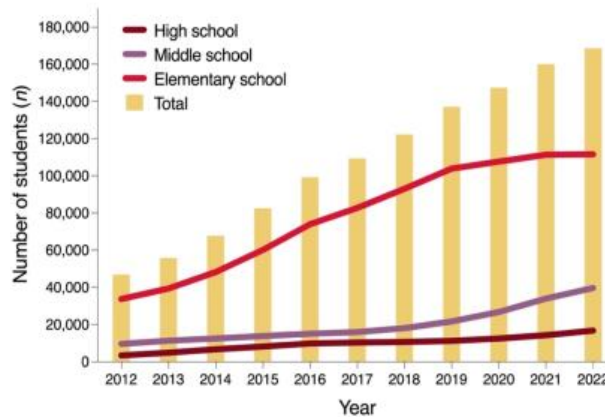
2. Korean Language and Cultural Education for Children of Multicultural Families

The number of multicultural students has been increasing steadily, from 99,186 in 2016 to 160,056 in 2021, representing a rise in the proportion of multicultural students within the total student population from 1.7% to 3% (Ko, Han, & Park, 2023). Among multicultural students, there are 111,640 elementary school students, 39,714 middle school students, and 16,744 high school students, with elementary school students being the largest group (Figure 1)

Despite the declining school-age population, there has been a rise in the number of multicultural students. Consequently, the government and local communities have expanded their support for multicultural youth. However, these individuals continue to encounter various challenges in adjusting to their daily lives. One recurring issue is their struggle with language. Limited proficiency in Korean hampers their academic performance, social integration, and interpersonal relationships. In essence, attaining a sufficient level of Korean language proficiency is vital for

4) The National Institute of the Korean Language revised the existing textbook “Korean with Marriage Immigrants (published from 2009 to 2013)” and published two sets of eight volumes of “Korean with Multicultural Families” in 2019. However, it is reported that these textbooks are not widely utilized in practice.

multicultural youth to lead a basic life and significantly contributes to their overall adaptation (Lee & Lee, 2019).



[Figure 1] The number of multicultural students (2022 Education Basic Statistics Survey)

To address these issues, the Ministry of Education has introduced various initiatives to support multicultural students. These included the ‘Advanced Measures for Multicultural Student Education’ (2012), followed by the ‘Support Measures for Education of Multicultural Family Children’ (2016), and the ‘Multicultural Education Plan’ (2019). These plan aim to respond to changing demographics within school populations and establish a multicultural education system within public schools. Korean language education programs are implemented in schools based on the specific needs of the target learner.

Two notable examples of existing programs are the ‘Visiting Korean Education’ and ‘Multicultural Education Policy School’ (Korean language class) and. The ‘Visiting Korean Education’ is tailored educational program for multicultural students enrolled in formal schools who face difficulties in adapting to school life due to limited Korean language proficiency. The program receives financial support from the education office, which covers instructor fees and program support, and is implemented through the Multicultural Education Support Center. This support is provided to schools where students in need of Korean language education, such as mid-term immigrant students or foreign students, are enrolled. The overall management and responsibility of the ‘Visiting Korean Education’ program rest

with the Ministry of Education, with support from each Provincial Office of Education, the National Center for Multi-culture Education, and the National Institute of the Korean Language, each fulfilling their specific roles and tasks (Moon & Yun, 2020).

On the other hand, the 'Multicultural Education Policy School' aims to create an inclusive educational environment where all students coexist. It serves as a leading model for implementing multicultural education. In the Multicultural Education Policy School, the scope of multicultural education is expanded to include all students, and customized support is provided to multicultural students who require assistance (Youn-jeong Lee, 2023).

According to the 2021 guidelines from the Ministry of Education regarding Multicultural Education Policy School, the programs of the 'Multicultural Education Policy School' encompass various aspects, such as multicultural education, customized educational support for multicultural students, creating a multicultural-friendly environment, and program evaluation. The goal is to foster multicultural sensitivity not only among multicultural students but also among Korean students. The school provides bilingual education, counseling services, basic learning support, career exploration opportunities, and other forms of assistance for multicultural students. Additionally, it works towards transforming the school environment to promote familiarity with multiculturalism and conducts training programs for instructors and parents. Regular evaluations are conducted to assess the outcomes of the programs and incorporate the results into future improvements.

While the 'Visiting Korean Education' only provides tailored Korean language education for a small number of multicultural students in schools, the 'Multicultural Education Policy School' can be seen as comprehensive system that helps multicultural students thrive and fulfill their roles in Korean society. It achieves this by increasing multicultural sensitivity among all students, instructors, and parents, and providing diverse forms of support for multicultural students.

III. Method

This study aim to examine the actual challenges encountered within educational

environments. This objective was achieved through conducting in-depth interviews with six Korean language instructors who are actively involved in teaching marriage immigrants and multicultural family children. All interviewees have accumulated more than one year of teaching experience and are all female.

To gather comprehensive data on the current status and prevailing issues in Korean Language and Cultural Education for marriage immigrants and multicultural family children, a well-structured semi-structured questionnaire was meticulously developed.

These interviews were conducted between April 28 and June 25, 2023. The first interviews were conducted with each participant through Zoom or phone calls, lasting approximately 30 minutes to 1 hour for each. The interview content was recorded, transcribed, and additional written materials were exchanged for further inquiries. When reviewing the written materials, any necessary additional questions or insufficient explanations were addressed through phone calls or text messages.

The interviews commenced by inquiring about the students currently teaching, including their characteristics, encountered difficulties, and any suggestions the instructors would like to propose, thereby allowing the interviewees to naturally express their thoughts. The information about the participants interviewed is presented Table 1.

<Table 1> Information about the research participants⁵⁾

Participant	Target learners	Career period	Institution or Program:
A	Marriage Immigrants	15 years	Multicultural Family Support Center
B	Marriage Immigrants	10 years	Multicultural Family Support Center
C	Marriage Immigrants	2 years	Multicultural Family Support Center
D	Children of Multicultural Families	3 years	Multicultural Education Policy School (elementary school)
E	Children of Multicultural Families	3 years	Visiting Korean Education (elementary school)
F	Children of Multicultural Families	1 year	Visiting Korean Education (middle school)

5) In this study, interviews were conducted with instructors who teach elementary school (2 instructors) and middle school (1 instructor) students, who account for the highest proportion among children from multicultural families.

This comprehensive approach enables an exploration of the various dimensions and nuances related to Korean language education for these distinct learner groups.

IV. Results

1. Current Situation and Challenges

The present situation and challenges can be categorized into issues related to textbooks and curriculum, educational environments, classroom execution challenges, and other concerns.

1) Current Situation and Challenges of Korean Language and Cultural Education for Marriage Immigrants

(1) Textbooks and Curriculum

Korean language education for marriage immigrants at Multicultural Family Support Centers is predominantly guided by the Ministry of Justice's KIIP program. Despite recent revisions to KIIP textbooks, instructors have voiced concerns about their extensive content, leading to time constraints and hindrances in delivering cultural education. The integration of beginner and intermediate levels within these textbooks has posed common challenges during level transitions. The KIIP's emphasis on naturalization proficiency assessments has limited the allocation of time for cultural education, despite its evident demand.

"I am currently teaching the KIIP, but the curriculum is too extensive to cover within the 100-hour timeframe. The transition from Level 2 to Level 3, from beginner to intermediate, poses sudden difficulties for the students, and they struggle with the content. I previously expressed my opinion about the excessive content in the previous textbook. Although the new textbook has reduced the number of chapters, the overall amount of material remains the same, making it challenging for the students. I also wish to make cultural lessons more enjoyable and experiential by integrating them with the lesson content, but the limited time prevents me from doing so. Additionally, the cultural content in the textbook often feels unfamiliar."(Participant A)

“The majority of the current learner are Vietnamese students who are aiming to acquire nationality quickly. They are learning Korean through the KIIP. However, students who find it difficult to attend group education due to pregnancy, childbirth, childcare, transportation issues, or distance receive Korean language support through home visits. Marriage immigrants and their spouses prefer cultural education due to conflicts arising from cultural differences, but there is no time for cultural classes due to proficiency assessments and preparation for acquiring nationality.” (Participant B)

To address these issues, instructors recommend extending the 100-hour KIIP course to approximately 120 hours in the first semester to accommodate cultural education. They emphasize the need for experiential learning and propose relevant cultural content that aligns with marriage immigrants' needs and experiences. Additionally, participants suggest incorporating more advanced Korean language classes post-completion of the KIIP program.

In addition to the Ministry of Justice's KIIP program, there is a lack of diverse Korean language programs available at the Multicultural Family Support Centers. Presently, offerings are limited to TOPIK (Test of Proficiency in Korean) preparation classes and basic Korean language courses, posing challenges due to limited class availability across proficiency levels. Moreover, TOPIK classes lack a dedicated textbook, with instructors conducting classes based on their discretion. Some participants express the need for a broader class selection that caters to learners beyond TOPIK preparation.

