

The Need and Methodology of "Mutual Cultural Education" in Korean Language Teaching in China

Lujia Chen

School of Hoseo University, 70, 31066, 12 Hoseodae-gil, Dongnam-gu, Cheonan-si, Chungcheongnam-do, Republic of Korea

Abstract

Learners of Korean at intermediate and advanced levels often find it difficult to adapt to Korean society or to use Korean appropriately in the current situation due to cultural differences when communicating with Koreans or living in Korea. In this educational environment, selecting suitable cultural educational materials from a cultural perspective can help Korean language learners not only understand cultures and values similar to ours, but also help them naturally understand the differences. Therefore, in this paper, we propose to use the concept of intercultural education, which is characterized by "elements that reflect the universal culture of the country and the pedagogical goal of mutual communication between the two cultures," to study a model of intercultural education instruction that can understand and communicate the differences with the culture of the home country as a solution.

Keywords

Korean language teaching; Culture teaching; comparative culture; Intercultural education.

1. Analysis of the Current Situation of Korean Language Teaching

China and Korea belong to the same Asian cultural circle and share many similarities, but conflicts and misunderstandings arising from cultural differences in the process of learning and communication are still unavoidable. At the same time, the number of Korean language learners from China is growing year by year as the relationship between the two countries deepens and the number of Korean language learners from China is increasing, and the purpose of learning Korean is diversifying. Compared to the past when the main purpose was business and trade, in recent years, motivations such as studying abroad or simply being influenced by the Korean Wave and having a strong interest in Korean culture have become common.

Language education is inseparable from cultural education, and it is difficult to achieve the desired effect by merely using cultural education as an auxiliary tool for teaching basic language skills, or by neglecting the cultural comparison between Chinese and Korean cultures when incorporating cultural education. For the current Korean cultural education, it is important to explore and find effective learning programs that are more suitable for Korean learners in China in a multicultural context. In a multicultural environment with complex and diverse cultural backgrounds, it is necessary to study how to achieve thorough cultural penetration into Korean language teaching. In this paper, we will propose a model of Korean culture teaching and application methods that are more suitable for Chinese learners, taking into account the previous studies on Korean language education that use the concept of mutual culture education.

2. Introduction and Importance of the Concept of Mutual Culture Education

2.1. Origin of the Concept of Intercultural Education

The concept of intercultural education was originally developed from the term "interculturalism" ["interculturalism" is still a relatively niche concept. Oxford Dictionaries defines the stem of the word "intercultural" as "formed between cultures or between multiple cultures. The term "intercultural education" can also be understood as "intercultural", which is intended to emphasize intercultural communication and contact.] The term "interculturalism" has evolved from the concept of "interculturalism". The concept of "interculturalism" first emerged in Canada and Europe. Until 1960, Canada was assimilationist toward foreign residents and immigrants. In this context, due to the influence of politics, social structure, public language, ethnicity, etc., the Quebec government introduced the original "multiculturalism" to replace the previous oppressive "assimilationism" in order to integrate the different cultures and respect each other. "The core of this policy is the interaction and cultural compatibility between Quebec's French-speaking community and its many cultural communities. And this policy is not easily achieved by popularizing it only among the native residents. Its implementation requires the recognition and acceptance of this concept by both native residents and immigrants, the maintenance of oneness by actively approaching the differences of different cultures with a shared sense of identity, and the balance between the recognition of various cultures and the formation of a favorable environment for development, so as to achieve the compatibility of multiple cultures. Thus, we can see the significance and importance of the concept of mutual culture in intercultural communication education.

When it comes to using the concept of mutual cultural education to develop a Chinese-appropriate Korean language teaching model, it is necessary to first fully understand the concept and goals of mutual cultural education. Mutual cultural education can be described as a meeting between people of different nationalities, cultures, and religions, with an emphasis on "positive approach to differences". Positive approach to differences means respecting differences and recognizing diversity, especially the differences of different nationalities and religions. It is a way for learners to understand the differences between two cultures and many cultures more naturally in the process of learning Korean, so that they can improve their Korean language skills and adapt to Korean culture.

