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## A Critical Discourse Analysis on Cultural and Social Biases in a Korean Language Textbook: Focusing on Sogang Korean 1B and Korean Grammar in Use: Beginning to Early Intermediate

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Korean society has become notably more international since 2000 due to international marriage, and influx of foreign workers. As a result, the demand for Korean language learning has necessitated that Korean teaching practices developed in a relatively short period of time. Since the students of the Korean language have diverse backgrounds, it is critical to consider their cultural backgrounds when teaching the language. Many scholars have emphasized the importance of cultural/social aspects in language education ultimately for the purpose of education for international understanding (EIU). If so, in present, how does a Korean language textbook deal with the social and cultural aspects in terms of international understanding? To answer this question this study examines Korean language textbooks, using critical discourse analysis (CDA) as a method. Through CDA, this paper explores the representation of the gender role and race inequality/stereotypes in various occupations, the home

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or sports and also examined ideologies and power relations involved in discourse in the book. This paper concludes with suggestions on how the future Korean language textbooks can be presented within education for international understanding (EIU).

## I. Introduction

As the popularity of learning Korean has rapidly increased inside and outside Korean society, students with different backgrounds use Korean language textbooks to learn the language. However, it lacks awareness about how these materials are designed to be inclusive of diverse cultures, identities, and perspectives. Thus, it is critical to redeem the content – and the way it is transcribed – to consider what may convey to the readers from various cultural background.

The inclusiveness of a language textbook corresponds to the values of education for international understanding (EIU). EIU is a concept that encompasses human rights education, anti-prejudice education, sustainable development education, and cross-cultural understanding education to “develop the knowledge, skills, values and attitudes of learners necessary to lead the way in creating a world that is just, peaceful, tolerant, inclusive, safe, and sustainable” through understanding and cooperation between nations (UNESCO, 2015). In detail, this inclusive theme under UNESCO agenda could be applied to a more specific field of study in education – gender studies. Under current education system – not only in developing but also in developed nations – gender equity is being relatively neglected compared to other sub-categories (Cimpian, 2018).

This undermined value in education sector necessitates a more careful look into curriculum and class materials. When it comes to language learning, Kubota (2010) argues that the learners of second or foreign language encounter linguistic, racial, cultural and class differences. She

continues to add that “Learning a new language and the culture associated with it, exposes students to diversity and provides them with a new cultural perspective. Language teaching is thus often viewed as inherently compatible with multiculturalism” (p. 99). As the language educators understand that they don’t only teach the language, but also the culture behind the language, they must be able to understand and apply EIU in the Korean language education.

A textbook is an essential component in language education. Hutchinson and Torres (1994) indicates “the textbook is an almost universal element of ELT”, arguing “no teaching-learning situation, it seems, is complete until it has its relevant textbook.” (p. 315). A foreign language textbook is a key learning source for the language learners to develop their linguistic knowledge and skills, but also to improve their understanding of the culture which language they are trying to learn, and it is not different in the Korean language learning. However, it has been a problem that some textbooks unintentionally strengthen gender stereotypes (Islam & Asadullah, 2018; Human Rights Monitoring Institute, 2019; Tedick, 2002).

Considering the importance of textbook in language education, it is necessary to analyze cultural and social elements in textbook in order to carry out EIU in Korean language education. This paper aims to examine and discuss cultural and social bias represented in Korean language textbook. To do so, authors conduct a critical discourse analysis on Korean language textbooks to see how social and cultural elements are presented in the material. Three research questions are as below:

1. Are there any social and cultural bias represented in selected Korean language textbook?
2. If so, what kind of social and cultural bias are shown in selected Korean language textbook?
3. How can we improve the Korean language textbook for EIU?

## II. Literature Review

Murrell (2017) addressed that Education for International understanding (EIU) is a fundamental education that allows students of all cultures to understand the culture around them, reduce their prejudices, critically view racism, discrimination, and cultural inequality, and to interact away from nationalism. If so, how does EIU - specifically gender role related approaches - take place in Korean Language education? EIU in Korean language education has been introduced with using many different words and expressions such as “multicultural education”, “cross-cultural education.”, and “Inter-cultural education”. As Korean society became internationalized and interacted with people from many cultures for such a short time, however, the collaborating the concepts of international understanding and Korean language education have just started being considered compared to other regions such as Europe or other countries (Jang, H., 2014).

