



저작자표시-비영리 2.0 대한민국

이용자는 아래의 조건을 따르는 경우에 한하여 자유롭게

- 이 저작물을 복제, 배포, 전송, 전시, 공연 및 방송할 수 있습니다.
- 이차적 저작물을 작성할 수 있습니다.

다음과 같은 조건을 따라야 합니다:



저작자표시. 귀하는 원저작자를 표시하여야 합니다.




비영리. 귀하는 이 저작물을 영리 목적으로 이용할 수 없습니다.

- 귀하는, 이 저작물의 재이용이나 배포의 경우, 이 저작물에 적용된 이용허락조건을 명확하게 나타내어야 합니다.
- 저작권자로부터 별도의 허가를 받으면 이러한 조건들은 적용되지 않습니다.

저작권법에 따른 이용자의 권리는 위의 내용에 의하여 영향을 받지 않습니다.

이것은 [이용허락규약\(Legal Code\)](#)을 이해하기 쉽게 요약한 것입니다.

[Disclaimer](#) 

Master's Thesis of Arts

**Korean Middle School Teachers'
Perceptions and Teaching Practices
of Multicultural Education
- A Qualitative Case Study -**

August 2022

**Graduate School of Education
Seoul National University
Global Education Cooperation Major**

Euna Lim

**Korean Middle School Teachers’
Perceptions and Teaching Practices of
Multicultural Education**

- A Qualitative Case Study -

Thesis Advisor: Kevin Kester

Submitting a master’s thesis of arts

August 2022

**Graduate School of Education
Seoul National University
Global Education Cooperation Major
Euna Lim**

**Confirming the master’s thesis written by
Euna Lim**

August, 2022

Chair _____(Seal)

Vice Chair _____(Seal)

Examiner _____(Seal)

ABSTRACT

As Korea continues to go through rapid demographic changes, teachers also have to develop their multicultural knowledges and skills to teach a classroom with culturally diverse students. However, there are various challenges that hinder teachers' ability to provide a multicultural-friendly school environment. Since teachers' perceptions influence how they practice multicultural education, it is imperative to explore how Korean teachers perceive what they do when it comes to translating multicultural theories into their practices. As such, this thesis aims to investigate teachers' perceptions of their conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of multicultural education that they perceive to be important at middle school level in the context of Seoul, Korea.

The guiding research question of the study is: *“How do Korean middle school teachers conceptualize and practice multicultural education?”* Guided by social constructivism, this thesis supports the idea that knowledge is produced in multidimensional contexts via interactions with others. With this in mind, this thesis will also try to generate discussion on how Korean teachers form views about multiculturalism based on their experiences and interactions with others (e.g. multicultural students). The research is a qualitative case study based on an interview with six Korean middle school teachers who have experience teaching multicultural education and multicultural students. Findings revealed that there are different ways teachers conceptualize and practice multicultural education. However, their conceptualization did not necessarily reflect their teaching practices. Nonetheless, one commonality from their responses is that through the teaching of multicultural education, all of the teachers were able to reflect more on their teaching practices and make efforts to create a school environment that is inclusive for all.

This thesis concludes by emphasizing that for a successful implementation of multicultural education, Korean teachers must acquire the necessary multicultural knowledges and skills to ensure students have equal educational opportunities regardless of their background. For this to happen, teachers must first start cultivating their critical consciousness. Through this reflective process on their teaching practices, teachers will be able adjust in a way that goes beyond the passive teaching/learning method (e.g. language-centered learning and experience of foreign cultures), and instead encourage more active participation and cooperation with the students (e.g. promote discussion and learn to address issues of social inequalities). Lastly, implications from this study may contribute to the field by generating discussions on what kind of multicultural knowledge, attitudes, and skills Korean teachers need to develop. The ultimate goal is to provide insights for teachers that will allow them to empower all students with the important tools to live harmoniously in this rapidly expanding multicultural society.

Keywords: multicultural education, theory and practice, teacher pedagogy, social constructivism, inductive thematic analysis.

Student Number: 2020-26360

TABLE OF CONTENTS

Abstract	i
List of Figures and Tables	iv
Chapter 1. Introduction	1
1.1. Study Background and Problem Statement	
1.2. Purpose of the Study and Research Questions	
1.3. Significance of the Study	
1.4. Definition of Key Concepts	
1.5. Researcher Stance	
1.6. Overview of the Chapters	
Chapter 2. Literature Review	9
2.1. Global Conceptualization and MCE Practices	
2.1.1. Diverse Pedagogical Associations with MCE	
2.2. Research on MCE in the Korean Context	
2.2.1. Korea's Interpretation and Implementation of MCE	
2.2.2. Overview of The 21 st Support Plan for MCE	
2.2.3. MCE Programs, Contents and Teaching Methods in Middle Schools	
2.2.4. Korean Middle School Teachers' Perceptions	
2.3. Various Theoretical Frameworks for MCE	
2.3.1. Conservative Multiculturalism	
2.3.2. Liberal Multiculturalism	
2.3.3. Critical Multiculturalism	
2.4. Integrative Framework	
2.5. Chapter Summary	
Chapter 3. Methodology	26
3.1 Methodology	
3.1.1. Research Questions	
3.1.2. Philosophical Assumptions	
3.2. Qualitative Methodology	
3.2.1. Single Case Study	
3.3. Methods	
3.3.1. Interviews	
3.3.2. Document Analysis	
3.3.3. Reflexivity	
3.4. Context and Participants	
3.4.1. Characteristics of the Participants	
3.4.2. Selection Criteria	
3.5. Data Analysis	
3.5.1. Coding Process	
3.6. Trustworthiness (Credibility, Transferability, Dependability, Confirmability)	

3.7. Ethical Considerations

Chapter 4. Findings and Analysis.....41

- 4.1. Middle School Teachers' Diverse Interpretations of MCE
 - 4.1.1. MCE as Pedagogy of Adaptation
 - 4.1.2. MCE as Pedagogy of Coexistence
 - 4.1.3. MCE as Pedagogy of Resistance
 - 4.1.4. Analysis
- 4.2. Teachers' Challenges in the Implementation of MCE
 - 4.2.1. Limited and Outdated MCE Content in Textbooks
 - 4.2.2. Lack of MCE Values in Current Education System
 - 4.2.3. Students' Acceptance vs Resistance Towards Multiculturality
 - 4.2.4. Analysis
- 4.3. Teachers' Suggestions for Implementing MCE
 - 4.3.1. Creating a Sanctuary for Students
 - 4.3.2. Building Relationships with Parents and Among Students
 - 4.3.3. Practicing Reflexivity
 - 4.3.4. Analysis

Chapter 5. Discussion and Implications.....65

- 5.1. Teachers' Perceptions Influenced by Multidimensional Contexts
- 5.2. Teachers' Practices Influenced by the School Settings
 - 5.2.1. MCE as Practiced in Public/Private Schools
 - 5.2.2. MCE as Practiced in Multicultural-centered Schools
- 5.3. Implications for Korean Middle School Teachers

Chapter 6. Conclusion.....74

- 6.1. Summary
- 6.2. Limitations
- 6.3. Ways Forward
 - 6.3.1. Concluding Remarks

References.....78

Appendixes.....86

Abstract in Korean.....93

List of Figures and Tables

Table 1. Integrative framework.....	24
Table 2. Participants.....	3

1. INTRODUCTION

1.1. Study Background and Problem Statement

Globalization has fostered significant changes in the demography of countries around the world. Similarly, Korea is no exception to the trend toward becoming a multicultural society. These demographic changes not only brought opportunities to the country in all areas, but also challenges particularly in the country's education system. Schools can no longer maintain their mainstream centric curriculum, but instead reform it in a way that it is more inclusive towards all students regardless of their background. According to the statistics of the Ministry of Justice, in 2019 there already were more than 2.52 million foreigners residing in Korea which accounts for nearly 4.8% of the total population (The Korea Herald, 2021). Consequently, this also amplified the numbers of students from multicultural backgrounds (hereafter SMBs). In 2005, there were only 8,116 SMBs which compromised 0.1% of the total student population (Park & Cho, 2020). Without a surprise, by 2021, there were already 160,058 SMBs all over the country (KESS, 2021).

Majority of the SMBs are concentrated in the southern part of Korea while the second largest is in Seoul with 19,368 SMBs (13,093 at the primary level & 6,275 at the secondary level). This number is predicted to increase in the following years which means schools in Korea will continue to see more diversity in their classrooms, and rapidly in Seoul as well where this study is conducted. According to Park and Cho (2019), SMBs in Korea are often referred to as "multicultural students", and they are categorized as follows: students from foreign worker families (both parents are foreigners), students from international marriage families (one parent is a Korean-ethnic origin), and students from North Korean refugee families. The larger number of SMBs come from international marriage families and have Korean nationality because, typically, the student's father is Korean and their mother is a foreigner (e.g. Chinese, Vietnamese, Filipino). Despite SMBs being physically included in Korean schools, most of the times they suffer from discrimination for various reasons: nationality, appearance, and even education level. Apart from these reasons, many SMBs are still having difficulties adapting due to their lack of understanding in Korean language, culture, and religion. In other words, it can be argued that SMBs are struggling academically, socially (Kim & Chang Rundgren, 2019), and even mentally.

In order to cope with these issues and alleviate the challenges SMBs face, the Korean government quickly developed new policies to implement Multicultural Education

(hereafter MCE) in Korean public/private schools. Primarily, this was meant only for SMBs to learn Korean language and culture in order to blend in better in the Korean society and eventually for Korean students to learn about cultural diversity. However, despite the government's good intentions of wanting to foster better integration of SMBs and continuous effort to promote inclusion, challenges remain in that many teachers are still unaware of what may be the multicultural knowledge and skills needed. Not only that, there are also various obstacles hindering teachers' ability to successfully implement MCE in their classrooms. Teachers' lack of experience and chances for assessment (Mo & Lim, 2013) could cause misconception of MCE and eventually impact their pedagogical practices that may result in the misrecognition of SMBs (Szelei et al, 2019).

Following this, some of the remaining issues that need to be addressed are as follows. First, MCE in Korea still tends to be based on the distinction between multicultural students and general students. Second, MCE content on school curricula is still based on the narrow sense of culture (as explained above) where contents are too focused on learning about limited aspects of cultural diversity. Third, in terms of teaching and learning, it still tends to be a teacher-centered teaching method where teachers primarily deliver knowledge and keep students in a passive learning mode. In other words, current MCE programs and contents that teachers deliver may only reinforce bias and prejudice instead of teaching students to understand each other and view from multiple perspectives (Kim, 2021). Since teachers are the ones who select the materials for class and think about how to deliver MCE content, it is imperative to examine teachers' perceptions on how they conceptualize and implement MCE. This is because even though there have been extensive studies providing great detail on the various theoretical underpinnings of MCE, studies that examine teachers' actual implementation of MCE have been lacking in the field (정연숙 외, 2021).

Lastly, the goal is to have teachers be sensitive of diverse backgrounds and recognize that it could be problematic not to acknowledge diversity in their classroom (육경민 & 조현주, 2015). In a similar vein, Banks's (2009) argues that, when the purpose of MCE is to eliminate discrimination and suffering experienced by SMBs while also ensuring that *all* students have equal educational chances, a successful implementation of MCE would strongly depend on the teachers. In other words, teachers must adjust their MCE teaching practices in a way that goes beyond the passive teaching/learning method (e.g. language-centered learning and experience of foreign cultures), and instead encourage more active participation and cooperation with the students (e.g. promote discussion and learn to address issues of social inequalities). Therefore, teachers must first cultivate their critical

consciousness and then acquire the multicultural knowledge, attitudes, and skills necessary to help empower all students with the important tools to live harmoniously in this rapidly expanding multicultural society.

1.2. Purpose of the Study and Research Questions

The purpose of the study is to explore teachers' perceptions of their conceptualization and implementation of MCE at the middle school level in Seoul. This will be done by a) reviewing theories and praxis on MCE both globally and locally; b) analyzing teachers' perceptions of their conceptualization and implementation of MCE; c) generating discussion about ways to address the challenges and possibilities of MCE; and d) providing pedagogical implications as suggested by the participants themselves which could be useful for other teachers in the similar context.

