

Multicultural Education in Asia and the Role of Language Teaching: Focusing on South Korea

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Asian countries have discussed for decades the necessity of implementing multicultural education as their societies are becoming more global. With the dramatically increasing number of foreign and multiracial/biracial populations in South Korea, public education has a great need for multicultural education and Korean language teaching. However, current assimilation-centered curriculums and a lack of understanding of multiethnic students, their cultures, and their histories have created numerous difficulties in the education practice for both teachers and multiethnic students such as dropping out of schools. Moreover, it hardly narrows the disparities between multiethnic students' academic gaps and daily life problems in Korea. This study examines general multicultural education in public education in Asian countries with the goal of building more sustainable and inclusive education systems for all learners in South Korea. First, the study focuses on three East Asian countries: South Korea, Japan, and Taiwan to compare the differences in multiculturalism and multicultural education. Then, the study summarizes their characteristics and approaches to multicultural education. The analysis shows that the three countries have common limitations such as building inclusive curriculums and granting the privilege of using a specific language. Next, this study reviews the critical role of language teaching and learning in multicultural education. Finally, the purpose of this study is to raise awareness about multicultural education and the importance of developing and implementing a better system based on language education.

Keywords: multicultural education, language teaching, South Korea, Japan, Taiwan

1 Introduction

In South Korea (Korea), multiculturalism was forced to emerge because of the increasing number of immigrant workers and minorities which originated from foreign invasions in early history and political-strategic plans to keep the pace with globalism since the 1990s (Ahn, 2012; Lim, 2009; Tanghe,

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2016). However, multiculturalism has consistently been viewed negatively based on Korea's excruciating historical background, including the Japanese colonial era, the Korean War, and the American intervention (Lee, 2009 as cited in Watson, 2012). As a result, multiculturalism in Korea has been more focused on assimilation as opposed to the maintenance of minority heritages and the promotion of equal opportunities for all (Chang, 2015; Olneck, 2011; Watson, 2012; Yeo, 2016).

A long history of homogeneous perceptions and mindsets among Koreans causes discrimination and conflicts among races. Koreans believe themselves to be ethnically homogeneous, and the distinctiveness and superiority of Korean culture constituted a prevailing ethnic nationalism (Olneck, 2011). The United Nations (UN) recognizes the emphasis of homogeneity in Korea, which can be an obstacle to the promotion of ethnic diversity (UN Committee on the Elimination of Racial Discrimination, 2007). The Committee comments that concepts such as pure blood versus mixed-bloods in Korea may (un)intentionally lead to intolerance and discrimination upon ethnic diversity in Korean society. Consequently, the presence of migrant workers and the growth of their communities become the center of the challenges multiculturalism faces in Korea, yet policies related to multicultural education take little account of migrant workers, their children, and multiethnic children who were born and raised in Korea (Olneck, 2011). As evidenced by this, recent findings show most multiculturalism policies are based on naturalization to Korean language and culture: naturalization programs (54.4%), Korean culture experiences (16.1%), promotion of intercultural understanding in the perspective of Koreans (14.4%), cultural program experiences that target Koreans, and the alleviation of homesickness (2.1%) (Kim, Kang, & Lee, 2014). Almost all the programs focus only on learning the Korean language and the historical perspectives in the position of Koreans' views. Moreover, Andrew (2010) indicates that Koreans have biased attitudes and discriminative perspectives on specific ethnicities, positive for European westerners or negative for other races, which will eventually bring various issues to the forefront with the expected influx of diverse foreign populations to the area.