Ann, H. (2015) argued that the study of Korean language education based on inter (cross) culturalism is insufficient and the policy of Korean language education should be realized in consideration of the background of various learners. Kim, H. (2015) mentioned that intercultural education within the Korean language education learning field is absolutely essential and the Korean language education sites should be established to foster inter-cultural communication. Kim also mentioned the importance of respecting and understanding other cultures while being able to view owns culture as subjectively. As such, Korean language education has seen an increasing emphasis on the importance of mutual cultural competence and EIU.

Previous studies on the interrelation between Korean language textbooks, intercultural education and EIU can be divided in 3 main

categories: (1) textual analysis of Korean textbooks from an intercultural perspective, (2) research on the development of Korean textbooks from an intercultural perspective, and (3) the direction of Korean textbook development, all from an intercultural perspective etc. (Hwang et al., 2018; Jeon, 2015; Kim, S., 2018; Lee, M., 2011). Kim, Y. (2017) examined the cultural areas in Korean textbooks to find out the how much cross-cultural competence is embedded in Korean textbooks, focusing on the ways in which textbooks relate to knowledge, skills, and attitudes. Kim's study highlights the urgency of the developing new Korean textbooks because it focused on providing unilateral cultural information, more building cultural knowledge than for cultural reflection. Cho (2019) also mentioned that global citizenship education in Korea needs to be improved, as there remain considerable sexist perceptions of gender roles expressed in Korean textbooks.

According to this notion, foreign language educators have to consider text, discourse practice and social interaction when they develop material for foreign language learners (Halliday, 1978). However, educators often unconsciously convey and deliver their ideology in their teaching practices. The figured world they structure for foreign language teaching often ignores their actions toward subordinated groups or groups that are different from them. Sometimes, their view is limited because it has come from within the society to which they belong. This also links to these educators' attitude to Bourdieu's notion of symbolic violence, which includes actions that have discriminatory or injurious meaning or implications, such as gender dominance and racism.

### III. Methods

In this paper, a critical discourses analysis has been performed with two Korean language textbooks designed for international students who are

learning Korean in Korea as a second language and foreign students who learn Korean as foreign language in their own country.

The main textbook used in this study is Sogang Korean 1B, published by Korean Language Education Center in Sogang University in Seoul, Korea. The series of Sogang Korean is used not only at Sogang University, but worldwide including Korean language courses provided in the universities in the United States. According to the survey conducted by AATK(American Association of Teachers of Korean), 13 schools out of 43 use Sogang Korean. Schools that are not included in the survey such as Yale University and Princeton University, and various Korean language institution such as the King Sejong Institute Washington, D.C. (KSIDC) also use Sogang Korean as their Korean language textbook.<sup>1)</sup> This textbook was designed to help foreign students to learn daily conversation, including key vocabulary and grammar, step-by-step in authentic situations. In addition, since the situations that occur in the dialogues are mostly related to Korean culture, it helps students to understand and learn Korean culture and society besides learning the language itself. Sogang Korean 1B, the second book of the series, has 167 pages, including grammar, dialogues, tasks, reading, listening, writing, vocabulary, pronunciation, intonation and culture.

The other book discussed in this paper is Korean Grammar in Use Beginning to Early Intermediate, published in February 2010, by Darakwon. Korean Grammar in Use is designed for Korean grammar to be more accessible to the Korean language learners, specifically focusing on grammars. Korean Grammar in Use is not a language textbook that is commonly used as a main textbook in Korean class, but it is often used as a supplementary material or used by the language learners for self-study.

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1) 김철식. (2011). “미국 대학도 서강대 한국어 교재 사용” 헤럴드경제, 2011. 01. 31. <http://heraldk.com/2011/01/31/%eb%af%b8%ea%b5%ad-%eb%8c%80%ed%95%99%eb%8f%84-%ec%84%9c%ea%b0%95%eb%8c%80-%ed%95%9c%ea%b5%ad%ec%96%b4-%ea%b5%90%ec%9e%ac-%ec%82%ac%ec%9a%a9/>

The book contains 376 pages with all the grammar points normally taught in beginning to early intermediate level at most universities. Each grammar entry includes introductory sentences, grammar focus, example conversation, and self-study exercises.

