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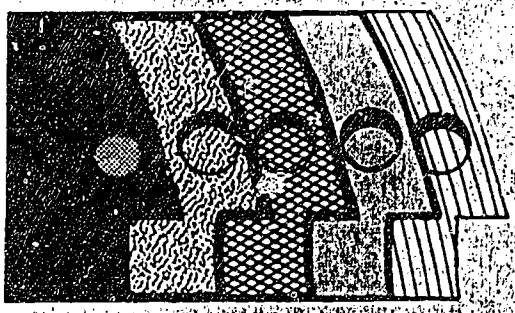
ABSTRACT

This manual provides teachers and administrators with information regarding Korean people, language and culture. Discussion of Korean culture includes these topics: (1) social and cultural changes; (2) family structure; (3) holidays and festivals; (4) discipline for children; (5) home customs; (6) educational system; and (7) learning and teaching styles. Characteristics of the Korean language are examined and English and Korean phonology are compared. The problems that Korean children might have with English articles, tenses, singular and plural nouns, auxiliaries, and comparative adjectives and adverbs are reviewed. Strategies for English as a Second Language instruction are offered along with a list of resource materials on ESL and Korean culture. (APM)

Bilingual Education Resource Series

Guide to Understanding People, Language and Culture

KOREAN



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Olympia, Washington 98504

UNDERSTANDING KOREAN PEOPLE LANGUAGE, AND CULTURE

Prepared for the Superintendent of Public Instruction

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FOREWORD

The Bilingual Education Resource Series represents an effort to provide teachers and administrators with concise information about some of the other languages and cultures commonly found among students in our classrooms.

During recent years Washington State has experienced a rapid increase in the number of Korean students enrolled in our schools. This booklet attempts to provide basic information on the language, culture, and broad values of these students as most teachers of Koreans have discovered, relatively few books are available in the bookstores by way of printed materials. It is our hope that this brief document will be useful to those working with Korean students.

We are indebted to Doctor Robert Kim, Associate Professor of Education at Western Washington University, Bellingham, for his preceptive ability to produce a manuscript that is neither too long nor too technical.

The Bilingual Education Resource Series is a continuing project and we expect to cover the main languages commonly found among the members of our pluralistic family.

Keith Crosbie
Coordinator, Bilingual Education
Office of Superintendent of Public Instruction

UNDERSTANDING KOREAN PEOPLE, LANGUAGE AND CULTURE

Changing Culture

Koreans are very proud of their long history and time-honored tradition. They have one of the oldest surviving civilizations on earth, and they still maintain much of their cultural patterns after five thousand years of history, while they are engaged in the building of a modern nation with advanced science and technology. Many Westerners travelling through Korea today are often dazzled by eye-opening contrasts of the old and the new which exist side by side with no apparent clashes of major consequence. Indeed, Korea is a land of many contrasts where the indigenous are reminded almost daily of their historical roots as well as major changes that have begun to engulf every facet of their once tradition-bound society.

Not always were Koreans willing to accept social changes. On the contrary, throughout their long history, they jealously guarded values and institutions unique to their way of life and stubbornly refused to compromise with foreigners bent on commerce and trade. For many centuries Korea remained closed to other nations around the world for international intercourse and as a result, it became a hermit kingdom. It was not until after the last quarter of the nineteenth century when the hermit nation was forced to open its port cities by a modernized and militarily superior Japan in 1876. After three decades of uncertainty as to the fate of Korea, Japan seized it as a protectorate in 1905, eventually made it a colony in 1910 and ruled its people until 1945 when Japan was defeated in the Pacific War.

Japan's defeat in 1945 did not bring unity and peace to the Korean people. According to the agreement reached between the U.S.S.R. and the U.S.A. during the Yalta conference held on the eve of World War II, Korea was divided into two halves along the 38th parallel. The southern part was occupied by American troops, while the U.S.S.R. stationed its army in the northern half. In June 1950 an internecine war broke out on the Korean peninsula and the American government rushed large numbers of soldiers in order to assist the government established on the southern half of the peninsula. The war ended in July 1953 in a stalemate and today an uneasy peace hovers over the land with no permanent solution in sight. As a result, America still maintains a large number of soldiers in order to ensure the political and military status quo in that part of the world.

The delicate and uneasy military condition which has prevailed in the Korean peninsula over the last twenty-five years has prompted many Koreans to emigrate to the United States in search of stability and peace. Others have come to America in order to look for better economic opportunities for themselves and their children. Still others have decided to come to provide their children educational opportunities, particularly higher education in American colleges and universities. Regardless of the individual motivation to emigrate, most Koreans have come here because they see America as a land of almost unlimited opportunity for social, ecomomic and educational improvement, a place where one can achieve one's goals without the burden of their past working against them. Many Koreans believe that they are fortunate to live in America, although more educated and skilled Koreans may find themselves occupying a lower social position here than they did in Korea. A typical Korean immigrant believes that he is still part of Korean society and thus identifies with Korean community affairs rather than public issues of greater American society. He believes that he is rising in the world in terms of material possessions, and that his children, given time for assimilation into American culture and a willingness to work, will succeed in achieving the American dream for a good education, a satisfying job, and a place of his own in a safe community in which to raise a family. His values emphasize education, hard work and family-oriented activities. These central themes in the life of Korean immigrants may change after their exposure to American culture. Younger immigrants and generations to come may tend to develop a weak sense of Korean identity and generally adopt values of their local communities.

