

Perception of Prospective Korean Language Teachers on the Multicultural Phenomenon in Korean Society

Sang-soo Kim^{1,*}

¹Department of Korean Language Education and Multiculture, Tongmyong University, Busan, South Korea

*Correspondence: Department of Korean Language Education and Multiculture, Tongmyong University, Busan, South Korea. Tel: 80-51-629-2827. E-mail: kissoo@tu.ac.kr

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Abstract

The purpose of this study is to examine the perceptions of prospective Korean language teachers on the multicultural phenomenon in Korean society. For this purpose, written interview data of 30 prospective Korean teachers were collected and analyzed. Written interview data were analyzed using Nvivo12. The contents of the analysis could be categorized into first, the concept of multiculturalism, second, problems of multicultural phenomena, third, perception of multicultural phenomena, and fourth, tasks to be addressed in the future. Multicultural society reveals a complex and multi-layered conflict structure in which internal conflict elements of society coexist with the increase in various minority migrants from the external environment. Therefore, in order for a multicultural society to pursue and realize the value of integration, it must be able to control and resolve newly arising conflict factors in a constantly changing environment. In recent years, the word multicultural has become common in Korean society, and Koreans, are living daily with various immigrants. Therefore, to understand the multicultural phenomenon in Korean society, it is necessary to collect and analyze the opinions of a variety of classes. This study will help Korean society move toward a healthy multicultural society.

Keywords: multiculturalism, multicultural policy, multicultural society, Korean society, Korean language teacher, immigrants

1. Introduction

As of 2022, Korean society is a multicultural society. As of 2021, the number of multicultural households is about 385,219, and the number of children of multicultural families is about 300,000 (Kim, 2012). But for Koreans, society has been homogeneous for a long time. Therefore, there is a lack of awareness about the transformation of Korean society into a multicultural society. Most of the members of multicultural families live in provincial cities. Their children are growing up as members of Korean society while attending school with the children of Korean families (Jang, 2018).

Currently, the children of multicultural families living in Korea are mainly elementary school students, but they will go on to advanced schools within a few years. Korean society will soon face problems such as college admissions and employment problems. If there is no social consensus on them, serious social problems will arise (Jeong, 2011). Therefore, serious consideration and in-depth reflection on them are necessary.

The formation of a multicultural society in Korea began with international marriages in the 1980s. In the late 1980s, as the invited training of employees of local investment corporations and the foreign industrial trainee system were implemented in 1993, the number of foreigners entering Korea began to increase. In addition, descendants of independence fighters residing abroad have returned. In 1997, the Act on the Legal Status and Immigration of Overseas Koreans was enacted. As a result, marriages with Korean-Chinese women increased, leading to the expansion of international marriages.

In 2004, the Foreigner Employment Permit System was implemented, and the number of foreign students and semi-professional foreigners increased. In addition, Korea's multicultural socialization accelerated with the implementation of the overseas Koreans visiting employment system and adoption of foreign children (children of immigrants) from remarried families.

According to Cho, the multicultural society formed in this way shows several characteristics, which can be summarized as follows (Cho, 2017). First, the compositional variables appearing in the process of progress in Korea's multicultural society are diverse. Second, the number of foreigners residing in Korea is rapidly increasing. Third, in the formation of a multicultural society in Korea, national policy attributes, which are difficult to find in other countries, play a major role. Fourth, despite the lengthy time for foreign inflows into Korea, the inflow of excellent talents does not increase significantly. Fifth, the process or procedure of national consensus regarding the influx of foreigners into Korea is not very conspicuous.

The main characteristics of the multicultural phenomenon of Korean society can be summarized as follows. The multicultural phenomenon in Korea is progressing rapidly in a short period of time. In this process, there was no social consensus or sufficient theoretical discussion. For this reason, Korean society has become a multicultural society without any preparation, and a variety of social problems have arisen.

It was also the cause of the strong assimilationist element that emphasized only integration with Korean culture to immigrants. Looking at the multicultural-related policies implemented at the national level, it can be seen that the government's response was made in earnest when measures to support the social integration of marriage immigrant families and support for mixed races and immigrants were announced in 2006.