2.2. The Importance of "Mutual Cultural Education" in Korean Language Education

Most of the previous studies on cultural education in Korean academia focused on the use of the comparative culture approach. Comparative culture refers to the analysis of the meaning and main characteristics of culture through various examples, and the explanation from the perspective of cultural comparison, which is the basis of cultural studies. The basic of comparative cultural education research is Hofstede's cultural dimensions theory (Hofstede's cultural dimensions theory) which is based on exploring the types of thinking and differences in social behavior that exist between countries [Hofstede's cultural dimensions theory is a framework proposed by Dutch psychologist Gilder Hofstede (1980) to measure cultural differences between countries. He argued that culture is a mental process shared by people in an environment that can distinguish a group of people from others. Through his research, he categorized the differences between cultures into six basic dimensions of cultural values]. The beginning, or comparative cultural education, refers to the comparative study of different cultures to reflect the characteristics of a particular culture through points of difference and similarity. Since Korea has had to transform itself into a multicultural society due to a combination of influences, the concept of "intercultural education" has been widely accepted in

Korean academic circles in recent years as a way to teach Korean as a foreign language. By applying such a program to language education, Korean learners will be positively influenced in learning the target language and culture by comparing it with their own culture. Therefore, in order to better integrate cultural education into Korean language education, we should abandon the one-sided introduction of Korean culture and adopt the comparative cultural approach of "mutual cultural education" that clarifies the actual meaning and function of an individual from the specificity and universality of similarities and differences with our own culture. Another objective of introducing the model of teaching the concept of mutual culture is to expand the positive differences between the two cultures, i.e., to objectively evaluate the differences and commonalities between the cultures of the two nations. Mutual cultural education can improve learners' judgment in accommodating cultural diversity and naturally achieve learning goals such as mutual social understanding and value education in the process of cultural exchange.

3. Target Learners and Methods of Selecting Works for Mutual Cultural Education

3.1. Target Learners of Mutual Cultural Education

The target learners of Korean language education vary greatly depending on their respective learning goals. In terms of language learning environment, there are three types of learners: (1) learners who have completed their Korean language studies in China and are employed in China; (2) learners who have studied abroad in the "2+2" or "3+1" mode through the international exchange mode of Chinese and Korean universities, and have a certain level of knowledge of Korean language and culture before studying abroad. (3) learners who have studied in Korea and started to learn Korean from the university language school, and those who have immigrated for marriage, investment, dependence on relatives, business, tourism, etc. The number of learners who are living in Korea for a long or short period of time for purposes such as immigration. With the close trade between China and Korea, the number of the first group of learners is expanding and the need is more urgent. Therefore, the purpose of this paper is to investigate a more suitable educational model for domestic Korean language learners.

The learning goals of domestic Korean learners also vary, and can be roughly divided into the following four categories: (1) learners who aim to study abroad, whose goal is mainly to prepare for the Korean Language Proficiency Test (TOPIK), and who are often characterized by a poor and systematic integration of language skills education and cultural education; (2) learners who aim to do business, who focus more on basic skills training and mostly need to (2) learners with business purposes, who focus more on basic skills training, most of them need to obtain the corresponding certificate level, or aim to expand their professional vocabulary, and have a low demand for Korean culture learning; (3) learners with hobby purposes, who tend to focus on daily spoken vocabulary and conversation, as well as cultural contents related to Korean fashion and celebrities; (4) learners who aim to get married and immigrate, who are not fixed in their learning style and have different learning goals. (4) learners who want to get married and immigrate to Korea.

3.2. Selection of Mutual Cultural Education Materials

The selection of excellent teaching and learning materials based on the basic criteria of "appropriateness, practicality, and comprehensiveness" is the first step in the development of quality intercultural education activities. The universities in the Seoul Circle are generally more accomplished academically and have published more teaching materials that have been tested in teaching, so they should be given priority in the selection of teaching materials. In the case of China, the most recent editions of textbooks published by prestigious universities should also

be preferred. In terms of genre, the textbook curriculum can be centered on a wide and comprehensive selection of genres with comparative cultural value, such as: traditional fairy tales, folk poems, fables, etc. that deal with history, culture and customs; excerpts from modern prose novels, news and current affairs, advertising texts, and lyrics of popular songs, etc. that can provide an understanding of the modern social landscape of both countries. And we should also pay attention to the level of the learners in the topics, arrange the topics with different levels of complexity for students of different levels, so as to achieve gradual progress.