The Korean Family

The Korean family, as a social institution, has undergone a tremendous change since 1945 as a result of rapid industrialization and urbanization. In the past Koreans were known for their extended family that accommodated at least three generations under the same roof. By popular belief, the ideal size of the Korean family was seven persons, consisting of the parents, three children and two grandparents. Although this ideal family may be found in rural Korea, urban Koreans are strongly discouraged by economic necessities, as well as governmental policies, to maintain a large family. The dwindling size of the Korean family seems to have had very little impact upon the hierarchical nature of interpersonal relationships between members of the Korean family. Many Koreans seem unable or unwilling to shake off the Confucian ethical precepts which have been a dominating influence upon the traditional Korean family structure. Even today, the father is still head of the

family. He is often referred to by his wife as bagg'atchu'in in casual conversation with close neighbors, meaning that he is in charge of nearly all of the family's external affairs. He is often the sole provider and is responsible for the welfare of his family members. Within the family he is given privileged treatment in accordance with his position. Because of this privilege and honor, however, the Korean father is restrained from expressing love and tenderness toward his children and wife, and he remains removed from them by the necessities of their unquestioning obedience and from his parents by filial respect. The Korean father as family head also assumes the role of disciplinarian and imposes strict discipline upon the children. This also tends to alienate the Korean father from his children who regard him as the stern parent, while their mother, who takes them under her wing for emotional protection and understanding, is considered the kind parent.

The role of the mother centers around the inner workings of the home. She may represent members of the family in their dealings with the schools and other minor matters. But her place is in the home, as the Korean mother is often referred to by her husband in his chats with friends as anchu'in, meaning that she is expected to care for the children, manage the house and keep the home environment harmonious and peaceful. She is to be loyal and submissive to her husband, and (against her true feelings), she must often avoid disagreements with him, particularly in public, lest she should be considered a hen that crows, for a crowing hen surely will bring destruction to the household, according to an old Korean proverb.

Unlike in the American family, where love, affection and reasoned persuasion are often employed by parents for control over the children, the interaction between the members of the Korean family is frequently dictated by prescribed roles, duties and ascribed status within the family. Therefore, within the constellation of the Korean family the father has more status than the mother, while a younger brother has less privilege than his older brother. And since the male is considered the only rightful heir to the household in Korean culture, he has more status than the female.

By Western standards Korean parents are rather indulgent with their children, particularly with younger ones. Children are not expected to conform to the rigid standards of behavior until they reach five or six years of age. They are gradually eased into discipline before they reach school age. Discipline reaches its peak at adolescence. By and large, the Korean child's family environment is more rigid, less permissive and more authoritarian

in its character than the family atmosphere his American counterpart enjoys. Whereas the American child is given much freedom to explore his own environment and pursue his desires, the Korean child is discouraged from taking individual initiatives. Whereas the American child is encouraged to develop independence, his Korean counterpart is encouraged to develop dependency, a dependency on his parents and relatives, who will in turn, depend upon him for support and succor in their old age.

It is important to note here that Korean immigrants arriving in America may find themselves faced with problems which cannot be solved within the traditional family structure. The Korean husband may find it no longer feasible to support the family without his wife's help. Such an economic necessity may bring about disharmony to the traditional relationship of the couple, as the wife begins to take on a more significant role in the family. Sibling relationships are bound to undergo drastic changes since in America, roles, duties and expectations between siblings are defined by other factors than the ascribed status of birth order and sex. Korean parents may find it no longer functional to appeal to their children's sense of family obligation and name as a means of exercising social control over them. Korean immigrant children in America, particularly those who arrived in their period of latency and adolescence, may find themselves face-to-face with problems both in and out of school which cannot be effectively dealt with by their usual repertoire of interpersonal skills which they learned to use in Korea. In fact, the Korean child may find his own values of modesty, reservedness and reluctance to take initiative, detrimental to his success in American society.

Discipline

The Korean child is taught not to express his feelings and thoughts in a demonstrative way. Whenever he is inclined to show his emotions or to present his "childish" opinion, he is strongly discouraged by adults who admonish him for being flippant. The Korean child, whenever he deviates from adult standards of propriety, is constantly chastised by adults whose words of disapproval are palpably, "ggapulchi-mala." This often repeated admonition carries a meaning much deeper than "don't be flippant." What it essentially means is that one should control one's deep feelings so that one will not appear shallow and vulgar before others. The Korean child is under frequent exhortation by adults around him to be serious, suggesting that a serious person is in control of his innermost feelings. A person who smiles frequently is not to be taken seriously, because by exposing his risible nature, he betrays his emotions. In Korea, a good child is urunkat'un a'i or an adult-like child.

The Korean child, brought up under pressure to control his feelings and opinions, would find it extremely difficult to express himself, because he has not developed either skills necessary for effective communication between adult and child or a strong concept of his unique identity. In fact, he is not encouraged to use the I of his self, that part of man's creative being, and he often omits the I as subject in his conversation with people around him. This weak sense of ego tends to lead him to an equivocal appearance in his personality in adulthood. Most Koreans are mortally afraid to give a clear and unequivocal no to a question. An authority on Japanese culture once said that the Japanese have sixteen ways of saying no, and although the Koreans may not have as many as sixteen, there are many different approaches to saying no in Korea. The Korean child may say yes, when he means no, because the question is put to him in the negative. Yes is the Korean way to answer in response to a negative question. So, in response to his teacher who asks, "Haven't you had breakfast?" he would say yes, meaning that he has not had it. Or he may say yes, not because he knows the answer, but because he wants to acknowledge that he has heard the question and that he would like to take time in answering it. The Korean child may say yes, may smile, or may twist his body as if in agony, because he does not want to lose face in front of his friends on account of his ignorance.