Critical Discourse Analysis (CDA), is a form of critical social analysis which “studies the way social-power abuse and inequality are enacted, reproduced, legitimated, and resisted by text and talk in the social and political context’ (Tannen & Schiffrin, 2015, p. 467). According to Fairclough (2000), CDA is the way of analyzing a language as a social practice through the lens of discourse in both speaking and writing. Through CDA, we do not just analyze a language by specific structures of text or talk, but by the structures of the sociopolitical context. CDA enables us to dissect and interpret sociocultural norms, power relations, and messages about identities generated by dominant pedagogic discourses in a textbook (Luke, 2002).

CDA has been applied as well throughout foreign language and Korean language studies in Korea. (Kim, K. H., Kim, H. Y., & Kim, D. S., 2017) Park (2013) added that The CDA analysis helps in investigating a linguistic one but also in studying social phenomena in Korean language education. Jang, S. (2015) also suggested Fairclough’s CDA analysis to develop and utilize in Korean education and also to give teacher to give better awareness of the language in text in addition to analyzing the social relationships. Kim, M.(2016) has analyzed the Korean language book called “Korean language with the marriage immigrant.” through CDA, where she found the inequality towards the female marriage immigrants embedded in the textbook. This study will also examine cultural and social biases that are hidden in the Korean language textbooks, Sogang Korean 1B and Korean Grammar in Use through CDA.

## IV. Results

### 1. Cultural and Social biases found in Sogang Korean 1B

#### 1) Gender stereotype in leadership role

Three dialogues below are designed to teach Korean language learners how to suggest for an activity together outside of a class using the grammar - '까요?'(Shall we-) in Lesson 5. Among the conversations presented as examples, we can find that only the male students initiate the conversation and suggest or propose an activity, and the female students either accept or reject their offers. The relationship indicates in the figured world Korean people construct that a male plays a more active role when one should offer or suggest to one's counterpart while a female plays a more passive role.

#### Discourse 1-3: Dialogue 'Making a suggestion'

##### Dialogue 1

1. 랜핑: 오늘 수업 후에 뭐 할 거예요?
2. 이리나: 글썽요. 아직 잘 모르겠어요.
3. 랜핑: 그럼 우리 같이 탁구 치러 갈까요?
4. 이리나: 네, 좋아요. 같이 탁구 치러 가요.

##### Dialogue 1

1. Lenping: What are you going to do after class today?
2. Irina: Well, I don't know yet.
3. Lenping: Then, shall we go to play the table tennis?
4. Irina: Good. Let's go to play the table tennis.

##### Dialogue 2

1. 앤디: 소라 씨, 내일 시간 있어요?

2. 소라: 네, 있어요.
3. 앤디: 그래요? 그럼 같이 영화 볼까요?
4. 소라: 좋아요. 같이 영화 보고 저녁 먹어요.

Dialogue 2

1. Andy: Do you have time tomorrow?
2. Sora: Yes, I have.
3. Andy: Really? Then, shall we watch a movie together?
4. Sora: Good. Let's watch a movie and eat dinner together.

Dialogue 3

1. 앤디: 미나 씨, 이번 주 토요일에 바빠요?
2. 미나: 왜요?
3. 앤디: 우리 같이 영화 보러 갈까요? 미나 씨 하고 같이 영화 보고 싶어요.
4. 미나: 미안해요. 이번 주 토요일에는 아르바이트 해야 돼요.
5. 앤디: 그래요? 그럼 다음에 같이 보러 가요.

Dialogue 3

1. Andy: Are you busy this Saturday?
2. Mina: Why?
3. Andy: Shall we watch a movie? I want to watch a movie with you.
4. Mina: I am sorry. I have to go part-time work this Saturday.
5. Andy: Really? Then, let's go to the movie next time.

