

Ethnography of Native English Teachers' Sociocultural Perceptions of Korea*

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Park, Namkyu. 2012. Ethnography of Native English Teachers' Sociocultural Perceptions of Korea. *The Linguistic Association of Korea Journal*. 20(1). 173-191. This qualitative study investigated native English teachers' sociocultural perceptions of Korean people and culture. Two native English teachers working in a university in the midwestern Korea participated in this study. Research data were collected through in-depth interviews, participant observations, sustained and longitudinal conversations. Thematic analysis method was utilized to discover any recurring patterns or themes in the data. According to this study, native English teachers have positive perceptions of Koreans they meet on a personal level, but they had negative perceptions of Koreans they meet at such organizations as governmental offices, academic institutions, and big companies. They consider Koreans very unique, interesting, and somewhat hard to understand. They feel they are mistreated since they are foreigners, and that their voices are not heard properly. More communication between the two parties will promote mutual understanding and contribute to better English education in Korea.

Key Words: Sociocultural perceptions, native English teachers, cultural communicative competence, second language learning

1. Introduction

The number of native English teachers in Korea has been increasing since Ministry of Education, Science and Technology hired 59 native English assistant

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teachers in 1995. Native English assistant teachers refer to those who teach at primary or secondary schools in Korea. As of 2011, the number of native English assistant teachers in Korea is 12,782. If we add all those native English teachers at private institutes and universities, the number of native English teachers increase to 23,000, as of December 2010. Each year 10,000 to 12,000 native English teachers enter Korea to teach English (Chosun Daily Newspaper, 2011). It is very likely that these numbers will keep increasing for many more years to come, considering burgeoning enthusiasm of Koreans toward English language learning. In fact, the number of native English assistant teachers has been drastically increasing in recent years in particular (Seoul Daily Newspaper, 2010).¹⁾

Native English teachers grown up and educated in different sociocultural environments from those in Korea bring their own cultural beliefs with them when they come to teach in Korea. Accordingly, native English teachers may perceive Korean people and culture their own way, and, while socioculturally interacting with Korean people, they might experience various kinds and degrees of misunderstandings, difficulties, struggles, or the like. This is very likely since culture is often a major source of interpersonal misunderstandings and disputes due to varied and different cultural beliefs between and within societies (Mutisya, 2011; Cole, 2005; Spitzberg, 2000). People from different societies and cultures display different identities and dispositions (Kubota & Lin, 2009; Pennycook, 2009). One's way of thinking, beliefs, and value system are inevitably influenced, shaped, and formed by social and cultural surroundings. In turn, the formed social and cognitive concepts are neither easily changed nor well-accepted by outsiders (Rosaldo, 1984). Thus, people from different cultures often crash.

We often see one's linguistic competence in a foreign language does not necessarily guarantee successful communication. This is largely because culture

1) The number of native English assistant teachers in 1995 was 59, 2 to 9 native English assistant teachers placed in each city and province. The number increased or decreased depending on Korea's economic, social or political situations: The number increased to 660 in 1996, 856 in 1997, but decreased, due to the so-called IMF crisis then taken place in Korea, to 274 in 1998, 176 in 1999. The number again increased to 541 in 2003, 866 in 2004, 1,017 in 2005, 2,937 in 2007, 4,332 in 2008, 7,997 in 2009, and 8,546 in 2010.

often plays a very critical role in the process of communication.

Growing emphasis and increasing number of studies on intercultural communicative competence (Arabski & Wojtaszek, 2011; Byram, 2008; Hinkel, 2005; Lange & Paige, 2003; Wiseman, 2003; Hall, 2002; Byram, Nichols & Stevens, 2001) reflect the importance of taking sociocultural contexts into consideration when trying to understand second language learning and teaching processes. Many studies point out that lack of intercultural communicative competence often results in intercultural conflicts (Ting-Toomey, 2005; Oetzel, Myers, Meares, & Lara, 2003; Oetzel & Ting-Toomey, 2003; Wallensteen, 2002; Oetzel, Ting-Toomey, Masumoto, Yokochi, Pan, Takai, & Wilcox, 2001; Warters, 2000). In a worst case, intercultural conflicts could lead to aggression and violence between people and countries (Shaver & Mikulincer, 2010; Deutsch, Coleman, & Marcus, 2006).