Koreans are a people of ch'emyon or face which they don't want to lose. Particularly, they do not want to lose face before those whom they consider socially inferior to them. In order to maintain good face many Koreans engage in social and economic activities against their true wish or ability. A Korean may borrow money to entertain his friends or relatives so that he may not lose face. He may have only a few hours of driving experience, but would not hesitate to take his car on a busy freeway just to maintain face. The child in Korean society learns to play the social game of maintaining good face. He is often admonished by adults who tell him, "ch'emyon ul chik'yoyachi," meaning that one should maintain face. When he is offered a gift by a guest of his parents, he is told by them not to accept it. It is common for the parents to rebuke him gently for accepting a gift from a guest, particularly if he accepted it without refusing at least two or three times. In Korea gifts are not to be accepted unceremoniously without repeated refusals on the part of the prospective recipient who is, in turn, urged on to accept it by the offerer.

While the Korean child is disciplined into maintaining face and controlling his spontaneous acts and desires, he is also taught the art of sensing quickly the changing disposition of adults in his world. This ability may prove to be an invaluable skill in his

dealings with his superiors in adult life. Americans have an expression, "play it by ear," meaning that one should improvise when one is faced with a difficult task for which one has not been prepared. Americans are a people with great ability to improvise. Underlying this ability, however, is their methodic and rational approach to problem solving learned in school. Americans are excellent organizers, willing to work together in order to achieve a common purpose. They are a people who have great respect for public opinion. This may be responsible for the origin of the American expression, "play it by ear."

In contrast with that American expression, Koreans have a saying, "nunch'iro haera," meaning that one should play it by eye. Nunch'i, literally, eye-measure, is an inevitable by-product of a rigidly stratified class society where force rather than reason, class status rather than individual ability, political power rather than hard work, have been used as methods of accumulating wealth by social elites. In such a society, inferiors are under constant pressure to please their superiors by playing up to their changing disposition. There are no objective rules, logic or reason to assist them in dealing with essentially irrational elements of class society. They have to rely on their quick sense to detect or feel the changing mood of their superiors. The child in Korean culture learns to use this quick sense of nunch'i in his relations with authority figures. He develops from early years of life a strong feeling that it is useless to reason, to discuss problems logically or to present objective data in an attempt to help adults understand his points of view. In fact, the child in Korean society is seldom taught to confront adults with logic and reason. A child who questions authority figures is characterized as gonbangchin a'i or an impudent child.

Holidays and Festivals

The history of Korea indicates that people who lived on the Korean peninsula celebrated many holidays throughout the year. Some of these traditional holidays are no longer observed, and those celebrated have been simplified to suit the faster pace of life in modern Korea. It is interesting to note here that almost all traditional holidays are celebrated according to the lunar calendar, while holidays of recent origin are determined by the solar almanac. Of the holidays observed according to Korea's time-honored tradition are the first of January, New Year's Day, or sol, which may come sometime during the month of February

according to the lunar calendar. New Year's Day is one of the most important holidays in Korea. Koreans dress in their best and visit friends and relatives. It is also a day for honoring dead ancestors, parents and grandparents. The head of the family offers food and drink at the ancestral tombs and all members of the family bow before them. In Korea as in many other countries in Asia, people celebrate New Year's Day by preparing and serving special dishes. One famous dish served to all members of the family and visitors is a soup called ttok-guk. It is a thick broth of beef to which ttok, slices of rice cakes, are added. Children also dress up in their colorful, traditional clothing to celebrate this day. Early in the morning, appearing in their holiday finery, children bow before their parents and other elders of the family. This is called sebae, and it is repeated many times until uncles and aunts and elders in the neighborhood have all received their New Year's greetings. Each child is given a small amount of money for performing his sebae and the money he has received is known as sebae-don, the New Year's bow money.

Another important holiday in the life of Koreans is Chusok, or the Autumn Moon Festival. It falls on the fifteenth of August, or sometime in September by the solar calendar. As this date marks the harvest of the rice crop planted in the spring, it is regarded as a thanksgiving day and it is celebrated by Koreans enthusiastically as New Year's Day. Like New Year's, Chusok is an important family holiday which is celebrated with special foods such as rice from the new harvest and, more important for children, rice cakes and yakbap, a sticky rice cooked with nuts, dates and brown sugar. On this holiday young girls dress up in colorful clothes, play see-saw and ride on the swings, while boys participate in wrestling matches. At the end of a full day of festivities, members of the family sometimes climb nearby mountains to watch the full moon rise.

Besides New Year's Day and Chusok, which are the two most important holidays likely to be celebrated by Koreans in America, there are two other often observed holidays. One is Hansik, or Cold Food Day, which falls on the 105th day after the winter solstice. The whole family visits the graves of ancestors, offering food and cutting the grass which has grown around them. As the name suggests, only cold food is served on this day and rooms in the house are kept unheated in order to console departed spirits of ancestors. The other holiday is called Tano which comes on the fifth day of May, again according to the lunar calendar. It is celebrated with various festivities. At home a feast is prepared and again the family visits the ancestors' burial ground to pay respect to them. Usually swinging contests are held among women in many communities across Korea and wrestling matches are held for the men.