In terms of accomplishing the first objective which is reviewing MCE praxis both globally and locally, it will be presented in the literature review chapter by diving into three different themes. Since MCE is interpreted and implemented differently across settings depending on the country's social, cultural or political background, it is important to first understand the conceptual and theoretical trends regarding this topic internationally. Therefore, the first theme is a review of key concepts and guidelines that have been presented by well-known scholars in the field such as James Banks, Geneva Gay, Sleeter and Grant, and so on. Second, it presents the way MCE has been interpreted and implemented in the Korean context. This will be done by briefly providing an historical overview on how MCE started, the recent MCE policy, and how it is carried out at the middle school level. Third, it identifies various pedagogical approaches to MCE together with the integrative framework which will be used as guidelines to the analysis of this study. After reviewing these themes, I identified that there is a lack of qualitative studies examining middle school teachers' perceptions and there are not many studies examining their actual teaching practices for MCE which led me to the following research questions.

Research Questions

The guiding research question of the study is: "How do Korean middle school teachers conceptualize and practice MCE?" From this overarching question, there are two sub-questions:

- How do middle school teachers conceptualize MCE?
- What are the challenges and possibilities teachers face when implementing MCE?

1.3. Significance of the Study

There are two primary reasons why it is imperative to examine teachers' perceptions of how they conceptualize and implement MCE in their classrooms.

First, studies have shown that teachers' knowledge, attitudes, and beliefs about cultural diversity have a high correlation with the academic achievement of minority students (모경환 & 황혜원, 2007). For example, if teachers hold cultural or racial prejudice toward SMBs, it would negatively affect the students' learning experience in schools. In other words, if there is no shift in teachers' perceptions towards diversity, it may lead to SMBs experiencing various difficulties which could eventually lead them to even drop out of school (이기용 & 최병옥, 2016). In fact, this could be the reason why, as the level of education gets higher, the number of SMBs decreases. The Korea Herald (2016) published that most of the SMBs enter elementary school, but only about 70 percent of them would proceed to attend middle school level. Moreover, the proportion of SMBs who have graduated from high school is estimated to be far below 50 percent which means there is a lower chance for them to attend university.

Second, it is also crucial to acknowledge that even though currently a large number of SMBs are still in primary level and outside of Seoul, they will eventually proceed to the secondary levels in the near future. This indicates that more and more teachers at the secondary level (in Seoul) should be ready to teach a classroom with culturally diverse students. In other words, they will need to develop the multicultural knowledge, attitudes, and skills to be able to use appropriate teaching methods that could help mitigate prejudices and instead foster a classroom that respects diversity and inclusion (모경환 & 황혜원, 2007).

Considering the two points above, data collected in this study will be a significant contribution to the field as it not only addresses the limitations of current scholarship by contributing to the lack of qualitative and theoretical research (as indicated by 정연숙 외, 2021) but it also provides an in-depth understanding of teachers' perceptions on the concepts of MCE as well as the challenges and possibilities that they face when translating multicultural theories into their teaching practices. In other words, cases presented in the findings could generate discussion on the different approaches taken by the teachers and provide implications for other teachers in the similar context (e.g. middle school level, urban areas, etc).

1.4. Definition of Key Concepts

This section identifies some of the key concepts that characterize my research. I start by defining each concept then applying it in the Korean context for better understanding of the topic. Although there are plenty of ways to define the following concepts, cultural diversity, multiculturalism and multicultural education, I have chosen the definitions as presented by well-known scholars due to its simplicity to understand and operationalize the concepts. It is nonetheless crucial to acknowledge that all of the terms mentioned below are complex and multilayered concepts that have various definitions depending on the context..

Cultural diversity: Generally, this implies recognizing diverse groups within a society, hence its also commonly used when referring to *multiculturalism*. Keeping multiculturalism for later, Grant and Sleeter (2012) view cultural diversity as the difference in nationality, religion, language, race and ethnicity. Applying it to the school context, they state that the diversity of students could refer to their race or ethnicity, but it could also refer to the students as being gay, lesbian, transgender, or coming from diverse social class backgrounds, and so on. Since cultural diversity plays a crucial role in teaching and learning, ignoring students' diverse backgrounds could make them feel constrained or minimized (Gay, 2013). However, in the Korean context, this concept has been mostly associated with only partial aspects of culture such as race and or ethnicity (Kim, 2021). As such, when it comes to learning about cultural diversity, Korea has been focusing on delivering knowledge about cultural elements such as foods, ethnic, and language groups. This was in fact a phenomenon also seen during the 1960s and 1970s in the US (Banks, 2021), but which evolved towards including multiple perspectives in analyzing issues related to class, gender, disabilities, sexual orientation, etc (Gay, 2013). With this in the background, I argue that it is about time for Korea to go beyond superficial learning of cultural diversity, and instead cultivate more students who understand the broader concept of diversity and can challenge the status quo. Examples of this can be found later on in the findings chapter.

Multiculturalism: Similarly as above, this term can also be understood as the presence of various cultural groups in a society and the support for maintaining their culture and values. To better understand this concept, Torrez and Tarozzi (2020) mentioned that there are two versions of multiculturalism: normative versus constructive. According to normative multiculturalism, cultures may be *clearly defined* and its members belong to them in precisely the same ways. This particular form of multiculturalism has been utilized by conservatives to emphasize the necessity to save national cultures from the dangerous integration brought

about by new immigrant cultures. According to constructive multiculturalism, on the other hand, cultures are *dynamic* and *ever-evolving processes* that are shaped by contexts, situations, and interactions. The goal is to have constructive multiculturalism as it strives to develop equitable social norms based on cultural exchanges, which also calls for a reconsideration of the idea of citizenship. In relation to this, my understanding of multiculturalism is that it can address the issue of diversity in education through social movements, social and curricular theories, as well as institutionalized administrative and pedagogical practices. More details on the various approaches in the field will be described later on in the literature review chapter.

Multicultural Education: It is a complex concept and practice that involves a wide range of interventions and objectives (Kuppens et al, 2020). Nonetheless, one of the widely known definitions is provided by James Banks (2021) which says that MCE evolved into a transformative idea that requires total school reform in order to provide equal educational opportunities to all students regardless of their background (e.g. racial, ethnic, cultural, language, and religious groups). It is also often times interchangeably used as culturally responsive teaching (Sleeter & Grant 2011; Gay, 2000), ‘an antiracist education’ (Nieto 2000), or social justice education (Kuppens et al, 2020). MCE in Korea, on the other hand, has been limited to learning about cultural diversity for Korean students and learning about Korean culture and language for multicultural students.

Broadly speaking, all individuals both teachers and students, are multicultural because they all have some components of more than one culture or group influencing their behavior. For example, each individual belongs to an ethnic or culture group, has a sexual orientation and identity, and has a particular religious beliefs, and so on (Banks, 2021). Since this understanding seems to be missing in the Korean context, one of the key issues on the inconsistent conceptualization of MCE could be due to the viewpoint on how "culture" is operationalized. If culture is operationalized as an essentialized, unchanging subject that must be taught and learned about without employing student voice as a pedagogical strategy, it could cause teachers to use activities that unintentionally mute or stereotype students (May & Sleeter, 2010). In a similar manner, extensive studies have already criticized the way MCE in Korea has been focusing solely on celebrating cultural diversity while ignoring issues of social justice, power dynamics, and prejudice (Gorski, 2009).

Regardless of the differences in how MCE is conceptualized globally versus in Korea, I conducted this research with the understanding that MCE is a concept promoting equal education for all and a process that allows both teachers and students to cultivate their critical

consciousness and address social issues. In other words, my own understanding of MCE is that it is not just about ethnic or race specific, but it covers a wider range of cultural characteristics and issues (e.g. socio-economic class, gender, religion, academic achievement, and more). Therefore, my approach aligns with the argument that in order to promote students' cultural identities and the ways in which those identities connect with equity, teachers must have a thorough awareness of the various dimensions of culture (Gorski, 2009) and ensure educational equity to promote academic achievement for all students (Banks, 2009).

1.5. Researcher Stance

Before moving on to the next chapter, it is imperative to bring up my positionality as a researcher because I am the primary collector of data and analysis (Merriam, 2009). I am writing this thesis from the point of view of being a multicultural student myself who has always been hooked into learning more about culture and language. In Korea though, I am a “multicultural student” simply because my father is Korean and my mother is from Paraguay, and not because of the different languages I speak, my religion, values, etc. Nonetheless, I received my education from kindergarten through grade 8 (Middle school grade 2 in Korea) in a private catholic school in Paraguay. Since schools are only half day there that allowed me to also attend a Korean school where I learned the Korean language and culture. From those early stages in my life, I knew I was “different”. However, that never really bothered me because I was surrounded with other kids like me. Everything changed the moment I moved to Japan and had no other options but to go to a public Japanese middle school. I remember vividly those days when I did not want to go to school anymore not only because I did not speak the language, but also because I felt like an *outsider* for the very first time. Then, I found myself questioning who I really was, where I am from, how I am supposed to behave, and so on. Now, I am currently pursuing my Masters Degree in Korea where I still feel like an *outsider* because I do not look like a typical Korean, even though my nationality, name, and father is Korean.

Nonetheless, my values, beliefs, and perspectives have been shifted constantly through my experiences living in different countries: Paraguay, Japan, USA, China, Singapore. Through this journey, I became the person I am today who cares about people, values diversity, and appreciates inclusion. As such, when it comes to the experiences that students face at school, I argue that it strongly depends on the impact teachers make either

negatively or positively. Therefore, I am a strong believer that teachers are capable enough to make a difference within their institutions as well as in their interaction with students, even if there were some flaws in the government's education policies or limitations at the school level (e.g. curriculum, textbooks, etc) or in their classrooms. Although my own experience of being a multicultural student was based in a Japanese school while I was in Japan, it motivated me in wanting to explore more on the current situation of MCE in Korea. This is because after reviewing the existing literature, MCE in Korea remains an area of needed growth to provide teachers more support in assisting SMBs. Additionally, I will make sure to bracket my experience while I analyze the data so as not to bias in my analysis. However, it is also crucial to note that it is not possible for me to completely distance myself from this research. Therefore, I made the effort to practice reflexivity throughout the design and implementation of this study. Further details on this and my analytical process will be described in the methodology chapter.

1.6. Overview of the Chapters

In order to achieve the above mentioned four objectives, this thesis is divided into six chapters. Chapter 1, provided an overview of the study, the problem statements, purpose of the study and the research questions, the significance of this study, as well as my position as a researcher. Chapter 2, is an in-depth review of existing literature that describes the context of the study such as highlighting the characteristics of MCE globally and how it is interpreted and implemented in the Korean context. Chapter 3, lays out qualitative research methods combined with detailed descriptions of the data collection procedure. The data collection methods in this study included interviewing teachers and analyzing official documents as provided by the participants. Chapter 4, presents the findings as obtained from the interviews with the teachers and document analysis. This section will primarily contribute to the understanding of how six middle school teachers conceptualized MCE and how that influenced the way it has been manifested in four different schools. Chapter 5, consists of a discussion on the challenges and possibilities faced by the teachers and that could be insightful for others in the field. Chapter 6, concludes with the summary, limitations of the study, and ways forward.

2. LITERATURE REVIEW

Since the early 2000s, there has been an increase in both Korean and International academic journals focusing on topics related to MCE in Korea. However, there are only a few qualitative studies analyzing teachers' conceptualization and implementation of MCE at middle school levels in Seoul. As such, the aim of this study is to address the limitations of current scholarship by contributing to the lack of qualitative and theoretical research through a qualitative case study that tries to interpret Korean middle school teachers' perceptions of their conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of MCE that they perceive to be important at middle school level. Therefore, this chapter reviews the existing literature on MCE praxis both globally and in the Korean context. It consists of three interrelated sections that will help identify the components of MCE in terms of their key elements, frameworks for practices, and so on.

2.1. Global Conceptualization and MCE Practices

Since MCE is interpreted and implemented differently across settings depending on the country's social, cultural or political background, it is important to first understand the conceptual and theoretical trends regarding this topic internationally. As such, this section particularly covers the conceptual aspect of MCE as seen globally and the following section will focus on the Korean context.

The term "Multicultural Education" first appeared in North America in the 1960s and rapidly expanded to South America, Europe and it reached Asia in the early 2000s (Kim et al, 2010). At the beginning stages, it started as social rights movements aiming to eradicate discrimination against people coming from multicultural backgrounds (Shen, 2019). In the US, for example, intergroups argued that the US was trying to assimilate European and racial minorities into their mainstream society (Banks, 2021). This is just an example from the US, but it is worth noting that MCE may take different aspects depending on the historical and geopolitical background of the country. Accordingly, when it comes to defining what "Multicultural Education" really means, it is a bit intricate to define something that has multiple definitions across different contexts. Nonetheless, one of the most scholarly well-known definition was proposed by James Banks (2009) which says:

“Multicultural education evolved into a transformative idea whose implementation requires substantial changes in all of the major variables of the school so that students from diverse racial, ethnic, cultural, language, and religious groups experience educational equality. Multicultural education is a concept, an educational reform movement, and a process” (p. 1).

