

The role of Korean language teaching for active cultural exchange between Korea and other countries: teaching Korean culture

(문화 교류의 활성화를 위한 한국어 교육의 역할: 문화 교육)

Michael Namkil Kim
University of Southern California

0. Introduction

Since one can learn a culture through language study, language teaching can play an important role in an active cultural exchange between Korea and other countries. In recent years we have seen a *Korean Wave* emerge in the international scene which aroused an interest in the Korean culture. One of the *Korean Wave* effects is people's interest in learning the Korean language. It will not be an exaggeration to say that one cannot learn a country's culture effectively without knowing its language.

My paper will attempt to present how to effectively incorporate culture in Korean language teaching. I will demonstrate this with my Korean textbook in preparation, *Interactive Korean*, where one of the underlying principles expressed in the content is the understanding of Korean culture through the cultural experience. The paper will try to answer the following questions:

- a. What is culture?
- b. How to learn culture?
- c. How to teach Korean culture?"

The paper heavily relies on Moran (2001), particularly Chapters 1-4 and 11 for theoretical foundations of cultural learning and teaching. I would like to point out that in writing this paper, I freely quote, modify and paraphrase his sentences. The paper consists of four sections. In sections 1 and 2, Moran's (2001) definition of culture and his proposal of the experiential learning are presented, respectively. Section 3 deals with how Korean culture will be taught along with language in the language class. Section 4 serves conclusion.

1. What is culture?

Culture is multifaceted and complex, and there are too many definitions by theorists and practitioners who brought their own viewpoints on culture from many different disciplines such as anthropology, sociology, sociolinguistics, communication theory, intercultural communication, they study of a specific language, multicultural education, critical pedagogy, cultural studies, ethnic studies, history, and semiotics. Due to their respective views of their subject matter, these fields of study offer a distinct perspective on culture.

If we present some of these representative views of culture from Moran's (2001: 4-5) survey on definitions of culture, culture can be viewed as in the following:

Culture is viewed as civilization, the great achievement of a people as reflected in their history, social institutions, works of art, architecture, music, and literature—commonly referred to as "big C" culture. Culture is also viewed as the custom, tradition, or practices that people carry out as part of their everyday lives—"small c" culture.

Culture is viewed as communication and all that people of a particular culture use to communicate, namely language, verbal and nonverbal, including a variety of forms: body movements, eye contact, time, space, smells, touching, and the use of the social

situation.

Culture is viewed in terms of intercultural communication, the capacity and ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures.

Culture is viewed as a general concept, without reference to any specific culture. This view is prevalent in intercultural education and training and consists of culture-general components that apply to any and all cultures. These components include generalized conceptions such as intercultural awareness, value orientation, attitudes, and behaviors. The contrast between cultures are emphasized, particularly those that produce cross-cultural conflicts or misunderstandings.

Culture is viewed in terms of biology or evolutionary psychology, where many aspects are seen as universal to all members of humankind, derived from the nature and functions of the human brain. These universals, as in language, music, or in the universal facial expressions associated with emotions are the shared basis of communication across culture. Culture is thus seen not as relative or variable but in terms of innate biological commonalities.

As seen in the above, there is no agreed-upon definition. As a result, definitions are complex, contradictory, and inconstant in many cases and they further led to confusing.

The complexity and confusing come not just from the myriad definitions and definers but from the nature of culture itself. Moran points out that ‘if, as some definitions purport, culture is all that humankind creates, from mascara to myths, marriage vows to slang, then complexity comes as no surprise. In fact we have to accept and embrace the complexity of culture. The challenge is finding a simple approach to its complexity.’

1.1 Moran’s definition of culture

As seen in the various definitions of culture, they are complex to understand and reveal only partial aspects of culture from their respective fields of interest. Since, comparing these to Moran’s definition, I find his definition more informative, instructive, and comprehensive for learners to understand and learn culture, I will adopt his to present my view on how to teach culture in Koran language classes.

To present Moran’s definition forthright as in the following:

Culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts.