However, it is pointed out that there is a limit to responding to the rapid influx of foreigners into the country and various factors because the national government's multicultural policies tend to be implemented on a temporary basis depending on the social situation or demand. Children gradually began to occupy the corner.

In order to accept them as members of Korean society and achieve stable multicultural socialization, it is necessary to a variety of a new social order (Kim, 2012). In other words, along with the state-led multicultural policy, various processes such as discussion and agreement among the natives and agreement between the natives and migrants are necessary.

Freire argued that in order to change the order of a society, cultural unity among social subjects must precede it (Kim, 2010). And in the process, it is necessary to form an equal relationship that enables mutual dialogue through critical and equal communication among cultural participants. Therefore, in this study, the discussion and consensus process among the natives is required to establish the social order necessary for the multicultural phenomenon in Korea. In particular, this study examined the thoughts of Korean language teachers who will teach Korean to immigrants. Korean language teachers are the first to experience the multicultural process of Korean society among migrants and indigenous peoples.

Therefore, examining the scope and degree of Korean teachers' perception of multicultural phenomena will help to understand the multicultural phenomenon of Korean society. And it will provide information to come up with alternatives to various social problems that may arise in the future. The research questions for this study are as follows.

- How do Korean teachers accept the multicultural phenomenon of Korean society?
- What do Korean teachers think are the challenges to be solved in the multicultural process of Korean society?

2. Understanding Multiculturalism

2.1 Multiculturalism and Multicultural Society

1) Concept of Multiculturalism

Culture is the expression of the values and behavior patterns that a group has universally, and is a concept that includes all the beliefs, morals, ethics, customs, and laws of members of a society. The concept of culture is also explained through the metaphor of an iceberg. In the metaphor of the iceberg, Seolmeo divides culture into "overt culture" and "covert culture." An "overt culture" is a culture that is observable and easily described, and a "covert culture" is a culture that is invisible and difficult to observe or describe (Hall, 2013). In other words, the concept of culture can be defined differently depending on the viewpoint.

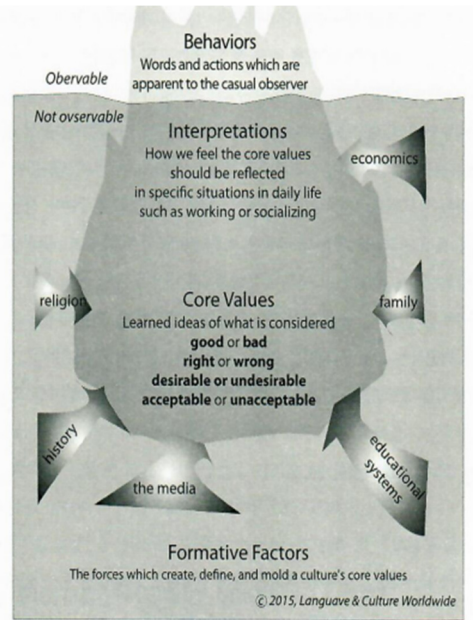


Figure 1. Culture Iceberg

Therefore, the concept of culture is difficult to define simply, and the concept of multiculturalism is also difficult to define in one word. Multiculturalism is used as a concept in contrast to monoculture, and refers to a state in which different cultures are integrated into a single culture and multiple cultures coexist.

In Korea, the term multiculturalism began to be used by government policies and migrant labor movement organizations in the 1990s, but the terms related to it are defined differently depending on groups such as scholars, policy practitioners, and civic groups. For example, in the field of health and welfare policy, the term multicultural family is used and the scope of the target means only international marriage families, but in the Ministry of Education, Science and Technology, multicultural families include foreign worker families and international marriage families. In addition, the police use it as a term to mean foreigner-related crimes and criminal damage.

2) Multicultural Society

In a multicultural society in which cultures of different groups such as different races, ethnic groups, and classes coexist in one country or one society, multiculturalism means a state in which different cultures are integrated into a single culture that pursues the same lineage and culture, and multiple cultures coexist (Yoon, 2008). Multicultural societies have arisen as population movement between countries has become frequent due to globalization and internationalization. It refers to a society in which two or more cultures coexist and new changes occur as different cultures enter the existing society (So, Huh, & Kim, 2018).