Elaborating this further, MCE can be at least three things. It is a *concept* that states that all students regardless of their ethnic, racial, cultural, or linguistic characteristics should experience educational equality in schools. In other words, it puts emphasis on the unequal treatment of SMBs. It is also a *reform movement* intended to transform the school environment so that all students have an equal opportunity to learn. For this to happen, “all major components of the schools must be substantially changed” (Banks, 2021, p.51). For instance, it can be a movement where teachers, parents or even community members protest racial and gender-biased textbooks in their schools (Grant & Sleeter 2011). However, even in present times, there are still issues related to educational inequality or discrimination against people from different backgrounds. In response to that, MCE can also be seen as an ongoing *process* that tries to mitigate such issues from happening in schools. Similar to this, Nieto and Bode (2008) defines MCE as “pervasive”, where it is not a lesson activity but instead a process and philosophy. In other words, since MCE is constantly evolving over time, it could also be understood as focusing on the notion of *becoming* (Kim et al, 2010).

Nonetheless, there are some discrepancies between concepts or theories outlined above and how they are actually integrated in the school curriculum (Nieto, 2000). Despite of those discrepancies, it is at least, crucial to note that when it comes to incorporating MCE in the school curricula, it should not be taught as a single subject, but instead the values of MCE could be integrated into various subjects through the incorporation of different views, histories, and cultures (Shen, 2019). Some of these values can also be found with already existing practices known in the educational field. As such, the following section will review some of the diverse ways MCE has been commonly labeled.

2.1.1. Diverse Pedagogical Associations with MCE

Just like the way MCE can be conceptualized differently according to the context, the way it can be approached may also differ. Based on various reviews of literature as seen internationally, it has been found that MCE practices have been aligned or interchangeably used with already existing educational approaches such as equity pedagogy, culturally

responsive pedagogy, critical pedagogy, social justice pedagogy, and so on. This section will briefly review these practices for better understanding of this topic.

MCE is closely related to *equity pedagogy* (Banks, 2009) as it encourages teachers in each field to examine their teaching methods and styles to see how much they represent multicultural concerns. This can be seen when teachers adjust their teaching strategies in a way that facilitates the academic success of SMBs (Phillion et al, 2009) and encouraging them to become self-directed thinkers (Gay, 2010). This is also commonly done through interpersonal relations where students can feel heard, seen, and valued by not only their teachers but also their classmates (Castro, 2019).

Similarly, MCE has also been widely approached through *culturally responsive pedagogy* (Banks, 2021) which is considered as a successful strategy for addressing the social and academic needs of students from culturally diverse backgrounds (Gay, 2010). In relation to this, scholars like Bourdieu (1986) critiques the preservation of racial, ethnic, class, and gender inequity in the school system, and argues for a shift in teachers' roles of being messengers of knowledge towards reflective decision makers. This in fact also relates to the following pedagogy.

Critical pedagogy is most commonly advocated when promoting critical multiculturalism since it emphasizes concepts such as dialogue, power relations and social class, but which is not commonly utilized in schools. For example, Freire (1998) particularly rejects the “banking” system of teaching where students are the depositories and the teacher is the one depositing. What this implies is that students should not only receive multicultural related contents but also be able to practice more dialogue with the teachers where both get to critically examine their views and actions. Additionally, Apple (2018) encourages critical educators to “think about what is being taught, whose knowledge it is, how it became official, who has cultural, social, and economic capital in this society, who benefits from the definitions of legitimate knowledge, what are the hidden effects of education reforms, and what they can do as critical educators to challenge existing educational inequalities in order to create more socially just curricula and teaching” (Cited in Pourdavood & Yan, 2020, p.116). Here, Paulo Freire’s conscientization, which is a form of critical consciousness, could be considered to challenge biases and change the status quo.

Lastly, equity pedagogy and critical pedagogy are also closely related to social justice pedagogy. The objective is to eliminate negative types of school accountability as well as educational disparities among the privileged and powerless, majority and minority ethnic groups, the poor and rich, etc (Cho, 2018). Combining these two, Sleeter and Grant’s (2011)

Multicultural Social justice approach can be revealed as it is the most transformative approach where teachers can challenge not only school curriculum but also inequalities. Additionally, they would also encourage students to be proactive in social change (Nieto, 2009). Furthermore, Banks' (2009) *empowering school culture and social structure approach* can also be related as it involves reforming the school's culture and organization so that SMBs can experience educational equality and cultural empowerment (Philon et al, 2009). Social justice pedagogy may also be defined and approached differently depending on the school's cultural, historical, and sociopolitical settings. In the same manner, MCE practices should also be contextualized to each setting (Gay, 2010). Therefore, since the focus of the study is in Korea, the following section covers in-depth how MCE has been conceptualized and practiced in the Korean context.

2.2. Research on MCE in the Korean Context

Unlike in the United States, where political struggle and minorities' civil rights movements were prominent, MCE in Korea is mostly linked to rising immigration since the 1990s. Furthermore, the Korean majority was never compelled to study about immigrant students or minority cultures, and therefore 'integration' and MCE were never a part of the majority of Korean students' education (Shen, 2019). Nonetheless, the Roh Moo-hyun Government declared a shift towards a multicultural society and developed the very first policy on *damunhwa* (multicultural) education in 2006 (Lee et al, 2020). As a result, there has been an increase in academic journals focusing on topics related to MCE in Korea. The majority of the international journals from ERIC were focusing on the concepts and theories concerning MCE (Moon, 2010; Kang, 2020), the misconceptions and dilemmas of MCE (Olneck, 2011; Chang, 2017), MCE policy and practice (Grant & Ham, 2015), and the difficulties that SMBs experience in schools (Kim, 2020). There was also a great amount of studies done on multicultural teacher education (Kim et al, 2010; Cho, 2018).

In Korean journals, on the other hand, studies focused more on: the current status of MCE, research targeting multicultural students' learning, professional development for MCE, teachers' awareness, and so on. Although there are already extensive studies looking into teachers' multicultural awareness and teaching efficacy, not many studies have been able to examine *how to* implement MCE, for example, teaching and learning methods of MCE in classrooms. As such, based on current teacher awareness research, study to increase teachers' multicultural knowledge and skills are essential, since instructors promote and support

multicultural and non-multicultural learners in the educational sector and act as catalysts for conflict resolution and convergence (정연숙 외, 2021).

Despite the need for the study, there was a scarcity of studies done on teachers' perceptions and practices in MCE. For example, based on results from reviewing Korean literature on KCI, there were already around 130 journals examining teachers' perceptions (63 in-service teachers and 67 pre-service teachers). Among the 63 journals looking into in-service teachers, 57 journals focus on early childhood education and elementary school level, and only six accessible journals were studies done on the secondary school level. Among these six journals, five of them were using quantitative research methods and were studies done outside of Seoul (e.g. mostly focused on the southern part of Korea). Adding on to this, Cheong et al (정연숙 외, 2021) have also pointed out that the ratio of studies done through surveys and literature was relatively high, hence suggesting the need for more qualitative and theoretical research (which is what this study is addressing).

2.2.1. Korea's Interpretation and Implementation of MCE

Although there have been multiple revisions of the MCE policies, its theories and practices still tend to be understood as *education for international understanding* for Korean students (Chan, 2017) and education for adaptation for multicultural students. For the former, it could be because UNESCO introduced *education for international understanding* in 1946 as a way to promote the understanding of different cultures and maintain world peace through education (ibid, p. 180), and also because of the promotion by UNESCO-APCEIU in Korea. As a matter of fact, the government still applies the same philosophy up until now.

Exploring this deeper, the way Korea has interpreted MCE is that it is only meant for students born to multicultural families and not the citizens as a whole. As such, it focuses primarily on educating the minority to learn about Korea's culture and language as a way to help them adapt to mainstream society. In Korea, a multicultural family refers to a family in which the wife or husband is an immigrant (e.g. families of foreign workers or interethnic marriage families). However, as Olneck (2011) argued, this is the same as being described as "the other" which means that students born to these multicultural families, are often seen as inferior in the eyes of those who had the "privilege" of having both Korean parents. In other words, this distinction between us (majority) and them (minority) has fostered more prejudice and discrimination which is still a social issue yet to be solved. It is worth mentioning that the term multicultural refers to race, ethnicity, gender, social status, culture, religion, ideology, and more (Chang, 2017). So broadly speaking, it can be said that multiculturalism has always

existed in Korea and it could also be referred to any family in this world. As such, if conceptually speaking, MCE is meant for all students and not just the racial “others.” In other words, it must provide equal opportunities without making any distinctions among students (김동진 & 이슬기, 2021).

For multicultural students, on the other hand, MCE has been interpreted as education for adaptation in which it takes an assimilationist approach where it requires the minority to give up their language and culture in order to blend in. This is because Korea was perceived as having a cultural and linguistic homogeneity, and having the minority adapt to the majority seemed to be something more feasible than changing the beliefs system of the majority (Hong, 2010). In fact, most of the teachers in Korea still believe that Korea is a single nation. This is based on a study done by Suh (서종남, 2010) which showed how 77.1% out of 241 secondary school teachers who joined the survey answered that they perceived Korea as a single nation. When teachers view Korea being a single nation, they would naturally want to maintain the national identity, but challenges emerge as that would mean to reject other people’s backgrounds for their nationalist values. As such, one of the main tasks for Korean teachers and educators is to understand the value of diversity in order to be able to practice MCE in a way that it can support the needs of all students. Notwithstanding, there has been some misalignments or discrepancies to what MCE tries to advocate globally versus how it has been conceptualized and implemented in the Korean context. This will be explored further by first looking at the MCE policy as adopted by the Korean government.

2.2.2 Overview of The 21st Support Plan for Multicultural Education

It is also imperative to analyze the most recently revised policy on MCE - *The 21st Support plan for multicultural education* because in-service teachers work in the context of this current policy. Ever since the government first came up with a MCE policy in 2006, there have been multiple revisions with the MCE policy. At the beginning stages, one of the key characteristics of the policy involved promoting support for tailored instruction such as classes on Korean language and culture meant for SMBs. Since 2015, however, schools have been encouraged to include at least two hours of MCE per year in order to expand the scope of MCE to all students and create a learning environment that embraces diversity and inclusion (Korea Times, 2022).

In the following, it is clear that the Korean government aims to create a multicultural-friendly educational foundation so that all students understand cultural diversity and grow harmoniously in school (MOE, 2021). The goals are to 1) Guarantee educational

opportunities for multicultural students and bridge the educational gap; and 2) Establish a mature educational environment in which various cultures coexist. In regards to the second goal, the government is trying to achieve this through three different strategies:

First, *expand multicultural education for all students*. This can be done by integrating MCE into the curriculum and non-curricular activities. The subject of cross-curricular learning shall be dealt with in an integrated manner throughout educational activities, such as subjects and creative experience activities, and shall be guided in connection with local communities and families. Schools are also encouraged to operate MCE week in connection with World People's Day by including the content that discriminatory behavior for various backgrounds and violation of human rights. In secondary school level, general curriculum classes may reflect elements of MCE and global citizenship education.

Second, *enhance the multicultural education capabilities of teachers*. This is achievable by continuously providing development training remotely for teachers in a way that will enhance their MCE capabilities. The current remote training contents related to MCE consist of MCE in the classroom for empathy and communication; transition to a multicultural society, diversified and more enjoyable school guide, realization of global citizenship education in multicultural society, understanding career advancement guidance and counseling for multicultural students.

A study done by Lee (이기용, 2013) has shown that teachers who had experience teaching SMBs and received multicultural training had significantly higher multicultural perception than those who had no experience teaching them or have not gone through MCE trainings. Therefore, it could be said that increasing more opportunities to interact with SMBs or taking MCE training are crucial to transform their perceptions. However, reality is that according to another study done by Oh's (오정숙, 2019) among the 2,000 respondents/teachers, half of them responded that they had no experience in MCE training or in teaching SMBs. Furthermore, Chang (2017) explained that only a few universities and teacher colleges offer lectures on MCE and are only offered for those who are interested in the subject. This means that "most novice teachers are arriving at schools with insufficient knowledge and expertise in multicultural education" (ibid. p. 184). Lastly, it is also worth noting that these training and programs focus primarily on general knowledge of multiculturalism (e.g. theories and policies) and not so much on practical skills on how teachers could manage and teach SMBs (Kim, 2020). Therefore, not only novice teachers lack adequate training but also experienced teachers lack the practical skills that they can use in their classrooms. Therefore, there is an urgent need to encourage Korean teachers to go

through “practical” multicultural training and programs so that it will allow them to develop their multicultural competencies to help promote inclusion in their classrooms (Hong, 2010).