Native English teachers and Korean students have different sociocultural backgrounds. Interacting with Korean students, native English teachers, directly or indirectly, affect their students in some ways. In other words, their perceptions of Korea affect not only their own individual lives but their students' lives, either positively or negatively. Their perceptions would probably influence their teaching practices as well. This way, in some sense, native English teachers play an important role in Korean education. Then, what do we know about native English teachers? What are their perceptions of Korean people and culture? When do they feel positive or negative about Korea? What sociocultural or psychological difficulties do they experience? Do they interpret the same or different way as Koreans do over a certain phenomenon? We don't have any definite answers to all these questions. It is no wonder. To date, no formal study has been carried out to investigate native English teachers' sociocultural perceptions of Korean people and culture. We definitely need to know them better since we let native English teachers take part in educating our students.

The purpose of this study is to describe, learn, and understand native English teachers' sociocultural difficulties, struggles, agonies, or the like they experience while socioculturally interacting with Korean people. More specifically, this study tries to find if there are any recurring patterns in their sociocultural perceptions of Korean people and culture. This study intentionally

focuses on their negative feelings of Korea. According to my longitudinal observations and conversations with native English teachers, they are not very willing to openly and publicly point out negative things about Korea in front of Korean people. Nevertheless, as far as I know, native English teachers often share their negative feelings about Korea between themselves. There could be reasons for them to do so, which is surely another good topic to investigate in the future. Anyway, it will be more productive to bring up their negative feelings of Korea to the surface and have a chance to publicly discuss them. If this study serves its purpose well, we would be able to have a better mutual understanding between Koreans, native English teachers, and any other people concerned. At the same time, this study would be able to somewhat contribute to helping people to be better aware of the importance of intercultural communicative competence.

2. Research Methodology

2.1. Participants

Two native English teachers teaching at a university in midwestern Korea participated in this study. Originally, three people were invited to participate in this study. Initially, all three people agreed to take part in the study. But, later, one of them withdrew from the study, before providing any research data: He said he was divorced with two Korean women and that it was too painful to retrospect conflicts he had with Korean women. The participants are as follows:

Participant #1 Shane (pseudonym): Shane is a white male from the UK, who is in his early 50s. He is single. He has been living in Korea for about 8 years. Before his prolonged stay in Korea, he had visited Korea for business. While in Korea, he has taught English in secondary schools and a university. Before coming to Korea, he was a businessman mostly dealing with high ranking officials from government or big companies. He is very responsible but somewhat serious at times. Shane likes to hang out with his Korean friends, but often enjoys watching movies alone in his spare time.

Participant #2 Carl (pseudonym): Carl is a white male from Canada, who is in his early 30s. He is married but lives apart from his wife living abroad. He has been in Korea for about 6 years. While living in Korea, he has taught English in private English language institutes, primary schools, and a university. Before coming to Korea, he was a company worker in Canada and later a management teacher in Japan. He is outgoing and likes to hang out with Korean friends. Carl likes to have things well organized and often pays attention to minute details.

2.2. Data Collection Procedures

Research data were collected by in-depth written interviews and follow-up questions. Interviews are purposeful conversations to get information and are often utilized to study research participants' insider perspectives on their thoughts, feelings, and behaviors (Bartels, 2005; Bogdan & Biklen, 1998). In-depth interviews, oral or written, have long been used and considered as a well-qualified research method in the field of qualitative studies (Yow, 1994). The interview format was semi-structured, with some interview guide, to provide the participants opportunities to elaborate their stories and thoughts more in detail and in a more flexible manner (Kvale, 1996; Lindlof & Taylor, 2002).

The participants were invited to participate in the study but their decision to participate was strictly on a voluntary basis. The participants were informed of the nature and purpose of the study and research data collection procedures. The researcher also made it sure that any data gathered for this study would exclusively be used for academic purposes only; the participants' names surely wouldn't be revealed; a pseudonym would be used in the actual paper.

The interview questions were open-ended and they were as follows: "Please briefly introduce yourself so that readers can understand who you are" and "Please describe in detail any sociocultural difficulties, struggles, agonies, or the like you have experienced while socially interacting with Korean people." After gathering the data, the researcher, when necessary, asked follow-up questions to have things clarified.