Multicultural societies can be classified into two types. First, countries that had a relatively homogenous culture, such as England, Germany, and France, formed multicultural societies with the influx of migrant workers, foreign cultures, and new religions following the globalization of capital and labor. Second, country of immigrants composed of various races and cultures from the beginning of the country, such as the United States and Canada. Korea can be said to be similar to the first type. Therefore, a multicultural society can be understood as a concept meaning cultural characteristics or diversity directly or indirectly formed by numerous foreigners who have entered Korean society.

Immigrants who make up Korea's multicultural society come from very diverse backgrounds. They have to adapt to Korean society and live with Korean people. Korea is implementing a social integration program for immigrants. The main contents of the "Understanding Korean Society" course of the Social Integration Program are as follows (Yon & Son, 2016)

Table 1. Contents of the Social Integration Program "Understanding Korean Society" course

Course	Main Category	Subdivision
Basic	society	Korea's symbol, family, workplace, transportation and communication, housing, urban and rural areas, welfare, medical safety
	education	Childcare system, primary and secondary education, higher education and entrance exams, lifelong education
	politics	Traditional values, traditional food, clothing and shelter, rituals, holidays, religion, popular culture, leisure culture
	economy	Korea's democratic politics, legislative, executive, judicial, election and local autonomy
	law	Daily life and economic activity, economic growth, shopping and consumer protection, access to financial institutions, employment
	history	The founding of Gojoseon, the period of the Three Kingdoms and the period of the North and South Korea, the Goryeo period, the founding and development of Joseon, Japanese colonial rule and the independence movement, Korean historical figures, Korean cultural heritage
	geography	Korea's climate and topography, metropolitan area, Chungcheong area, Jeolla area, Gyeongsang area, Gangwon area, Jeju area
Intensive	people of south korea	Korean identity and constitution, rights of Korean citizens, duties of Korean citizens, welfare for Korean citizens
	Korea's history and development	Establishment of the Korean government, Korean War and South-North relations, development of democracy, social chan
	Korean politics and diplomacy	Political process and civic participation, elections and political parties, diplomacy and international relations, efforts for reunification of South and North Korea
	South Korea's economy	Korea's economic system, finance and asset management, businesses and workers, national economy and international trade
	Korean law and order	Family Matters and Law, Property Matters and Law, Work Life and Law, Crime and Law

2.2 Multicultural Society Policy

1) Monoculturalism

Monoculturalism refers to a policy in which a specific country or nation recognizes only one culture and pursues only that cultural identity. Monoculturalism has been critically discussed in the process of transforming many countries into multicultural societies. For example, the United States is rapidly changing into a multicultural society. However, most subject teachers and guidance counselors are still criticized for not providing sufficient opportunities for participation to students of other races and whites.

This means that monoculturalism is related to the tendency to understand the world from one's own cultural perspective. This situation is also related to the fact that countries or societies still have prejudice against culturally different groups, including racial minorities, women, and sexual minorities.

The phenomenon in which monoculturalism is actively discussed in the process of a specific country changing into a multicultural society is due to efforts to maintain the identity and unity of the country or society. The key here can be seen as the problem of balancing power between the cultural majority and the minority. Since monoculturalism recognizes the superiority of a particular culture and judges that the mainstream culture can integrate minority cultures and their values, the problem of cultural initiative between the majority and the minority arises.

Sue et al. (1998) suggested the characteristics of monoculturalism as follows. First, there is a strong belief that the cultural heritage of one country or people is superior to the products of another culture. Second, there is a belief that all cultural heritage other than that of one's own country is inferior. Third, they possess the power to apply the standards of their own culture to other less powerful groups. Fourth, it reflects an ideology centered on one's own culture in various fields within the relevant social structure, such as systems and policies.

Korea was introduced to the German concept of ethnicity and culture through Japan. The German national concept emphasizes blood kinship along with language, culture, and history, but as Korea also began to pay attention to bloodline, mononationalism was formed from a monocultural perspective. Since then, homogeneous nationalism has been more emphasized through the division of South and North Korea, the Korean War, and the Cold War, and recently interest in multiculturalism has increased along with the discourse on globalization.