As mentioned before, besides these four major holidays which are based on time-honored tradition, there are other national holidays of more recent origin. Of ten national holidays officially designated by the government, three deserve to be mentioned because of their historical significance. The first patriotic holiday of the year comes on March 1, which is observed in memory of Samil-chol, the "Independence Movement" of March 1, 1919, when Koreans declared independence from Japanese colonialism. Koreans have been celebrating this national holiday since 1945. A second major national holiday falls on August 15, when Koreans celebrate the 1948 establishment of the Republic of Korea. This is an important day for all Koreans both at home and abroad and is called Kwangbok-chol, or Independence Day. It is much like our Fourth of July and is celebrated in a similar manner. A third major holiday observed nationwide in Korea, although Koreans abroad may choose to ignore it, is Hangul-nal, or Korean Script Day, which is celebrated on October 9th. Koreans are proud of their Hangul, or alphabet, which was invented by a small group of scholars during the Yi dynasty (1392-1910) and was made public on October 9, 1446 by King Sejong, the greatest monarch of the dynasty.

Customs in the Home

Many Korean customs are now rapidly changing under pressure from urbanization, industrialization and modernization. Also, some customs that are in practice in Korea are not observed by Koreans living in America. The following are practiced among many immigrants even in their new environment. They do not wear shoes in the house, and they do prefer to have foreign guests leave their shoes by the door. They wish to appear at their best, and consequently when an unexpected guest visits, he is often kept waiting outside while his host changes clothes or tidies up furniture and other articles in the house. A visitor is usually served refreshments and urged to accept them. Among Koreans there may develop a ceremonial gesture of refusing and urging between the guest and the host, but a foreigner does not have to engage in this ritual, since Koreans would generally take him at his word. When a visitor leaves, the whole family will accompany him, and the host may even go out all the way to the car or bus stop and will not leave until the visitor has disappeared into the crowd of people or automobiles. Even though they live in America where a person is expected to pay his own way, Koreans feel rather uncomfortable to go Dutch when eating out in a restaurant and often insist upon picking up the check. At times a well-meaning Korean will arrange with the waitress to bring the bill directly to him.

Educational System

The educational system in Korea, as other social systems, has undergone a drastic change, particularly since 1945. Under American influence, the schools have been patterned after the American educational system. Today, Korea maintains a general system of education that comprises four stages; the primary, the lower secondary, the upper secondary, and the tertiary education. The primary school privides for children between ages of six and eleven years a free and compulsory education. In the past, primary school graduates were required to take an entrance examination in order to enter middle school. This competitive entrance examination was abolished in 1969 and today primary school graduates are admitted to middle school by means of a lottery system.

The middle school, comparable to the junior high school in America, provides for children between twelve and fourteen years of age, three years of lower secondary education. Under successful completion of a middle school education, graduates are qualified to take an entrance examination for admission to high school. Consequently the high school entrance examination has influenced the middle school curriculum as well as instructional methods used by teachers. There are basically two types of high schools in Korea. One is academic and the other is vocational. Vocational high schools are further divided into agricultural, commercial, fishery and technical schools. The high school provides three years of education for students between fifteen and seventeen years of age and graduates are required to take two separate entrance examinations before they are admitted to college. The first qualifying examination is administered by the government for high school graduates wishing to receive a college education. Only those who have passed this preliminary examination may take the second entrance examination administered by the college or university of their choice. The high school curriculum is, therefore, very much geared to the courses required for entrance examinations, while instruction is oriented toward preparing students to take tests.

One cannot help but feel that all formal education exists in order to prepare the children for examinations of one kind or another. While this remains as one of the strongest aspects of education in Korea, it is also the most unhealthy and destructive force in Korean education. It has created an environment in the schools where children are taught to learn by rote memory, teachers discourage students' creative thinking, and teachers and students are compelled to pay attention more to the types of questions asked by colleges and universities in their entrance examinations than to the creative process of individual growth and learning. It has fostered a continuing social myth and elitism among people who are led to believe that one has to go to a good primary school to advance to a good high school and graduation from a good high school

is a prerequisite for entrance to a good university. It is a very expensive game of competition, particularly to Korean parents who send their children for supplementary instruction for several hours a day after school, lest they might fail in their examinations. This system of "entrance examinations" has not only prevented children from normal development of body, but has dealt a severe blow to their social and psychological growth as well. Such tremendous pressure is exerted upon children to successfully pass these examinations that many have run away from home for fear of failure, while others have committed suicide after failing to pass them, due to feelings of extreme shame and fear of facing their parents and friends. It is understandable why many Koreans want to come to America for the sake of their children's education. In a recent survey of one hundred Korean residents in Los Angeles conducted by an organization called The New Life, forty-three percent of the respondents indicated that they had come to America in order to provide their children with better opportunities for education.

Learning and Teaching Styles

Much of the interaction between the teacher and the taught in the Korean classroom is dictated by both tradition and physical conditions. Traditionally, Koreans have revered scholarship and a learned person has received respect from the less schooled. Although Koreans have experienced a lowering of the teacher's status in recent years, teachers still receive a high degree of respect from their students. The teacher is considered the final authority on matters of scholarship and students are rather reluctant to ask questions in class, much less to challenge him with embarrassing questions that the teacher may not know how to answer. It is unusual for a teacher to admit in class that he does not know the answer to a question. Children show their respect toward the teacher by remaining silent and receptive to the knowledge imparted to them by him. The concept of tabula rasa as a psychological principle works well in the classroom in Korea.

Silence in the classroom is perhaps necessitated by the physical conditions under which the Korean teacher is compelled to work. The southern part of Korea had less than fifteen million people in 1945. Today, it is believed that there are approximately thirty-five million people. The tremendous growth in population of exponential proportion has plagued the Korean educational system at all levels with the problem of accommodating all children wishing to go to school. Many schools and colleges have been built and educational facilities have been expanded to educate the growing population, and yet there are not enough schools and teachers to accommodate students eager to learn. A teacher considers himself lucky if he

is given a class of sixty students. It is not unusual for him to have seventy or eighty children. In addition, Korea has experienced in recent years a shortage of qualified teachers, as young talented people have been attracted to giant corporations and government services with high salaries and promises for travels abroad.