“Due to the limited class options at the center, it becomes difficult to provide education tailored to individual proficiency levels, leading some learners to give up halfway. As marriage immigrants primarily focus on acquiring nationality, they mainly participate in the Ministry of Justice's KIIP, showing less interest in separate TOPIK classes, resulting in low participation rates. Currently, our main focus is on TOPIK classes, but it would be beneficial to offer classes on daily Korean or Korean culture.” (Participant C)

While the KIIP is primarily targeted towards marriage immigrants for the purpose of naturalization, there are no Korean language classes available after completing the program. Consequently, there is a need to establish intermediate-level or advanced Korean language classes that address various topics

“It would be ideal to provide classes that engage students’ interest. Currently, the KIIP places excessive emphasis on exam preparation. Instead, it would be advantageous to have classes that focus on the stable settlement of marriage immigrants, specialized Korean language classes for employment, or practical speaking classes that are useful in daily life. Additionally, it would be beneficial to have advanced Korean language classes available even after completing the fourth level of the KIIP.” (Participant A)

In summary, the Korean language programs offered by Multicultural Family Support Centers have been significantly reduced due to the overlapping nature of the Ministry of Justice’s KIIP and the programs provided by the Ministry of Gender Equality and Family. Within these policy frameworks, there are challenges in creating or modifying the curriculum. However, it is crucial to conduct a demand survey and consider opening educational programs that are necessary for the lives and social adaptation of marriage immigrants in Korea. This should include Korean language education related to culture and employment, as well as advanced Korean language classes, which are currently not adequately covered in the KIIP.

(2) Educational Conditions and Online Class Environment

The interviews revealed significant challenges faced by the Multicultural Family Support Centers in terms of inadequate classroom environments and a lack of proper teaching materials, which hinders the efficiency of classes:

“Unlike universities, Multicultural Family Support Centers often lack computers or projectors in classrooms, resulting in classes primarily relying on chalkboard writing. This limitation makes it difficult to incorporate various video or photo materials during lessons. Additionally, the classrooms are small and cramped.” (Participant B)

“Some classrooms are well-equipped, while others are not. As a result, when conducting student satisfaction surveys, all other aspects receive high ratings except for the satisfaction level regarding the classroom environment.” (Participant A)

The absence of childcare facilities is another prominent concern, restricting participation for those eager to learn Korean:

“Before the onset of coronavirus disease 2019 (COVID-19), volunteers used to provide

childcare services at the KIIP, which received positive feedback from marriage immigrants. However, it appears that due to budget issues, such a system is no longer available. Consequently, childcare cannot be provided, leading to the rejection of applications from KIIP applicants with children.” (Participant A)

“Temporary childcare arrangements were not offered at the center, preventing some students from attending classes.” (Participant B)

Furthermore, the COVID-19 pandemic since 2020 has forced the Multicultural Family Support Centers to shift from in-person to online classes. Below are participants' responses regarding online classes:

“In the peak of COVID-19, we transitioned to online classes, but KIIP has since returned to in-person instruction. This transition poses challenges for working marriage immigrants' attendance. However, KIIP mandates an 80% attendance rate. Online classes were well-received for their flexibility, enabling participation during evenings or weekends. The incorporation of multimedia materials in online classes was advantageous. However, conducting writing classes online presented challenges. Additionally, in-person classes facilitate social interactions, but both methods have their advantages and disadvantages, thus a balanced approach is ideal.” (Participant A)

“Due to the COVID-19 situation, we have been using an app called Cisco for online learning. Even now, the TOPIK class is conducted via Zoom at night for learners who cannot come to the center due to work, childcare, or distance. However, the students are unable to concentrate, and the learning efficiency is decreasing. It seems that the information is not conveyed as well as in face-to-face classes. It is also difficult to check homework and assess individual differences among students. Immediate feedback is also challenging, and the instructor leads the class unilaterally, which reduces interest.” (Participant B)

“We conducted the TOPIK classes through Zoom, and the ‘writing’ class was difficult, but we were able to proceed with the ‘listening’ and ‘reading’ classes without major difficulties. Active participants in the class successfully passed the advanced TOPIK level.” (Participant C)

In summary, there exists a variety of opinions among Korean language instructors regarding real-time online classes. Instructors and marriage immigrants alike faced

the adaptation to online instruction during the initial COVID-19 period. Initial hurdles in delivering online lessons were tackled, leading to the adoption of in-person instruction as the COVID-19 situation stabilized. In-person classes are deemed essential for writing-focused courses and fostering student connections. Nevertheless, online classes offer advantages for individuals unable to attend in-person due to work or childcare obligations, proving effective in such scenarios

(3) Other Challenges in class progress

When addressing various issues encountered during classes, participants shared the following insights:

“After the class starts, new students keep being added, which can disrupt the class. They have mentioned that the registration process will be improved in the future, so I hope this aspect gets better. Additionally, since most of the students are female marriage immigrants, they often miss classes due to childcare or work obligations, resulting in a low attendance rate.” (Participant C)

Currently, the limited class offerings make it challenging to accommodate the diverse proficiency levels of learners. The continuous addition of new students during ongoing classes poses additional challenges. Moreover, some participants face difficulties attending Korean language classes due to their responsibilities related to childcare and work.

“Marriage immigrants have limited social relationships outside their spouses at home. Therefore, they value the collective education provided at the center, where they can form social connections with friends, instructors, and center staff, and participate in various programs. I hope that the center and classroom environments can be improved.” (Participant B)

To summarize, Multicultural Family Support Centers play a pivotal role for marriage immigrants, serving as not only venues for learning Korean but also for fostering social connections with fellow immigrants from diverse backgrounds and Koreans. Acknowledging the dedication of marriage immigrants who actively engage with these centers despite challenges, improving the overall center and classroom environments becomes crucial.

2) Current Status and Challenges of Korean Language and Cultural Education for Children from Multicultural Families

(1) Textbooks and Curriculum

Both the ‘Multicultural Education Policy School’ and the ‘Visiting Korean Education’ classes have been utilizing the revised and published ‘Standard Korean Language’ textbook since 2019. Here are some opinions regarding the textbooks:

“We are using the ‘Standard Korean Language’ textbooks for lower grade and upper grade elementary school students. I believe it’s a good textbook for students who are learning Korean for the first time. However, there isn’t much differentiation between the content of the lower grade and upper-grade textbooks, making it relatively easy for 6th-grade students in the upper grade. I feel that there is a lack of content to challenge the upper-grade students. Therefore, personally, I incorporate more dictation or writing exercises for them.” (Participant E)

“The topics and vocabulary in the textbooks are related to school life, allowing students to learn about school life and student culture simultaneously. It appears to be a user-friendly textbook for students. There are numerous sample sentences that students commonly encounter and use in school. Listening exercises can be easily accessed by students using QR codes, and the textbook organizes vocabulary, grammar, listening, reading, writing, and culture in a sequential manner, facilitating comprehensive study. However, the grammar practice questions are too simple, which is somewhat disappointing.” (Participant F)

As per the instructors’ insights, the textbooks offer various advantages, including engaging content aligned with students’ school life. However, the upper-grade textbooks lack differentiation and pose less challenge for 6th-grade students. Additionally, the grammar practice questions appear relatively straightforward, indicating the need for supplementary activities or resources to enhance the textbooks.

Instructors also shared opinions about the curriculum. While the ‘Multicultural Education Policy School’ has certain standards for the overall curriculum, the ‘Visiting Korean Education’ classes leave it up to the instructor’s discretion.

“At the Multicultural Education Policy School, we cover about one and a half to two textbooks per year. The current school I teach at has many Korean language classes, and

the students' levels are carefully differentiated, making it easier to conduct lessons. However, last year at another Multicultural Education Policy School, a significant number of students with mid-term enrollment entered the class. There were significant language proficiency differences among the students, which made teaching challenging. In such cases, we would form groups within the classroom or receive support from bilingual instructors to facilitate the lessons. As for cultural education, it largely depends on the instructor's discretion." (Participant D)

"The class management is somewhat flexible. While teaching Korean language, I also incorporate additional content related to the school curriculum, such as Korean language and social studies. However, I have four students in one class without considering their grade level. I first teach the upper-grade students and then attend to the lower grade students. For cultural education, we mainly focus on the content necessary for school life based on the textbook." (Participant E)

"Classes are progressed at the instructor's discretion, according to the level of the students. Usually, we complete one textbook in a semester, and for slower learners, it may take 8 to 9 months to finish one book. In cultural education, we integrate the cultural content provided in the textbook. Alternatively, we study by connecting the cultural content with books or videos. Culture constitutes around 10% of the overall lessons." (Participant F)

In summary, 'Multicultural Education Policy School' segregate students based on proficiency levels, facilitating tailored instruction. When a sudden influx of mid-term immigrant students occurs, bilingual instructors offer assistance. In contrast, 'Visiting Korean Education' classes combine students of different grade within a single class, creating challenges due to varying proficiency levels. Cultural education in this context largely depends on instructor discretion. For marriage immigrants participating in the KIIP program, time constraints and the burden of exams diminish the emphasis on cultural education. However, in Korean language classes for children from multicultural families, there was relatively less pressure regarding assessment and curriculum, allowing for a greater focus on cultural education.

(2) Educational Conditions and Online Class Environment

Regarding online classes and the development of online Korean language education content, instructors offered the following perspectives:

“During the peak of COVID-19, we conducted online classes with mixed results. The upper-grade students enjoyed taking classes online without coming to school and actively participated. However, for lower-grade students, pronunciation guidance was crucial, but it was challenging to provide direct guidance by imitating the instructor’s mouth shape through online classes, so there were limitations. Also, it seemed to take some time for lower-grade students to develop trust and familiarity in an online class setting from the beginning. It would be great if systematically developed online courses that cater to students’ interests and allow differentiated learning by proficiency level are available. In Korean language education, there is a lack of online materials and insufficient resources.” (Participant D)

“I attended masked in-person classes. In cases where there is a significant disparity in students’ proficiency levels, offering online classes as supplementary lessons would be advantageous. If students struggle with understanding the subject matter, conducting online classes alongside regular classes could be beneficial for them. Although each school may have different circumstances, at the school where I teach, it typically takes around a month and a half to assign a Korean language instructor after a mid-term immigrant student enrolls. It would be beneficial to have online classes available for those who cannot immediately start Korean language classes due to mid-term immigration or during vacation periods.” (Participant F)

In ‘Multicultural Education Policy Schools’, Korean language education follows a relatively systematic approach due to the high multicultural student count. Even during the COVID-19 period, classes continued through Zoom. Conversely, ‘Visiting Korean Education’ prioritizes smaller student groups, resulting in face-to-face instruction even during the pandemic, often on a one-on-one basis. When face-to-face teaching wasn’t feasible due to severe COVID-19 conditions, students missed classes and later made up for them.