2) Assimilationism

Assimilationism refers to a cultural policy that ideally sees migrants giving up the cultural identity of their country of origin and fully assimilating into the host country's society. Assimilationism aims at social integration through mainstream culture among the mainstream and non-mainstream cultures that coexist within a country. In other words, assimilationism aims to completely assimilate migrants into the country to which they have migrated through a personal change process in which individuals belonging to a minority racial group abandon their own language, culture, and social characteristics and accept the culture of the mainstream group. Therefore, while acquiring authority in a new country, they have to use the language of the country publicly as a citizen of their own country and take it for granted that they accept the culture.

It is relatively easy for countries that adopt assimilationism to accept immigration and they are open to granting various rights. However, immigrants must escape from the cultural identity of their country of origin and eventually become a member of the country through a process of cultural adaptation. And the policies of countries that adopt assimilationism are focused on supporting and accelerating the transition of cultural adaptation and identity. While it does not force minorities to give up their own culture, it does not provide legal or institutional support to maintain their own culture and language.

3) Multiculturalism

Multiculturalism refers to a policy that recognizes the diverse cultures and identities of migrants and supports the preservation of the unique cultural characteristics of each group. The multiculturalism model believes that minority groups can become full members of mainstream society without abandoning their particularities or being restricted from full participation. Therefore, multiculturalism is the government providing public assistance to actively protect and maintain the traditional culture, language, and lifestyle of each race and nation. In addition, policies are implemented to prevent the accumulation of dissatisfaction within each group by prohibiting racial discrimination and introducing active corrective measures (Seo, 2015).

Multiculturalism is an ideology and concrete guiding principle that seeks to maintain the unity of national society by eliminating political, social, economic, cultural and linguistic inequality. The policy goal of multiculturalism is to establish an order of mutual respect among groups in the midst of diversity. This is because minorities in a society can become beings with free will through their own culture, and can demonstrate civic activity with the participation of such individuals.

Multiculturalism has the purpose of respecting the culture of minorities within a country, and adopts ethnic and cultural diversity as the basic constitutional principle of society (Kang, 2014). In this system, immigrants are not required to abandon their culture and assimilate into a new culture. Rather, it supports the maintenance of the culture of origin, and subjects with diverse cultural backgrounds work together in a variety of fields such as society, culture, politics, and economy. In other words, in multiculturalism, the subjects of mainstream culture allow the non-mainstream culture of minorities. In addition, the state should provide legal and institutional support to maintain the unique culture and language of minorities.

2.3 Multicultural Awareness Test Tool

Multicultural awareness test tools include the teacher multicultural attitude scale (TMAS) and the multicultural efficacy scale (MES) (Jang, 2010). The TAMS is a standard for measuring the stance or posture taken by pre-service and in-service teachers when faced with a multicultural situation. The specific measurement items of the teacher multicultural attitude scale are as follows.

Table 2. TMAS

	Detail
1	Students must be able to create instructional plans that reflect the cultural diversity that exists between teachers and students.
2	Teachers should provide opportunities to share opinions about the cultural diversity of students of different ethnicities, such as food, clothing, and values.
3	Sharing opinions about the traditions and values of different peoples should cause conflict between students from different cultural backgrounds.
4	Even though they are different from us, if they are contributing to the development of our society, their efforts must be reflected in our textbooks and curriculum.
5	Resources should be provided at the school level so that students can learn more about the ethnic and cultural differences that exist among them.

The MES is a tool used to measure the belief and confidence of pre-service and in-service teachers in their ability to deliver multicultural education. The items to measure multicultural efficacy are as follows.

Table 3. MES

Item	Detail
General functional efficacy	I can guide students to develop the ability to cope with cultural diversity. I can guide students to discover and reflect on their own prejudices. I can guide students to see history and society in various oligopolies.
Class function efficacy	I can adapt teaching methods to meet the needs of children from multicultural families. I can develop learning materials suitable for classrooms with many children from multicultural families. I can identify racial and ethnic stereotypes and prejudices in textbooks. I can provide solutions to problems arising from cultural diversity.
Human relationship enhancement efficacy	I can teach students from different ethnic backgrounds to respect each other. I can guide students from different ethnic backgrounds to live a school life in cooperation with each other. I can guide students to recognize and respect the values of peoples different from ours.
Efficacy of caring for multicultural families	I can guide the children of multicultural families to live with confidence. I can find factors that adversely affect the education of children from multicultural families at school. I can point out the social factors that make multicultural families difficult.