The above definition, however, is too complex and vague. In order to understand the definition better, he further elaborates what he calls the five dimensions of culture (products, practices, perspectives, communities, and persons) plus the concept of the evolving way of life as in the following:

- The **evolving way of life** reflects the dynamic nature of culture—that there is a history and tradition to the products, practices, perspectives, and the communities of the culture. It also stresses that the persons of the culture are in the process of actively creating and changing products, practices, perspectives and communities.
- **Products** are all artifacts produced or adopted by the members of the culture, including those in the environment, such as plants and animals. Products range from tangible objects—such as

tools, clothing, written documents, or buildings—to more elaborate yet still perceptible constructions such as written and spoken language, music, or complex institutions of family, education, economy, politics, and religion. Products, both tangible and intangible, are located and organized in physical places.

- **Practices** comprise the full range of actions and interactions that members of the culture carry out, individually or with others. These include language and other forms of communication and self-expression as well as actions associated with social group and use of products. These practices are both verbal and nonverbal and include interpretations of time, space, and the context of communication in social situations. Practices also involve notions of appropriateness and inappropriateness, including taboos.
- **Perspectives** represent the perceptions, beliefs, values, and attitudes that underlie the products and that guide persons and communities in the practices of the culture. These perspectives can be explicit but often they are implicit, outside conscious awareness. Taken as a whole, perspectives provide meaning and constitute a unique outlook or orientation toward life—a worldview.
- **Communities** include the specific social contexts, circumstances, and groups in which members carry out cultural practices. These contexts range from broad, amorphous communities—such as national culture, language, gender, race, religion, socioeconomic class, or generation—to more narrowly defined groupings—a local political party, a social club, a sports team, a charity organization, coworkers, or family. These communities coexist within the national culture and are in particular relationships with one another: separation, cooperation, collaboration, or conflict.
- **Persons** constitute the individual members who embody the culture and its communities in unique ways. Each person is a distinct mix of communities and experiences, and all persons take on a particular cultural identity that both links them to and separates them from other members of the culture. Culture resides both in the individual members of the culture and in the various social groups or communities that these persons form to carry out their way of life. Culture is thus both individual and collective—psychological and social.

According to Moran (*ibid*: 24), the above definition holds that there are five dimensions to all cultural phenomena. He uses the term *cultural phenomena* simply as a way of defining a cultural topic. Thus, ‘a cultural phenomenon involves tangible forms or structures (products) that individual members of the culture (persons) use in various interactions (practices) in specific social circumstances and groups (communities) in ways that reflect their values, attitudes, and beliefs (perspectives).’

2. How to learn culture?

In this section we will be concerned with learning culture. In the previous section we saw some samples of various definitions on culture and particularly Moran’s definition of culture. According to Moran (*ibid*: 13), “for the most part, these definition [which we saw in the previous section] present culture as an abstract entity that can be separated from the experience of participating in it.” The important reason why he opposes those definitions is based on his view that they remain abstract, disconnected from the people who live in that culture and from the experience of participating in that culture, even though they help us understand the nature of culture. He views that the kind of disconnection is “the distinction between culture as a way of life and participating in that way of life.” Therefore, he claims that *cultural experience*—the encounter with another way of life should be the focal point of cultural definitions.

2.1 The cultural experience

According to Moran (Ibid: 13), “the cultural experience consists of the cultural content, the activities in which students engage this content, the outcomes that are intended or achieved, the learning context, and the nature of the relationship the teacher develops with students.”

There are two frameworks through which the cultural experience is attained in learners. They are cultural knowings framework and the experiential learning cycle.

2.1.1 Cultural knowings framework

“The cultural knowings framework offers a means for describing culture in terms of what students need to do in order to learn it—their encounters with another way of life.” Moran (2001: 15-18) proposes four interconnected learning interactions which form the cultural experience: Knowing About, Knowing How, Knowing Why, and Knowing Oneself. Let us see now what all these *knowings* are about.

Knowing about

This interaction includes all activities that consist of gathering and demonstrating acquisition of cultural information—facts, data, or knowledge about products, practices, and perspectives of the culture. This is information about the specific culture and language, as well as about the nature of culture and the processes of learning and entering other cultures in general, or information about students’ own culture(s). Learners need to master information about the culture.

Knowing How

This interaction involves acquiring cultural practices—all kinds of doings such as behaviors, actions, skills, saying, touching, looking, and standing. This calls for direct or simulated participation in the everyday life of the people of the target culture, according to their customs and traditions, using their tools or technology—and their language—to establish bona fide relationships with them. Learners need to be able to adapt and/or integrate into the culture—to say and do things in the manner of the people of the culture. This means changing behavior to develop others that are appropriate for the culture.