Regarding online classes, opinions indicated they suit higher-grade students better, whereas lower-grade students benefit more from in-person instruction. Furthermore, developing online Korean language content tailored to proficiency levels could bridge skill gaps in the classroom and support self-study during interim periods when a Korean language instructor isn’t available or during vacations.

Some instructors also raised concerns about inadequate classroom conditions:

“When conducting Korean language classes, we usually use available classrooms in the school. However, some classrooms lack computers and televisions, which makes it challenging to conduct classes. When there is only one student, we can study together using a laptop, but presenting materials on a laptop becomes inconvenient when there are multiple students.” (Participant F)

In summary, while circumstances vary across schools, within the realm of ‘Korean language education for multicultural families’, instances emerged where schools requested the presence of a Korean language instructor upon the enrollment of multicultural students. Moreover, there were no designated classrooms or equipment for Korean language classes.

(3) Other Challenges in class progress

Discussions were held regarding the attitudes and perceptions of schools and instructors regarding Korean language education for students from multicultural families, along with the importance of having diverse teaching materials.

“The ‘Multicultural Education Policy School’ and ‘Visiting Korean Education’ differ significantly in their perceptions of multiculturalism and Korean language education. In the case of ‘Multicultural Education Policy School’, even the school instructors show a lot of interest in the Korean language classes for multicultural students. The instructors come and check the progress, determine which textbooks to use, and the students also communicate with their homeroom instructors.” (Participant D)

“At first, it seemed like the school viewed Korean language classes as a daycare rather than focusing on actual teaching. This raised concerns about how to approach the lessons. However, over time, the students’ attitudes improved, and they became diligent in studying Korean, allowing me to solely focus on teaching Korean. It is necessary for school instructors to recognize that Korean language classes are not just a daycare but a class that helps students adapt to school life and regular subjects (Participant E)

“At the school I currently teach, I have the freedom to teach students freely, but there is little interaction with the school instructors. Occasionally, subject instructors or homeroom instructors come and ask for assistance in conveying information to the students, but apart from that, there seems to be little interest. I also find this aspect a bit disappointing.” (Participant F)

Multicultural Education Policy School prioritizes multicultural sensitivity among staff and parents. Moreover, due to the substantial presence of multicultural students in the school, there is notable interest in the students, accompanied by an awareness of the importance of Korean language education. However, in the context of ‘Visiting Korean Education’, where the school enrolls only 1 to 4 multicultural students, there is relatively less attention on multicultural students, and Korean language classes are primarily at the discretion of the instructor.

“It would be great if separate teaching materials for writing, speaking, and other skills were developed to supplement what each student finds challenging. Some students excel in speaking but struggle with writing, so having dedicated materials would be beneficial.” (Participant E)

“After improving their Korean language proficiency, I would like to incorporate activities such as reading books to enhance reading comprehension and vocabulary skills. However, it is difficult to find books that are suitable for the students’ level. Especially, students find subjects like science or history challenging, so it would be great if books that adjust grammar and vocabulary using content from these fields are developed, which multicultural students can read. If developing books is challenging, it would also be good to create a shared list of books that multicultural students can read, in collaboration with multiple instructors.” (Participant F)

To conclude, currently, Korean language classes for multicultural children from diverse backgrounds use an integrated ‘Standard Korean’ textbook, encompassing speaking, listening, reading, and writing. However, variations in student proficiency across different skills suggest a need for separate supplementary materials. Additionally, a desire exists for relevant subject-related books to enhance reading comprehension and vocabulary, alongside Korean language textbooks. Nonetheless, locating appropriate materials poses a challenge, underscoring the importance of research and development to expand the range of resources beyond the existing textbooks.

2. Suggestions for Future Development

1) Recommendations for the Direction of Korean Language and Cultural Education for Marriage Immigrants:

(1) Diversification of Korean language courses to address marriage immigrants' needs

There is a pressing demand for a diverse range of Korean language courses catering not only to the acquisition of nationality and daily communication but also addressing specific needs faced by marriage immigrants. These needs encompass practical scenarios, such as Korean for employment, skill enhancement, parenting and education, and advanced practical Korean. Despite extended Korean language education, marriage immigrants encounter language proficiency challenges in job searches and workplace interactions. Eil-Sun Ahn (2022) underscored the importance of crafting educational approaches that go beyond mere communication and target employment-oriented necessities. At present, the existing classes offered by Multicultural Family Support Centers inadequately cover the array of demands from marriage immigrants. Introducing a spectrum of courses, such as employment-focused Korean and practical Korean, within these centers can prevent overlaps with the Ministry of Justice's KIIP classes.

(2) Allocation of class time for cultural education

The current emphasis on evaluations in KIIP classes, centered on permanent residency and nationality, might restrict the extent of cultural education. However, recognizing the heightened demand for cultural instruction among marriage immigrants and their families, it's pivotal to allocate sufficient class time for this purpose. This approach contributes to fostering understanding within families and facilitates smoother integration into Korean society. In cases where the existing curriculum lacks space for cultural education, options like introducing dedicated class time exclusively for cultural learning should be explored.

(3) Enhancement of classroom environment and childcare facilities

Multicultural Family Support Centers hold significance not only as Korean language learning venues but also platform for marriage immigrants to form social

bonds beyond their homes. This dynamic involvement underlines the importance of improving subpar classroom settings for more effective learning outcomes. Moreover, implementing childcare facilities within these centers is essential to mitigate disruptions due to childcare responsibilities, ensuring seamless continuity in the learning process.

(4) Embracing a blended approach and developing high-quality online content

The pandemic underscored the value of online classes, particularly for marriage immigrants juggling employment and childcare responsibilities. While in-person instruction remains pivotal, a blend of both in-person and online methods is vital for comprehensive teaching. The development of high-quality online content, especially for specialized courses like employment-focused Korean or advanced practical Korean, is recommended. Government-led initiatives in content creation that transcends regional limitations can be especially advantageous for learners encountering hindrances such as childbirth, childcare, work commitments, transportation, or geographical distances.

2) Recommendations for the Future Direction of Korean Language and Cultural Education for Children from Multicultural Families

(1) Paradigm shift toward online learning

The COVID-19 pandemic highlighted the efficacy of online classes, especially for upper grade students in multicultural families. To advance Korean language education, embracing online platforms and seeking transformative changes is vital. While traditional classes offer unique advantages, the development of tailored online video content that supports self-learning and aligns with varying proficiency levels is essential. This enables independent learning, repetitive practice, and a deeper grasp of the language. Seung-ah Hong (2022) also highlighted the benefits of online video classes for multicultural children, granting them control over the learning pace and instruction speed. Integrating online and offline elements effectively while maintaining the value of face-to-face interaction is paramount. Instructors should monitor online progress, offering constructive feedback to foster an enriching learning environment. Online videos can address proficiency gaps, while face-to-face sessions can center on interactive activities for enhanced engagement.

(2) Provision of diverse supplementary materials

In conjunction with ‘Standard Korean’ core textbooks, diverse supplementary materials tailored for upper elementary students or students with advanced-level students are essential. Incorporating reading-based lessons and customized methods centered on concise and accessible books can bolster reading and vocabulary abilities. Acknowledging proficiency variations across language domains, such as speaking, listening, reading, and writing, supplementary materials can be curated to address each domain effectively.

(3) Development of Engaging cultural lessons for elementary school students

It is crucial to develop various cultural lessons that elementary school students can participate in joyfully. Students who arrive midway through their education not only need to learn the unfamiliar Korean language but also adapt to a new environment. Researching approaches that allow natural learning of the Korean language and culture through integrated cultural lessons and academic subjects can greatly benefit these students. A spectrum of culturally-driven teaching methods can contribute to their overall education and integration into Korean society.

(4) Transformation of educators and staff perceptions

Multicultural Education Policy School prioritizes inclusivity where all students coexist harmoniously (Youn-Jeong Lee, 2023), fostering multicultural acceptance within school communities. However, schools engaged in ‘Visiting Korean Education’ have shown limited interest and understanding towards multicultural children and their education. To facilitate effective student adjustment and robust integration into Korean society, altering perceptions among school instructors and staff is pivotal. Initiating education to promote multicultural acceptance across instructors, staff, and students in ‘Visiting Korean Education’ school is vital. Moreover, perceiving Korean language instructors and multicultural learners as transient individuals hinders the development of a multicultural society. In other words, it is crucial to recognize that multicultural Korean language classes conducted in public education settings are not just care rooms but serve as crucial classes that support students’ academic performance and adaptation to school life.

(5) Manuals and Enhanced treatment for ‘Visiting Korean Education’

To optimize ‘Visiting Korean Education’, the creation of comprehensive, systematic manuals is indispensable. The current variation in implementation across educational bodies and schools necessitates clear guidelines and established student–instructor ratios. Addressing challenges arising from intermittent student joining further reinforces the need for comprehensive manuals to ensure consistent operation. These well–defined guides can offer direction and support to instructors.