Similar to Korea, many East Asian countries and cities have rapidly become more ethnically and culturally diverse with a growing population that includes a number of mixed ethnic individuals by welcoming labor-related immigrants, temporary foreign workers and promoting international marriages (Andrew, 2010; Jackson, 2014; Kim, 2014). However, some researches show significant challenges for multiracial children in Asia as being different from their native populations such as not fitting into the mainstream culture, dietary restrictions based on their religions and lifestyles (Chang, 2015; Jackson, 2014; Olneck, 2011; Tanghe, 2016). In particular, students in ethnic minority groups have suffered from academic difficulties in countries such as Korea and Japan since their academic language

competencies do not meet the minimum requirements to understand textbooks. Since most of the academic language is based on Chinese characters in all three countries and reflecting their historical backgrounds, it is necessary to develop background knowledge under a comprehension of the curriculums in public education (Cheon, 2011; Cho, Kim, Park, & Park, 2011; Kim & Oh, 2012; Russell, 2018). However, in the case of Korea, studies show that multiethnic students in middle schools are suffering from a lack of academic Korean language competency for building professional knowledge, and retrieving background knowledge such as Korean history, geographical knowledge, and scientific terms (Olneck, 2011; Park, Chu, & Martin, 2016; Shin et al., 2012). Although the awareness and needs amongst educational practitioners have increased as the number of multiethnic students grows, curriculums and contents for both teachers and students have been barely developed; multicultural education training programs are not mandatory for all teachers and there are few Korean language classes for multiethnic students with different language competencies for students (Chang, 2015; Wier, 2010). Therefore, it is important to examine current multicultural education amongst Asian countries to make a breakthrough in the development and implementation of proper multicultural education in public education systems drawn from the similar contexts.

2 Literature Review

2.1 Multiculturalism and multicultural education in Asian countries

The Organization for Economic Cooperation and Development (OECD) defines a population that includes more than 5% from a different ethnic group (as cited in Son & Lee, 2013). Different from many western countries such as the United States and Canada, only a few Asian countries such as Korea, Japan, and Taiwan, started to have a growing number of diverse ethnic groups in the late 19th and early 20th centuries (Kim, 2014; Nkomo & Al Ariss, 2014; Tanghe, 2016). For instance, the multiethnic population reached over one million in Korea, which is almost 2% among all populations according to Statistics Korea (KoStat, 2019). In particular, the number of multiethnic students has grown 2.6% over a decade while 3% of the Korean students have dropped (Lee, 2019). In Japan, the population of foreign residents hit a record high of 2.5 million people in 2018, which is almost 2% of the country's total population (Mizuho, 2018). Consequently, a greater need to implement multicultural education has emerged in those countries. The next section will examine case studies from other Asian countries concerning similar social issues with Korea they have experienced regarding multiculturalism and multicultural education, and how they have dealt with racial diversity. Therefore, the purpose of this article is to raise awareness

about multicultural education and the importance of developing and implementing more adequate education based on language education.

2.2 Japan and multicultural education

According to Lim (2009) and Toshihiro (2020), Japan shares a connected historical context and shared viewpoint of national identity with Korea. Also, Korea and Japan have a similar ratio and growth of biracial/foreign populations since both countries entered the beginning of a multicultural society (Cheon, 2011; Watson, 2012). Influenced by the Western phenomenon, a person's skin color (Caucasian, African, or colored) significantly matters in Japan (Russell, 2018; Toshihiro, 2020). As a result, the majority of foreign populations with colored ethnicities becomes vulnerable to racial and ethnic discrimination in Japan which has the myth of homogeneity (Kim & Oh, 2012; Toshihiro, 2020). Consequently, the UN highlighted racism and racial discrimination in Japan, which were first noticed by Doudou Diene, the Special Rapporteur in 2006 (as cited in Russell, 2018). According to the report by Diene (as cited in Russell, 2018), Japanese media and the government ignored racism and ethnic discrimination in Japan, which has undergone little change (Russell, 2018; Toshihiro, 2020).

In Japan, multicultural education has been based on education for international understanding, which started with the adoption of international understanding education programs in the United Nations Educational, Scientific, and Cultural Organization (UNESCO) after World War II (Ikeno, 2017). Beginning in the 2000s, education for international understanding was divided into three similar education subjects: education for intercultural understanding, global education/global citizenship education, and multicultural education (Ikeno, 2017). Here, I am going to only review multicultural education in Japan as it is defined as "education designed for the coexistence of different ethnic groups in a single nation-state society" by Kimura (2002) (as cited in Ikeno, 2017, p. 547).