Knowing Why

This interaction deals with developing an understanding of fundamental cultural perspectives—the perceptions, beliefs, values, and attitudes that underlie or permeate all aspects of the culture. This is a process of learners’ structured inquiry into observation, information, and experiences with the culture. Knowing why required skills in probing, analyzing, and explaining the cultural phenomena learners encounter, which necessary involves a comparison with their own culture and themselves. Learners need to understand the culture on its own terms by using their own powers of cultural analysis and comparison. The basic values of a culture are an important point of comparison with the values of the culture of learners.

Knowing oneself

This interaction concerns the individual learners—their values, opinions, feelings, questions, reasons thoughts, ideas, and their own cultural values as a central part of the cultural experience. It deals with self-awareness. The cultural experience is highly personal, and therefore idiosyncratic. Individual learners need to understand themselves and their own culture as a means to comprehending, adapting to, or integrating into the culture. They need to recognize and manage the emotional highs and lows involved in the culture learning process. Ultimately, it is the learners who decide the extent to which they engage in, accept, explore, or become part of the culture and develop expertise as culture learners.

Each of the cultural knowings illustrated above involves a distinct composite of content, activities, and outcomes as portrayed in the following chart:

Cultural Knowings: Content, Activities, Outcomes

	Content	Activities	Outcomes
Knowing About	cultural information	gathering information	cultural knowledge
Knowing How	cultural practices	developing skills	cultural behaviors
Knowing Why	cultural perspective	discovering explanations	cultural understanding
Knowing Oneself	self	reflection	self-awareness

2.1.2 The experiential learning cycle

The fundamental assumption taken by Moran in the cultural experience is that learning takes place through experiences. Moran (2001: 18-19) proposes the experiential learning cycle which contains four distinct stages of *participation*, *description*, *interpretation*, and *response*. Participation put an emphasis on knowing how and is concerned with the task which is direct or indirect engagement in the culture. Description gives a focus on knowing about, and interpretation on knowing why. Finally, response put an emphasis on self-awareness, knowing oneself. Through a cycle of these stages, learners go from one cultural experience to another and move toward mastery of the culture at hand.

2.2 Language and culture

In this section we will examine what kind of relationship exists between culture and language. It is viewed that there are two dimensions of language and culture: language in the culture and language in the classroom. To put more specifically, with respect to language and culture there can be two view points: language as an integral part of the five dimensions (products, practices perspectives communities, and person) of culture and language to learn culture. For the former, language cannot be separated from any dimension of culture, while for the latter, language must be separated from culture in order to learn culture. In the case of the latter, the stages of the experiential learning cycle and the cultural knowings will be employed as a pedagogical guide.

2.2.1 Language-and culture

In any context where cultural activities are conducted, we can see and hear language all around us. As almost everything is a product of culture, so is language. However, language plays a distinct role unlike other products. As pointed out Moran (Ibid: 35), “members of the culture have created the language to carry out all their cultural practices, to identify and organize all their cultural products and to name the underlying cultural perspectives all the various communities that comprise their culture. The words of the language, its expressions, structures, sounds, and scripts reflect the culture, just as the cultural products and practices reflect the language. Language, therefore, is a window to the culture.” In this sense, culture and language are merged and became inseparable. Because of this reason, language specialists recently have coined new words such as *linguaculture*, *languaculture*, or *language-and-culture* to reflect this inseparability. Below we will see how Moran (Ibid: 36-38) present that language-and-culture appears in the five dimensions of culture.

Language and cultural products

The products of a culture range from isolated objects, artifacts, or tools to places, complex social institutions, and other constructions, like art, literature, architecture, and music. To manipulate or use these varied products, members of the culture use language. Many cultural products—literature, tax codes, telephone directories, operating instructions, passports—consist entirely of language.

Language and cultural practices

Perhaps the most obvious use of language in culture occurs in cultural practices. When people come together and engage in cultural practices, they talk. Cultural practices almost always require language, the language of participation. The actions and interactions between and among members of the cultural demand speaking and listening and, in literate cultures, reading or writing. The social circumstances, the people involved, the topic, and a number of other factors influence the nature of the language used. The language can be simple or quite complicated, depending on the nature of the practice in question.