Furthermore, instructors involved in ‘Visiting Korean Education’ often face short–term contracts (approximate 6 months), unstable employment, inadequate compensation, and subpar working conditions. Despite their pivotal role in student adaptation and language enhancement, these educators are often regarded as transients. However, their multifaceted role extends beyond language instruction, encompassing counseling and camaraderie. Improved treatment encompassing stability, fair remuneration, and supportive working environments is imperative to acknowledge their vital contributions, ultimately promoting the integration and development of multicultural students.

V. Conclusion

Effective communication in a multicultural society hinges on understanding and bridging differences among individuals. Yet, a comprehensive examination of the current landscape of Korean Language and Cultural Education for multicultural communities, particularly marriage immigrants and their offspring, is lacking. This study addressed this void by scrutinizing existing Korean language education programs, uncovering challenges faced by marriage immigrants and multicultural children, and engaging in–depth interviews with six specialized Korean language instructors to gain on–the–ground insights.

Based on the research findings, this study proposes specific directions for Korean Language and Cultural Education for marriage immigrants and multicultural children. Firstly, it is necessary to establish diverse Korean language classes for marriage immigrants that cater to their specific needs. Simultaneously, carving out dedicated time for cultural education, refining the learning environment in

multicultural family support centers, and implementing childcare facilities emerge as pivotal strategies. Moreover, a blended approach that combines online and offline teaching methods should be adopted, along with the development of high-quality online content.

Regarding multicultural children, their varying levels of proficiency in Korean present challenges for instructors. To address this, the development of online video content tailored to different proficiency levels would enable learners to study independently, allowing them to learn Korean during vacations or before the assignment of a Korean language instructor. Additionally, the provision of assorted supplementary materials alongside the 'Standard Korean' textbook and instilling a paradigm shift in teachers' and school staff's perceptions about Korean language classes are recommended.

This study breaks new ground by relying on the practical insights of instructors actively engaged with marriage immigrants and multicultural children, avoiding an exclusive reliance on pre-existing theories or materials. Nonetheless, it's important to recognize the limitations inherent in this research, given its focus on a restricted sample of six Korean language instructors from the Gwangju region. As a result, the findings cannot be broadly generalized. Future quantitative studies that validate these findings are poised to provide more precise guidance for Korean Language and Cultural Education targeted at marriage immigrants and multicultural children.

This study has delved into the present state and prospective developments of Korean language and cultural education for significant members of multicultural society, specifically marriage immigrants and children from multicultural families. However, moving forward, there is a necessity for in-depth research tailored to each of these groups individually. The diverse contexts and challenges faced by Multicultural Education Policy Schools and Visiting Korean Education necessitate separate investigations to devise effective educational strategies for each category.

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The Difference between a Simplified Facade and Complex Content in European and Asian Intercultural Perceptions

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Abstract

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

Keywords: Ntercultural cooperation, Intellectual heritage, Interdisciplinary approach, History of ideas, Paradoxes of identity

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I . Introduction

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

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

II . Theoretical Background

European and Asian intercultural perceptions presently suffer from a number of problems, in fact, a whole complex of problems related to the overall intellectual situation of the modern world in the conditions of globalised pseudo-education aimed at providing the society with short-termed technical solutions, which is more and more rapidly dismantling remains of traditional management, housekeeping

and thinking models both in the West and East regardless of in parallel growing restoration propaganda of “regional and local cultural values”. It is paradoxical that understanding of “another” culture is actually related to in-depth understanding of oneself (one’s own culture, traditions and thinking). This seemingly simple statement is anything but simple, if we explore its core essence. Namely, authors (Western or Eastern, all the same), when writing about “other” cultures seldom start with the analysis of the person’s own thinking, which is not at all that different in different regions of the world, like a person in Asia is not that drastically different from a person in Europe and vice versa. The problem is the inability to decline the tendency to immediately assess another culture, to place it under a structure of politically, nationally, religiously, socially or economically dictated world outlook, not even trying to see this culture universally, distancing oneself from all those frame structures, which instead of discovering “the other” a priori integrates it under a section of some self-invented world outlook either by praising it or by finding faults with it – depending on the necessity. Yet also this is just the “top of the iceberg”. In fact, the problem is inability to agree upon a universal, generally applicable method for culture research, which in addition to serious immersion in the studied culture “from inside” (temporarily abandoning perceptions of one’s own society) would at the same time imply a very cautious, step-by-step comparison of cultures always keeping in mind the universal context. Otherwise it is not possible at all to speak seriously about comparison of any spiritual teachings or ‘philosophies.’

III. Explanation of the Problem in Different Aspects

1. Philosophy

Speaking about philosophy it must be remembered that Asian spiritual teachings (hinduism, buddhism, confucianism) instead of asking questions about the person’s own peculiarities of perception in most cases start their message with the “end” – already “knowing” all answers, even if the answer is “don’t know” or the message

has been integrated in a didactic and concealed symbolic form. Very simply put, if, for example, the teachings of buddhism (directions, schools, etc. not considered) propose that suffering (duḥkha) is caused by desire and ignorance of reality's true nature, a European philosophical method developed according to Ancient Greek and German classical philosophical tradition would first demand making a question – what is that which we understand by “suffering”, “reality” etc., thus putting gnoseology in their reach from the very beginning. To understand the opinion of European thinkers their approach, which starts with elucidation of the human thinking per se has to be deeply understood, which, the historical context not considered, was done in the past by, for example, Immanuel Kant (1724–1804), or in the context of culture–historical discourse which influences thinking, by Michel Foucault (1926–1984). In addition, when assessing European heritage, serious philosophy should not be confused with the interpretations by former colonial civil servants, religious missionaries, politicians, diplomats, entrepreneurs hoping for economic expansion or journalists, as it unfortunately happens when comparing tendentious European publicistic writings with the essence of spiritual teachings in Asia thus respectively strengthening the contrast. It would make sense only to compare analogous phenomena, not incompatible ones, which only suits politicians and entrepreneurs in their mutual fighting for areas of influence when redividing the Earth's resources, where any argumentation is useful for the purpose of manipulation of the public, provided it results in the “opinion” of the part of the population as large as possible. A good example of failure to understand resulting from failure to immerse in the essence of the matter is, for example, the sometimes misapprehended criticism of the Chinese philosophy by Immanuel Kant. It is not the East–West confrontation, nor the German philosopher's arrogance or anything else, but Kant's philosophical method and its essence lies at the basis of his rejection of Buddhism and Taoism – assuming that the tendency among Chinese “... towards mysticism and self–negation...” is “... born of a mistaken attempt to know the unknowable...”¹⁾ One can fully agree with Gregory M. Reiham that Kant's criticism of the ‘Chinese philosophy’ in the context of Buddhism and Taoism is fully understandable if we take into account that “...any attempt to access noumena

1) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. *Journal of Chinese Philosophy*, 52.

by closing off one's senses and losing oneself in meditation would be anathema to his entire critical project, which is directed at exposing the errors that arise when reason leaves the senses behind and seeks direct access to things in themselves.”²⁾ A discussion about the essence of reality and human consciousness must not be confused with the European admiration of China (*Chinoiserie*), founded in the 16th– 17th centuries as a cultural phenomenon, that continued well through the Early Modern and Late Modern Periods, to a certain extent, marking its presence in Western *belles-lettres*, China was admired by leading European intellectuals, including the “king of thought” François– Marie Arouet Voltaire (1694– 1778). Gottfried Wilhelm Leibniz's (1646–1716) exaggerated admiration of ‘Chinese metaphysics’ followed primarily not from the *Chinoiserie*, but from the perception that Chinese philosophy is similar to his own concept of monadology, and as a result he “... constructed a vision of Confucianism in which *li* was equivalent to the monad, and *qi* was equivalent to material force,³⁾ which Immanuel Kant in his turn would qualify as utter nonsense which “... stem from a procedure of pure reason that has not yet undertaken the task of discovering its limitations, because, according to him “... truths discoverable through the analysis of concepts and deduction from a priori principles reveal only the workings of reason and say nothing about the truths of the reality beyond appearances.”⁴⁾ Neither European nor Asian spiritual traditions are homogeneous, they are extremely multifaceted, contradictory and different with different layers (strata) of society and epochs, Buddhism and Taoism have criticised Confucian scholars no less harshly, if we remember, among others, the times of middle–Joseon dynasty in Korea. Yet such criticism, compared to that of by Immanuel Kant, had other reasons, namely, “Confucianism mainly criticized Buddhism for its “inhumanity” and Taoism for its “lack of reason”, or “nonsense.”⁵⁾ Furthermore, non–specialists in Europe frequently fail to distinguish between Taoism as a philosophy and Taoism as a religion that “embraces ... all

2) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. *Journal of Chinese Philosophy*, 53.

3) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. *Journal of Chinese Philosophy*, 53.

4) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. *Journal of Chinese Philosophy*, 54.

5) Youn Sa–soon(2015). *Korean Philosophy: Sources and Interpretations*. Seoul: Korea University Press, 317.

kinds of different elements such as folk beliefs, the concept of immortality, yin and yang beliefs, ..." etc.⁶⁾ The comparison of philosophical problems in its turn is very specific, it does not provide for too global and general comparison of Asian–European intellectual traditions, which may prove to be erroneous as soon as we probe deeper in detail. Criticism should not be mistaken for ‘criticising’. It means, first and foremost, immersion and analysis. In international context, the way towards reevaluation of a world outlook should be walked together, with in–depth understanding of ‘own’ and ‘other’ argumentation and causes thereof.

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

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

6) Youn Sa–soon(2015). *Korean Philosophy: Sources and Interpretations*. Seoul: Korea University Press, 239.