3. Methods

3.1 Research Procedures

This study was intended to inductively analyze the perceptions of college students using a qualitative research method which is a research methodology is a research methodology used to collect and organize various scattered data to understand the meaning given to categorized items.

In the process of understanding the various aspects of life experienced by the research participants in their daily lives, the researcher can obtain detailed explanations about the situations and events they are facing.

Therefore, it is possible to infer the meaning given to each item and content through the process of collecting and analyzing the story data of prospective Korean teachers and categorizing it. Also, from the perspective of prospective Korean teachers who participated in the study, it will be possible to provide meaningful information for understanding the multicultural socialization of Korean society.

3.2 Participants

The research participants have been taking credit bank courses at the Lifelong Education Center of a university in

Busan since September 2022. They applied for the “Korean Language Education Practice” course in September 2022, and a written interview on the “multicultural phenomenon of Korean society” was conducted during the course. The format, length, and content of the interview were not limited, and they were allowed to freely express their thoughts. A total of 30 written interviews were collected and used as analysis data. The basic information of the study participants is as follows.

Table 4. Participants

Factor	Detail	Participants
Gender	Male	2
	Female	28
	Total	30
Education background	Master’s	24
	Doctoral course	6
Major	Korean Language Education	
Academic ability	More than 1 year	5
	More than 2 year	15
	More than 5 year	5
	More than 8 year	5

3.3 Instrument

Data analysis was attempted using NVivo12, a qualitative research program, and a case study approach was attempted to interpret the collected class observation reports. NVivo12 is an optimized tool for organizing nonuniform data and establishing the frequency and model of data, and is useful for recalling and reporting information related to questions that researchers have in the course of research. NVivo12 can set the node by dividing the contents shown in the class observation report into main items, and the set items can be classified according to the topic. And in the process of writing a research report, the content necessary to explain the main items can be recalled. NVivo12 is a research tool optimized for qualitative research among current programs (Park, 2017).

3.4 Procedures and Data Analysis

The results of analyzing the interview data of prospective Korean teachers on the multicultural phenomenon in Korean society are as follows. The first coding items and frequencies are shown in [Table 5] below. The total number of codings was 351. As a result of reclassifying them according to the details, it was possible to set them into five items. These items are as follows. First, the concept of multiculturalism, second, the problems of multicultural phenomena, third, the causes of multicultural phenomena, fourth, thoughts on multicultural phenomena and fifth, tasks to be solved for a multicultural society.

Table 5. Coding

Factor	Detailed factors	Node	%
concept of multiculturalism	Multicultural society, multicultural family, etc.	35	9.97
Problems of multiculturalism	Cultural prejudice and discrimination, cultural clashes, economic poverty, language problems, indiscriminate acceptance of migrants, etc.	98	27.92
Causes of Multicultural Phenomenon	Internationalization, international marriage, labor shortage, low birth rate, Korean Wave, etc.	49	13.96
Awareness of multicultural phenomenon	Resolving labor force issues, sharing culture, understanding other cultures, increasing illegal workers, crime, difficulties in social integration, cultural differences, etc.	137	39.03
Task of multicultural society	Government policy, social system, improvement of nation	32	9.11

4. Results

The analysis contents of the written interview data were classified as follows. The concept of multiculturalism or multicultural society and multicultural family, the problems and actual conditions of multicultural phenomena in Korean society, and the causes and perceptions of multicultural phenomena appearing in Korean society were examined. In addition, it was possible to check what tasks need to be solved in order for Korean society to become a multicultural society in the future.

4.1 *The Concept of Multiculturalism*

Looking at the concept of multiculturalism among the major factors that emerged through discourse analysis related to multicultural phenomena, a multicultural society was defined as a society in which cultures of various races and ethnic groups coexist. In addition, it was revealed that multicultural society has progressed along with globalization and that mutually heterogeneous cultures are accepted into the institutional system. In general, it was confirmed that they had a high level of understanding of the concept of or term multiculturalism, which could be seen to have already been established to some extent in their consciousness. It also raised questions about the negative meaning of the term “multicultural” and the appropriate use of the term (Kwon, 2014).