Third, *connect to families and communities*. This is planned by expanding opportunities for parents to participate in multicultural educational activities through the operation of local MCE support centers and by strengthening connections with the local community (e.g. multicultural family support centers, immigration offices, youth counseling, welfare centers, etc).

Generally, it can be said that The Ministry of Education's Multicultural Education Plan presents the main elements of MCE as "equality", "anti-biased", "identity", "respect for diversity", "intercultural understanding", and "cooperation" (MOE, 2021). Superficially, this policy is meant to serve as a guideline for teachers and students to not only understand the difference among diverse cultures, but also encourage them to value and respect one another. However, the reality is that Korea is still seen as trying to resolve issues such as improving academic achievement of SMBs by helping them integrate better into Korean society through the teaching of Korean culture and language. Some scholars argue that this is basically an approach taken to secure their national identity, thus consequently, it is only leading to SMBs experiencing more exclusion and inequality in schools (Kim & Jeon, 2017). Therefore, for this policy to be carried out successfully it will strongly depend on the teachers' multicultural knowledge and skills in order to be able to challenge the status quo.

2.2.3. MCE Programs, Contents and Teaching Methods in Middle Schools

Kim (2020, p. 76) mentioned how “most secondary school teachers, curriculums, and multicultural education-related policies are not adequately prepared to support and teach multiethnic students.” Therefore, recognition of MCE is essential to promote the understanding of cultural diversity and to improve the skills to teach multicultural students.

MCE programs in middle schools are mainly carried out through creative experience activities, some might call it extracurricular activities such as: music, foreign cuisine, and cultural experiences. It is also done in major subjects such as: Moral and ethics, Korean language, mathematics, social studies, and science. However, Kim (2020) addressed the fact that studies have been limited to extracurricular activities than the major subjects. In her study, she also mentioned that because the majority of the teachers did not learn about diversity during teacher training, most of them are not prepared enough to teach MCE and support SMBs. As a consequence, this only causes more SMBs to fall behind due to the lack of educational and emotional support. Lastly, she stressed that secondary school (e.g. middle

schools & high schools) teachers, are under pressure to educate and support SMBs since the majority of them are classified as one of the most under-achieving groups, and textbook content is even more distant to their ethnic, cultural, and family backgrounds. Therefore, she argues, MCE is essential in order to promote understanding of the value of ethnic and cultural diversity as well as knowledge and skills to educate and assist SMBs.

In terms of the content of MCE, contents taught in schools, it can be divided into four different aspects. It consisted of understanding the characteristics of various cultures (knowledge), learning to respect (attitude) and interact (function) with people from different cultures, and lastly, learning to take action for the development of a multicultural society (action). However, the knowledge aspect seemed to be the most dominant among the four, then the most common one was the attitude aspect. This is based on the quantitative research done by Kim and Lee (김동진 & 이슬기, 2021, p.265) targeting researchers, teachers and even students, to understand the current MCE at all levels. In their findings, they have emphasized that MCE in Korea is still at a level where it only introduces various cultures. As a result, they argued for the need to expand the width and depth of MCE content because currently there is too much emphasis on providing knowledge on various cultures. The authors also stated that there are some practical limitations in not being able to present all the necessary contents within a limited time and students are not being able to sufficiently experience MCE in school. Now, what about the teaching and learning in MCE?

The same authors mentioned that MCE was conducted through audio visuals as well as teachers' explanations. They argued that teacher-centered teaching and learning methods were widely seen which means teachers are just delivering multicultural-related knowledge. Watching videos was also frequently used rather than reading the news, especially at the middle school level. This would likely keep the students in a passive position instead of an active one. As such, by citing Banks (2014), Kim and Lee (김동진 & 이슬기, 2021) have argued that MCE should encourage voluntary participation of the students and be conducted in a cooperative manner instead of simply listening to explanations. Additionally, active teaching and learning methods such as: discussion, hands-on learning, and field trips were also relatively low. Few methods to solve these issues are by having students organize their thoughts on multicultural issues, discuss among their classmates, and by gaining direct/indirect experience in actual multicultural situations.

2.2.4. Korean Middle School Teachers' Perceptions

Now that there is a general understanding on how MCE is conceptualized and practiced in middle school levels, it is imperative to have a more in-depth understanding on teachers' personal and professional view on this topic. Various cases provided at the secondary school level (육경민 & 조현주, 2015; Shen, 2019; 이영민 & 이연주, 2017) showed how the teachers were taking a more critical and transformative approach to multicultural education as they were aware that there is a need for curriculum reform that integrates key elements of multicultural education.

Interestingly enough, when looking at teachers' perceptions toward MCE, all the studies related it to the teachers' multicultural teaching competency. Bennett (2001) argues that multicultural competence means having open-mindedness, knowledge about various cultural groups, and absence of racial or cultural prejudice. It also means being able to include multicultural related knowledge, skills and attitudes when interacting with SMBs, and the ability to recognize and minimize their prejudices (이기용, 2015). Therefore, as mentioned above, research from this genre usually focuses on cognitive and social psychological variables such as knowledge, attitudes, and beliefs of teachers, all of which may (indirectly) influence their teaching strategies and students' learning (Bennett, 2001, p. 192). In other words, teachers' perspectives of diversity would influence their teaching practices, hence impacting the students' academic achievements as well as emotional development. Accordingly, in order to carry out MCE successfully, teachers' attitudes, teaching efficacy, and beliefs were important to examine because these would directly influence the way they practice MCE. As such, developing teachers' multicultural competencies could possibly reduce their prejudice and be able to provide instructions that are suitable for classrooms with diversity (Mo & Lim, 2013).

Existing studies have been focused on analyzing the teachers' perceptions by looking into teachers' attitudes, teaching efficacy, and beliefs of MCE goals. The *attitudes* toward MCE refers to the overall readiness of cognitive, behavioral, and emotional aspects of effectively communicating with SMBs. For example, a teacher with a high attitude towards MCE, would acknowledge differences, avoid stereotyped thinking, and prepare the appropriate contents and methods that would impact the students' learning.

The *efficacy* in practicing MCE, on the other hand, refers to the confidence teachers have when teaching and guiding SMBs. For example, a teacher with high teaching efficacy is more likely to consider multicultural content as important and plan lessons in consideration of student diversity. However, the majority of in-service teachers in Korea still have a low

level of multicultural teaching efficacy which means they are not confident or prepared enough to provide instructional activities that are suitable when teaching a diverse group of students (Kim & Jeon, 2017). Lastly, Yuk and Cho (육경민 & 조현주, 2016) classified the *beliefs* teachers had of MCE goals into four groups: assimilationist teachers, interpersonal relationship-oriented teachers, social behavior-oriented teachers, and care-oriented teachers. These will be mentioned in more detail by connecting them with the different approaches (frameworks) seen in multicultural teacher practices described in the next section.

2.3. Various Theoretical Frameworks for MCE

As evidenced throughout the review of literature above, there are diverse ways MCE can be interpreted and implemented depending on the context and settings. In this vein, Zembylas (2010) indicates that since MCE carries entrenched political and ideological interests, it has been the subject of heated discussion in many cultures. Different strands of multiculturalism have emerged as a result of these contrasting ideas on unity and diversity, including conservative, liberal, and critical multiculturalism (Gorski & Parekth, 2020). Therefore, it is crucial to comprehend the various theoretical approaches involving the conceptualization and implementation for MCE by examining the existing frameworks as developed by well-known scholars (Banks, 2009; Gay, 2000; Gorski, 2010; Grant & Sleeter, 2011; Nieto & Bode, 2008). Since there are plenty of already existing frameworks with ideas, methods, or approaches (mostly from the west) that teachers can use to incorporate MCE into their classrooms, this thesis will try to connect those with frameworks that originated in the Korean context (Cho & Choi, 2018; Kang, 2020a; 육경민 & 조현주, 2016). These theoretical frameworks will help identify teachers' various approaches to MCE, and to better identify the level of MCE integration by the teachers, I will also integrate Banks (2009) four approaches to MCE which are known as: contributions, additive, transformation, and social action. As such, the purpose of this section is to provide a foundation for better understanding the concept of MCE and how these theories have been translated to practice in the Korean context.

2.3.1 Conservative Multiculturalism

This framework promotes a monocultural perspective – or assimilation – based on the majorities and oftentimes regards the minorities as a threat to social cohesion (Kang, 2020a). Unfortunately, this seems to be the most dominant discourse in Korea which looks at

culturally “others” as us-and-them binary. Those promoting this approach are strongly influenced by the assimilationist ideology which believes that minorities can only attain success if they obey or follow the dominant culture (ibid, p. 27).

In conservative multicultural teacher education, teachers are trained to help the minorities conform to the mainstream culture (Gorski & Parekh, 2020). As such, teachers who are influenced by this framework believe that the goal of MCE is functional literacy which concepts consist of catching-up standards by meeting academic standards and blooming to the fullest potential by learning home language and culture. In practice, they would reject the idea of including ethnic minority students’ home language in the school curricula (Cho & Choi, 2018). Furthermore, the assimilationist teachers convey the content of the current curriculum to the students as it is, and emphasize the students’ academic achievement. They believe that the knowledge taught in schools must be universal, neutral, and not be focused on the values of any group in particular (육경민 & 조현주 2016). This category aligns with Bank’s (2009) *contribution* approach to MCE since it consists of schools trying to integrate multicultural content in terms of cultural elements such as the foods, dances, music, and artifacts of ethnic groups.

Challenges within this group is that it still maintains the mainstream curriculum as its basic structure and issues such as racism, poverty and oppression are usually avoided. It also tends to ignore the structural constraints that multicultural students face by asserting that if Koreans treat them better those issues can be easily resolved (Kang, 2020b). Opposing this view, Kymlicka (2003, p. 150) pointed out that instead of this assimilationist nation-building policy (or practices), states (in this case, Korea) should replace it with “policies of recognition and accommodation.” Nonetheless, as also seen in the most recent policy (mentioned above), the following shows how Korea is also trying to recognize their newly emerging diversity through liberal multiculturalism.

2.3.2 *Liberal Multiculturalism*

This framework is more like a revised version of the conservative multiculturalism but it adds on a strong emphasis on the global market economy by combining humanism and neo-liberalism. According to Moon (2010), those following this approach value equal opportunity, economic and social advancement, as well as social unity. In terms of linking unity with diversity, Gutmann (2004) argues that everyone should be treated as equal citizens. This means that whether one is coming from the majority or minority group, everyone will have to equally compete with each other to be successful in this global market. Therefore, it

could be said that this framework is guided by the neoliberal internationalist ideology who focuses more on human capital and economic development. Since it is driven by the human capital theory, it is believed that having better educated individuals would eventually lead to economic growth (Aslam & Rawal, 2015), which is what most nations are aiming for (including Korea). As such, liberals still tend to believe that having a unified “goal” would help contribute to the advancement of Korea.

In liberal multicultural teacher education, teachers are trained to celebrate diversity (Gorski & Parekh, 2020) and at the same time they look at students as agents in a global competition (Kang, 2020a). Teachers influenced by this approach believe that the goal of MCE is relational literacy which concepts consist of celebrating diversity by understanding the value of cultural diversity and building caring relationships by developing good relationships with Korean students. In practice, teachers would acknowledge the importance of nurturing the students’ home language since this would help the students become more competitive in the global arena (Cho & Choi, 2018). Yuk and Cho (육경민 & 조현주, 2016) categorize teachers from this approach as interpersonal-oriented teachers because they try to connect members of different ethnic and racial groups to live harmoniously within a society. They emphasize tolerance and believe that students should cultivate an attitude of mutual respect. The way this has been in schools is by integrating Bank’s (2009) additive approach to the school curricula. It means it goes further by adding a book, a unit, or a course to the curriculum which contains ethnic content and perspectives without substantial change. Therefore, this level of integration is commonly seen at the secondary level since there are units within social studies textbooks.

Challenges pertaining to this category is that it doesn't help students to think about social justice and fails to explain how the mainstream culture and minority cultures are connected and interrelated to students. Although the most dominant approaches to MCE in Korea are led by the conservatives and liberals, both approaches are failing to disrupt structural oppression by generally directing attention away from power relations (Gutman, 2004). As such, ways to promote a more critical approach to MCE should be further examined to apply in the Korean context.