7) Han, Byung–Chul(2007). *Abwesen: Zur Kultur und Philosophie des Fernen Ostens*. Berlin: Merve Verlag.

beings, may be classified as “philosophical anthropology also from the vantage point of Western philosophy.”⁸⁾

Moreover, to understand Confucianism, Western representatives must abstract themselves from their tradition in the methodological approach to the material to be studied, taking into account the separation of a subject from an object, transcendence from immanence, idea from thing, mind from body, etc. characteristic to the European philosophy.⁹⁾ From this vantage point it is fully understandable that the European philosophy distinguishes *mind* from *heart* and *reason* from *emotion*, unlike, for example, the Confucian perspective, which provides for “intellectual, ethical, and spiritual interaction and continuum of the mind–and–heart as a whole.”¹⁰⁾ Yoo Weon–Ki is completely right about that “... such terms as the mind, nature, feelings, and the like are hard to grasp. It is hard to grasp what they are really referring to. It is also hard to grasp what a human being exactly signifies, what the self–cultivation to be a human being means, why it is ever necessary, even how far it is worthwhile to talk about it, ...”¹¹⁾ Continuing the theme a lot can be said about the differences of Asian and European “philosophical thinking”, but it should be kept in mind that when analysing a phenomenon one must never deviate from the main theme and remain within the limits of the studied epoch and the studied material. We can, for example, by comparing the spiritual inheritance of Europe and India find that ancient Indian thinking was based on the additive rather than a substitutive approach like in Europe, because already in the Vedic pantheon, one god could temporarily take over the functions of another god – and the ancient philosophical systems of India were constructed just as flexibly.

8) Yoo, Weon–Ki(2018). The Characteristics of Korean Neo–Confucianism and Its Present Value. 17th Central and Eastern European Society of Koreanology (CEESOK) Conference. The Present State and Future Direction of Korean Studies in Socio–cultural Context in the Central and Eastern Europe. Ljubljana: Ljubljana University Press, 46–58, here 56.

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

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

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

Only when analysing a distant past one should not incorrectly value later periods and the huge role of India's modernisation in Europeanisation (also in a bad sense) of the Indian spiritual tradition. India's road to modernisation, from the heyday of British colonialism in the 19th century to the organised, mechanical, politically directed process of building a "modern nation" after independence in the 20th century, was highly controversial, dramatic and, paradoxically, a transplantation of Europe's linguistically defined schemes of national belonging. Today, it is precisely this state constructed on the principles of linguistic nationalism that serves as the most important administrative unit in the country as well as a formal symbol of the national independence of each individual ethnos in the multinational federation that is India. For this reason, the states of India can be called "linguistic states". Initially, most of the population welcomed this policy with enthusiasm, but considering the multifaceted overlapping and entwining of India's cultures at the linguistic, religious, social and literary levels, the mechanically constructed states eventually led to a number of problems. Even Sanskrit which is most definitely not a dead language in present-day India; in fact, has acquired the status of a peculiar socio-political and religious argument, considering the desire of the political elite to qualify every ethnic group whose religion is based on Sanskrit texts as Hindus.¹²⁾ In the case of India, the European idea of cultural nationalism led to fragmentation and a unification that proved destructive to the small cultures. Nothing is left there of the additive thinking that can be seen, for example, in "Bhagavad Gita", which was first read by many Indian intellectuals, including Mahatma Gandhi (1869–1948), in its English translation.

2. Religion

Certainly, we can compare European and Asian religions, only here the problem is similar to that related to philosophy - what we understand to be religion. As already mentioned with regard to Taoism, it is necessary to clearly distinguish this teaching as philosophy from Taoism as a religion. Also, in case of Confucianism it is not possible to evaluate the huge period of time of existence of this teaching

12) Biswas S. K. (2008). *Nine Decades Of Marxism In The Land Of Brahminism*, Calicut, Kerala: Other Books, 55.

in East Asia as something unified and inseparable. Let us remember, among others, the huge metamorphoses in the perception of Confucianism which separate us from the beginning of the 19th century when Chosŏn Confucian literati valued such organised religion as Christianity as a curious superstition at best,¹³⁾ until the attempts by Korean journalist Jang Ji-yeon (장지연; 張志淵) (1864–1921) to qualify Confucianism as a religion in Korea, seeking his inspiration in a modernised, national interpretation of ancient history, which to some extent resembles an analogue to certain later nationally-religious myths of East European peoples in a situation of patriotically motivated modernisation.¹⁴⁾

In a religious-philosophical context, of course, Christian mysticism can be compared, for example, to Buddhism, as East Asian thinkers have also done so. For example, the Japanese philosopher Kitaru Nishida (1870-1945) drew parallels between the Śūnyatā concept in Buddhism and Meister Eckhart's (c. 1260 - c. 1328) notion of "Nichts".¹⁵⁾ However, as we will see below, such a comparison is essentially erroneous. For comparison, let us look at the views of Meister Eckhart, the most prominent representative of European medieval mysticism. Specifically, we can compare the explanation of "Nothingness" (*Nichts*) in Meister Eckhart's writings with one of the most important Buddhist philosophers from India Nāgārjuna's (c. 150 - c. 250 CE) view of the concept of "Emptiness" (*Śūnyata*) in Buddhist philosophy. Meister Eckhart's concept of Nothingness is very often used as a negative comparison of everything existing (everything created by God) with God himself, that is, in order to glorify God's being far above the world.¹⁶⁾ All that is created he calls Nothing, also in comparison with God, who is the real essence of things (his creations, in turn, are non-essential).¹⁷⁾ At the same time, Meister Eckhart absolutely believes in the creation of the world out of nothing

13) Choi, Jai-Keun.(2005). *Early Catholicism in Korea*. Seoul: Handl Publishing House, 213.

14) Youn Sa-soon(2015). *Korean Philosophy: Sources and Interpretations*. Seoul: Korea University Press, 716;

Kang, Chae-ŏn; Kang, Jae-eun.(2005). *The Land of Scholars: Two Thousand Years of Korean Confucianism*, Paramus, NJ: Homa & Sekey Books, 32.

15) Wehr, G.(1989). *Meister Eckhart*. Reinbek bei Hamburg: Rowohlt Taschenbuch, 128.

16) Jung, C.(2014). Die Funktion des Nichts in Meister Eckharts Metaphysik. In: Salzburger Jahrbuch für Philosophie, 64.

17) Pfeiffer, F. (ed.).(1857). *Deutsche Mystiker des 14. Jahrhunderts*, Bd. 2, *Meister Eckhart*. Leipzig: Göschen, 1857, 136;

Huizinga, J. (1924). *Herbst des Mittelalters*. München: Drei Masken Verlag, 1924, 309.

(*creatio ex nihilo*). For him, this Nothing out of which God created the world is the divine Intellect in which God designed things before he created them.¹⁸⁾ Such a perception is completely different from Buddhism, first and foremost because Buddhism is a spiritual teaching without a need for “God”. Eckhart’s aim is to define God as precisely as possible, and the negative method with its use of the concept of “Nothingness” is just a way to highlight God’s mightiness and separate him from the rest of being, to stress the contrast. Nāgārjuna on the other hand does not deny the reality of the world, he merely does not accept that it is possible and necessary to objectively explain it – and likewise with the terminology of reality or unreality. For him, according to Buddha’s example, utmost denial is as futile an extreme as its opposite. From this vantage point, *Śūnyatā* follows from the interrelation of all things, which does not allow them to acquire actual independent existence.¹⁹⁾

Other problem issues are related to religious terminology, which in certain cases in Asia has been modified in relation to the later influence of missionary religions – Islam (Southeastern Asia) or Christianity (East Asia). Like in Europe after Christianisation, with translations of the Bible and entry of new religious terms in the folk literature and colloquial language, we can see a similar phenomenon in certain East Asian countries, especially Korea where Christianity was extremely successful. It is well known that the translation of the New Testament (1887) organised by a Scottish Protestant missionary John Ross (1842–1915) and later translation of the entire Bible into the Korean language by other authors (1910/1911) was of great importance there.²⁰⁾ In this way terminology related to another world outlook entered lives of a big part of the Korean society, among others the monotheism idea widely accepted in Korea and the related denotation of the God (and also Jesus): *Hananim* (하나님), which is also associated with one of the key deities of the ancient Korean mythology (also the “main god”). The transcription of God (Hananim) in Korea has several variants, the most frequently used being Hananim, Hanullim (하늘님) and Hanunim (하느님). However, when studying genesis of the term Hananim

18) Jung, C.(2014). Die Funktion des Nichts in Meister Eckharts Metaphysik. In: Salzburger Jahrbuch für Philosophie, 53.

19) Лысенко В.Г., Терентьев А.А., Шохин В.К.(1994). *Ранняя буддийская философия. Философия джайнизма*, Москва: “Восточная литература” РАН, 279.