A multicultural society literally means a society in which not only race but also cultures of other peoples and classes exist in one country or society (P3).

Multiculturalism means the diverse cultures of a single nation as globalization progresses. It is a theory that seeks to respect multiple cultures in order to recognize and exchange them. It refers to the position of accepting anger within the system (P7).

“Multicultural phenomenon” is a term that should be used with an equal meaning. However, it seems that the word multicultural is not always used in a positive sense (P13).

4.2 *The Problems of Multicultural Phenomena*

What problems have been revealed in Korean society due to the multicultural phenomenon and what is the actual situation? First of all, many factors that differentiated the languages of immigrants and children of multicultural families from those of their own people were revealed. It was explained that children of multicultural families have difficulties in receiving school education due to their poor Korean language. The biggest commonality between immigrants living in Korean society and the children of multicultural families is language problems. In other words, in order for them to assimilate into Korean society and live, it is necessary to solve the language problem (Kim, 2018).

Although the importance of foreign language education, including English, is emphasized in Korean society, the language that has the greatest social and cultural impact is still Korean. In other words, it can be said that it is almost impossible to live as a member of Korean society while speaking a language other than Korean. Due to this social and cultural background, there is an expectation in the consciousness of the people that the Korean language skills of immigrants or children of multicultural families should be close to the level of native speakers. However, if the concept of “multiculturalism” can be defined in terms of “cultural coexistence”, then “language coexistence” can also be included in the scope of “cultural coexistence.”

There are language differences. Even if their Korean is not good, and even if you have learned Korean, there is a strong accent difference. This goes beyond the difference between the Seoul dialect and other dialects (P6).

Among the problems of a multicultural society, the first thing that affects people the most is that foreigners are not good at Korean. In particular, for foreign mothers, the education of their children is becoming a problem (P22).

4.3 *Cause of Multicultural Phenomena*

The causes of multicultural phenomena and how they are perceived were examined. First of all, it is believed that progress has been made by encouraging the influx of foreigners and migrants to solve the problems of internationalization, international marriage, Hallyu, and the labor force of Korean society as the cause of Korea's entry into a multicultural society. It was thought that this trend could help national competitiveness, but a negative position was also expressed that the country's financial burden, economic loss, and labor market competition could intensify.

One of the reasons is that people from Southeast Asia and other countries have come to Korea as the labor cost of Koreans increases and people avoid the “3D” industry (P28).

As we enter the era of globalization, I believe that multicultural families cannot be stopped depending on the

economic situation of Korea. Rather, it seems that the role of multicultural families is important in order to enhance Korea's economic growth and competitiveness. If the number of multicultural families is not saturated and is at an appropriate level, it seems that job creation and the emergence of new jobs can be expected (P30).

4.4 Awareness of Multicultural Phenomenon

One of the negative factors that the Korean people have about the multicultural phenomenon in Korean society is the negative image in the media and the promotion of prejudice in the media. The media emphasize negative aspects of immigrants and children of multicultural families and these contents are used as materials for movies and dramas. In addition, there is a strong tendency to report social problems caused by them in a much more stimulating or biased way than problems caused by our own people. Therefore, media reports or media reports can affect the perception of these people, which can affect Korean society. It can act as a negative factor in the multicultural process (Kim & Jang, 2017).

As negative images of Southeast Asian and Korean-Chinese are formed through the media, the dichotomy is deepening, and I think that it is becoming a justification for rejecting, ignoring, and avoiding them in our society (P25).

There are a variety of problems, but one of them is the promotion of media bias against multicultural families. Recently, as social interest in multicultural families has expanded, media reports about multicultural families are also increasing. However, as media reports focus on the negative aspects of multicultural families, negative perceptions of them are also spreading (P27).

4.5 Task of Multicultural Society

The multicultural socialization of Korean society was viewed as an irresistible international trend or natural phenomenon. It seemed that various social discussions about how to effectively and stably settle this in Korean society were necessary. Most of the study participants thought that improving the awareness of their own people was the top priority. To this end, it was suggested that education on multicultural phenomena or multicultural society is essential for the citizens of the country, and that government efforts or institutional arrangements should be made. It also explains the need to nurture multicultural experts or to strengthen Korean language education for immigrants and the children of multicultural families.