2.3.3 Critical Multiculturalism

Unlike the two approaches shared so far, this framework focuses on challenging the structural injustice through interrogation of unequal power relations that reinforces the status quo (Kang, 2020b). In other words, those following this approach call for careful examination of

the process by which dominant perspectives are formed and how they lead to discriminatory power. Moreover, famous scholars such as Apple (2018), Freire (1998), and McLaren (1997) have suggested that multiculturalism should go beyond the liberal approach and instead embrace a critical stance that engages from a social justice perspective. Therefore, it could be said that this framework is actively engaging with the transformation necessary to attain societal harmony, which necessitates the critical consciousness supported by critical pedagogy and the empowerment of varied thinkers supported by culturally responsive pedagogists (Miled, 2019). Accordingly, May (2009, p. 45) also mentioned that critical multiculturalism offers a valid, credible, and critical worldview that can still serve as a model for a more pluralistic, inclusive, and democratic approach to education.

In critical multicultural teacher education, teachers are trained to participate in the reconstruction of schools by promoting equity, challenging issues of power and disrupting oppressive systems (Gorski & Parekh, 2020). Teachers within this approach believe that the goal of MCE is critical literacy which consists of developing critical consciousness and taking social actions. As such, when it comes to practice, teachers could learn to think critically first in order to have their students reflect effectively. They should also be able to assist students in overcoming societal barriers by including them in the investigation of various approaches for critically assessing their work, fighting oppression, and envisioning progressive democratic societies (Kincheloe & Steinberg, 1997). Yuk and Cho's (육경민 & 조현주, 2016) description of social action-oriented teachers could be added to this category as these teachers emphasize on equal opportunities as well as social action that directly deals with the issue of power and social structure rather than culture. In order to achieve this approach, teachers could consider applying Bank's (2009) *transformation* approach where it starts to challenge the basic assumptions of the curriculum and integrates concepts and issues from different perspectives. They could also consider the *social action* approach where the curriculum would involve studies on prejudice and discrimination, hence it empowers students by helping them to be reflective and participate in social change. In other words, educators and teachers following this approach would encourage students to become agents of change who are able to respond to social oppression and challenge social inequality.

Challenges to achieve this approach is that teachers are barely questioned on why they think the way they do about themselves as teachers (Kincheloe, 2011). In this manner, teachers take their cultural beliefs for granted, and as a result, they become unwitting transmitters of their own values, knowledge, and pedagogical practices. For this reason, achieving the principal goal of MCE in Korean schools, still remains a challenge (정창호,

2015). Not only that, Gorski & Parekh (2020) have found that in order to achieve critical multiculturalism there are also instructional and institutional challenges that must be overcome. At the institutional level, for example, it would require a total revision of the curriculum which is not something that can be changed that easily. More on this will be shared in the discussion session.

2.4. Integrative Framework

The above literature reviewed existing studies where both international and local scholars addressed the issues involved with MCE in the Korean context. I have also shared some useful theoretical frameworks that could help teachers transform their classrooms and in that way has also facilitated the study of this topic. The table below is then, a synthesis of the various frameworks developed by well-known scholars as described above (Banks, 2009; Cho & Choi, 2018; Gay, 2012; Gorski & Parekh, 2020; 육경민 & 조현주, 2016).

I will mainly rely on this integrative framework to make sense of the analysis and interpretation of my data. Among them, Cho and Choi's (2018) framework helped understand the epistemological dimensions to MCE (e.g. conservative, liberal, critical) and the beliefs teachers had on the goals of MCE (e.g. improve academic performance, mutual respect, address social inequalities). One limitation is that their framework does not explain in detail the pedagogical approaches teachers could take. Therefore, I also relied on Banks' (2009) four dimensions that were described above (e.g. construction, additive, transformation, and social action) to better understand the level of MCE integration teachers could take in their classrooms. Lastly, I also looked into Yuk & Cho's (육경민 & 조현주, 2016) four types of teachers (e.g. assimilationist, interpersonal, social action) supports the contextualization of these concepts specifically within the Korean context. .

Basically, all three frameworks will provide teachers with the concepts and methods they need to incorporate MCE in their classrooms. These will be divided into epistemological dimensions, their different approaches, and types of teachers to help interpreting the data. As such, each term presented below serves as codes to identify and understand teachers' responses/approaches to MCE. For example, if in the participants' responses they say MCE as education for multicultural students to adapt to the mainstream society and that they will only teach MCE content as it is shown in their textbooks, then I will identify them as having a conservative view to multiculturalism and that their level of MCE content integration goes under the *contribution* approach.

Table 1. Integrative Framework

	Conservative M.	Liberal M.	Critical M.
Perspective on MCE	<i>Assimilationist:</i> Teach multicultural students to conform to the mainstream society	<i>Interpersonal:</i> Teach students to skills to live together (e.g. build a caring relationship)	<i>Social Action:</i> Teach students to challenge status quo
Beliefs on MCE Goals	<i>Academic:</i> Improve academic performance	<i>Cultural:</i> Promote mutual respect and reduce stereotype	<i>Social and Political:</i> Develop Critical Consciousness and address social inequalities
Educational Approach to MCE	Cross-Cultural Education	Equity Pedagogy, Culturally Responsive Teaching	Critical Pedagogy, Social Justice Pedagogy
Level of MCE content integration	<i>Contribution:</i> Convey MCE content as it is (e.g. as presented on textbooks)	<i>Additive:</i> Incorporate some aspects of cultural diversity (e.g. inviting guest speakers & experience festivals, food from other cultures)	<i>Transformation and Social Action:</i> View from multiple perspectives, help students to be reflective, participate in social change
Remaining challenges	Teacher-centered, keeps students in passive learning mode, add only some characteristics of MCE, focus on maintaining knowledge of the mainstream.		Various structural barriers to overcome (e.g. institutional, instructional, etc)

(Banks, 2009; Cho & Choi, 2018; Gorski & Parekh, 2020; 육경민 & 조현주, 2016)

Overall, this integrative framework will help guide the purpose of this study which is to investigate teachers' perceptions of their conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of MCE that they perceive to be important at middle school level in the context of Seoul, Korea.

2.5. Chapter Summary

This chapter covered an in-depth review of existing literature that describes the context of the study such as highlighting the characteristics of MCE globally and how it is interpreted and implemented in the Korean context. Although it is clear that The Ministry of Education's Multicultural Education Plan emphasizes elements of MCE as "equality", "anti-biased", "identity", "respect for diversity", "intercultural understanding", and "cooperation", when it

comes to teachers' perceptions and their teaching practices there are still some discrepancies seen in schools. As seen above, there are various types of teachers: those who are assimilationist (conservative) and human relationship-oriented (liberal) share the viewpoint of maintaining the status quo while those who are social action-oriented (critical) aim for a transformative classroom instruction. While existing studies advocate for a more critical multiculturalism, the approaches dominant in Korea are still focused on the conservative and liberal approach. However, the goal of Korean MCE should be shifted towards a framework that values social equity and integration (Kim & Jeon, 2017). In other words, it should not only foster academic success and social harmony but also promote justice for all members of the society. This thesis supports that argument and also acknowledges the importance of systematically implementing the idea of coexistence by accepting and tolerating one another's cultures instead of trying to homogenize differences (Kim et al, 2010).

3. METHODOLOGY

The previous chapter consisted of a review of literature on 1) the global conceptualizations of MCE; 2) Korea's interpretation and implementation of MCE; and 3) the various pedagogical approaches to MCE with a focus on the Korean context. As a result of reviewing the literature in both Korean and English, the study identified two limitations in current studies: first, there are limited number of studies investigating teachers' perceptions of MCE and they are mostly quantitative research; second, there are not many studies exploring how Korean teachers actually translate multicultural theories into their teaching practices at the middle school levels in Seoul. Therefore, the aim of this study is to address the current limitations in the scholarship by conducting a qualitative case study that examines Korean middle school teachers' perceptions of their conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of multicultural education that they perceive to be important at middle school level in the context of Seoul, Korea. This chapter, then, presents an overview of my philosophical assumptions, my methodological procedure for collecting and analyzing the data, issues of trustworthiness, ethical consideration, and more.

Research Questions

The guiding research question of the study is: "How do Korean middle school teachers conceptualize and practice MCE?" From this overarching question, there are two sub-questions:

- How do middle school teachers conceptualize MCE?
- What are the challenges and possibilities teachers face when implementing MCE?

3.1. Philosophical Assumptions

Denzin and Lincoln (2005) points out that researchers interpret every study based on their personal beliefs and views about the world. Therefore, as a researcher, it is important to philosophically position one's research (Merriam, 2009) by critically examining one's own ontological and epistemological assumptions. As I am actively interpreting data in this study, my interpretations are based on and shaped by my experiences. My experiences of living in various countries, volunteering and working with NGOs have made me support the social constructivist idea that people's view of reality are imprinted and meanings are constructed

based on the interaction with others through social, historical, and cultural norms (Creswell, 2013).

As a social constructivist, I am adopting an interpretivist (relativist) ontological and constructivist (subjectivist) epistemological stance in the construction and design of this study. Generally, an interpretivist ontological stance is built on the assumption that there is no such thing as a single 'truth' but multiple 'truths' depending on how one experiences reality (Creswell & Poth, 2017). People's realities are shaped by multidimensional contexts as mentioned above. Therefore, to better understand middle school teachers' perceptions of MCE, I will also keep in mind the possible factors that could influence their perceptions by looking into the Korean social, historical, and cultural context. Furthermore, the subjectivist epistemological stance will allow me to make meanings of the data through my own interpretation and primarily relying on the participants' views of this topic which are expected to be diverse and multiple. In other words, I took an exploratory approach (with a constructivist perspective) to explore the various interpretations and different approaches teachers may have on MCE. Lastly, my goal as a researcher is not just to understand how teachers perceive and implement MCE, but also generate discussion on the challenges and possibilities that teachers face and how these could be addressed moving forward. At the end, pedagogical implications will be provided that could be insightful for other teachers in the similar context.

3.2. Qualitative Methodology

The methodological beliefs of a social constructivist is to use an inductive method of emergent ideas by collecting data through methods such as interview, observation, and analysis of text (Creswell, 2013). Furthermore, my assumption that realities (e.g. teachers' perceptions of MCE) are shaped by social, cultural, and political contexts – and that such perspectives are important in understanding how and why teachers teach the way they do – naturally led me to use a qualitative research method. Since qualitative research is inductive, descriptive, and heuristic in nature (Merriam, 2009), it will be a useful tool for reconstructing meanings with the teachers (Cho & Choi, 2018). It will also allow me to have an in-depth understanding and examine meanings and knowledge that teachers have in regards to MCE and how they are constructed through their experiences (e.g. interaction with multicultural students). It also allows me to add little expressions throughout the study which is something that couldn't be possible if doing a survey based study. Nevertheless, the constructivist

epistemological approach allows multiple interpretations and it will help identify how teachers perceive MCE and how that influenced their teaching practices.

Another reason for using a qualitative research method in this study is because previous studies investigating teachers' perspectives on MCE were predominantly using quantitative research methods such as surveys. Although surveys could also provide a broad understanding of teachers' perceptions of MCE, it limits the capacity to comprehend or dive deeper into how teachers perceive MCE. In order for teachers to better understand the key concepts and teaching practices of MCE, it is important to hear in-service teachers' vivid experiences (김정희 & 정정희, 2021). Most recently, even a study done by Cheong et al (정연숙 외, 2021) argued the need for more qualitative and theoretical research as well as examining how teachers implement MCE. As such, this study aims to fill the gap in the scholarship by examining how Korean middle school teachers made sense of reality through discourses of their perceptions and teaching practices of MCE. This is important to examine because in order to carry out MCE successfully, teachers' perceptions of MCE would directly influence the way they practice multicultural education (Mo & Lim, 2013), and understanding teachers' view on this could provide useful information for others in the field. Thus, eventually minimizing teachers' prejudice and bias to be able to provide multicultural instructions that are suitable for classrooms with culturally diverse students.

3.2.1. A Single Case Study Method

Yin (2018) defines case study as an empirical inquiry that explores a phenomenon in its real-life context. In other words, it can explain a phenomenon or situation through the view of the research participants. Since case study is known to be exploratory, descriptive, and explanatory in nature, it is considered to be the most suitable approach for this research as I investigate teachers' perceptions of MCE and their teaching practices. Furthermore, with a (critical) constructivist view guiding this study, it expects that there will be varied and multiple views on how teachers develop their subjective meanings of their perceptions of MCE. This complexity of views can be examined as a bounded system where multiple participants will be seen as a single case. What binds them together is that they are all middle school teachers who have experience teaching MCE and SMBs in Seoul. Justification for examining them as a collective is because I am interested in their collective experience (i.e., MCE themes), and not in the life history and individual development of each teacher (where each of them could be studied as a case).