Language and cultural perspectives

Language also reflects and embodies perspectives. We use language to name and understand the perceptions, blues, attitudes, and beliefs that govern our way of life. Through language, we make tacit perspectives explicit. We talk and write about perspectives. We read about them. We hear them in exchanges with members of the culture. Words, phrases, idioms, expressions—when we examine what they mean—reveal values, attitudes, and beliefs intrinsic to the culture.

Language and cultural communities

When we situate language in specific communities or groups, we see variations in forms, meanings, and use according to these social settings and circumstances. Communities develop distinct language to describe and carry out the particular practices and products associated with their group and its activities. For example, plumbers, veterinarians, carpenters, politicians, farmers, lawyers, and computer technicians all have specialized language that describes the work they do and fits the interaction they have with others in this work. Appropriate use of language becomes essential.

Language and persons

Language, like culture, is not only collective but also personal. We share it with others in our culture. Yet each of us uses language in an idiosyncratic manner, based upon our background, experiences, social group, our personal outlook, and our identity. Each of us has a unique manner of self-expression in the language—a tone of voice, a certain pitch, a way of pronouncing, an accent, a writing voice, a communicative style, a preference for certain words, expression, and idioms. We use our own version of language to describe, and understand, and respond to our experiences and ourselves.

In the above, we saw that language-and-culture is embedded in culture. One reflects the other, and they are best seen as joined. However, in the language classroom, the circumstances are not quite the same.

2.2.2 Language to learn

In the language classroom, if culture is topic, then language becomes the means to comprehend, analyze, and respond to it. Since in this context, language is the central means of learning culture, language and culture tend to be distinct and treated separately for pedagogical reasons. First, learners do benefit by concentrating only on mastery of language. In addition, if language and culture are taught together, the teaching of culture could add unnecessary complexity, particularly at lower levels of proficiency. Second, in the language classroom as well as in everyday life, we use language to learn culture in order to help language learners. The language which is used to learn culture in the classroom is specialized. It has communicative and expressive purposes based on a functional view of language. Functions emphasize the purposes that language serves for people of the culture, such as greeting, complementing, storytelling, or thanking.

The language to learn culture has four functions: language to participate in the culture, language to describe the culture, language to interpret the culture, and language to respond to the culture. These four functions reflect the four stages of the cultural experience: participation, description, interpretation, and response—knowing how, knowing about, knowing why, and knowing oneself. We will now see these four language functions provided by Moran (Ibid: 40-46).

Language to participate in the cultural experience

This language derives from the five dimensions of the culture and is represented in the classroom through the cultural experience. The cultural experience can consist of any representation of the culture in which learners engage through listening, speaking, writing, observing, or doing. [Moran] uses the term *cultural context* to define any representation of the culture that is presented in the language classroom, be it a reading passage, watching a film, preparing or eating food, participating in a role-play, writing in a language journal, performing a folk dance, singing songs, or listening to a guest speaker or a teacher's anecdotes about the culture.

The Language of Participation

Stage	Sample Language Functions
Participation: Knowing why	<p>Socializing—greeting/addressing people; taking leave; introducing/meeting people; etc.</p> <p>Establishing/Maintaining Relationships—getting to know each other by sharing; etc.</p> <p>Influencing People—requesting that others perform actions; requesting/giving permission; etc.</p> <p>Giving and Responding to Feedback—expressing and acknowledging compliments; etc.</p> <p>Arguing—agreeing/disagreeing/disputing; persuading/convincing; threatening; negotiating; etc.</p> <p>Avoiding Trouble—denying guilt or responsibility; explaining; making excuses; etc.</p>

Language to describe cultural phenomena

Following the participation phase of the cultural experience cycle, the next stage is to reflect upon that experience and describe the cultural phenomenon. This calls for the language of description. The language of description involves functions that elicit or provide information about cultural phenomena. This can be information about products, practices, perspectives, communities, or people. The essential feature is describing what is observed, either witnessed directly or through texts. The functions range from formal reporting in speech or writing to answering factual questions about a cultural text.