I felt that there was a lack of awareness of the multicultural society, and I think this should be corrected through education at the social level (P4).

Economic and social support needs to be increased so that foreigners can adapt well to Korean society. In addition to the Multicultural Support Center, various institutions in the local community such as the Healthy Family Support Center and social welfare institutions provide professional counseling for multicultural families and Korean language education instructors to help them learn the Korean language. Policies that increase fluency and enable economic independence through vocational training should be supported (P11).

5. Conclusion

The goal of a multicultural society is integration in diversity. Citizens of a multicultural society should not only be able to participate effectively in the culture of the national community, but also have affection for the culture of the community they belong to. Integration without diversity leads to cultural oppression and hegemony, while diversity without integration can lead to sectarianism and rifts. Therefore, diversity and integration must coexist in a delicate balance in a multicultural society (Kim, 2020).

Multicultural society reveals a complex and multilayered conflict structure in which internal conflict elements of society are mixed with the increase in migrants from a variety of minority groups from the external environment. In order for a multicultural society to seek and realize the value of integration, it must be able to control and resolve the many conflicting factors that are newly arise in a constantly fluctuating environment. What is important here is that only when integration is achieved based on democratic values such as justice and equality can the rights of minority groups be protected and the participation of various groups be guaranteed (Jin, 2011).

National identity in a multicultural society should be recognized as a dynamic and fluid identity concept, breaking away from a static concept in the modern sense. In short, national identity in a multicultural society is fluid and it cannot be single or uniform. Identity as a nation is multiple and complex and can be newly created in various relationships. In this context, national identity based on civic rather than ethnic factors should be emphasized to resolve conflicts in a multicultural society and achieve the unity that the community seeks. When this is possible, we will be

able to respect and acknowledge the cultural diversity within the community, and understand and embrace others and other cultures (Kim & Lee, 2018).

For conflict resolution and integration in a multicultural society, it is necessary to have a concept of flexible identity from the perspective of interculturalism and this demand can be strengthened with the expansion of intercultural knowledge targeting both migrants and mainstream groups and the enhancement of multicultural acceptability. Furthermore, when dialogue, communication, and mutual understanding are promoted through participation in the public sphere, conflicts in a multicultural society can be resolved and the value of integration can be realized. In this context, civic education in a multicultural society should emphasize and cultivate citizens' mutual respect and rational communication skills while promoting an open and participatory political culture.

Recently, the term multiculturalism has become common in Korean society, and in reality, migrants with a variety of variables are living together around us. The social groups that form the center of multicultural phenomena can be divided into two types. First, there are foreigners who immigrated to get a job or to marry a Korean, living in their home country until they reach adulthood, and then choosing Korean society based on their personal needs. Second, there are the children of multicultural families who were born in Korea and are growing up as members of Korean society. And there are people of our own country who need to share and embrace the language and culture with them.

If the multicultural phenomenon appearing in Korean society is the trend of the international situation and a natural social phenomenon required by the present age, it is necessary to face these social changes, draw a national consensus, and build a new social order. However, it is true that Korean society, which is facing a multicultural society, not only lacks the concrete and practical policies to solve this problem, but also lacks reflection on immigrants and children of multicultural families.

The immigrants and children of multicultural families will become an important group in relation to cultural coexistence and multicultural policies in Korean society in the future, and the values and cultural integration of Korean society including them will be highlighted as major issues in terms of social integration (Park & Hong, 2012).

Therefore, in order for Korean society to grow more stable and develop as a multicultural society, it is necessary not only to reorganize and prepare multicultural-related policies, laws and regulations, but also to prioritize cultural unity among social actors.

To this end, various social discourses on multicultural phenomena should be drawn out and efforts should be made to establish a new social order and values through various discussions on the change of perceptions of immigrants and the children of multicultural families, the value of a multicultural society, and the possibility of cultural coexistence. The stories of prospective Korean language teachers on the problems and actual conditions of multicultural phenomena presented in this study, as well as the preceding tasks for multicultural socialization, will provide meaningful implications for the process of multicultural socialization in Korean society (Choe, 2014).

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