2.3. Data Analysis

Thematic analysis method was used to analyze the data and identify any essential features, patterns, or themes that recur in the research data (Richards, 2003). Braun and Clarke (2006) maintain that thematic analysis is “a foundational method for qualitative analysis” (p. 78) and define it as “a method for identifying, analysing and reporting patterns [themes] within data” (p. 79). Thematic analysis is divided into several stages: multiple readings of data, coding, and categorizing emerging patterns or themes. More specifically, there are six phases in thematic analysis: 1) familiarizing with data, 2) generating initial codes, 3) searching for themes, 4) reviewing themes, 5) defining and naming themes, and 6) producing the report. These phases are applied not in a linear but in a cyclic process. This study followed the six-phase framework of thematic analysis method. The participants’ stories were described in detail so that readers could be co-analysts of the data. Thick description is a crucial part of analyzing qualitative research data (Watson-Gegeo, 1992).

3. Presentation and Analysis of the Data

As noted above, the researcher analyzed the data by reading them repeatedly, coding relevant and recurrent ideas, searching for patterns or themes, and so on. In the following, the participants’ perceptions of Korea and their sociocultural struggles they have experienced in Korea are described in detail. According to this study, four major themes or patterns were repeatedly identified and they are as follows:

3.1. Ordinary Koreans Perceived Very Positively

In general, both of Shane and Carl have very positive feelings toward Koreans they meet and come to know on a personal level or towards so-called common, ordinary Koreans. They say these Koreans are mostly friendly, amiable and pleasant to be around. Both Shane and Carl expressed that they want to continue to stay in Korea since, overall, they are satisfied with their living in

Korea. They consider Korea as a very interesting place to live in, and there are many things in Korea they keep fascinated with. They said they made very good Korean friends who could be their lifetime friends. How much they like living in Korea, having themselves absorbed in Korean culture and people, can be shown from the fact that Shane wants to become a permanent resident in Korea and that Carl even said a part of him would always be Korean for the rest of his life even though he is a Canadian. Despite of their love for Korea, they say they keep facing with many different kinds of challenges and sociocultural struggles in their daily lives in Korea.

3.2. Koreans Collectively Perceived as Unique People

As shown below, Carl thinks Koreans are unique and not easy to understand in many ways, attributing the uniqueness to unfortunate Korean history. In the similar realm, Shane also expresses his confusion over Koreans not being consistent with the idea of their own culture and not being able to be clear about what past culture of Korea they want to preserve.

Carl: Koreans are a real delight to live with once you really get to know and understand them. You can go through all your emotions in one day when you are with Koreans. Koreans seem to have an innate ability to frustrate the hell out of you, make you laugh your guts out, make you completely disgusted with them, and make you want to be one of them. All of this and usually more could happen within a couple of hours. They really are that unique. Centuries of isolation, injected every once in a while by brutal foreign invasions, generally by the same few enemies over and over again, has left them with a cultural identity that is hard to shake. The differences between men and women, the way they raise their kids, the way they rarely call anyone by name, but rather by social orientation are all impossible to get fully used to.

Shane: I think Koreans have no real idea of what their culture is today. When I ask a question to three different Koreans on a “cultural” matter to try to find out about it, I receive three different answers on what we

are discussing. And it is no longer “culture.” This has given rise to a slightly derogatory comment used by foreigners in Korea: “When something goes wrong, it is our (Korean) culture and you (a foreigner) do not understand it/us. When something goes right, it is our (Korean) tradition and it is the way we have always done things.” Koreans need to decide what of their past culture they want to preserve and then move on to embrace the changes that are happening all around them. They also need to recognize that foreigners coming to Korea are themselves from another culture and that they need to be met half way in terms of understanding and mutual respect. Koreans traveling to other countries also desperately need to recognize that things they think of, as a cultural norm in Korea, i.e. restaurant culture, is largely unacceptable in other countries.

Bringing up Korean behaviors in such past events in Korea as 2002 World Cup Games and the mad-cow disease protest, Carl points out that Koreans are being nationalistic in a rather unique way, that is, not in the way he has expected. Shane also indicates that it’s not easy to understand Koreans because most Koreans, being seemingly nationalistic, wear clothes and use notebooks and others, all of which usually have expressions in meaningless English only. In the follow-up interviews, he said that this phenomenon was rather contradictory.