2) Gender inequality in household chores

There are six narrative stories to promote students' reading comprehension in this textbook, and two of the stories show gender-role stereotype in household chores. For instance, in story 2 presented in Lesson 7, the Thai female student Wan shows an effort to learn how to cook Korean food from one of her friends' mother in her spare time. Wan, asked the mother of the family she resides with, "The Bulggogi is very tasty. How do you cook it? Could you please teach me?" (line 2, story 2), and the mother offers more cooking lessons. Wan was very happy about it

(line 9, story 2) and decided to cook some Korean foods for her friends when she returns to her country (line 10, story 2). In another narrative story 1 presented in Lesson 3, the narrator describes what her family is doing at home. We can see that the narrator's sister and mother are doing the house chores such as ironing and cooking, while her father is reading a book in the living room. It is problematic to depict the family role as only female members of the family doing the house chores (line1, 8, story 1).

Discourse 4: Story 1 'family'

Story 1

1. 언니는 거실에서 다리미질을 해요.
2. 오늘 오후에 데이트가 있어요.
3. 아버지도 거실에 계세요.
4. 책을 읽으세요.
5. 아버지는 책을 아주 좋아하세요.
6. 할머니께서는 방에서 주무세요.
7. 요즘 건강이 안 좋으세요.
8. 어머니는 지금 부엌에 계세요.
9. 부엌에서 맛있는 간식을 준비하세요.
10. 조금 후에 우리 가족은 맛있는 간식을 먹을 수 있을 거예요.

Story 1

1. My elder sister does ironing in the living room.
2. She has a date this afternoon.
3. My father is also in the living room.
4. He reads a book.
5. My father likes reading a book very much.
6. My grandmother sleeps in her room.
7. Her health is not good nowadays.
8. My mother is in the kitchen.
9. She prepares a snack.
10. A little later, my family will be able to eat the delicious snack.

Discourse 5: Story 2 'Cooking Korean foods by Wan (female Thai student)'

Story 2

1. 완 씨는 불고기가 정말 맛있어서 미나 씨 어머니께 부탁했습니다.
2. “불고기가 참 맛있어요. 어떻게 만들어요? 좀 가르쳐 주세요.”
3. 오늘 수업 후에 완 씨는 미나 씨 어머니하고 불고기를 만들었습니다.
4. 먼저 간장에 설탕, 참기름, 파, 마늘을 넣고 저였습니다.
5. 그리고 소고기에 그 간장을 넣고 30분쯤 기다렸습니다.
6. 그 다음에 고기를 구웠습니다.
7. 아주 맛있었습니다.
8. 미나 씨 어머니께서 말씀하셨습니다.  
“완 씨, 잡채 먹어봤어요? 다음에는 잡채를 가르쳐 줄게요.”
9. 완 씨는 한국요리를 배울 수 있어서 아주 기뻐했습니다.
10. 방학 때 태국에서 친구들한테 한국 음식을 만들어 줄 겁니다.

Story 2

1. Wan felt Bulggogi was delicious, so she asked Mina's mother.
2. “Bulggogi is very tasty. How do you cook it? Could you please teach me?”
3. After class today, Wan cooked Bulggogi with Mina's mother.
4. First, she put sugar, sesame oil, green onion and garlic into soy source and mixed together.
5. Then she mixed the source with beef and waited for 30 minutes,
6. And then, she grilled it.
7. It was very delicious.
8. Mina's mother told, “Won, have you ever eaten Chapche? Next time, I will teach you how to cook it.”
9. Wan was very happy because she could learn how to cook Korean foods.
10. She will cook for her friends in Thailand during the vacation.

3) Gender stereotype in interests

The embodied implication of gender stereotype in female and male's interests is revealed in the contrast between two stories about living in Korea presented in Lesson 1. Both female and male students want to move out from their current boarding house, but we can witness there is a different reason for moving out from current house which is gendered. The

female Thai student complained that the boarding house she resides in is inconvenient because it is far from school and she can't cook at the house (line 6-7, story 3). On the other hand, the American male student complained only about the location of the boarding house. The gender-role stereotype can also be seen when the textbook portrays the male student enjoying sports. The American male student introduced the gym where he learns Taekwondo, mentioning Taekwondo is his favorite sports. (line 2-4, story 4) Another example of gender stereotype appears when the American male student describes his female Korean language teacher as “the prettiest and funniest teacher in his school (line1, story 4).” This example also shows that a female language instructor is evaluated not based on her ability or experience as a teacher but based on her appearance and personality.