Along with the classifications of multicultural education, it has been emphasized as "being Japanese" in the early stage of public education in Japan (Wier, 2010). While reproducing the image of one Japan, the umbrella term, foreign students, can create confusion and even prejudice since there are no differences among foreign-born students with foreign parents, Japan-born students but with foreign parents, and Japan-born students with foreign and Japanese parents. Since multiethnic students with different family backgrounds share other cultures, home languages, diets, religions, and lifestyles, it is important to recognize the differences amongst those multiethnic students to provide proper educational support. However, there are three different programs to support multiethnic students in the Japanese education system: 1) separate classes for multiethnic students who lack Japanese language competency; 2) common integrated classes with native

Japanese students; and 3) supplementary classes, such as afterschool programs (Cheon, 2011). However, almost all educational support shares assimilation strategies by focusing on teaching the Japanese language to make non-Japanese people adapt to Japanese society, which brings a diminished inclusive cultural environment and an increased identity crisis among multiethnic students in Japan (Russell, 2018; Wier, 2010). As a result, the negative attitude toward foreign children has constituted a burden on Japanese public education as the lack of well-prepared culturally and linguistically diverse curriculums, teachers, and academic resources (Wier, 2010). Therefore, there are definite needs for implementing more inclusive multicultural education in public schools in Japan.

2.3 Taiwan and multicultural education

In comparison to Korea and Japan, Taiwan has already had diverse ethnic groups such as Taiwanese aborigines, the Hakka, the Fulos, and the mainlanders in addition to various foreign populations from China before the Chinese, Japanese, Dutch, and Portuguese colonialization of the area (Jackson, 2014; Kim & Oh, 2012). The policies related to multiculturalism in Taiwan are considered as the first democratic movement because it acknowledged and expanded cultural rights among East Asian countries (Kim & Oh, 2012; Liu & Lin, 2010). In 1997, the Taiwanese government proclaimed itself to be a multicultural nation by revising the Taiwanese Constitution to instill the diverse cultural values and to protect aborigines (Kim & Oh, 2012). Although Taiwan has a slightly different historical background to Korea, the Confucian cultural context has operated at similar levels to Korea and Japan when it comes to the ethnic majority (Jackson, 2014).

Multicultural education curriculums were implemented in Taiwanese education systems since 1993 (Liu & Lin, 2010). According to the Council on Education Reform (1995, as cited in Liu & Lin, 2010), multicultural education in Taiwan focuses on the recognition of individual values and preferences, and the development of their potentials, which is significantly different from both Korea and Japan. According to Liu and Lin (2010), there are some important topics in the discourse of multicultural education in Taiwan: there are issues about ethnicity, cultures, gender discourse, social classes, underrepresented students, and individual identity. This study cannot touch every issue in depth here, however, we can infer that more abundant discussions including ethnic diversity have been recognized in Taiwan different from Korea and Japan. Although the implementation of multicultural education shows significant limits in the tendency of using Chinese as lingua franca in academic settings in Taiwan, teacher training programs, research institutions, and other empirical study agencies along with the curriculum have improved to support the education practice properly

(Jackson, 2014; Liu & Lin, 2010). Therefore, multicultural education in Taiwan is widely implemented, as it has inspired social movements (e.g. gender-related policy) and created local discourse (e.g. recognizing indigenous population) to bring equity in education (Liu & Lin, 2010).

3 Multiculturalism and Multicultural Education in Korea

3.1 Multiculturalism in Korea

In the early 2000s, Korean society needed a labor force in so-called 3D (difficult, dirty, and dangerous) occupations as the economy was booming since native Koreans did not want to pursue those careers. Since then, the Korean government recruited foreign workers actively (Tanghe, 2016). Also, bringing foreign brides becomes popular among men in rural areas. According to Kim and So (2018), approximately 36% of men in rural areas married foreign brides in 2005, which resulted in an increasing number of bi-ethnic children.