Carl: The Koreans are a nationalistic people; it is their greatest strength and their greatest weakness at the same time. But theirs is not nationalism like I thought before I came. Korean nationalism seems so much more rooted in the persona than in Canada. When you watch Koreans being Korean (at a world cup game, a mad-cow disease protest, a festival, or an election riot), they really are Korean. The nationalism is different than what I expected because I think it is not on the surface, but so deeply rooted in each individual. At times, it turns the Koreans into robots, something I had not expected so much to the degree that it can happen: Like a country full of the same exact people.

Shane: Koreans often say they are proud of Hangeul because it is a very scientific language. I don't understand their saying of that. I often see people (99% younger people) wearing T-shirts or other clothes with English text in sentence form that in reality means nothing. (No one can read it anyway, but hey, English is cool! Is this what they think?) This is the same for notebooks and pens and a million other things. Everything has a small or large English slogan, but a lot of the time it is grossly grammatically wrong, completely out of context or simply makes no sense in the first place. Ken's shirt was the best example so far that I have seen. So I went to get my camera in between classes. The shirt reads (in CAPS of course to catch your eye, "SAVE THE APARTHEID BOYCOTT OF THE LESBIAN NAZI LETTUCE GROWERS FOR JESUS OF THE NUCLEAR WHALES". This obviously makes no sense... Yet, I find it terribly frustrating trying to find a t-shirt with something in hangul on it to send to my family as a souvenir. How can people seemingly hate their own language so much?

3.3. Koreans at Organizations Negatively Perceived

Both Shane and Carl express their greater dissatisfaction with people working in various organizations. Shane does not appreciate people he met in his work places, public administration offices, and large private companies. Carl describes in detail the embarrassing and senseless situation he has experienced in the English drama contest ruined by the foul play committed by a regional office of education.

Shane: I am proud to find that I number a few among my good Korean friends. Nevertheless, I cannot be so kind to some people I have encountered in some of the places that I have worked at, in some of the public administration offices I have had dealings with, or with a very few of the people I have met working in large private companies. The young of Korea seem comfortable with a more western style of living and have combined successfully elements of east and west in modern Korean culture today. There are those, particularly of an age and position, who

do not accept such change perhaps fearing that their own lives may be subject to scrutiny.

Carl: Sometimes we are actually needed and used by our superiors. The drama contest hosted by a regional office of education was another example. There was to be two contests: A middle school contest and an elementary school contest. The middle school one was first. Two foreigners including myself were sent to be part of a 4 person judging panel for the 9 plays from the area. The plays were in English as part of a government English project for the province and then the whole country. Our job was to select the best play to compete provincially. One play, a rendition of "The Wizard of Oz" was brilliant, funny, well acted, and in impeccable English. The two foreigners naturally ranked it the highest. We found out after that the marks submitted to the Office of Education English superintendent (a lady so sinister we called her the snake lady, but that could be the topic of a whole book) changed our grades to let the 3rd place play win. The reasoning: that play was about learning English at school, so they deemed it to be the best one topic wise, even though the 1st play was light years better. David (the other foreigner) and I protested that they were using us to "rubber stamp" the results and this wasn't proper. The English superintendent told us to shut up and as non-Koreans to know our place and drop the matter. We continued to protest. She threatened to fire us both on the spot and told us that as non-Koreans we didn't understand Korea and were in no position to properly judge the English plays – and we were the only native speakers there. It was a political decision. In the west that would lead to someone's resignation.

Carl's hardship with the office of education did not end even when the elementary school play day came. This time he was even deceived and almost fired for not being cooperative with the corruption again committed by the office of education. Both Carl and Shane were threatened to be fired according to such vague and abstract expressions in their contract as 'breaking harmony' and 'damaging the school's reputation.' Shane was so upset that he even

described it was a nightmare working for the office of education.

Carl: The elementary school play day came up and I was asked to judge again. I refused. I said I was not going to participate if they were going to use my signature and then doctor the results. They said they promised they would not, but they did: The same thing happened. This turned out to be a disaster. This time I refused to sign the paper. They yelled at me for an hour. I still refused. I went home. I wrote a letter to the Office of Education superintendent about everything that had happened. I never got a chance to deliver it. The next day they came down to my school and yelled at me for 40 minutes in front of everyone about what a disgrace I was as a teacher and how I should know my place and how I knew nothing about Korea. I was almost fired. They told me I would be fired immediately for "article 16" (breaking harmony or embarrassing the school) if I didn't sign. I went out for a cigarette and came back in. They weren't joking. I eventually signed, but wrote beside it "under protest". To this day, I have no idea whether or not anyone ever noticed or cared about the "under protest" a bit. They only cared that a foreigner was part of the judging team that picked the "winning" play.