20) Retrieved from <http://www.koreanbible.or.kr/koreanbible/>

one can see that exactly such designation of God was not used in ancient Korea, neither does it appear in the first dictionary of the Korean language arranged by Catholic missionaries, which does include the name *han ũl*, meaning simply ‘heaven’, while God is referred to by names *Sangje* and *Ch ũnju*. When after the distinguished translation of the New Testament by John Ross other Protestant missionaries tried to agree upon the name of God in Korean, they took it from John Ross, who in his turn based it on a peculiar synthesis of Korean and Chinese terms, assuming that Hananim could be the “right” Korean designation of “the highest sovereign on earth”, that is, the God. Thus, thanks to a Christian literatus a new designation of God entered Korea and was integrated by part of Koreans in their national self-awareness, associating it with a very ancient local designation of God. Even more so, Korean Christians tried to prove by reference to Hananim that the ancient Korean religion was “monotheist” already before arrival of Christianity and hence Koreans as a chosen people from ancient times had already been ready to accept the message of Christianity.²¹⁾

3. Art and Literature, Culture Identity

A disproportion of the culture identity and the true, more ancient meaning of its elements is no smaller modern-day problem than objective understanding of ‘other’ culture in a philosophical-religious context. Several Asian nations, having gained their independence following the Second World War, chose the language of their former colonisers as one of the (and in some cases, the only) official languages or even the national language. For example, English became the official language of independent Singapore and the Philippines. The government of East Timor, for its part, decided in favour of such a former-colonial-language model quite recently, after, following decades of extremely bloody clashes, it won its independence from Indonesia in 2002. Unfortunately, independence does not always mean the strengthening of cultural identity, as shown by the example of Indonesia, where the jawi script, retained during the colonial period despite many

21) Baker, D.(2002). Hananim, Han ũnim, Hanullim, and Han ũllim, The Construction of Terminology for Korean Monotheism, The Review of Korean Studies Vol. 5, No. 1, 105-131, here 107.

difficulties, quickly began to disappear during the struggle for independence, when the Latin alphabet increasingly gained popularity. The Latin alphabet was then also chosen as the script for the national language, Bahasa Indonesia. It is paradoxical, but a partial disappearance of this ancient literary culture in modern Indonesia is taking place simultaneously with the modernised Islamisation of the Indonesian society creating an impression of a rebirth of an “authentic” identity.²²⁾

No smaller disproportion between the ancient, authentic cultural inheritance and its modern interpretation in both Europe and Asia was brought about by the rapid 20th century modernisation. Especially harshly it is felt in East Asia, which after the World War II underwent enormous transformation of social values in any area of life. It is very vividly seen, for example, in understanding art. Stereotypically thinking that a pair of birds reflected in East Asian and Korean painting definitely stands for faithfulness and love of a married couple may lead to a failure to notice that, for example, the frequently depicted quails shown side by side actually are not a male - female pair (cock and hen), but both birds are hens.²³⁾ Likewise, paintings of a common kingfisher in a lotus pond do not denote a beautiful reflection of “variability of nature” or “quintessence of symbolic ideas of Taoism”, but rather send a very accurate message: “completion of studies and a grand slam on the state examination.”²⁴⁾ Of course, remembering the centuries-long existence of the Confucian state in Korea with its governmentally organised examinations and the emphasis on specific education, where the knowledge of Chinese poetry and prose occupied a special place, we suddenly understand that in this literati-dominated culture the practice was “literary art-reading, with the painter heeding the textual meaning contained in the painting as he created it.”²⁵⁾ The Japanese painting, over which the westerners, being impacted by the political and economic achievements of Japan, were so excited in the 20th century, considering the wider range of its depiction, indeed was not more creative, but rather related to another society where the artist was not a representative of the literati stratum and did not follow the tradition, which existed in China and Korea. Indeed, in order to understand a

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

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

24) Chou, Y. (2018). *How to Read Eastern Art, Paju and Seoul*: Jipmoondang, 151-153.

25) Chou, Y. (2018). *How to Read Eastern Art, Paju and Seoul*: Jipmoondang, 19.

particular area of the Korean culture, specific knowledge related to the particular area is required, which today might not be possessed even by museum guides.

IV. The Results

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

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

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Interpretative Phenomenological Analysis on 'Becoming a Mother' of Female Marriage Migrants

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Abstract

In the meantime, the motherhood of migrant mothers has been fixed to a specific image and role. This study explores the motherhood of migrant mothers as a journey of constant mother-becoming rather than acquiring a part. In particular, it aims to understand and reveal their experiences in detail by uncovering the meaning of the journey of becoming a mother through interpretative phenomenological analysis. For this purpose, interviews were conducted with three married immigrant women raising children. Based on previous research, the interview data presented three difficulties of female marriage migrants' mothering experience, and based on this, a framework for analysis was prepared. As a result of the study, their becoming mothers was typified by the following incidents: Concerns about the mother's native language, finding ways to bypass stereotypes, and revealing the migrant mother and expanding role. The comprehensive meaning of becoming a mother was presented as 'migrant mothers as agents.' Becoming a mother of migrant mothers is a complex journey that cannot be explained by symbols such as pitiful and young population or successor. To effectively support female marriage migrants as mothers, it is essential to consider the broader context and provide ample community support.

Keywords: Female marriage migrants, Becoming a mother, Migrant mother as agents, Interpretative phenomenological analysis

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I. Introduction

The feminization of migration in advanced Asian countries can be broadly divided into two types: migrant workers, who fill the social reproduction gap created by the advancement of women's status and social advancement, and female marriage migrants (FMMS), which substitute for the shortage of brides due to the imbalance in the domestic marriage market (Lee, 2005: 21). The migration of women in Korean society is mainly discussed in the latter aspect. In the 1990s, Southeast Asian women immigrated to Korea as marriage migrants to solve the problem of men residing in rural areas unable to get married. As of the end of February 2023, approximately 170,000 people have resided in Korea with a spousal visa (F-6) (Ministry of Justice, 2023)¹. During this period, the initial discourse about these women depicted them as a 'pitiful and young population' and 'successor' who carried on the family lineage (Kim, 2006: 58-59). They have recently been perceived as good immigrants who can maintain patriarchal order due to low birth rates and rapid aging (Lee, 2012). Thus, marriage migration is closely related to the patriarchal order in Korean society.

In particular, the motherhood of migrant women for marriage has attracted significant social attention and regulation due to its direct connection to producing new citizens (Kim, 2007; Lee, 2018). The child-rearing of migrant women is heavily focused on raising them as pure Koreans. As mothers, they are treated as socially vulnerable individuals who require assistance and as subjects of particular scrutiny (Sul et al., 2013). To put, their maternal identity is idealized as nurturing ordinary Koreans (Hwang, 2012). Discussions regarding the motherhood of migrant women for marriage in Korean society tend to emphasize personal challenges and struggles with raising children while addressing the social and cultural biases and pressures imposed on them are limited (Lee, 2012; Lee, 2018; Choi, 2021). However, motherhood cannot be defined within a specific role. Motherhood is a complex experience influenced by various social and cultural factors, requiring a multifaceted approach.

This study avoids migrant mothers approaching motherhood as a fixed role and

1) Considering that many migrant women for marriage naturalize, the number is expected to be even more significant.

emphasizes becoming a mother as a process. Also, it considers that becoming a mother is accomplished in the constant interaction between the individual and society. Based on this understanding, by exploring the meaning of becoming a mother, this study aims to gain an in-depth knowledge of migrant mothers' motherhood.

II. Theoretical background

Becoming a mother is a constant change process, and its limitations are explained as acquiring and completing a specific role, such as Maternal Role Attainment (MRA). Mercer (2004) argued that MRA fails to capture the dynamic changes and evolutions experienced by mothers and called for a theoretical shift toward Becoming A Mother (BAM). Becoming a mother is an ongoing process that constantly intersects various categories and differences traverse identity. The process of becoming a mother requires consideration of various categories, such as the relationship with the child (Laney et al., 2015), the process of working (Elanda, 2021; Hollway, 2016), and the perspective of being an immigrant (Lee, 2012; Lee, 2018; Choi, 2021).

However, according to Collins (2021), while there may be differences based on race, ethnicity, and class, there still exists a consensus on the ideal form of motherhood. The ideal motherhood is based on middle-class households and is shaped into an image of a stay-at-home mother who provides diverse opportunities for their children (Urek, 2005). Mothers refer to this image and enact their role as mothers. The same applies to migrant mothers who also intersect with the norms of motherhood in their home countries and the direction of immigration policies in the receiving country.

In Korean society, the ideal consensus on the motherhood of migrant mothers exists within the context of Korean society aiming to strengthen the concept of average multicultural families. To keep up with Korean mothers, migrant mothers make efforts to obtain information related to their children's studies, considering it an important role and responsibility as mothers raising children in Korea (Lee, 2018: 79). On the other hand, Vietnamese migrant women within the Confucian

cultural sphere tend to show significant interest in their children's education to the extent that active involvement in school is considered a characteristic of a good mother (Le Anh Huynh & Quoc Huynh, 2020).

Immigrant mothers face many difficulties in achieving ideal motherhood in Korean society. First, Difficulties faced by migrant mothers are often due to their lack of proficiency in the Korean language. Proficiency in Korean is necessary for accessing various resources (Choi et al., 2022), and raising children born in Korea requires a high level of skill in the language (Choi et al., 2019). Immigrant mothers are emphasizing not only learning Korean but also bilingualism in terms of communication with their children (Park & Chang, 2018). Second, Migrant mothers are also strongly influenced by the universal maternal ideology of 'good' mothers. Full-time housewives who are deeply invested in their children's lives and careers are often considered good mothers (Shin, 2017; Urek, 2005). At the same time, migrant mothers, as mother of a Korean national, experience social pressure to raise their children as average Koreans (Kim, 2016). The pressure to hide the mother's culture is internalized in immigrant mothers, making them perceive themselves as deficient mothers (Choi, 2021; Lee, 2018). Third, Being away from family who can actively help in childrearing is a factor that further doubles the difficulties of living in an unfamiliar Korea (Moon et al., 2019; Jo & Lim, 2018). Ethnic communities or self-help groups can be an alternative to raising children (Seo & Lee, 2017; Choi, S. E., 2019).