The Language of Description

Stage	Sample Language Functions
Description: Knowing about	<p>Knowledge—listing; defining; telling; identifying; shopping; labeling; quoting; etc.</p> <p>Comprehension—summarizing; distinguishing fact from opinion; paraphrasing; etc.</p> <p>Description—describing who, what, where, when, how, how much, and why (if the reasons</p> <p>Knowing about are explicit in the event/text); correcting factual errors; etc.</p> <p>Cognitive Functions—identifying/seeking identification; defining/asking for definitions; etc.</p>

Language to interpret cultural phenomena

Functions for this stage of the cultural experience cycle consist of the language used to develop and substantiate cultural interpretations. These interpretations are based on cultural information elicited or presented during the description stage. At this juncture, the topic shifts from the concrete of description to

the abstract of interpretation, from visible culture to invisible culture, from products and practices to perspectives. These functions thus involve inference, hypotheses, substantiation, justification, comparison and contrast, and other forms of languages that link concrete to abstract.

The Language of Interpretation

Stage	Sample Language Functions
Interpretation: Knowing Why	Rational Inquiry and Exposition (Wilkins, 1976) implying; deducing; supposing; conjecturing; assuming; proposing; hypothesizing; generalizing; etc.
	Analysis (Bloom, 1956) analyzing; categorizing; inferring; distinguishing; etc.
	Cognitive Functions (Orwig, 1999) comparing and contrasting; drawing conclusions; making predictions; discussing possibilities and probabilities; etc.

Language to respond to cultural phenomena

The language functions involved at this stage all serve to help learners express their responses to the cultural phenomenon at hand. In keeping with the emphasis of this stage, the topic of discussion shifts from the culture to the learner. The learner's world becomes the subject matter. Learners' responses include feelings, opinions, value, beliefs, questions, concerns, or awareness, as well as intentions, values, decisions, or other plans the learners may formulate as they anticipate further involvement in the cultural phenomenon. Essentially, these functions entail learners' self-expression. The focus is knowing oneself, self-awareness.

The Language of Response

Stage	Sample Language Functions
Response: Knowing oneself	Evaluation (Bloom, 1956) appraising; judging; criticizing; defending; valuing; evaluating; supporting; validating; attacking; etc.
	Expressing Emotions (Orwig, 1999) expressing likes or dislikes; pleasure or displeasure; satisfaction or dissatisfaction; disappointment; fear or worry; surprise; hope; gratitude; sympathy; want or desire; etc.
	Expressing/Inquiring about: intentions; plans; strategies; beliefs; opinions; questions; concerns; values; decisions; etc.

In this section we observed four language functions. If we add these to cultural knowings of content, activities and outcomes in the chart in Section 2.1, we have the following chart.

	Content	Language Function	Activities	Outcomes
Knowing How	cultural practices	participating	developing skills	cultural behaviors
Knowing About	cultural information	describing	gathering information	cultural knowledge
Knowing Why	cultural perspective	interpreting	discovering explanation	cultural understanding
Knowing Oneself	self	responding	reflection	self-awareness personal competence

3. How to teach Korean culture?

In the previous two sections, we saw Moran's definition of culture and the learning of culture through the cultural experience. With respect to teaching culture, he proposes an approach which involves merging the content of culture (products, practice, perspectives, communities, and persons) with the process of culture learning through the cultural experience which consists of four interconnected learning interactions of the cultural knowings and four stages of the experiential learning cycle.

In this section we will see how Moran's model of the cultural experience applies to the learning and teaching of culture in Korean language classroom. I will demonstrate this with my Korean textbook in preparation, *Interactive Korean*, where one of the underlying principles expressed in the content is the understanding of Korean culture through cultural experience.

In *Interactive Korean*, the beginning and intermediate levels introduce culture in different formats. In *Interactive Korean: Beginning*, each lesson has a main text which introduces a specific aspect of Korean culture, such as Korean university life, Korean food, birthdays, etc. However, there is also a separate section which specifically describes a cultural aspect related to the topic of the main text in that lesson.

However, there is also a separate section which specifically describes a cultural aspect related to the topic of the main text in that lesson. For instance, the lesson which shows a university campus in the main text describes the Korean university culture of campus festivals. Since students have not yet reached the level where they can understand the content of culture in Korean, the content is instead introduced in English. As an example of demonstration for cultural experience, observe the following cultural text of **Types of Marriage** in Korea, which is a cultural note in Lesson 7 in *Interactive Korean: Beginning*:

결혼의 유형 (TYPES OF MARRIAGE)



There are two types of marriages in Korea: **중매 결혼** (arranged marriages) and **연애 결혼** ('love' marriages). In the case of **중매 결혼**, a meeting between two individuals is arranged by a matchmaker. If the couple and immediate families are pleased with the meeting, it generally leads to marriage. In **연애 결혼**, however, two people meet without the involvement of a third party (a professional matchmaker, relative or friend), fall in love and get married. Historically, the tenets of Confucianism made the prospect of love as a basis for marriage inconceivable. Parents were the absolute authority in deciding their children's spouses, and marriages were arranged by the parents in close consultation with a professional matchmaker. The couple had very little to say about this matter.