Shane: Our contracts with the Office of Education always seemed to be written for show. They would threaten to fire us if we refused to do the simplest of things by using the infamous article 16, "damaging the school's reputation or harmony", yet whenever we tried to resolve disputes by using the contract, a document that was supposedly legally valid, it would get nowhere. We would be told that the contract wasn't important. They withheld our overtime pay for months, made us teach on Saturdays, made us go on unpaid "fieldtrips", made me drive to a remote place to teach the "gifted students program" with little compensation, etc. It was a nightmare working for them. They made up so many things and there was nothing we could do to challenge them. That harmony clause in the contract trumped everything. It was the only time the contract was valid in their eyes. It only protected them; not us.

But, that was nothing compared to how we were treated as professionals.

3.4. Foreigners Perceived Ill-Treated

Carl expresses how frustrated and deeply hurt he was when his voices were unheard and when he was ignored and ill-treated by his boss in the office of education. Shane also describes how distressed and hurtful when their ideas were not valued enough and when they were excluded from high level decision-making processes for the only reason they were foreigners who were considered not to stay here long. Carl again goes on to describe in detail how he felt when he was treated as sub-par in relation to his housing conditions only because they are foreigners. In the follow-up interviews, he said he was upset because Korea is not such a poor country any more that has no choice but to provide a housing in such a bad condition. He said he would have understood and accepted the housing conditions if Korea was still like in the 70s.

Carl: So many times in Korea, we foreigners find our ideas cut down for two reasons. Our age, and the fact that we are not Korean. It can be one of the most frustrating things we can run into on so many levels. At times, we feel discounted as human beings, wondering why we are in a country that sometimes seems only out to use us as human tape-recorders. My boss in the office of education, completely disorganized and obtuse, he ran the English Town like he was the president of South Korea himself. Only, he could not run a gimhap paradise shop properly, let alone an English town. First, here's some background on this guy: He was 1.5 years older than me, but had only been teaching for four and a half years. Of this, he had only taught English for 1.5 years; he was actually a science teacher. He had been abroad his whole life for a total of 6 weeks. I, on the other hand, had been teaching English for almost 4 years, had been a management teacher in Japan, had travelled all over Asia, and is a native speaker. But this guy wouldn't listen to anything I said, no matter what. His reasoning? He was 1.5 years older than me and I was not Korean, and therefore I could not understand Korean students. That meant everything; who

cared about experience and qualifications? This guy was the most incompetent person I had ever worked with: Truly disorganized.

Shane: Working at a university has been fine for the most part. I think the only serious conflict we have there are the way that the administrative staffs treat us. It is like we are sub humans to the majority of them. This brings me to one particular criticism of working at this university. This was during a staff meeting when it was stated by a Korean faculty member that our ideas were not of as much value and high level decisions were not being made with our input because we were foreigners and thus, wouldn't be around for a long time, and thus, didn't really care about the university. That meeting had stuck in a lot of our minds for a while. As professionals, we found it hurtful to bring up the "you aren't going to be around forever like us Koreans" card to discount our ideas and suggestions. I am happy we have a boss in place at the current time that does not share that point of view and is open to input about overhauling the curriculum as a whole: A huge step in the right direction.

Carl: The office of education I worked for was so ridiculous in so many ways I could write a book about it. I will mention a few more serious examples in detail. The first one was the housing situation. Teachers here are not students, not kids, and shouldn't be treated as such. I should have known how bad the year was going to be when I looked at my housing. They provided us with rooms in the smallest one-room villa possible. It was like a shoe box. It was rundown. It had one window, facing out toward a brick wall 0.5 meters away. It was dark. The furniture was crap. I asked them how they could expect an instructor with three years experience, who had previously been semi-management at a school to accept this. There is little chance we would do that to someone back in Canada. They said it came with the job. I said that it was ridiculous. They wouldn't possibly live there, so why should I? They mentioned that we were lucky to get housing at all and that Koreans didn't get free housing. I said, that is fine, but the

Korean teachers get chu-seok and lunar new year bonuses and we didn't. They said it's because they are Korean and we were not. I replied that that was my point. We had contracts stating we should have proper housing. In all the foreign staff's opinion, this was a joke.