The child in school is discouraged very strongly from moving around in the classroom, even for the purpose of consultation with his friends, and he is strictly prohibited from talking with his classmates during class. The activity-centered classroom is rare and schools based on the open classroom concept are an anomaly in Korea. Once school is called into session, a student is expected to sit in his chair and remain silent, unless he is asked specifically by the teacher to answer a question put to him. He is expected not to leave his seat until he is excused by the teacher. In class the teacher usually directs a question to an individual student rather than to the whole class, since students seldom volunteer to answer questions. A student who volunteers either to ask or to answer a question is considered showing off and is sometimes ridiculed by his classmates.

Class discussion between students is minimal, as almost all learning is directed by and derived from the teacher. Library assignments and self-directed learning are rare, and as a result, many Korean immigrant students come to America with very little knowledge of how to use the library or other learning resources. In Korea, as in many countries where there is a shortage of instructional materials, teachers instruct out of their textbook and students learn to equate printed words with sources of knowledge. Textbooks are published by the Ministry of Education for children in primary grades, and once they are purchased by the children, they become their own personal property. Textbooks for secondary schools are published by commercial publishers which are approved by the Ministry of Education. No textbook may be sold to students without the approval of the government. Such a government policy tends to create uniformity rather than diversity in content and style of materials presented to children.

The American teacher may find a number of problems in the area of teacher-pupil interaction in working with Korean immigrant children. She may find them lacking in self-direction and initiative. This is not because they have motivational problems in learning, but because they need specific instructions from the teacher as to how to proceed with the given assignment. The Korean student may be shy and reluctant to participate in class activities. It is important for the American teacher to make him feel that he is part of the class and that his contribution will be welcome. In order to encourage him to participate the teacher

may start him on an assignment with which he is already familiar and for which he is assured of success. The American teacher may feel a little irritated after repeated attempts to make eye contact with his Korean student. In Korea, it is considered impudent for a student to look straight into the teacher's eyes, and often a student showing such an impertinent behavior is punished. The American teacher may want to bend down to make eye contact with his Korean student, while assuring him that such a behavior in American schools is acceptable and is actually considered a necessity for paying attention. She may find that they shy away from situations that require heterosexual interaction and contact, particularly physical contact between boys and girls in physical education. This is due to the fact that although co-education is practiced in kindergarten and during the first four or five years of the primary grades, boys and girls are sent to separate schools when they reach adolescence. It is recommended that the American teacher be patient with them and give them time to get to know one another, and in due time they will interact with each other, as American boys and girls do.

Characteristics of the Korean Language

The language spoken by fifty million Koreans at home and three million overseas has changed over a long period of time. When Hangul, the Korean alphabet, was made public in 1446, it consisted of 17 consonantal and 11 vowel symbols. Today, Hangul, as standardized in 1933, consists of 18 consonants, 10 simple and 11 compound vowels. Morphologically speaking, Korean words do not have gender, number, or case, and the basic word order in a sentence is usually subject - object - predicate. Adjectives are placed before nouns and adverbs precede verbs. Adjectives and verbs do not undergo declensional and conjugational changes. Tense is indicated by special particles added to the stem. One of the most difficult aspects of Korean is honorifics. These are different forms of verbs and nouns indicating various degrees of respect shown to the person to whom the speaker addresses himself.

Korean has almost no affinity with English and consequently, immigrants cannot depend on their native tongue to provide them with assistance in learning English grammar or phonics. For instance, a simple principle of morphological change to be found in English does not apply to Korean, because it does not observe either agreement in person or in number. For example,

(A) English	(B) Korean
I see a flower.	Nae ga ggotch ŭl ponda. (I flower see.)
You see a flower.	Ne ga ggotch ŭl ponda. (You flower see.)
He sees a flower.	Kŭ ga ggotch ŭl ponda. (He flower see.)
She sees a flower.	Kŭ-yocha ga ggotch ŭl ponda. (That woman flower see.)

and

(C) English	(D) Korean
I see two flowers.	Nae ga ggotch ŭl ponda. (I flower(s) see.)
You see two flowers.	Ne ga ggotch ŭl ponda. (You flower(s) see.)
He sees two flowers.	Kŭ ga ggotch ŭl ponda. (He flower(s) see.)

In the case of (A), the principle of agreement in person was observed; that is, a third person singular pronoun in English requires an -s form of the verb. But in the case of (B), the same principle of agreement was not followed and the morpheme in the word ponda (to see) has not been changed. The principle of agreement in number was observed in the case of (C) to make two agree with the plural form of the noun flower. But in the case of (D), the morpheme in the word ggotch (flower) has not been changed, because there is no principle of agreement in number in Korean.

As mentioned earlier, Korean has a different syntactical pattern from English. A common syntactic sequence in English is Subject plus Verb plus Object, but Korean usually follows a Subject plus Object plus Verb sequence. For instance, in English a sentence may be structured in the following manner to follow the normal syntactical principle:

I have a pencil. (English Syntax)

But, in Korean the same meaning may be expressed in the following manner:

Nae ga yonpil ŭl gajigo itta. (Korean Syntax)
(I pencil have.)

English has articles, both definite and indefinite, in order to effect a particularized or generalized meaning in a given sentence, depending on which article is used. Articles in English present one of the most difficult problems to immigrants who are from non-English and non-European language cultures where articles are not part of their language concept. In contrast to English, there are no articles, either definite or indefinite, in Korean. When a Korean feels it necessary to generalize his meaning he uses han (one) in place of the indefinite article. When he wants to particularize his meaning he uses i (this) or kŭ (that) in place of the definite article. Normally, he omits han, i or kŭ from his speech because they are usually understood within the context of the spoken words.