Discourse 6: Story 3 'Living in Korea by Wan' (female Thai student)

Story 3

1. 저는 서울에서 잘 지내요.
2. 서울 생활이 아주 재미있어요.
3. 친구들이 많아요.
4. 학교 공부도 재미있어요.
5. 그런데 하숙집이 좀 불편해요.
6. 왜냐하면 하숙집에서 요리할 수 없어요.
7. 그리고 하숙집이 학교에서 너무 멀어요.

Story 3

1. I am doing well in Seoul.
2. The life in Seoul is very fun.
3. I have a lot of friends.
4. Studying in school is also fun.
5. However, living in a boarding house is not comfortable.
6. Because I am not able to cook there.
7. In addition, my school is far from the house.

Discourse 7: Story 4 'Living in Korea by Andy (American male student)'

Story 4

1. 김 선생님은 우리 학교에서 제일 예쁘고 재미있는 선생님이예요.
2. 여기는 체육관이예요.
3. 점심 식사 후에 여기서 태권도를 배워요.
4. 저는 운동 중에서 태권도를 제일 좋아해요.
5. 여기는 제 하숙집이예요.
6. 여기서 세 달 동안 살았어요.
7. 하숙집이 너무 멀어서 이번 방학에 이사할 거예요.
8. 새 하숙집은 지금 하숙집보다 학교에서 더 가까워요.
9. 그리고 방도 지금 하숙집보다 더 넓어서 마음에 들어요.
10. 하숙집 생활은 조금 불편하지만 한국 문화를 배울 수 있어서 좋아요.

Story 4

1. Teacher Kim is the prettiest and funniest teacher in my school.
2. Here is a gym.
3. After I eat lunch, I learn Taekwon-Do.
4. I like the Taekwon-Do the most among sports.
5. Here is my boarding school.
6. I have been living here for three months,
7. Since the house is far from my school, I will move out during this school vacation.
8. New boarding house is near from school than my current house.
9. In addition, the room in the new house is more spacious than current boarding house, so I like it.
10. Living in a boarding house is not comfortable, but I like it because I can learn Korean culture.

4) Gender stereotype in abilities and activities

Unlike the female role shown in story 1-4, the male role shown in story 5-6 is described as pursuing more skill-based work or enjoying sports. In Jihoon's story presented in Lesson 4, Jihoon tries to show his qualifications for a job at a trading company. His skills or abilities which are related to the job are "experienced at a trading company (line 4, story

5)”, “foreign language (English and Japanese) skills (line 6-10, story 5)”, “computer skills (line 11-12, story 5)” and “driving skill (line 14, story 5).” Furthermore, the male characters in the stories all enjoy sports. In addition to Andy learning Taekwondo, Hans, a German male student, tries to watch a soccer game because he enjoys soccer in story 6 presented in Lesson 6(line 2-4, story 6).

Discourse 8: Story 5 ‘Getting a job by Jihoon (Korean male student)’

Story 5

1. 저는 김지훈입니다.
2. 무역회사에서 일하고 싶습니다.
3. 제 전공은 무역입니다.
4. 그래서 방학 때마다 무역회사에서 아르바이트를 했습니다.
5. 저는 영어를 잘 합니다.
6. 고등학교 때부터 영어를 열심히 공부했습니다.
7. 대학교 1학년 때 1년 동안 미국에서 영어를 공부했습니다.
8. 영어로 편지도 잘 쓸 수 있습니다.
9. 저는 1년 동안 일본어 학원에 다녔습니다.
10. 그래서 일본어도 할 줄 압니다.
11. 그리고 컴퓨터도 할 줄 압니다.
12. 여러 가지 프로그램을 잘 사용할 줄 압니다.
13. 물론 운전도 할 줄 압니다.
14. S무역회사에서 꼭 일하고 싶습니다.