4. Infiltration of the Concept of Mutual Cultural Education in Korean Language Education

4.1. Proposal of Mutual Cultural Education Model

Among the previous studies related to mutual cultural education, the theory and lecture model of mutual cultural education proposed by 장한업 (2020) is the most detailed and has reference value in studying the model of mutual cultural education for Chinese learners.



Figure 1. Intercultural education delivery model proposed by 장한업 (2020)

Figure 1 shows a culturally centered language-culture integrated cultural education, but because its educational target audience is for all foreign learners in the current multicultural society in Korea. For the characteristics of Chinese learners, the five elements of this model will be extracted and applied to form a delivery model in a form suitable for this paper as follows.



Figure 2. The model of Korean language education delivery with the concept of mutual culture proposed in this paper

Because China and Korea are located within the same Confucian cultural circle, Chinese cultural circle, and Eastern cultural circle, there are still many commonalities, and the differences in the psychological patterns of Chinese learners will not be so obvious, and they will often be attracted to Korean culture and willing to actively participate in cultural exchange. However, since the two cultures are very similar and have been influencing each other comprehensively and deeply, there are often great disputes among the people over cultural affiliation. In such an environment, Chinese Korean learners have the opportunity to recognize how the traditional cultures of the two countries have developed and differed over time during the process of mutual cultural exchange and learning.

4.2. Application of the Mutual Cultural Education Delivery Model

(1) Concept: General cultural knowledge. Mutual cultural education is conducted in the direction of learners recognizing the differences in the target language society and understanding each other. Therefore, in the initial stage of conducting mutual culture courses, a general cultural knowledge background should be constructed under the different topics that

have been set so that learners are naturally and comfortably interested in learning the course topics.

(2) Awareness: Awareness of self-culture. To educate the knowledge of Chinese related culture under the set topics, to cultivate the learners' rational thinking when learning foreign language, not to forget the origin, and to develop the subconsciousness of contrasting cultures, and to describe and introduce Chinese related culture with the learned Korean language ability.

(3) Discovery: the discovery of other cultures. Students are taught about Korean culture in a set theme and are motivated to explore and develop independent thinking through works that resonate with learners and have value.

(4) Comparison: Comparing the two cultures. Based on the previous comparative cultural education using Schema Theory that emphasizes the points of difference, the classroom that focuses on mutual cultural education should teach the basic methods of comparative culture in a clear and precise manner than simply and unadornedly comparing the extreme points of difference between the two languages and cultures. Through the comparison of traditional and modern cultural elements, we will discover the reasons for the differences and the process of development, as well as the reasons for the similarities and the ways in which they are passed on, so that learners can understand Korean more easily and improve their communication skills when using Korean.

(5) Understanding: Deeper communication of mutual cultures. In the past, there were many cases of misunderstandings and difficulties in accepting the differences between the target language and culture, which affected the learning effect. The stage of in-depth communication of mutual cultures aims to enrich the expansion of multicultural background knowledge, strengthen learners' rational thinking and cognitive ability when comparing Chinese and Korean cultures, improve intercultural interaction, achieve in-depth communication of Chinese and Korean cultures, and derive effective educational results.

5. Summary

Language often carries the culture of a country, and learning a country's language is not only about learning basic skills such as vocabulary, grammar, and sentence patterns, but also about gaining a deeper understanding of all aspects of the country. In addition, when learning Korean, learning to express "Korea" in "Korean" is only basic, but learning to express "China" in "Korean" is the real ability. "The real ability is learning to express China in Korean. "Let's go to the world, let the world know us" is not an empty slogan, nor is it just a mission for "Chinese speakers", but a great goal for all "foreign language speakers" to work together to achieve. It is a great goal for all foreign language speakers to achieve together. The prerequisite for achieving this goal is that teachers must first have "weapons" and "minds", "weapons" being language and culture, and "minds" being teaching concepts and methods. The "weapon" is language culture, and the "mind" is teaching philosophy and methodology. From this goal, this paper aims to improve the ability to teach skills, to improve the ability to adapt to Korea, and to improve the ability to understand each other's culture and to communicate the mutual culture of Chinese and Korean culture. We hope to provide valuable thoughts on the current situation regarding cultural education in Korean language education, which is not currently broken through in China.

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