In Korean, tense is less developed than in English. Whereas English has the past, present, future and perfect tenses, Korean has only past, present and future simple tenses. It is theoretically possible to make the perfect tenses, but they are not frequently used in daily conversation. For instance, a native speaker of English may say, "I had seen him before he left," but a Korean would say, "I saw him before he left." Neither is the passive voice often used in Korean. Therefore, while an American may say, "He had been seen before he left," a Korean would not say "He was seen before he left," but instead, "I saw him before he left."

Koreans find the various uses of English prepositions extremely difficult. First of all, a preposition is known as chosa, and it is often called a postposition, since it is placed after, rather than before, the noun, as in English. For instance, "I went to school yesterday" may be expressed in Korean as "Nae ga ŏchŏgge haggyo e gassŏda." To analyze these sentences;

(A) I went to school yesterday.

(B) Nae ga ŏchŏgge haggyo e gassŏda.
(I yesterday school to went)

In the case of (A), the preposition to is placed before the noun school, while in the case of (B), the noun haggyo (school) is placed before the preposition e (to). Second, the use of English prepositions seems more complicated to Koreans who are unaccustomed to the delicate nuance in the distinction made between toward the school and to the school, or between at Seattle and in Seattle. In, on, and at used with dates and locations present problems to Koreans, as do those prepositions or particles which come immediately after verbs such as consist of, care for, look for, listen to, etc.

Phonology

No two languages are exactly alike in their consonant and vowel phonemes. Korean and English are no exception to this. Some of the English sounds are similar to Korean phonemes, but English has both consonant and vowel sounds which are absent in Korean. The following is a chart for English consonant and vowel phonemes arranged according to the point and manner of articulation.

	Consonants of English			
	Voiceless		Voiced	
Stops	/p/	pie	/b/	ban
	/t/	tie	/d/	den
	/k/	cat	/g/	gate
Affricates	/č/	chair	/ǰ/	giant
Fricatives (aspirants)	/f/*	fair	/v/*	van
	/θ/*	thing	/ð/*	this
	/s/	sit	/z/*	zero
	/š/*	shame	/ž/*	vision
	/h/	house		
Resonants			/w/	wash
			/y/	yellow
			/l/*	light
			/r/	rat
Nasals			/m/	mat
			/n/	name
			/ŋ/	ring

* Nonexistent in Korean

Vowels of English

		Front		Central		Back	
High	(Tense)	/i/	beet			/u/	boot
	(Lax)	/ɪ/*	bit			/ʊ/*	book
Mid	(Tense)	/e/	gate	/ə/	but	/o/	goat
	(Lax)	/ɛ/	met				
Low		/æ/	mad	/a/	pot	/ɔ/*	caught

Those English phonemes marked with an asterisk are not to be found in Korean, even in their approximate equivalence. Therefore, the native speaker of Korean is highly predisposed to substitute Korean phonemes /d/, /b/, /p/, /d/, /s/, and /j/ for English /θ/, /v/, /f/, /ð/, /š/, and /z/, respectively. English phoneme /ž/ is also substituted with Korean sound /j/. A Korean may produce less accurate and less desirable sounds, because of his difficulty in distinguishing between English and Korean phonemes, as in the following:

English phonemes		Substituted with Korean phonemes	
Fan	/f/	Pan	/p/
Thumb	/θ/	Dumb	/d/
Van	/v/	Ban	/b/
Then	/ð/	Den	/d/
Shell	/š/	Sell	/s/
Zest	/z/	Jest	/j/
Leisure	/ž/	Ledger	/j/

Besides these fricatives in English consonant phomenes which give so much trouble to the native speaker of Korean, there are two resonant sounds with which a Korean has to cope. They are /r/ as in rice and /l/ as in lice. Since there is no Korean consonant phonene which is similar to /l/ in English, Korean /r/ is substituted for the English /l/, thus often producing amusing situations in an English class. Although Korean has /r/ when it occurs as a medial sound, it does not have the English equivalent of /r/ when it occurs as a medial or final sound as in curt or in butter. /r/ as a medial

sound is rarely pronounced by the native speaker of Korean, thus he produces cut when he is asked to pronounce curt.

English vowel phonemes are no less troublesome than English consonant sounds. A Korean would have tremendous difficulty in distinguishing between a short /ɪ/, as in fit and a long /i/, as in feet. When he is asked to pronounce pit, he may say Pete. There is virtually no difference to Koreans between /u/ as in boot and /U/ as in book. One of the most troublesome English vowel phonemes is /ɔ/ as in caught, which, when pronounced, may be confused with cut.

Characteristics of English as a Second Language

It is difficult to anticipate various types of common mistakes to be found in learning English, either spoken or written by Koreans. Therefore, the following problem areas are identified not as actual mistakes to be found among all Koreans learning English at all times, but as possible errors to be detected among some Koreans sometimes.

Articles

As mentioned before, the use of articles, both definite and indefinite; is one of the most difficult and troublesome aspects of English. Many Koreans omit articles both in their written and spoken English, but when they do use them, they may be used improperly or may not be needed at all. The knowledge of English grammar helps a little, however, eventually it is not the grammatical rules, but native English speakers on which Koreans should rely for information, instruction and finally imitation for learning. Many immigrants with a high school education have learned that English common nouns do require either a definite or indefinite article, but such a general principle tends to create problems for many a Korean who has not had exposure to native English speakers. To illustrate:

I went to the church on Sunday.
I don't go to the school on holidays.
I had the breakfast yesterday.
I went to the bed last night.