3.3. Research Methods

This section covers the various methods for data collection used in this study. It was done through interviews, document analysis, and reflexivity.

3.3.1. Interviews

As a social constructivist, I assume that the participants' world should be understood through their own perspectives. As such, the primary mode of data collection for each case was done through semi-structured interviews for flexibility of exploring this topic. I conducted a 1-on-1 interview with six Korean middle school teachers from 4 different middle schools within Seoul. This method allowed me to understand the unobserved aspects that the participants possess such as experience, attitudes, and perceptions. In other words, it gave me in-depth insights into the participants' interpretation and implementation of MCE. All interviews were conducted through Zoom, lasted for about 60 minutes, and were automatically recorded and saved online. Therefore, recordings to the links were saved, secured, and accessible only by me when logging in Zoom.us.

In terms of the procedure, I will divide them into before and during the interview since analysis will be covered later. First, recruitment of participants was done with the use of purposive sampling (Liu, 2016) which consisted of considering to maximize the sample variation as well as my own decision making on what I thought certain participants could contribute to the data (e.g. examples from multicultural-centered school). The rest were recruited by using snowballing techniques. Before the teachers participated in the interview, I sent the consent form to all participants so that they can have a clear understanding of the purpose of this study and their contribution to the field. Second, during the interview, I made sure to go through the protocol once again by letting the participant know that they have the right to quit at any point of time and ask questions for clarifications if needed. I have also introduced myself and let them know that I am a multicultural student, thus showing strong interest in this topic and willingness to listen to their opinions. I have also informed them that the interview will be recorded for better collection of the data and that it will be destroyed once it serves its purpose. Apart from the interview with Participant 2 which was in English, all 5 interviews were carried out in Korean in early March, 2022 when teachers just started their new terms. Although all participants were comfortable having a second round of interview, I made sure to pay attention to what they were saying and make further questions

towards my area of interest. Fortunately, since I gathered enough data for this study, a second round of interview was not necessary.

In order for me to better understand teachers' perceptions and practices of MCE, I prepared my interview protocol in a way that consisted of three different categories. In the first category, it looks at teachers' personal information such as gender, age, years of teaching experience, school location, and I also asked whether they have attended any training related to MCE. The second category involves questions regarding teachers' perceptions and practice of MCE. In order to understand teachers' perceptions, questions were related to how they viewed or what they thought was the goal of multicultural education. In terms of practice, as it was seen in the literature review under theoretical approaches taken by teachers, the way teachers implement multicultural education may vary depending on the various points that teachers value and practice. Therefore, I asked questions such as: how teachers taught multicultural related contents, what kind of challenges they face when teaching MCE or when interacting with multicultural students. The last category was open to the teachers. I asked them whether they had anything else in particular that they would like to share and that it could help with the study. This is where most of the participants provided some comments on their reflection or any other useful practices that they could share with other teachers in the field.

3.3.2. Document Analysis

This study also used document analysis as a secondary source of data collection. Official documents are significant in qualitative research because they often offer information that would have been missed in interviews (Creswell, 2003). In this study three primary sources were used for document analysis which helped to inductively code and theme the data. Details of the documents are as follows:

- 1) "*A Basic Study on the Operation Model of Secondary Multicultural Education Policy School*". This is a 194-page report published by the Seoul Metropolitan Office of Education in 2021. The purposes of the report are as follows: First, it presents the overall operation status of MCE in policy schools (multicultural special classes, core schools) at the secondary level. Second, it analyzes in-depth the satisfaction and improvement tasks of policy schools they perceive for teachers and students in charge of MCE. Third, it presents the curriculum and operation plan at the cross-curricular level required at the secondary level.

2) “*Multicultural Education Research School Report.*” This is a summary report published by Seoul¹ school in 2019. It was provided by Participants 4 & 6 whose school has been officially recognized as a multicultural centered school. This report presents the importance of resolving issues emerging from coexisting with members from different backgrounds and they seek ways to promote education where everyone can grow together. They do this by going beyond one-time off events and instead by integrating multicultural values in the curriculum and enhancing students’ multicultural sensitivity by promoting MCE. They follow the term of MCE which says it is education that respects the value of cultural diversity to learners with various background factors and promotes understanding of multiculturalism by excluding prejudice and discrimination.

3) “*Understanding Multicultural Sensitivity in Every Learning Space*”. It is a 81-page report published by the Seoul Metropolitan Office of Education in 2021. It was provided by one of the Participants who was involved in the writing of this report that is easily accessible to the public. The report contained clear instructions on how other teachers could efficiently use their two hours that are allocated for MCE. The authors emphasized that it is not possible to develop students’ multicultural sensitivity with just a one-off class of MCE. As such, they suggested that when doing club activities or when integrating in their subjects, teachers need to check whether the words and materials they use contain the language of equality. They argue that it is important to make the culture of the school a safe place for students from all different backgrounds through any route.

Since some of the key information on how teachers practiced MCE in middle school levels were just shared briefly by the participants. As such, data from these documents contributed a lot to this qualitative research because those missing details could be found in the documents. Apart from adding on more details to the primary data, this method was also used for triangulation. As such, both the primary and secondary data played a vital role in helping me have a deeper understanding of teachers’ perceptions toward MCE and how that influences the way they implement MCE in their practice.

3.3.3. Reflexivity

As already stressed by Yin (2014), one of the most difficult aspects of conducting a case study is being impartial and avoiding biases and preconceptions. Not keeping this in mind could negatively affect the quality of the research as being highly influenced by one’s

¹ This report was provided as an internal document from the school. To maintain the privacy of the participants’ school name, I anonymized the document by using a fake name.

assumptions. This is why reflexivity plays a crucial role in the process because it involves constant reflection on one's position while trying to stay away from it when doing the research and analyzing data. This could also be discussed as being similar to Dewey's (1933) "Reflexive thinking" where he emphasizes that "critical thinking" is more than just accepting one's biases and assumptions, but also actively finding the knowledge that influences one's position. In other words, it is important for a researcher to identify their own assumptions and how they influenced or influence their choice of methods and analysis. Following this, I have conducted an *autobiographical reflection* by narrating my journey to this research under the title of "researcher stance" at the very beginning of this thesis. In this manner, I publicly announced my social identity and how that influenced my view and design of this topic. I have also acknowledged my assumptions at the start of this chapter. After extensive review of literature on this topic, I now have a better understanding that there are different views and approaches to MCE and my own beliefs are more aligned with what is advocated through critical multiculturalism. This is because, by strengthening teachers' critical thinking, they will be able to teach MCE in a way that advocates educational equity for all students, constructs a more culturally tolerant and democratic school environment, as well as help students promote social transformation. However, it is also important to note that there is no practical guarantee that developing one's critical thinking could be the answer to all since there is no research examining the effect that could help support this argument.

3.4. Context and Participants

Since social constructivists posit that people's reality are constructed through the interaction with others and shaped by context, they also tend to focus on the specific environment in which education takes place (Creswell, 2013). In this manner, I would like to provide explanations to why I have chosen middle schools in Seoul as the contexts of research and some of the characteristics of the participants. This is done to contribute to the thick description for the study.

Seoul: As mentioned at the beginning of this thesis, Korea has been going through rapid demographic changes and quickly emerging into a multicultural society. Recent statistics have shown that the number of multicultural students in Korean public/private schools is rapidly increasing. Although the majority of these students are concentrated in the southern part of Korea, the second province with the largest number of multicultural students is in Seoul city with around 19,368 SMBs. Among them, 13,093 are primary school students

and the remaining are in higher levels (KESS, 2021). It could be for these reasons that research examining the current situation of MCE in Korea has been focused in provinces outside of Seoul and at the early-childhood or primary level. This is understandable considering that the majority of multicultural students are concentrated outside of Seoul and they are still at a very young age. However, this study would like to point out the fact that, it is also expected that those same students will eventually proceed to the secondary level in the near future. This signals the importance of teachers at the secondary school level, particularly in middle schools, to start developing multicultural knowledge and skills when teaching MCE. For these reasons, it is significant to identify middle school teachers' perceptions of MCE and how they translate that into their teaching practices in schools within Seoul.

Middle Schools and Multicultural-centered Schools: School environment is one of the key factors influencing teachers' perceptions and their teaching practices. As such, in order to examine whether there are any differences and commonalities in how teachers conceptualize and practice MCE, I have selected three participants from public/private schools that have only two to three SMBs in each grade and the remaining three participants are from two different multicultural-centered schools where almost half of the student population are SMBs. In other words, the key differences between the two types of schools are 1) number of SMBs and 2) flexibility teachers have in delivering MCE contents as much as they want. Therefore, in schools with a lesser number of SMBs, MCE contents are mainly delivered through subjects (e.g. social studies, moral and ethics, etc) or extra-curricular activities by inviting guest speakers to talk about cultural diversity. In the latter school with more SMBs, on the other hand, schools give autonomy to teachers to freely implement more MCE programs and integrate MCE contents into their classroom instructions as much as possible. More on this will be shared in the discussion chapter. Lastly, in order to avoid revealing participants' details, school names and districts will be excluded from the participant list that can be found below (table 2.). There are numerous public/private schools within Seoul, hence including that to the list will not threaten the anonymity of the participants.

3.4.1. Characteristics of Participants

Characteristics of each participant will be provided by describing their gender, age, years of experience teaching, their teaching subjects, their experiences teaching multicultural education and multicultural students, as well as other useful information that will help the readers with better understanding the teachers' responses found in the following chapter.

Participant 1 - Male teacher who is 59 years old with 27 years of experience teaching social studies. Has a Bachelor degree in Education and started working in a high school since 1996 then transferred to the same school but middle school level in 2014. This is when he became more interested in the lives of those from different backgrounds since he had more opportunities to teach multicultural students. He also took online courses and successfully received his certificate as a multicultural expert who can teach multicultural students and it is recognized by the Ministry of Justice. This participant had a strong mentality of wanting to help and do something for SMBs.

Participant 2 - Female teacher who is 32 years old with 5 years of experience teaching social studies. Two years in high school and three years in middle school. Concurrently, she is also pursuing her Master's degree in a university located in Seoul. For the first time, she had the chance to be the homeroom teacher for a multicultural student who was listed as a “복지대상자²” (welfare recipient). Regardless of the students' background, this participant was more towards treating all students equally because even though her student was multicultural in blood, her language and culture is Korean.

Participant 3 - Female teacher who has reached the age of retirement and has more than 25 years of teaching experience. She has been teaching Korean literature ever since she got her Bachelor's degree. One of her experiences teaching a multicultural student was in 2019 when she was a career development advisor at a religious foundation school that accepts international students. This participant can be described as one of the most caring teachers among all six because all she wants to do is be someone students can consult with, cheer them up, read books with them, and let them open their hearts.

Participant 4 - Female teacher who is 56 years old with 32 years of teaching experience in the same school. She has obtained her Master's degree, has been teaching English, and has been in charge of supervising the MCE program within that school for about 3 to 4 years (roughly since 2017). Since her school has a lot of multicultural students and has been known for its successful implementation of MCE, they are now officially registered as multicultural centered schools that provide MCE programs.

Participant 5 - Female teacher who is 26 years old with 5 years of experience teaching Moral and Ethics. She is also currently pursuing her Master's degree in a university in Seoul. Her first encounter with a multicultural student happened in 2019 when she became the homeroom teacher. Compared to other participants, this participant seemed to be more

² These welfare recipients are meant for students with difficult backgrounds (e.g. if the family is from low-income level) to be able to take after school courses for free.

confused about not knowing what to do so she strongly wished there was more training she could take to learn how to teach multicultural students and the attitudes she needs to take.

Participant 6 - Female who is 34 years old with 5 years of teaching English. She got her Bachelor's degree in Education and is also currently pursuing her Master's degree in Democratic Citizenship Education. Her first time teaching a classroom with diversity was in 2017 when she was the homeroom teacher of a class with around 6 SMBs.