As the necessity of recognizing foreign workers, multicultural families, and bi-racial children has grown, multiculturalism in Korea has been institutionalized and integrated with academia since the legislation of the First Basic Plan for Immigration Policy (the First Basic Plan) by the government from 2008 to 2012 (Ahn, 2012). According to Kim (2014), the most valuable achievement of the First Basic Plan, established in 2009, was to build approximately 700 local multicultural support centers including Korean language programs, social welfare services, and cultural experiences. The Second Basic Plan for Immigration Policy (the Second Basic Plan), which covered the period from 2012 to 2017, made improvements to close the gaps among Koreans and immigrants and to establish equality among all ethnicities. However, multiculturalism discourse in Korea does not reflect the concept of diversity; rather it only defines multiculturalism as cultural diversity (Ahn, 2012), which aggravates the concept of “real” Korean and “lesser” Korean (Watson, 2012, p. 109). Therefore, it is not enough to promote multiethnic friendly culture and/or build knowledge about multiethnicity because the public lacks knowledge and understanding about the nature and properties of multiculturalism in Korea (Andrew, 2010). It is evident that there will be conflicts among the growing multiethnic Korean population and the native Korean population in the near future.

3.2 Multicultural education in Korea

As Korea enters the phase of becoming a multicultural society, Korean students have been asked to foster their global perspectives, inclusive of their attitude, through multicultural education (Yuk & Cho, 2016). Multicultural

Multicultural Education in Asia and the Role of Language Teaching:
Focusing on South Korea

education has been initiated and promoted by the central and local governments (Yeo, 2016). With this top-down political approach, education practitioners feel obligated to teach multicultural education as a partial topic in textbooks rather than learning and promoting it in necessity (Un, 2016) since most of the teachers are interested in teaching topics and contents related to College Scholastic Ability Test (CSAT), which hardly contains the multicultural topics (Jeon, 2017).

Although the government established many plans, Olneck (2011) issues a concern that the limitations of Korean multiculturalism would continue to minoritize multiethnic people unless a promotion of tolerance is included in multiculturalism education. Furthermore, Park and Park (2014) claim the policies still dominantly focus on assimilation-centered education and define multiethnic students as a potential problem in educational settings.

Before 2009, under the First Basic Plan, most multicultural education in Korea focused on assimilation and targeted only multicultural families and multiethnic students to make them enter mainstream Korean culture. At the time, the government viewed multicultural families only as beneficiaries of various types of government support, and multiethnic students have been considered as “problematic children” (Watson, 2012, p. 100). As a result, multicultural education has focused on multicultural family support for families as they enter Korean mainstream society and familiarize themselves with Korean culture while multicultural families are encouraged to abandon their cultural heritage (Lim, 2009; Park & Park, 2014; Tanghe, 2016; Yeo, 2016).

Recently, some studies report that the Ministry of Education (MoE) developed content including understanding and respecting other cultures as one of the key learning objectives and topics inserted in some textbooks as shown in Table 1 (Cho et al., 2011; Un, 2016). However, the general understanding of diversity and receptive attitudes among Korean students and teachers does not meet the global average as outlined in international comparative studies which are more focused on raising bilateral understandings and awareness between Korean and multiethnic students (Un, 2016).

Table 1. The Multicultural Education Program in Middle School (Cho et al., 2011, p. 51)

Middle School		Year 2009		Year 2010	
		Freq.	%	Freq.	%
Promoting multiculturalism		25	34.7	26	30.6
Promoting communal spirit		3	4.2	9	10.6
Language Education	Bilingual education	1	1.4	2	2.4
	Korean language	7	9.7	6	7.1

		education			
Cultural Education	Understanding foreign cultures	2	2.8	0	0.0
	Adjusting to the Korean culture	10	13.9	7	8.2
Establishing self-identity		6	8.4	7	8.2
School life adaptation (Promoting academic achievement)		17	23.6	21	24.7
Career Education	CSAT education	0	0.0	2	2.4
	Career education	1	1.4	5	5.9
Total		72		85	