Story 5

1. I am Jihoon Kim,
2. I would like to work for Trade Company.
3. My major is trading.
4. Therefore, I worked part-time at trading companies every school break.
5. I am good at English.
6. I have been studying English hard since high school.
7. I studied English for a year in the U.S. when I was a college freshman.
8. I am able to write a letter in English well.
9. I also attended a Japanese language school for a year.
10. Therefore, I can speak Japanese, as well.

11. In addition, I am good at computer.
12. I know how to use various computer software programs.
13. Of course I know how to drive.
14. I would like to work at S.Trading Company definitely.

Discourse 9: Story 6 "Watching soccer game by Hans (German male student)"

Story 6

1. 한스 씨는 오늘 일찍 집에 돌아왔습니다.
2. 오늘 저녁 일곱 시에 텔레비전에서 축구 경기를 합니다.
3. 한국하고 독일 경기입니다.
4. 한스 씨는 축구를 좋아해서 꼭 보고 싶습니다.

Story 6

1. Hans came back home early.
2. There will be soccer match at 7:00 PM tonight on TV.
3. The game is between Korea and Germany.
4. Since Hans likes the soccer very much, he really wants to watch it.

## 2. Cultural and Social Biases found in Korean Grammar in Use: Beginning

### 1) Gender stereotype in personal traits

The sentences below are presented in unit 4 to teach ‘-고’ (and), which is used to list two or more activities, states, or facts, and ‘-지만’ (but), which is used when the information in the second clause is contrary to the one in the first clause. In four example sentences, all the description of female is only about their appearances (example sentence 1&2), while the descriptions of male are about their abilities. (example sentence 3&4).

Discourse 10: Example sentences 'Describing people'

Example sentences

1. 캐럴 씨는 키가 크고 날씬해요.  
Carol is tall and slender.
2. 하영 씨는 많이 먹지만 날씬해요.  
Hayeong eats a lot, but (she's) slim.
3. 형은 수영도 잘하고 농구도 잘해요.  
My older brother is good at swimming and also good at basketball.
4. A : 댄씨가 한국말을 잘해요 ?  
B : 네, 외국 사람이지만 한국말을 잘 해요.  
A : Can Dan speak Korean well ?  
B : Yes, (he's) a foreigner, but (he) can speak Korean well.

2) Gender stereotype in likes and dislikes

While the other examples of gender stereotype were mostly implied in the dialogues and narrations, the following examples explicitly mention that the reasons for the suggestions in the conversation are gender. The dialogues presented in unit 12 contain suggestions to teach -(으)니까요 which is used when asking the listener for his or her opinion. We can see both suggestions are based on the gender stereotype. In the first dialogue, a male speaker asks for an opinion on what to buy for his girlfriend's birthday, and the suggestion was to buy perfume, because girls like perfume (dialogue 1). In the second dialogue, the other male speaker asks whether he should take his girlfriend to an action movie, and the opponent says he should not, because girls do not like action movies (dialogue 2).

Discourse 11-12: Dialogue 'asking for opinions'

Dialogue

1. A : 여자 친구 생일이예요. 무슨 선물을 살까요?  
B : 향수를 사세요. 여자들은 향수를 좋아해요 .  
A : It's my girlfriend's birthday. What present should I give her?  
B : Buy her some perfume. Girls like perfume.
2. A : 내일 여자 친구와 데이트가 있어요. 이 영화를 볼까요 ?  
B : 이 영화를 보지 마세요. 여자들은 액션영화를 안 좋아해요.  
A : I have a date with my girlfriend tomorrow. Should I watch this movie?  
B : Don't watch this movie. Girls don't like action movies.