Although I tried to target maximum variation of gender, age, socioeconomic status, years of teaching experience, I only managed to get one male participant and remaining five were all females (see Table 1 for details). According to KEDI's (2021) statistics, 71% of middle school teachers are women compared to only 29% of male teachers which in fact, it is also reflected in my participants' demographics. Participants' ages were between 26 to 59. They were also from various disciplines such as Social studies, ethics and moral, Korean literature, as well as English. Half of the participants were seniors with more than 20 years of teaching experience while the other half were juniors with 5 years of teaching experience and currently pursuing their master's degree. This provided a well-balanced source for comparison to identify whether there were contrasting views on MCE or SMBs based on their years of experiences.

Table 2. Participants

Interviewee	Gender	Age	Level of Education	School type	Subject	Years of teaching
Participant 1	Male	50-59	BA	Private	Social Studies & History	27
Participant 2	Female	30-39	Currently MA student	Public	Social Studies	5
Participant 3	Female	50-59	BA	Private	Korean literature & Career advisor	25
Participant 4	Female	50-59	MA	Public	English	32
Participant 5	Female	20-29	Currently MA student	Public	Ethics	5
Participant 6	Female	30-39	Currently MA student	Public	English	6

3.4.2. Selection Criteria

The selection criteria for the research participants included:

1) teachers who are currently teaching or who have had experiences teaching in middle schools that are based in Seoul. The justification for this is that studies conducted at middle school level were limited in comparison to plenty of studies done in early childhood

education and elementary school level and there were not many qualitative studies focusing in schools in Seoul. As such, I recruited and interviewed a total of six middle school teachers.

2) teachers who have experience teaching a classroom with culturally diverse students. It is important to acknowledge here that although my understanding of multicultural students involves students with different cultural characteristics (e.g. race/ethnicity, gender, religion, language, etc), for this context, my emphasis is on race/ethnicity since it is the commonly understood orientation of MCE in Korea and it is also the way the teachers discussed it during interviews. In other words, when teachers refer to SMBs, they are talking about students from foreign worker families (both parents are foreigners), students from international marriage families (one parent is a Korean-ethnic origin), students from North Korean refugee families, and more.

3.5. Data Analysis

This qualitative case study research was selected to provide an in-depth understanding of teachers' MCE conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of MCE that they perceive to be important at middle school level in the context of Seoul, Korea. While the data were collected through interviews and documents, analysis involved several rounds of inductive analysis to allow themes from the data to emerge naturally. In other words, I let the codes emerge from the findings (Bingham & Witkowsky, 2022) without trying to fit it into a particular framework or based on my own preconception. Furthermore, in order to identify, organize, describe, and report key themes that were discovered from the data set, I kept in mind Nowell et al.'s (2017) six phases of thematic analysis. By analyzing and structuring the findings thematically, it gave me flexibility when examining participants' perspective, highlighting differences and similarities as well as generating insights that were unexpected.

3.5.1. Coding Process

Since this study is exploratory and I am trying to interpret teachers' perceptions on their conceptualizations and practices of MCE, I first made sure to familiarize myself with the data. Data familiarization involved manual transcription of interview files by using word documents and analyzing documents provided by the participants. In this process, I could find the meanings and patterns by documenting reflective thoughts and reading the data multiple times. Although there are many computer programs that help in organizing the data,

they do not code it for the researcher. Therefore, I opted for the traditional manual coding option since I only have six data to analyze and did not need such assistance.

In the process of analyzing the data, I conducted three cycles of coding through multiple readings. For the first cycle of coding, I read it inductively by taking two approaches from elemental methods: Descriptive Coding and In Vivo Coding. First, through descriptive coding, I summarized a short phrase of a topic (Saldaña, 2016) just to analyze answers to some basic questions such as whether the participant had experience taking multicultural training or not. Second, the majority of the coding process involved utilizing In Vivo coding. As I tried to understand teachers' views and practices of MCE, it allowed me to extract direct quotes from the participants. In the second cycle of coding, I generated codes using triangulation. I cross-compared and analyzed keywords or phrases by looking for common topics and issues that were being addressed by the teachers and the pedagogical responses that they have to those issues. The themes that were inductively drawn from the data were later organized into similarities and differences, then put into categories (more can be found in Appendix C). The names of the categories were confirmed only when I was ready to succinctly describe the content of each theme within the categories. In the third cycle of coding, I relied on the integrative framework as outlined in my literature review chapter to understand better and interpret the themes that emerged from the data. Eventually, this allowed me to offer theoretical insights in the findings and discussion chapter. These were mostly informed by the work of authors such as Banks (2009), Cho & Choi (2018), and Yuk & Cho (2016).

By the third round of reviewing and revising the codings, two to three categories were crystalized in a way that also answered my research questions. Especially answers to the questions regarding how teachers conceptualize MCE, how they implement MCE, and pedagogical suggestions. For example, the first category of *"Teachers' Diverse Interpretation of MCE"* was developed from the question "How do middle school teachers conceptualize MCE?". Through the coding process, three themes emerged: a) MCE as Pedagogy of Adaptation; b) MCE as Pedagogy of Coexistence; and c) MCE as Pedagogy of Resistance. The second category identified was *"Teachers Challenges in the implementation of MCE"* meant to answer the "challenges" aspects of the second question "What are the challenges and possibilities teachers face when implementing MCE?". Themes that emerged were: a) Delivering Superficial MCE Content Through Subjects, b) Lack of MCE Values in Current Education System, and c) Students' Acceptance vs Resistance Towards Multiculturality. The last category of *"Teachers' Suggestions for Implementing MCE"* was found to answer the

“possibilities” aspects of the second question “What are the challenges and possibilities teachers face when implementing MCE?” Themes that emerged were a) Creating a Sanctuary for Students, b) Building Relationships with Parents and Among Students, and c) Practicing Reflexivity.

3.6. Trustworthiness

Since I am the primary instrument of the collection of data and analysis for this research, it could be judged to be biased. Nonetheless, the high ethical criteria I established for this research were carefully observed and considered throughout the period of this qualitative study. Since ensuring trustworthiness and rigor of data are essential when conducting qualitative research, I followed a few techniques as presented by Lincoln and Guba (1985) known as credibility, transferability, dependability, and confirmability. These helped me to check my own subjectivity and ensure the trustworthiness of my findings.

Credibility (Internal Validity) means the confidence in the “truth” of the findings. Some of the techniques to ensure credibility can be done through triangulation, member checking, and peer debriefing. Triangulation entails utilizing numerous data sources in a research in order to facilitate deeper understanding. I have done by confirming results through interviews and document analysis. I have also conducted member-checking where the data, analytic categories, interpretations, and findings are put to the test with members of the groups from which the data was collected. It allows participants to rectify mistakes and question what they believe are incorrect interpretations. Member-checking occurred with participants to confirm the reliability of transcriptions and data interpretations. I also done peer-debriefing by asking one of my peers to provide an external check on my analysis (Merriam, 2009).

Transferability (External Validity) is about the generalizability of the inquiry where it shows that the findings have applicability in other contexts. The technique for establishing this is through thick description. Lincoln and Guba (1985) define thick description as a method of obtaining external validity. By thoroughly describing an occurrence, one may assess the extent to which the conclusions reached are applicable to different times, locations, circumstances, and people. To fulfill the purpose of thick description, I have provided the context and participants details as well as I made sure to share the participants’ voices in the findings chapter. This will allow other researchers to determine whether my findings are applicable for transferability with other settings.

Dependability (Reliability) shows that the findings are consistent and could be repeated. This is done through an inquiry audit. Audit trails are documents that detail what was done during an investigation. It includes raw data such as notes, data reduction and analysis products such as theoretical notes; data reconstruction and synthesis products such as structure of categories and final report including connection with existing literature; process notes such as methodological notes; materials relating to intentions and dispositions; and instrument development information. Audit trails can be found in the last pages of this thesis as appendices (e.g. Appendix A, B, and C).

Confirmability (Objectivity) is the degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest. As techniques for establishing confirmability are through audit trail, triangulation, and reflexivity. A visible account of the research steps conducted from the commencement of a research endeavor through the creation and reporting of findings is referred to as an audit trail. The "Audit Trail" Requires Reflexivity. Researchers should preserve a self-critical account of their research process, including internal and external debate. Researchers can use a reflective diary to chronicle the research's daily logistics, methodological decisions, and rationales, as well as to record the researcher's personal views on their values, interests, and discoveries (Nowel et al, 2017).

Since my background and position affects my interpretation, I made sure to practice reflexivity throughout the design and implementation of this study. This will help achieve all of the four criteria as mentioned above. I tried to report accurate data as much as possible while remaining mindful of the participants. I was cognizant of my subjectivity to ensure that my roles as a critical researcher with a constructivist epistemological viewpoint did not impede my ability to describe the qualitative findings of this study.

3.7. Ethical Considerations

Since the study dealt with human subjects and their personal information, ethical considerations are vital and according to Cresswell (2007), it is something that should be addressed. He says, "The researcher has a duty to respect the informant's rights, needs, values, and preferences" (p. 183). Thus, I started collecting data only after getting approval from the Institutional Review Board (IRB)^[1]. The study followed the ethical standards of the American Educational Research Association as well as Seoul National University's research ethics guidelines. The key principles of the AERA, for example, put emphasis on professional

competence; integrity; scholarly responsibility; respect for people's rights, dignity and diversity; and social responsibility (AERA, 2011).

According to Yin (2014, p. 95), case study ethics may be strengthened by conducting the study carefully. In this manner, I made sure to adopt the following procedures. First, I obtained informed consent from all the participants (Please refer to APPENDIX A for your reference). Their participation was voluntary and entirely optional. They were also told that they may quit at any time without reason. Consent form is included in the Appendix. Second, I protected the participants from any harm. All Participants were also aware that the interviews would be through zoom and recorded throughout the interview. Third, I avoided the use of any deception towards the informants. Fourth, protected the privacy and confidentiality of the participants and they were aware that their names will be kept anonymously by using numbers (e.g. Participant 1, Participant 2, ...).

4. FINDINGS and ANALYSIS

In order for MCE to be implemented successfully in Korea, it is paramount to first understand how teachers perceive and practice MCE. This is because teachers' perceptions of MCE influence their decision making and teaching practices which will then may directly or indirectly impact the students' learning. This thesis will try to fill the gap in current literature that has been mainly focused on quantitative studies at early childhood and primary level. Therefore, this study explores middle school teachers' perceptions, attitudes, beliefs, and practices of MCE. Data collection involved document analysis and interviews with six Korean middle school teachers who were from four different schools in Seoul. After collecting the data and manually transcribing all six interviews, I have collected around 80 pages of analysis which involves more than 48 transcription pages, 17 coding pages, and 275 document pages (of which 15 pages were found useful for analysis). Findings indicate that there have been diverse ways in which teachers perceived and implemented MCE. These will be presented in this chapter by dividing them thematically through three interrelated categories: 1) *Middle School Teachers' Diverse Interpretations of MCE*; 2) *Teachers' Challenges in the Implementation of MCE*; and 3) *Teachers' Suggestions for Implementing MCE*. Direct quotes from participants will be shown using "italics" for differentiation.

4.1. Middle School Teachers' Diverse Interpretations of MCE

This section presents the vivid voices and experiences of teachers themselves which is something that has been lacking in existing studies. Findings for this category will be divided into three different yet similar themes: 1) *MCE as Pedagogy of Adaptation* in which MCE is still seen as education only meant for multicultural students; 2) *MCE as Pedagogy of Coexistence* in which MCE is considered as education for all students, and 3) *MCE as Pedagogy of Resistance* where MCE is seen as education to promote social justice. Here, what I mean by pedagogy is more towards a theoretical concept than the practice itself which will be described in more details below.

4.1.1. *MCE as Pedagogy of Adaptation*

MCE has been seen as an education for multicultural students ever since the very first policy came out in the early 2000s. It was, and still is, a policy that is meant to help multicultural students' academic achievement by providing them with separate classes to learn Korean

culture and language. It is an assimilationist view which exists in the conservative approach to MCE where multicultural students are expected to conform to the mainstream society. Even up until now, this view was also found from the participant's response where MCE is considered as pedagogy of adaptation which was apparent in Participant 1's comment:

"Living together is a life for the community, for that reason multicultural education can be understood as education for those with multicultural backgrounds who came to Korea and come in contact with a new culture, to help them share the values of being able to live together by teaching them the Korean language, understanding their cultures, and so on." (Participant 1)

While many teachers would agree with Participant 1's point of view, there were also concerns brought by a few teachers regarding multicultural students who came in the middle of the term, they tend not to be fluent in Korean. This means that they would skip a few classes for a couple of hours in order to learn Korean in another room with other language experts. Although this is a necessity for multicultural students to be able to quickly catch up with the language and communicate in Korean, it also means that they are missing key subjects that are required to take if they want to proceed to high school. To put it in the words of Participant 3, *"Students have to adapt to the Korean systems and teachers have to figure out how to help them the best way they could"*. Fortunately, there are now more high schools that do take special admission for those cases.