As seen in Table 1 (Cho et al., 2011, p. 51), the study indicates that topics to teach multicultural education in Korea is limited to extracurricular activities such as learning other subjects including music, ethnic cuisine, and cultural experience in ‘Cultural Education’ curriculum, rather than implemented in the major subjects like Korean language, Mathematics, Social Studies, and Science to bring more discussions and applications of multiculturalism among teachers and students (Ahn, 2012; Watson, 2012). Also, most of the subjects have not appeared more than double-digit frequencies in middle school curriculums. This can be interpreted that most of the topics and programs show in Table 1 are managed as one-time events rather than topics being discussed continuously.

In addition to this, most teachers are not ready to teach multicultural education and support multiethnic students since they did not learn about diversity in training, either in-service programs or pre-services (Hong & Min, 2015; Lee & Choi, 2016). One of the major consequences is that multiethnic students fall behind in academic learning during their secondary education experience because of a lack of emotional, academic, and other educational supports including languages (Goo et al., 2014; Jang, 2015; Mo, 2009).

Table 2. The 60-Hour Training Program for Regular Teachers at NIME (Mo, 2009, pp. 262-263)

Category	Subject	Hours
	Multicultural phenomenon and theory	2
Multicultural phenomenon and policy	Minority groups in Korean society	3
	Multicultural education related laws and problems	2
	Multicultural education supporting policy	2

Multicultural Education in Asia and the Role of Language Teaching:
Focusing on South Korea

	Introduction to multicultural education	2
Introduction to multicultural education	Curriculum for multicultural education	2
	Multicultural education and school culture	2
	Communication in the multicultural era	2
	Course plan for multicultural education	3
Multicultural teaching and learning	Cases and methodology	3
	Developing and application of multicultural education programs	3
	Korean as a second language textbook usage	3
	Guiding and counseling multicultural students	3
	Reporting the multicultural education examples from the practice	3
Multicultural family and understanding the education practice	Foreign workers and children's education	3
	International marriage and children's education	3
	North Korean adolescent defector ad educational problems	3
	Examples from German multicultural family	2
Multicultural Education Practice	Small group workshops	4
	A play about multiculturalism	2
ETC	Orientation and voluntary seminary	3
	Evaluation and completion ceremony	5
Total		60

Table 2 (Mo, 2009, pp. 262-263) presents that most subjects in the teacher training programs are based on building general knowledge of multiculturalism rather than providing specific materials and support pertinent to classroom activities and topics for teachers (Olneck, 2011; Park et al., 2016). The current in-service teacher training program only addresses general knowledge of multiculturalism, multicultural education, and multicultural theories and policies (Lee & Choi, 2016). The training program hardly provides heuristic knowledge and practical skills for teachers on how to manage multiethnic students by regions, identifying their characteristics, teaching them by subjects, cultural differences with diverse examples, and racial issues. As a result, both novice and experienced teachers lack adequate training on race and multiculturalism and practical knowledge and skills for their classes since they lack experience to have multiethnic students in their

classes (Chang, 2015). In both aspects from students and teachers, multicultural education in Korea cannot gain critical attention from Korean students since the multicultural programs and activities are remained in the non-core subjects and curriculums rather than included in evaluated core subjects for CSAT. Therefore, it is not an exaggeration that multicultural education in Korea is included as a mere formality since Korean learners live in a globalized world.

Finally, higher education is considered a mandatory qualification to be successful in society in Korea (Lee, 2001). Since education has been the most essential and crucial qualification to achieve social success in Korea, all students need to pursue secondary education where the path to higher education begins (Hwang & Jung, 2016; Kim, 2015; Kwon, Lee, & Chang, 2018). Although secondary education is an essential steppingstone in education, the number of multiethnic students enrolling in middle and high schools is significantly less than the percentage of enrolling Korean students. Less than 60% of multiethnic students enroll in middle school and less than 52% enroll in high school (Jang, 2015). According to the Korean Educational Statistics Service (KESS, 2018), 94.2% of native Koreans enroll in middle school and 93.7% continue to high school. Based on the data, therefore, it can be stated that multiethnic students have faced significant adversities both in continuing their learning to higher education and in settling down in Korean society.