Today, although rare, remnants of 중매 결혼 remain. Over time, however, the character of 중매 결혼 has changed. Compared with the past, young people tend to express their opinions about their prospective spouses, and parents carefully consider their children's opinions. In addition to this modernized form of 중매 결혼, 연애 결혼 is becoming increasingly popular, as more and more young people find their spouses through 연애 dating. Parental approval prior to marriage continues to be important though, as Koreans generally consider marriage to be a linking of two families.

ACTIVITY 1

Divide into two groups, one group supporting arranged marriages, while the other favors 'love' marriages. Discuss in debate format the pros and cons of 중매결혼/ 연애결혼.

ACTIVITY 2

Search the internet (below are some helpful websites) for information about Korean marriage customs. Bring this information to class and share it with your classmates.

-  <http://www.english.tour2korea.com>
-  [http://www.weddingsatwork.com/culture/rituals_korean.](http://www.weddingsatwork.com/culture/rituals_korean)
-  <http://www.lifeinkorea.com/cgi-bin/culture/marriage>

The above cultural note describes two types of marriage (중매 결혼 and 연애 결혼) in Korea. Since students have not yet reached the level where they can understand the content of culture in Korean, the content is instead introduced in English. There are two activities of which one is concerned with **knowing why** with an emphasis on cultural perspectives of beliefs, values, and attitudes about two types of marriage, and with **knowing oneself** with an emphasis on individual learners' value, opinions, feelings, questions, reactions, thoughts about the same topic. The other activity is concerned with **knowing about** with emphasis on gathering information about Korean marriage customs.

In contrast to the above cultural text, there is no separate section for cultural study in *Interactive Korean: Intermediate*. Observe the following sample materials from the same book:

읽 기 (Reading)



Pre-Reading

Warm-Up (Activate prior knowledge)

Have you ever gone on a retreat or camp with your friends/club members? If yes, what do you usually do when you go on a retreat?

Culture note (Building background knowledge)

Read the following English text about Korean college students' university life related to clubs, M.T. and Carnival and then answer the questions.

Korean college students' university life

CLUBS

The student club is a kind of group made up of students who has the same interest in a certain things such as sports, music, studies, and any activities. Most of Korean university life is going on with the club activities. It is not exaggeration to say that campus life in Korea is based on all kinds of various club activities. Thus, most of students belongs to at least one or sometimes more than one clubs as they like, not only to do something for club but also to have their own fun in the club activities including festival, party, short trip (M.T), which will be talked more in the next section.

M.T.

MT is like a short trip to out of the town. University students in Korea are usually going once in an each semester. The first purpose is to know, and get familiar with other members (especially the new comers) in their club or departments much more through this chance. This is just 2 day-trip. In many cases, it is done on weekends when they don't have classes. They cook a dinner with supplies they prepared, and there is a RECREATION time, which is the peak of M.T. They drink alcoholic stuff, sing a song, and play all kinds of games. They even sit up the whole night doing these things, and they come back home the next day morning.

CARNIVALS

It is a party for both the undergraduates and the graduates. They prepared the foods, drinks, and the games to play with. The attendants are supposed to wear a suit, and they bring their boy or girl friend, and wife or husband, if any, to that place. The funny thing is that the person alone has to be a servant like getting orders, cooking foods, and helping the work to go on the party. The graduates don't forget to collect some donation for the club before they leave.

Source: <http://www.sogang.ac.kr/~burns/cult96/s921369.html>

1. How is Korean university student life? How is it different with American's?
2. Do American university students have a short trip like M.T. during their college life? How is it different/similar with Korean University students' retreat? (contrast / similarity)



During Reading

동아리 & M.T.