On the other hand, they tend to omit articles when they are needed, as in the following:

I went to county fair with uncle yesterday.
I went to see circus with friend.
I went to see show at local theatre.

Singular vs. Plural Nouns

It is common for Koreans to make mistakes in the use of plurality in English. In English, morphological change occurs when a noun changes from singular to plural. Korean does not have a special morpheme to indicate plural. When Koreans want to express it, they usually express it by numerals. For instance, they would say, "I have three pencil," instead of, "I have three pencils." The difficulty facing Koreans learning to use English plurals is compounded by the fact that the English morpheme /s/ denoting plural has more than one sound. For example, the word books has a plural morpheme which is pronounced /s/, while the plural morpheme of the word pencils has a /z/ sound.

Sometimes a little knowledge of English plays havoc with Koreans who have been taught to add -s to the end of most nouns to indicate plural. As a result, they might use incorrect forms as in the following:

Korean English	Correct English
I wrote on many papers.	I wrote on many sheets of paper.
I drank many waters.	I drank many cups of water.
I use many butters on my bread.	I use many pads of butter on my bread.

English tenses

In Korean, as in many other Asian languages, there are basically three tenses. Because of this less developed concept in their language, they tend to make many mistakes in using English tenses. When asking a friend if he had had breakfast yet, a Korean would say, "Did you have breakfast?" This is because there is no present perfect tense in Korean. Of course, such an expression is often understood, but it would be better if he had said, "Have you had breakfast?" Almost without exception, Korean immigrants would omit future perfect, as in "I will finish my homework when you come back," when they mean to say, "I will have finished my homework when you come back." The progressive form of tense also presents problems. In English there is a clear distinction between "I go to school," and "I am going to school." The first indicates a habitual behavior, meaning that "I am a student," while the other shows a future action or an activity in progress. Koreans do not make such a distinction, as the concept of the progressive form is absent in their language. Theoretically, it is possible to create such an unusual and unused expression in Korean as, "Na nun haggyo e gago itta," meaning that "I am in the process of going to school."

Auxiliaries

Auxiliaries in English such as will, shall, may, must, have, do, can and ought do not have their equivalents in Korean, and consequently, many Koreans make mistakes in using them properly. In asking permission, the Korean immigrant child normally says, "Can I talk with you?" rather than "May I talk with you?" In particular, the usage of the two auxiliaries, will and shall, presents him with a problem of making a clear distinction between the two meanings, such as "you shall have the book tomorrrow" and "you will have the book tomorrow." Also the formation of the verb phrase with auxiliaries such as dare and need is not an easy task for him to learn. The American teacher may hear him say, "I dare not to say" rather than "I dare not say."

Comparative adjectives or adverbs

In Korean, as in most Asian languages, English suffixes such as -er and -est, used to denote comparative and superlative, do not exist. Koreans use words similar to English more and far more to indicate comparative and the superlative form in Korean is the word, chèil, which when literally translated means the number one. The Korean immigrant child tends to rely upon his own language concept when using comparative or superlative forms, as in, "I am more tall than Johnny," or "Jack is number one tall among the children."

Strategies for ESL Instruction

Many Korean children arrive in America with little or no experience in English. Very few of them have acquired even basic skills of naming objects, their colors or shapes and sizes, which American children learn at home or in preschools. The American teacher working with Korean immigrant children cannot help but feel that time is against her and her children and that she has to discover some miraculous methods of teaching them so that they can recover the lost time. But there is no short cut in learning a new language and Korean immigrant children, as any other children learning a language, have to start with the basic building blocks of English. One of the most basic skills they need to learn in English is vocabulary, particularly those words that are essential to their daily life.

For immigrants, one of the most urgently needed skills for daily survival is how to buy food. The author of this small booklet did not know how to order different dishes at short-order restaurants when he first arrived in America almost twenty years ago. He still

remembers vividly those first several days upon his arrival when due to his ignorance, his daily diet consisted of only hamburgers and coke.

Korean immigrant children should be exposed to many aspects of American daily life. They should be taken to a local short-order restaurant and shown a variety of foods on the menu and taught how to order a hamburger, a hotdog, a cornbeef sandwich, etc. A field trip to a local grocery store should be arranged where they can learn to recognize different types of meats, a variety of dairy products, vegetables and other daily necessities. A visit to a local department store is encouraged for them where they can learn how to tell different types of clothes, shoes, appliances, furniture and other household goods. This kind of experience may be expanded to include a local museum, an arboretum, a zoo, or an aquarium.

Teaching Pronunciation

Pronunciation should be taught to help the children improve their ability for aural discrimination and oral production of different English sounds for effective communication. When teaching pronunciation, the teacher may use a method of increasing aural discrimination first. For instance, she may give each child two flash cards, one with the letter B, and one with the letter V written on them. She then would say a number of words that start with one or the other sound and ask the children to respond by holding up the card showing the initial sound that corresponds with the initial conconant of the word. This method could be used also in helping the children learn how to distinguish the difference between /f/ and /p/, between /z/ and /j/, between /θ/ and /d/, between /š/ and /č/ or between /r/ and /l/. Another method recommended for the teacher's use is minimal pair practice which presents to the children contrast phonemes in the English sound system. For instance, the pair /fin/ fin and /pin/ pin contrast /f/ and /p/ for Korean immigrant children who normally have difficulty in telling /f/ from /p/.