Additionally, researchers report most secondary school teachers, curriculums, and multicultural education-related policies are not adequately prepared to support and teach multiethnic students (Chang, 2015; Jang, 2015; Un, 2016). According to Jang (2015), secondary school teachers feel burdened to teach and support multiethnic students since most of the multiethnic students are categorized into one of the most underachieving groups, while the contents of textbooks are even disparate from their ethnic, cultural, and family backgrounds. Therefore, recognizing multicultural education is crucial to improve understanding of the importance of ethnic and cultural diversity, as well as knowledge and skills to teach and support multiethnic students in Korea.

4 Correlations Between Multicultural Education and Language Teaching

Not promoting linguistic diversity in education creates some issues for multiethnic students such as identity crisis, fitting into the mainstream culture, segregating their family backgrounds, and significantly damaging academic achievement. As the number of multiethnic students grows in Asia, linguistic diversity has also emerged in educational settings.

If we take examples from the United States, Ebonics, the African American vernacular language (AAVL), was not previously recognized as

one of the proper languages. Rickford (2000, as cited in Wu, 2014) claimed that Ebonics was regarded as an incorrect and substandard disgusting black street slang, which showed the language of illiteracy. As a result, speaking Ebonics was ridiculed by the media and the general public while making African American learners using Ebonics crippled to learn in schools.

As language creates power to acquire knowledge in education, it is necessary to rethink language teaching in the context of multicultural education. Here, this study examines language education in the context of multicultural education in each of the three countries and discusses the limits of them.

Most of the multicultural education curriculums and programs are based on language learning since language is an important mean to survive in the society, communicate with others, express oneself, and promote mutual understandings. Firstly, two different names are calling the Japanese language: Kokugo for natives, and Nihongo for foreigners. According to Qi and Zhang (2008), Kokugo is associated with the Japanese concept of nationalism and has been promoted as the national language to build patriotic spirit among learners. On the contrary, Nihongo implies that foreigners cannot acquire true Japanese language. As multicultural education has focused on teaching Japanese language by targeting the non-Japanese speaking population with foreign parent(s) or foreign backgrounds in Japan, the discrimination is already internalized in language teaching (Cheon, 2011).

In Japan, both children who were born and raised but have a foreign parent in Japan, and children from other countries, are considered as 'foreign students' (Cheon, 2011), which ignores the individual student's language and cultural differences. Not building inclusive educational settings causes a diminished understanding of multiethnic students' difficulties in academic achievements rooted in language acquisition. For example, biracial Japanese students cannot promote their non-Japanese language even though their home language might not be Japanese. Toshihiro (2020) asserts that the language barrier can be a critical issue for children since a lack of Japanese proficiency can lead to poor academic achievements and social isolation in schools.

Secondly, although much of Taiwanese multicultural education is based on promoting intercultural knowledge and fostering understanding and respect among students (Liu & Lin, 2010), there are different types of educational equity issues in Taiwan based on what language students are using. Although there are two major dialectic languages including Mandarin and Taiwanese Mandarin (Hokkein), there is a huge emphasis on acquiring Mandarin Chinese in academic settings, which causes disadvantages and inequality amongst multiethnic students who are using different dialects. Despite promoting linguistic diversity in multicultural education policy, using Mandarin provides academic advantages to Taiwanese students to continue higher education and tacit social/political benefits as promoting "Chinese superior nationality" (Jackson, 2014, p. 12). According to Hung and Cheng (2008, as cited in Jackson, 2014), the interrelated variables, like language

proficiency and academic achievements, of educational equity issues strongly correlated with enrollment in a top university for Taiwanese students.