한국 대학생들은 한 학기에 한 두 번 M.T.를 간다. M.T.는 membership training 의 약자로 한국말로 모꼬지이다. 모꼬지 즉, M.T.는 선배와 후배가 함께 떠나는 짧은 여행이다. M.T.는 수업이 없는 주말에 가까운 교외로 떠나는 것이 보통이다. M.T.에서는 선배들과 후배들이 여러 가지 게임, 장기자랑, 요리대회, 운동 등 다양한 활동도 하고, 함께 먹을 음식도 준비한다. 저녁에는 같이 술을 마시고, 대학생활에 대해 서로 이야기 한다. 후배는 선배에게 학교 생활에 대해 물어보고, 선배는 대학 생활에 대해 자신의 경험을 후배에게 이야기 해준다. M.T.는 선후배 모두에게 좋은 추억이고, 서로를 이해할 수 있는 좋은 기회이다.

[New Words]

약자	abbreviation	즉	in other words
교외	outdoor	보통	normal
장기자랑	boasting one's skills	요리대회	cooking competition
다양하다	various	활동	activity
함께	together	생활	life
~에 대해	about~	서로	each other
자신	oneself	경험	experience
모두	all	추억	memories
이해하다	to understand	기회	chance;opportunity

Comprehension

1. M.T.는 한국말로 무엇입니까? 그 뜻은 무엇입니까?
2. 한국 대학생들은 M.T. 를 보통 언제, 어디로 갑니까?
3. 한국의 대학생들은 M.T.가서 보통 무엇을 합니까?

4. 선배와 후배는 주로 무엇에 대해 이야기를 합니까?

In the above text, culture is completely integrated into the four language skills of reading, speaking, listening, and writing. Particularly, since a cultural topic is a reading topic, students learn culture through reading and other related activities. As in the beginning Korean text, there is a cultural note in each lesson written in English, but it exists as a pre-reading activity which functions as schema building. That is, knowledge attained through cultural notes written in English will help students to understand cultural content written in Korean. After reading materials dealing with a specific cultural aspect, students will perform various experiential activities.

4. Conclusion

In this paper, it is demonstrated that language learning accompanies cultural learning through the cultural experience. In Section 1, we studied what the culture is. If we can answer successfully the following questions which are provided by Moran (Ibid: 28), we can clearly identify the content of the cultural experience which is presented to learner.

- What are the key products?
What are the physical settings the artifacts, the social institutions, the art forms?
- What are the essential practices?
What do people say and do? How do they act and interact with one another?
- What are the central perspectives?
What are the underlying perceptions, values, beliefs, or attitudes?
- What specific communities are involved?
What groups participate directly?
What groups participate indirectly?
- How do individual persons respond?
What are the people that participate?
What is their personal relationship with this phenomenon?

In Section 2, we saw that culture and learning culture are joined through the cultural experience, cultural knowings, and the experiential learning cycle. We also learned that language learners should engage in an experiential cycle of gathering cultural information, developing cultural behaviors, discovering cultural explanations, and developing self-awareness in order to heighten the cultural experience. We also saw in Section 2 that language is merged with culture. Language-and-culture are two sides of the same coin, each mirroring the other and one be inseparable from the other. Moran (Ibid: 47) states that “members of the culture use their language to portray their culture to put their cultural perspectives into practice, to carry out their way of life. However, in a language class setting, language is separated from culture to help learners to learn language and culture more effectively.

Finally in Section 3, I demonstrated how culture is taught in the Korean language class through cultural experience, It was also shown that culture is separately taught from language at the beginning level, but in the intermediate level, language and culture are infused for culture and language instruction. There are many ways to teach language and culture, but it appears that Moran’s model of cultural experience is informative, innovative, and effective.

REFERECES

- Bloom, B.S., M.D. Engelhart, E.J. Furst, W. Hill, and D.R. Krathwohl. 1956. *Taxonomy of educational objectives: The classification of educational goals. Handbook I, Cognitive domain*. New York: David McKay.
- Kim, M. H. *Interactive Korean: Beginning* (MS)
_____. *Interactive Korean: Intermediate* (MS)
- Moran, P. R. 2001. *Teaching culture: Perspective in practice*. Boston: Heinle & Heinle.
- Orwig, C. 1999. Common purposes of functions of language. Dallas: Summer Institute of Linguistics.
- Wilkins, D.A. 1976. *National Syllabuses*. New York: Oxford University Press.