## V. Discussion and Suggestion

Valdes(1986) emphasized that in a foreign language class room without social and cultural contexts is impossible so that these aspects in the textbooks are needed to be considered. We found gender inequality and racism embedded in a Korean language learning textbook by examining Korean Language textbook with CDA lenses. In summary, in the narrative stories which are designed for reading comprehension practices, the female student from Thai is illustrated not academic related but cooking related content while male student from Korea, German and the U.S were cast in the roles for sport, work, and skill development related to contents of the narrative stories. Furthermore, the gender-role stereotype occurs within a Korean family presented in a narrative story. There are distinct gender role differences that mother is preparing foods for the family while the father is enjoying his hobby reading a book. Readers can also witness gender role differences in the dialogue between female and male students. In dialogue which shows how to offer or suggest activities in Korean, only

male students initiate conversation while female students passively accept or reject the offers.

Lastly, although we could not witness race bias or stereotype in the dialogue or the story in the textbook, the textbook show lack of ethnic diversity when presenting the characters of the book. All characters from Western counties such as the United State, Canada and Germany are all Caucasian males with brown or yellow hair. This might be because this is how Korean people think of westerners. Korean language educators and textbook developers should carefully consider the consumers/learners of this textbook are diverse foreign students who might feel exlaimed because of these stereotypical images.

So, how can we avoid such cultural and social bias in Korean language textbooks and improve them? Triyoga (2010) suggested some rules on cultural bias for the Foreign Language textbook under four topics; Minorities, Gender Equality, and General social concerns. The summary is as following:

#### **Minorities**

- First, photographs and illustrations should convey the ethnic diversity of the country.
- Second, Minorities should be depicted as having social status equal to that of the majority.
- Third, the names and personalities of the characters should reflect a diversity of cultures and social tolerance.

#### **Gender Equality**

- Fourth, teaching material should portray a balance of men/boys and women/girls in active roles and different age groups.
- Fifth, both sexes should be presented as being engaged in independent activities as well as in leadership roles.
- Sixth, both sexes should be presented equally in domestic

situations, doing households chores and caring for children.

#### **General Social Concerns**

- Seventh, Violence and weapons must not be depicted in any manner. If a text contains violent episodes, an illustration of the text should not focus on them.
- Eighth, Clothing should be appropriate for the situation and activity depicted.

Based on previous research, this paper suggests to revise Korean language textbooks with international understanding with regard to gender and race as follows. First, the characters presented in the textbooks should represent the ethnic diversity. The photographs and illustrations need to be changed to have diverse ethnics of the country, instead of having only Caucasian from the America or European countries. Second, there should be no reflection of gender roles and stereotypes in the textbook. For example, doing households chores should be done equally by men and women in the textbook, avoiding only female characters being charge of household chores. In addition to the domestic situation, the active role of women and men in the textbooks should be equal rather than tilted to one side. The appearance in Korean textbooks was limited to the role in which women receive proposals and men make suggestions, and only men search skill-related work. However, the textbooks should portray a balance of both genders in active roles both in personal and professional lives. Lastly, textbooks should show that any activities can be done by anyone regardless of one's gender. Textbooks often present male characters who like sports, and female characters who like cooking or shopping. However, the gender stereotype should be avoided in textbooks in a way both sexes are engaged in any activities whether masculine or feminine. It needs to be implied that men do not have to like or be good at sports, or women to like or be good at cooking.

The embedded biases in textbook has received attention by the Korean language educators, who agree that it is essential to consider factors such as the ones mentioned earlier, and to be thoroughly concerned about whether there is any discrimination that appears to be silent when developing Korean textbooks. Shin and Moon(2019) emphasized that Korean language textbook can also provide opportunities to cultivate mutual cultural understanding beyond the goal culture education, which is simply an element of language education. Lee, Y. (2019) also emphasized the importance of improving the understanding of diverse cultural elements through the right contents in the Korean language textbook. Lee finds out that the cultural part of the revised KSL National curriculum of 2017 has been expanded and covered through discussing different cultural backgrounds. Recently, the National Language Institute announced that it plans to stop publishing on Korean textbook called 'Korean for married immigrants' published in 2010 (Nocut News, 2019). The reason for this is that the patriarchal masculinity was reflected in the textbook, and there is a need to improve the gender equality in the textbook, depicting female not as a dependent woman, but as an independent member of society. As the National Language Institute made the decision to eliminate the cultural and social bias in Korean language textbooks, other Korean languages textbooks also should be examined and revised to ensure gender equity and international understanding.