In teaching oral production of English sounds specific instructions should be given to show how two different sounds in a minimal pair are produced. The teacher may ask the children to press down very gently their lower lip with their two upper central incisors to make /v/ as in van. Following this practice, the teacher may show them how to produce /b/ as ban by closing and then separating her lips. The teacher also may ask the children to bring a fluffy feather to be used in class. The children will be asked to place it in front of their mouths when they produce /v/ as in van. Then they will be again asked to place it in front of their mouths when pronouncing /b/ as in ban. The teacher places her feather in

front of her mouth and says van and ban, and asks the children which of the two words has made the feather move more.

Teaching Vocabulary

Under optimal conditions, vocabulary should be taught in such a way that the children will learn it as part of their natural daily language experience. One of the major reasons why the Korean immigrant child tends to say, "I went to the church on Sunday," rather than "I went to church on Sunday" is because he has not learned to speak English as part of his daily language experience. If he were taught the word church isolated from his daily language experience, he would have difficulty in deciding which of the articles he should use, or whether he should use one at all. For instance, in teaching the word church the language experience method may include the following exercises:

I went to church on Sunday.
I am a member of the church.
I saw a church on the hilltop.

Another method effectively used by many teachers in the field of English as a second language, particularly with English verbs, is to demonstrate the action or activity involved in the meaning of the word. For example, in order to teach the word, "walk" it is not enough to utter the sound. It is crucial for the teacher actually to walk, saying, "I am walking toward the door," "I am walking toward the window," "I am walking to the library," etc. When teaching the word jumping or jump the teacher should jump up and down, while saying, "I am jumping," and the children should be asked to do the same.

Simple Korean Phrases

The following is provided for the American teacher which she may find useful in communicating with Korean immigrant children during their first several days in an American school. Hangul is written under each sentence so that the teacher may receive assistance from one of her Korean students.

	Korean	English
1.	Annyung haseyo. 안녕하세요.	How are you?
2.	Pankap sseumnita. 반갑습니다.	I am glad to meet you.
3.	Anjeuseyo. 앉으세요.	Be seated, please.
4.	Joyonghi haseyo. 조용히 하세요.	Be quiet, please.

	Korean	English
5.	Jilmun haseyo. 질문 하세요.	Do you have any questions?
6.	Keuke mal haseyo. 크게 말하세요	Speak up, please.
7.	Malhaji maseyo. 말하지 마세요	Don't talk, please.
8.	Chonchonhi haseyo. 천천히 하세요	Take your time, please.
9.	Ppalli haseyo. 빨리 하세요.	Hurry it up, please.
10.	Yogi oseyo. 여기 오세요.	Come here, please.
11.	Jul suseyo. 줄 스세요	Line up, please.
12.	Juri gaseyo. 저리 가세요.	Go over there, please.
13.	Chaek naeseyo. 책 내세요	Take out your book, please.
14.	Gachi gohgbu haseyo. 같이 공부하세요.	Study together, please.
15.	Mi'an hamnita. 미안 합니다.	Excuse me, please.
16.	Gomawoyo. 고마워요.	Thank you.
17.	Cham josseumnita. 참 좋습니다.	It is excellent (work).
18.	Jalhayo sseumnita. 잘하 였읍니다.	You have done well.
19.	Annyunghi gaseyo. 안녕히 가세요.	Goodbye (to someone leaving).
20.	Annyunghi geseyo. 안녕히 계세요.	Goodbye (to someone staying).

Resource Materials on ESL and Korean Culture

Resource materials on English as a second language and Korean culture are divided into three groups. The first group includes books which cover methods and materials for teaching English as a second language. They are selected on the basis of diversity of approaches discussed by their authors as well as by different aspects of the English language such as writing, reading, etc. Included in the second group are books on Korean people and their culture. Since there are many books on Korean culture, the author selected only those that are considered pertinent to understanding Korean children, their family and education. The third group includes reading materials for both Korean children and their American classmates.

1. ESL Books:

Allen, Harold B. and Russell N. Campbell. Teaching English as a Second Language. New York: McGraw-Hill International Book, 1972.

Friend, Jewell A. Writing English as a Second Language. Glenview, Illinois: Scott, Foresman and Company, 1971.

Harris, David P. Testing English as a Second Language. New York: McGraw-Hill Book, 1969.

Saville-Troike, Muriel. Foundations for Teaching English as a Second Language. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.

Thonis, Eleanor Wall. Teaching Reading to Non-English Speakers. New York: Collier Macmillan International, Inc., 1977.

2. Korean Culture:

Chun, Shin-pyong, ed. Folk Culture in Korea. Seoul: International Cultural Foundation, 1974.

Ha, Tae-hung. Guide to Korean Culture. Seoul; Yonsei University Press, 1968.

Kim, Hyung-chan, ed. The Korean Diaspora: Historical and Sociological Studies of Korean Immigration and Assimilation in North America. Santa Barbara, California: Clio Press, 1977.

McCune , Shannon. Korea's Heritage: A Regional and Social Geography. Rutland, Vermont: C. E. Tuttle, Co., 1956.

Osgood, Cornelius. The Koreans and Their Culture. New York: Ronald Press, Co., 1951.

3. Children's Books:

Anderson, Paul. Yong Kee of Korea. New York: W. R. Scott, 1959.

Ferrar, G. K. Mr. Hong and the Dragon and Other Korean Stories. Seoul: Pomso Publishers, 1975.

Hyun, Peter, ed. It's Fun Being Young in Korea. Seoul: Saem Toh Sa Publishing Co., 1978.

Kim, Yong-ik. The Diving Gourd. New York: Knopf, 1962.