Becoming a mother does not draw a singular line. It emerges in various interconnected acts related to alliances and relationships (Deleuze & Guattari, 1980). Despite ideal consensus and pressures within the context, each mother constructs their narrative of becoming a mother through diverse connections. Even within the process influenced by the ideologies of Korean society, migrant mothers residing in Korea exhibit their agency, revealing the process of becoming a mother in their ways.

III. Method

Interpretative phenomenological analysis (IPA) aims to understand the experiences

of research participants based on their narratives, which are the core of qualitative research. In particular, it focuses on the specific experiences a few research participants face and pays attention to understanding and interpreting the meanings created in interactions with various contexts (Smith & Osborn, 2003). Also, it emphasizes the description of individual participants (Lee, 2013). This study recognizes that migrant mothers' journey to becoming a mother is a process manifested through interaction with the individual's internal and external context. IPA is a valuable research methodology for exploring the journey of becoming a mother of research participants. It aims to understand individual experiences in detail and reveal the meaning of experiences.

The participants comprised three individuals raising children in Korea and were proficient in Korean for interview purposes. Table 1 provides basic information about the research participants.

〈Table 1〉 Information of Research Participants

Research Participant	Nationality (Origin/Current)	Birth Year	Migration Year	Family	Job
Participant A	Uzbekistan/ Uzbekistan	1986	2013	Husband, Daughter(14), Son(8)	Free-lancer
Participant B	Vietnam /Korea, Vietnam	1991	2012	Husband, Daughter (9, 10)	Desk job
Participant C	China /China	1984	2008	Husband, Son(14), Daughter(11)	Free-lancer

For data collection, one preliminary interview and two primary interviews were conducted. The interviews were conducted through semi-structured interviews. The first interview asked questions about parenting attitudes, child-rearing difficulties and concerns, and differences with their home country. The second interview delved deeper into the content of the previous interview and asked more in-depth questions based on that. The data collected through the interviews amounted to approximately 148 pages in MS Word's default font.

Three significant difficulties of migrant mothers –language, stereotypes, and isolation– were considered to prepare a multilateral analysis framework. This analysis framework serves as a basis for understanding their experiences in the journey of becoming mothers and examining their role in this process. In addition,

it will be possible to reveal that their journey to becoming a mother is not simply a personal process but is organically linked to the socio-cultural context.

The data was thoroughly reviewed and restructured into stories documenting the journey of becoming a mother. The analysis results were derived in the process of consultation between two co-researchers. In particular, the first author has been interacting with, FMMs for a long time and shares the mother position. She can emphasize the emic point of view in her analysis. On the other hand, the corresponding author is an expert who has studied multicultural phenomena in Korea for over 20 years. So, he has played a role in supplementing the etic perspective in this study.

IV. Results

The journey of becoming a migrant mother of the participants was revealed as various narratives for each individual. However, based on the framework of analysis from each experience, concerns about using the mother's native language at home, each response accordingly, attempts to bypass stereotypes, and narratives that reveal immigrant mothers and expand the role of immigrant mothers were derived. Table 2 illustrates a summary of the research results.

〈Table 2〉 Summary of Research Results

Narratives	Mother's native language	Bypass stereotypes	Revealing and expanding
Participant A	Balancing with Korean	Creating a social space for children	Utilize various networks
Participant B	No trace of mother's language	Studying to be a role model and ongoing discrimination	Sharing experiential knowledge
Participant C	Not even considered	Accepting the challenges of studying as a full-time mother	Exploring the different roles of mothers



Meaning of Becoming a Mother	Migrant Mothers as Agents
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The participants were not portrayed as unilateral successors or subjects in becoming mothers. Their journey was signified as acting and moving forward based on various contexts as agents.

1. Concerns about mother's native language

The participants emphasized or restricted bilingualism within the context of their family. Some participants faced difficulties considering bilingualism for their children when they struggled with cultural adaptation. Participant A emphasized bilingualism. She married a husband who came to study from Uzbekistan and made efforts to teach her children their father's language. In Korea, she primarily used Korean to adapt to the environment. However, she realized her son was growing apart from his mother's language. Since then, she has been utilizing strategies emphasizing her language and culture. She supports her children's bilingual education by leveraging the Goyreoin community network.

"Why do I have to learn Russian? I live in Korea." - Participant A

However, her attempts are not unconditionally accepted by her children. The daughter, who lived in Uzbekistan until 7, understood the importance of learning Russian. However, the son, who had no memories of Uzbekistan, struggled to understand why he should learn Russian or engage with related culture. Participant A emphasized that just as they knew their father's country, Korea, they should also learn about their mother's country.

Participant B heard a comment from her husband's nephew during her pregnancy, asking if she was incapable of speaking Korean. Her Korean skills were indeed limited since she had recently arrived in Korea. She worried that her children might face similar comments. She deliberately used only Korean and had fears that using bilingualism might hinder her children's Korean proficiency.

I had a really incredible experience. When I was pregnant, my husband's nephews came to visit. They were young kids, around 7 or 6 years old. I could only speak simple phrases since my Korean wasn't very good then. This child kept saying things to me, but I couldn't respond. Then, he asked his mother, "Mom, does aunt not know Korean? Can't she speak

Korean?" I was so shocked by that. What if my child, whom I was pregnant with then, says something similar to me? That thought crossed my mind, and I realized this couldn't continue. I really need to study (Korean) diligently. – Participant B

However, Participant B recently heard about the importance of bilingualism from her Korean colleagues. Although it is late, she plans to teach her children bilingualism gradually. She is trying to expand exchanges with Vietnamese families and show our children interesting Vietnamese language videos so they do not feel repulsive. Meanwhile, participant C could not consider the option of bilingualism due to personal difficulties adapting to Korea.

I cried a lot in the beginning. I spent almost every day crying. (omitted) As I learned Korean, I was able to form sentences. I also started making friends; they treated me to delicious things and did nice things for me. – Participant C

Participant C faced difficulties adapting to Korea and even feared going outside. She communicated by writing on paper when going out, leading her neighbors to believe she was mute. She continued to face psychological challenges even after giving birth. Bilingualism was not considered an option. However, as she interacted with Chinese immigrant women and participated in knitting self-help groups, she started to adapt to Korea little by little. Through interactions with the Chinese self-help group, she began to contemplate bilingualism. Recently, she has been teaching her children bilingualism alongside Chinese mothers.

2. Finding ways to bypass stereotypes

Only learning Korean and being interested in bilingualism cannot explain how they become mothers. In their relationship with their children, they have to face social prejudices. Participant A's family immigrated from Uzbekistan to Korea. Her daughter was around 8, and their son was around 2. Since they had consistently studied Korean even in Uzbekistan, the mother believed that her daughter would have no problems with school life. However, her daughter couldn't make friends until she turned 12. It was because she was bullied due to her Uzbekistani mother.

Children from the multicultural family find it extremely difficult to make friends. I remember when my daughter was attending daycare. There was a time when someone said, "Mom, a girl deliberately puts food on me." They kept poking fun at my girl, but I didn't take it too seriously and just let it pass. But at school, her bag went missing. (omitted) Even if there is a Korean person, I instead "I came from a foreign country" first. It doesn't hurt. Even if words don't communicate, I try to keep talking. That's why I do it for the sake of the children. – Participant A

Participant A actively joined as a leader in self-help groups with her children. She wanted to foster her child's sociability and provide opportunities to make friends through self-help groups where migrant mothers and children come together. Through this process, she met migrant mothers and established a foundation for engaging in various activities. Participant B is not only diligently learning Korean not to be an inadequate mother to her children but also pursuing her studies. In the summer of 2022, she obtained a bachelor's degree in social welfare. She plans to specialize in relevant studies using her multicultural background next year.

When establishing multicultural policies, it is mainly done by Koreans. But if I do it, just a little more... I thought it would be a little more accurate because I needed it. Then, I'm thinking about learning a bit in that direction, thinking that it might also be helpful for us foreigners. (Omitted) So if the kids can be proud of it later too. This is also their culture, and this Korea is also their own. – Participant B It isn't easy to teach children. It wasn't easy to know which term to use. There are many words we don't even know. So when I explain, I have to explain so the children can understand, but sometimes I keep thinking about how to speak Korean and get really stressed out. –Participant C

However, she faced another difficulty in this process. The local university where she hopes to enroll does not grant scholarship benefits for foreign exchange students to those with Korean nationality like her. Her immigrant background, proficiency in Korean, understanding of Korean culture, and contributions to Korean multicultural society were not considered in the graduate school admissions process. She felt irony in the fact that she should be treated like a typical Korean.

It isn't easy to teach children. It wasn't easy to know which term to use. There are many words we don't even know. So when I explain, I have to explain so the children can understand, but sometimes I keep thinking about how to speak Korean and get really stressed out. –Participant C

Participant C obtained qualifications through the General Educational Development (GED) test to support her children's school life. Although she had completed high school in China, she wanted to understand her children's studies through GED preparation. The process of studying for the GED was not easy for her. She had to bring her children while studying because she had nowhere to leave them. Even when she had to take care of her children alone, she had to study to be a good mother to her children.

3. Revealing the migrant mother and expanding role

FMMs experience isolation in the country of emigration while moving away from the familiar space through migration. The isolation experienced in relationships with Koreans, migrants, and children paradoxically becomes a stepping stone to new possibilities.

It is challenging for multicultural children to make friends. (Omitted) Some girls hid my daughter's bags. I've been looking for (daughter's) bag for 11 hours. So then some kid came with it. My daughter entered elementary school, and she asked, "How should I make friends now?" –Participant A

Participant A supported her children's adaptation after immigrating to Korea. Despite her efforts, her daughter still faced bullying. She actively utilized communities where immigrant mothers gathered to reduce their children's difficulties. However, the irony of separation and isolation struck her, as a multicultural society is supposed to be a place where people of different nationalities live together. In the self-help group she was involved in, they pooled funds to participate in local community events. She wanted to let others know that there were immigrant women nearby. It was also a voice for immigrants who couldn't join such activities.