Kim, H. (2014) mentioned that if gender stereotypes and gender discrimination in the textbook sit seriously, it is possible to convey distorted Korean socio-cultural values to foreigners who wish to learn Korean, so more careful attention is required when writing Korean textbooks. Choi (2013) also argues that the embedded discrimination in textbooks may impact on Korean language learners' views towards the Korean culture, moreover, their conception on Korean people as well, especially when many Korean Language learners are motivated by Korean

culture. In addition, the issue of gender equality is one of the educational philosophies that has been emphasized around the world in recent years, and the need for a textbook that can instill the right perception of gender equality not only for female learners but also for male learners is urgent.

This study was conducted on two Korean language textbooks. Therefore, data from other Korean language textbooks should be collected to discuss cultural and social bias on Korean textbooks more broadly, and ultimately to achieve EIU in Korean language education. In addition, other foreign language teaching and learning materials, including texts, images, videos, which are published in other countries can be also studied to analyze and compare embedded social power or ideologies in materials in different societies and cultures. Lastly, it cannot be said that all Korean language textbooks have cultural and social biases embedded. Even if there are more and more textbooks being published without any cultural and social biases, it is still problematic that a number of Korean language institutes have used the same textbooks for a long time. Therefore, it is also important that Korean language institutes are aware of this issue and adapt to EIU, cross-cultural education, and global citizenship education.

## VI. Conclusion

With the purpose of improving existing Korean Language Learning material, this research critically assessed cultural and social biases embedded in a specific Korean Language learning textbook, commonly used in Korean Language education. By using a critical discourse analysis, this paper highlights the omnipresence of gender and racial biases in widely used Korean Language learning textbooks and discusses the implications on the learners and recommendations for future textbook developers with regards to EIU. Learning a language can be considered tantamount to

learning about a society and its culture. Therefore, language textbooks and teaching materials should present timely, accurate, and inclusive topics and representations of others. Analyzing biases from a main stream ideology perspective while considering power relationships allows us to uncover ideological assumptions that are hidden in the works of our written text or oral speech (Fairclough, 2000). In the future, consideration of these aspects should be reflected in future Korean language textbooks in order to achieve the practice of EIU to in Korean language education.

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### 〈Korean Abstract〉

김규인, 이현정. (2020). 한국어 교재의 문화적, 사회적 편견에 대한 담화 분석: 서강 한국어 1B와 Korean Grammar in Use: Beginning to Early Intermediate를 중심으로. *외국어교육연구*, 34(2), 481-507.

한국 사회는 2000년 이후 국제결혼, 외국인노동자 유입 등으로 인해 더욱 다문화적인 국제사회가 되었다. 그 결과, 한국어 교육에 대한 수요가 늘어나면서 짧은 시간에 한국어 교육과 교재 분야에 있어 눈부신 성장을 이루었다. 한국어 학습자들은 다양한 배경을 갖고 있기 때문에 이를 한국어 교육과 교재에 반영하는 것이 중요하다. 한국어 교육계의 많은 학자들은 국제이해교육(EIU)을 궁극적인 목표로 한국어교육 안에서의 문화적, 사회적 측면의 중요성을 강조하고 있다. 그렇다면 한국어 교재는 국제이해를 위해 문화적, 사회적 측면을 어떻게 다루고 있는가? 이에 답하기 위해 본 연구는 현재 한국어 교육에서 사용되는 교재를 비판적 담론 분석(CDA)을 통해 분석하였다. CDA를 통해 다양한 직업, 가정 또는 스포츠 내의 성역할과 불평등/고정관념을 검토하고 책 속의 이데올로기와 권력관계를 살펴보았다. 그리고 결과를 토대로 향후 한국어 교재가 국제이해교육 안에서 이루어져야함을 강조하며 교재의 재검토와 올바른 수정방안을 제안했다.

Key words: Education for International Understanding (EIU), Cultural and social biases in Korean language learning, Korean Language learning, Textbook analysis, Cultural Diversity / 국제이해교육(EIU), 한국어교육에서의 문화 및 사회적 편견, 한국어교육, 한국어 교재 분석, 문화 다양성

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