Carl brings up the issue of racism quite prevailed in Korean society, which should be critically scrutinized for Korea to become a fairer, more equal, and more advanced country. It's a real shame to discriminate against foreigners from certain parts of the world.

Carl: I finally met some foreigners in this small city I live in. From Sri Lanka, the two guys have been in the city for 10 months and 8 months respectively. They say that there are no other N. Americans or Europeans here besides me. They also shed some light on the foreigner question in general here. They said I will be treated with great respect here, basically because I am white and from the west. However, they are treated as sub-par because they are Asian foreigners, with Indian-type faces whom the Koreans believe they are superior to. I was also warned that some teachers and the boss saw me talking to the Sri Lankans, even though I have only seen them once, and only for 20 minutes. They are worried that if parents saw us talking they would disapprove of their children's teacher hanging around with Asians that are "apt" to commit crimes. It is not in my contract not to talk to Sri Lankans, so I will wait and see. Anyway, I found this whole thing a type of racism I hadn't encountered before, especially in Canada. It also displayed to me how easy I am to pick out of a crowd here and I wonder how much I am seen but not told.

Both Carl and Shane often feel left out not being included in conversations or discussion in and out of their work places. They seem to somewhat understand the situation or take it kind of for granted because they know it is probably due to language barriers. Still, they feel awkward and foolish sitting around people saying nothing.

Carl: Sometimes I feel as if I am an accessory to people's get-together when they invite me out. For example, "Look what I brought today; a foreigner!" and everyone would go, "Neat!" And then no one really talks to me.... On another occasion, we went out together, and Kim and Lee had ordered hot-seasoned chicken called *bul-dak* (fire-chicken, literally). I could only finish three pieces before my mouth was on fire. Trying to understand the food here is frustrating. If I had known they were going to order "fire-chicken", I wouldn't have come. Besides, I usually end up sitting there doing nothing, while they talk in Korean like I am not there. Why even invite me?

Shane: I attended a full staff meeting for the first time in many, many months. Naturally, I didn't understand a word of what was being said, but it was nice to be counted amongst the staff at the meeting. Nevertheless, I kind of felt being treated like an added, misunderstood element of the equation there. Sometimes I feel about as included as the water machine in the discussions about the school. It's like I don't exist because I am a foreigner. I understand it would probably be a pain in the ass to translate, but I feel like a nobody when they have meetings all together and I'm sitting like a moron at my desk doing nothing.

4. Conclusion

Increasing number of native English teachers are coming to work at primary, secondary, and higher educational institutions in Korea. This qualitative study of two native English teachers was to describe, learn, and understand their perceptions of Korea. It is important, in an educational sense, for us to understand better who native English teachers are and how they feel in the process of teaching and living in Korea. There is no doubt that a better mutual understanding between Koreans and native English teachers will promote a more effective English education in Korea. According to this study, the participants had very positive feelings about ordinary, common Koreans, whereas they have very negative perceptions of people working at organizations

such as public administrative offices and academic institutions. They consider Koreans very unique, interesting, and somewhat hard to understand. In addition, they feel they are mistreated since they are foreigners, and that their voices are not heard properly by Koreans in such places as the public administration offices in particular. This study may have only scratched the surface of the topic. More comprehensive and longitudinal study will provide us a better picture of native English teachers' perceptions of Korean people and culture. That kind of study is really called for in the future, considering the increasing number of native English teachers in Korea.

5. Implications

This study never intended to generalize anything or be judgmental over any phenomenon described in this study. This ethnographic study was rather to describe and understand native English teachers' perceptions of Korea as they are. Nevertheless, it would be worthwhile bringing up the following few points. Different native English teachers with different sociocultural, psychological, philosophical, or educational backgrounds may have felt differently in the same situations. Possibly, the participants' lack of full understanding of Korean people and culture may have been responsible for their perceptions of Korea. Or some, if not many, of their perceptions of Korea, negative or positive, may have been formed out of communicative misunderstanding between them and Koreans. On the other hand, they may have developed some kind of outsider's insight about Korean people and culture, which may not be easily realized by insiders, Korean people. Any ways, these are all possibilities that need to be found out, which would not be a simple task to complete. One thing that is sure is that both parties should strive harder to have more communication in an effort to promote mutual understanding and better English education in Korea. Further studies on this topic could be a stepping stone to the desired direction.

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