I regret it now. (Laughs) I used to think that if I had made some effort since childhood, they might be able to do at least a little now. (Researcher: I heard there is a bilingual teaching group.) I didn't know at that time. I didn't know that such a meeting existed. But later, while working at the center here, I found out that there is a bilingual self-help group.
-Participant B

Participant B regretted limiting bilingualism later on. She had no immigrant mothers to share such concerns at the time. Through a Korean coworker, she received advice on why bilingualism is important and that the effort made by a mother is more crucial to being a good mother. Recently, she actively participated in the Vietnamese immigrant mother community, sharing her experiences as a senior migrant mother. Furthermore, she shares her immigration experience as a mentor in immigrant cultural education as part of social integration policies. She states that discrimination still exists in Korea's multicultural society. Therefore, she believes that more people who can raise their voices like her need to emerge.

(Researcher: What is the hardest thing these days?) I always fight with my daughter. (Omitted) (Knitting) It relieves stress, 2 hours without thinking. (Researcher: Then, do you give gifts for knitting works?) When I teach multicultural classes, I have rabbits that I make. In multicultural courses, there are white rabbits over there and colorful rabbits over there. I knitted it and sometimes use it like this with their children's kindergarten. - Participant C

Participant C faces difficulties in her relationship with her adolescent children. While teaching bilingualism to promote mutual understanding between mother and children, it is not enough. She still struggles due to her children's disregard. This extends beyond the parent-child relationship and affects her self-confidence in life. Fortunately, her long-time hobby of knitting and participation in knitting self-help groups provide excellent comfort. Leading the knitting self-help group allows her to regain confidence while being with others. She has also utilized knitting to create teaching aids as a multicultural understanding instructor. However, the isolation in her relationship with her children remains an unresolved challenge.

4. Migrant mothers as agents

The status of being a spouse and mother, held by FMMs in Korean society, undoubtedly elevates their position compared to other migrant groups. However, this perception also serves as a mechanism that restricts these women from venturing beyond the realm of family and home (Choi, K. J., 2019). Nevertheless, based on the participants' experiences, their journey of becoming mothers extends beyond the private domain. Participant A shows interest in the challenges faced by multicultural children through building relationships with diverse migrant mothers and raising her voice. Moreover, she demonstrates a transcultural form of motherhood by educating her children about her motherland's culture through the Goryeoin network. Participant B plans to specialize in multicultural policies and education to thrive as a migrant mother in Korea. Through encounters with Chinese migrant women, Participant C shapes a new image of the migrant mother. Additionally, she reveals herself in various domains, leveraging her knitting hobby to work as a multicultural understanding instructor.

A mother's life is not fixed in any one way. Also, it cannot be treated as an entirely personal area: Their concerns about bilingualism and their struggles due to social biases cannot be solely explained as individual issues. Migrant mothers have to confront socio-cultural contexts more broadly than typical mothers. It is natural for their desire to raise their children well to expand into the social realm. For example, participants actively join community events or engage as senior mentors for immigrants. They actively consider their children's bilingualism through self-help groups. In addition, the participants expanded into various roles in fulfilling the role of mothers. This reveals that they are agents.

Agents are constituted only through performing (Butler, 1990: 352). It is to acquire one's subjectivity through repeatedly performing a role. However, repetitive actions do not strengthen the norms or the world that is taken for granted. Instead, this repetition acts in various directions and implies the possibility of escaping from what is taken for granted (Jo, 2014). This is proven by the fact that the participants internalized the normative role in their journey to become a good mother or escaped from the frame of patriarchal Korean society even in the process of following it.

Immigrant mothers' agency plays a positive role in actively demonstrating their

subjectivity as social mothers. However, it does not resolve all the difficulties in the narrative of being a migrant mother. Social discrimination still exists. They may not receive scholarships because they are Korean, and their children may still disregard them. The winding journey of acting as a social mother cannot be explained as a dimension of solving problems. It involves exploring various propositions about diverse contexts.

V. Conclusion

This study aimed to reveal the meaning of becoming an immigrant mother, through the narratives of immigrant mothers residing in Korea. The three research participants confronted the context in which Korean society seeks to assimilate them as mothers and wives. As migrant mothers, participants have complex experiences in terms of language, stereotypes, and isolation. This process confirmed that the journey of becoming migrant mothers cannot be explained solely in terms of victim or challenger discourse.

The summarized findings of the study are as follows:

First, for the participants, language was a cultural thing that meant more than just speaking. The attitude of the participants who encountered bilingualism was also recognized as a device to communicate privately with their children rather than simply speaking mechanically in the mother country. The children showed interest in their mother's language and expressed their disapproval. It can not blame the child for refusing. This is because discrimination in Korean society is internalized in their refusal. According to the 2021 National Survey on Multicultural Families in Korea, the encouragement of foreign language use by foreign parents in their homes was reported as 63.2% for those from the Americas, Europe, and Oceania, while it was only 30.8% for those from Vietnam and 28% for those from China (Choi et al., 2022). Language goes beyond being a means of communication; it encompasses discriminatory aspects such as racism and classism (Skutnabb-Kangas & Phillipson, 2012). Discriminatory perceptions regarding language use extend beyond the language itself. The languages (cultures) of mothers from 'Vietnam' or 'China' are deemed deficient simply due to their origins. Mothers from specific

countries are expected to struggle with speaking a common language like Koreans and feel inadequate in raising their children. The journey of migrant mothers becoming mothers is intertwined with the broader context of Korean society, which seeks to strengthen the notion of a normal multicultural family.

Second, in their relationship with their children, migrant mothers face prejudice against multicultural families or ideology about good mothers. As children of multicultural families, the experience of prejudiced children will be the mother's experience (Kim, J. H., 2018). In particular, Kim (2016) revealed that the migrant mother's journey to becoming a mother encounters discrimination and prejudice in various locations. Research participants make several attempts to respond to intolerance. However, even in this process, she faces discrimination because she is an FMM with Korean nationality and experiences difficulties in her studies as a full-time migrant mother. Therefore, the prejudice that marriage migrant women face in their journey to become mothers is not limited to discrimination against multicultural families or children. Even in the process of trying to overcome prejudice, they are constantly facing prejudice.

Third, the research participants experienced isolation in various relationships in Korean society. They join the community to escape this isolation. Participation in the community has become the focal point for them to gather. These findings are consistent with previous studies on migrant mothers (Lee, 2014; Seo & Lee, 2017). However, in this study, it is noteworthy that this gathering does not stop at psychological comfort, but is moving toward helping other migrants and sharing their experiences. Or, like research participant C, they are comforted by feelings of shrinking in their relationship with their children, and lead them to other activities that they can do well, escaping from the fixed role of immigrant mothers. The community is a central point and a connecting passage with various contexts.

The meaning of the participants' becoming a mother was the process of revealing that they were agents. The view of Korean society as a 'pitiful and young population' and a 'successor' (Kim, 2006) was not emphasized in their journey. As agents, migrant mothers do not fix themselves on transcendental images but become migrant mothers in various contexts and connections (Boychenko et al., 2020). Even in reproducing the stipulated image of Korean society, the relationship with different migrant mothers led them to think about practices as agents.

Therefore, what is truly needed in their journey to become mothers is not only Korean language education or parent education (Kim, Y. J., 2018; Noh & Park, 2013). As can be seen from the results of this study, the process of connecting with various people facilitated the expression of various agency. Therefore, it is necessary to consider policies or research directions that support the difficulties of migrant mothers more broadly. In addition, we suggest a follow-up study on how the agency of migrant mothers is revealed in community activities.

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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 선임견이나 사적인 친분과 무관하게 논문의 수준과 투고규정에 근거하여 취급하여야 한다.

제5조 편집위원은 투고된 논문의 평가를 해당 분야의 전문적 지식과 공정한 판단능력을 지닌 심사위원에게 의뢰해야 한다. 심사의뢰 시에는 저자와 친분이 있거나 적대적인 심사위원을 피함으로써 객관적인 평가가 이루어질 수 있도록 노력한다. 단, 같은 논문에 대한 평가가 심사위원 간에 현저하게 차이가 날 경우에는 해당 분야 제3의 전문가에게 자문을 받을 수 있다.

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

제7조 편집위원은 심사위원의 투고 논문심사와 관련한 문제제기 등이 발생할 경우, 연구윤리위원회에 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 평가하기에 책임자가 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 않은 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 중이거나 혹은 기타 문제를 발견하였을 때에는 편집위원에게 해당 사실을 알려야 한다.

제11조 심사위원은 전문 지식인으로서의 저자의 독립성을 존중하여야 한다. 평가 의견서에는 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 다른 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(Editorial Committee)
- 2) Determination of the field of the review (Editorial Committee)
- 3) Determination of reviewers(Editorial 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 령	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	신명조	보통		
	저자명	160		8	신명조	보통		
	본문	160		9	신명조	보통		

- 1) 논문제목(신명조 19, 장평 100, 자간 0, 진하계)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, III등의 로마자 표기
 - 2단계 : 1, 2, 3등의 아라비아 숫자 표기
 - 3단계 : 1), 2), 3)등의 반괄호 숫자로 표기
 - 4단계 : (1), (2), (3)등의 적각 괄호문자로 표기
 - 5단계 : ①, ②, ③등의 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 서명과 학술지명 호/권(호) 등은 이탤릭체로 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.
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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

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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

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