Lastly, throughout all K-12 education systems, Korean language competency is the most critical factor for multiethnic students (Cho et al., 2011). According to Goo et al. (2014), learners' Korean language competencies significantly affects their academic performance. Studies show that multiethnic students in middle schools are suffering from a lack of academic Korean language competency for building professional knowledge, and retrieving background knowledge such as Korean history, geographical knowledge, and scientific terms (Olneck, 2011; Park et al., 2016; Shin et al., 2012). Secondary school teachers consider the low Korean language proficiency of multiethnic students one of the most challenging issues. As Korean students and multiethnic students take all subjects together in one classroom, it is hard for teachers to manage class time explaining specific details only for multiethnic students while Korean students feel the subject matter is redundant or even boring (Goo et al., 2014; Jang, 2015; Yuk & Cho, 2016). To alleviate language issues among multiethnic students, teachers were asked to offer afterschool Korean language and culture classes for multiethnic students from kindergarten to high school. However, middle school teachers assert that multiethnic students taking additional Korean language classes get the correction of discriminative perceptions among students by isolating them (Park et al., 2016; Watson, 2012).

5 Results and Discussion

This article examined the brief history of multiculturalism and multicultural education in three countries; Japan, Taiwan, and Korea. It also highlighted the importance of implementing multicultural education in relation to multiethnic students in public education in the Asian context. It provided an overview of each Asian country's attempts to increase diversity awareness in education practice and its limitations. It also discussed the critical challenges of raising awareness of multicultural education including some of the characteristics of multicultural education curriculums and teacher supports were also discussed.

Based on examining Taiwanese and Japanese cases in addition to the Korean social context, we can conclude that multiculturalism in East Asia can be characterized as beginning with demands from economic and societal needs rather than the autonomously. Moreover, multicultural education based on assimilation makes migrants less motivated to learn the host country's culture and language, while it aggravates that native people in each country have discriminative thoughts and cultures embedded in various aspects of society (Kim & Oh, 2012).

Secondly, language teaching plays a key role in implementing multicultural education successfully in schools. There should be multileveled

Multicultural Education in Asia and the Role of Language Teaching:
Focusing on South Korea

language programs for multiethnic students to promote their linguistic knowledge as necessary. In particular, academic language needs tremendous time and effort to acquire. Therefore, language education for multiethnic students should include accurate evaluation systems to determine the students' competency rather than broad themes of daily life conversations.

Since language can shape individual student's identity and affecting learners' self-efficacy, language education should not only target the multiethnic students but the native Korean students in the long-term. Therefore, language education should promote mutual learning and understanding which contains other languages that are also critical in multicultural education among the countries to develop more inclusive educational settings for multicultural students. Consequently, multiethnic students need more language support in curriculums to improve their academic achievements while native Korean students should have opportunities to explore other languages to promote mutual understanding among students.

Although the western countries represented by the U.S. and the U.K. have recognized well-prepared racial issues and well-equipped with multicultural education throughout the historical struggles and strives, racial discrimination and violence against minorities have occurred world widely in the midst of the global pandemic by coronavirus from 2019 to 2020 (COVID-19) (UN, 2020). Some of the media in the Asian countries have only victimized the Asian residing in the foreign countries which causes counter racial discrimination in their own. Although the importance of multicultural education has been emphasized, it has been scarcely reflected the societal and educational needs and fostered coexisting global mindsets amongst children.

As the economy has fallen, some of the sociologists and futurologists predict nationalism and racial discrimination based on xenophobia will be exacerbated (Human Rights Watch, 2020). As the member of the prestigious OECD and the UN, which guarantee advanced economic and social developments, now is the crucial time for Korea to raise mental and intellectual awareness of multicultural education and to properly implement inclusive multicultural curriculums in the public education system by developing appropriate educational resources. Language teaching cannot be missed in multicultural education since language is an essential tool to communicate in human society and promote understandings in differences. Hellen Keller said, "The highest result of education is tolerance." Multicultural education seems passive and small steps to make a difference in this hostile circumstance. However, it is one of the most sustainable ways to promote understanding amongst all human beings.

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