Nonetheless, it seems there is now a slow shift of no longer viewing MCE just for multicultural students, but also for all students in general. For example, the Ministry of Education (2021) and the Seoul Metropolitan Office of Education (2021) is trying to shift this concept of MCE being for multicultural students towards the promotion of *"Multicultural Education for All."* However, as it will be presented in this section, when it comes to the actual direction of operation, participants mentioned that there are two-tracks to MCE: one where there is still a program only focusing on multicultural students and the other where it is trying to reach all students. This was exactly mentioned by Participant 2 who said *"Generally we think about multicultural education as more special education for multicultural students but I think it's for all kinds of students including multicultural students and other native students."* With a similar comment, Participant 4 said:

"I think the so-called multicultural education has no choice but to be carried out on two tracks: One is to teach Korean language to students who enter the country in the middle of the

semester, to educate Korean culture, or to help them settle down in Korea well, and the other is to teach multicultural education to all students.” (Participant 4)

Most of the participants would agree with Participant 4’s comment that MCE is seen as having a two-track approach where one is meant for multicultural students and another for all students. Following this, the next theme looks deeper into that by examining what teachers meant by “*Education for all students*”.

4.1.2. MCE as Pedagogy of Coexistence

Another evident theme was that teachers view MCE as a pedagogy of coexistence. This was interpreted from the participants’ voices since many of them notice that MCE helps students learn the important skills to be able to coexist in this society. Accordingly, more than half of the participants stated that through MCE students can learn to understand the values of cultural diversity, develop a sense of mutual respect, and interact with people from different cultures in society. For example, Participant 4 mentioned “*다문화 (Multicultural)*” *written in Chinese character means that culture are diverse.*” So she emphasized that just like culture is diverse, the world may also be seen differently according to each person and MCE allows students to learn that. She also supported her argument even further by mentioning James Banks, a well-known scholar in the field of MCE:

“One day the words of Banks got me which says that ‘Multicultural education is an education that fosters such ideas that children from various cultural backgrounds can be educated equally and enjoy and coexist in an equal world’. ... Multicultural education does not only educate students from foreign countries, but also students from various cultural backgrounds to understand each other’s cultures and learn the attitude of living together.” (Participant 4)

Just like how Participant 4 thought of MCE as allowing students to learn the skills needed to live together, the other participants also pointed out what they viewed as the strengths of MCE. For example, Participant 5 said:

“The real advantage of multiculturalism is that it allows children to have a much wider idea. ... The opportunities to meet other cultures are rare, but of course, there are also opportunities to meet other cultures and promote inclusion through education. So, its advantage is in being able to expand cultural sensitivity and tolerance.” (Participant 5)

It is evident that teachers view MCE as education where students learn to respect each other, develop their cultural tolerance, and broaden their world views. Similarly, Participant 3 also emphasized how by teaching MCE students could “*learn to communicate better with each other and expand their horizons.*” She also addressed that MCE should not be about absorbing multicultural students into the Korean culture, but instead learning to respect them. In this respect, Participant 6 said:

“I believe that the purpose of multicultural education is to study in such a way that everyone can be respected as themselves. There are many different backgrounds, but there are many situations where I am not respected for who I am because of that background. So, I think it is a kind of practice that allows me to reflect on such things and to be respected as myself and to respect others as well” (Participant 6)

Based on the responses from the participants, MCE seen as pedagogy for coexistence can help students learn key principles of living together such as “*Understanding other cultures*”, “*Having mutual respect*” and “*Expanding one's world view*”. In order to expand the scope of MCE to all students, schools are encouraged to include at least two hours of MCE per year to promote a learning environment that embraces diversity and inclusion (SMOE, 2021). Accordingly, as stated in the reports and also mentioned by the participants, the way the concept of MCE is being carried out into their curriculum was mostly through subjects and creative experience activity classes (hereafter creative classes). These are government’s effort in which Participant 1 viewed it positively and said:

“There is clearly an aspect of the government that is trying to be considerate of students. For example, schools can invite guest speakers to talk about human rights, gender equality, cultural diversity, and the difficulties that multicultural students face, etc. ... We also teach that since our multicultural society is expected to progress gradually, let's be more careful of bullying our friends and instead try to understand them well.” (Participant 1)

On the other hand, Participant 2 argued that:

“I think current MCE is all about cultural diversity so in extra curricular school events we often hold a lecture and invite foreign lecturers and they give lectures about their own culture. The current multicultural education is too much focused on delivering knowledge on different cultures. But I think students don't respect different cultures just by knowing what Japanese culture is like or Chinese culture is like. So I think the content should be more related to the

*reality*³ and show them bad aspects of reality like I told you about discrimination and inequalities and they should have more chances to discuss about social problems and take action”(Participant 2)

The criticism seen here is that even though the government is trying to promote MCE for all students, it is still too focused on learning about different cultures from around the world. Therefore, as Participant 2 pointed out, just learning about different cultures would not be enough. Additionally, she found it challenging to make MCE related topics interesting to other (Korean) students because it is hard for them to relate when they don't really have many opportunities to interact with students from multicultural backgrounds. She said:

“I feel there are not many chances to see foreigners in daily lives so it's the same for students they don't come across multicultural people. If they learn about those issues in those classrooms they don't feel the need to understand cultural diversity or solve the problems of multicultural issues.” (Participant 2).

Although four participants out of six viewed MCE as pedagogy for coexistence, like Participant 2, there were other participants who had a slightly different point of view, which suggests a third possibility. This will be shared below as the third theme where MCE is viewed as pedagogy of resistance.

4.1.3. MCE as Pedagogy of Resistance

The findings above revealed that there are two similar, yet contrasting views, in regard to the role of MCE. One being that MCE is still seen as pedagogy of adaptation where multicultural students need to learn Korean culture and language to be able to adapt better in Korean society. The other being that MCE is a pedagogy for coexistence where all students can learn to live together in this society. Although most of the participants believed that MCE is about learning to live together and respect those from other backgrounds, other teachers had a slightly different perspective on this. Participant 2, for example, addressed the need for a more critical approach to MCE where students not only learn to respect each other but also learn to develop their critical consciousness and take action to fight against social injustices and inequalities (e.g. discrimination and hatred). She identified that:

³ After member checking, Participant 2 has indicated that what she meant by *reality* is the “multicultural phenomena ‘within’ a society as well as cultural differences between nations.”

“(MCE) needs to be more critical and talk about social justice and inequalities in our society. ... I think students need to know about social discrimination like migrants or foreigners. So yeah native students should know about reality and they need to address those problems and social inequalities.” (Participant 2)

In terms of viewing MCE as education that aims for anti-discrimination, Participant 6 also mentioned that through MCE *“Students can learn to respect each other and respond to discrimination and hatred”*. Adding on to this, Participant 4 said:

“Since I’m teaching young children, the conflicts they have hurts everyone. It’s not very good for the person who caused the conflict, and for the person who is discriminated against, so both of them get hurt. I wanted to educate them about it sensitively. However, the fact that they are multicultural students, they will get discriminated against based on their looks, their grades, and various other reasons, so the thought that children would have to live with such conflicts made me realize that through multicultural education. I started to think more about what it is like emphasizing a culture uniformly or collectively while ignoring the rest” (Participant 4)

As such, Participants 4 and 6 tried to promote this by making sure they use inclusive language (e.g. avoid words of prejudice and discrimination). For example, Participant 4 shared a story when one of the students in class said out loud, *“I couldn’t sleep because of 짱깨 (A discriminatory expression used towards Chinese people)”* and she remembers vividly *“seeing the (Chinese) student’s face turn muddy/grey color.”* Ever since then, she says:

“We (teachers) thought of implementing inclusive education because back then (a few years back) we didn’t know what to call it. Later on, we started to show series of videos on how to fight against discrimination. What I really admired about our school environment is that there were a lot of teachers who shared their concerns with each other. So, teachers would agree in ‘let’s not say things like this because of multicultural children’. Or agreeing on things like ‘Let’s not do things like generalizing and branding’.” (Participant 4)

In this manner, teachers trained a lot in and outside of school to make sure that they didn’t use discriminatory terms and were able to promote inclusive teaching. Similarly, Participant 6 also emphasized that:

“I would always be careful with what I say, especially when I talk to students. ... I would try to be a little wary of things such as preconceived notions and stereotypes. Or saying things like this student is like this because of her specific background.” (Participant 6)

Participant 2 also shared the same concerns as she tried to avoid discriminatory expressions when teaching a classroom with diversity. She also mentioned that *“I should be more careful not to use language or expressions that contains discrimination or prejudice.”* To avoid this from happening, teachers not only need to be aware of their own prejudice and stereotypes, so in a way, they are also developing their critical consciousness through MCE. In other words, through MCE, both teachers and students can learn and be aware of injustices and inequalities and take action to tackle those issues. Since there are different perspectives on the concept of MCE, there are also different approaches teachers take when implementing MCE in their classrooms. The following will dive deeper into how the translation of MCE theories into teaching practices are challenging.

4.1.4. Analysis

When analyzing how teachers understood the concept of MCE, I relied on Cho and Choi's (2018) theoretical framework (e.g. conservative, liberal, critical). This is because they have already examined teachers' beliefs on the goals of MCE and discovered that there are three different beliefs current Korean teachers had on MCE. From their description of the *conservative* approach to multiculturalism, they mentioned that teachers are mostly trained to teach multicultural students to conform to the mainstream culture and attend to the Korean values and norms. This was apparent in Participant 1's view on MCE as he emphasized that multicultural students must learn Korean culture and language first to be able to adapt better in Korean society. As explained by Cho and Choi's (2018), this can be distinguished as having an assimilationist perspective since teachers within this category perceive SMBs as deficient, and remains conservative as teachers emphasize the need to learn Korean culture and language first without much acknowledgement of the students' own home language and culture. Participant 1 did, however, mention that through MCE students can also learn to be proud of their own identities. Nonetheless, many other teachers were aware of the importance of learning Korean culture and language, but their emphasis contained more aspects of liberal multiculturalism.

Cho and Choi (2018) explained that teachers following the liberal approach to MCE, emphasized on reducing stereotypes, encouraging mutual cooperation, and celebrating

cultural diversity. Similarly, most of the participants in this study viewed MCE as education for all students in order to learn to coexist with each other. Teachers positively mentioned that through MCE students can learn to understand different cultures, respect each other, and broaden their world views. However, Cho and Choi (2018) argued that this pluralist viewpoint has limitations because it overlooks the tensions that exist within Korean society and does not focus on addressing social inequality which is what critical multiculturalism advocates.

In Cho and Choi's (2018) study teachers who were committed to critical multiculturalism acknowledge the importance of understanding the different types of cultural diversity such as religion, sexual orientation, social class, and that these must also be recognized in the school curricula. Not only that, they believe that MCE is meant to help students develop the ability to challenge power relations and act towards equity and social justice. Surprisingly, one of the participants did have an understanding of the MCE concept similar to this in that she viewed MCE as closely related to education for social justice. She even said, "MCE needs to be more critical and talk about social justice and inequalities in our society. ... students need to address those problems." It was clear that she was following a more critical approach to MCE in which she emphasized the importance of developing critical consciousness and taking action towards social injustices (Gorski & Parekh, 2020). If using Yuk and Cho's (육경민 & 조현주, 2016) categorization, she would be described as being a social action-oriented teacher who put more emphasis on the promotion of educational equity and deals with the issue of power rather than just acknowledging culture.

4.2. Teachers' Challenges in the Implementation of MCE

When it comes to implementing MCE in their schools, teachers often rely on guidelines as provided by the government through the MCE policy. However, even though there is a "standard" to follow, there are different ways teachers can approach it in their teaching and learning of MCE. This was seen from the participants in that some teachers would deliver the MCE contents as it is while others would go the extra mile in a way that is more student-centered. Regardless of the approach they take, all of the participants encountered some challenges when trying to integrate multicultural content through cross-curricular subjects and extracurricular activities (a.k.a. creative experience activities). This section then examines those challenges by dividing them into themes known as: *1) Limited and Outdated*

MCE Contents in Textbooks, 2) Lack of MCE Values in Current Education System, and 3) Students' Acceptance vs Resistance Towards Multiculturality.

4.2.1. Limited and Outdated MCE Content in Textbooks

As shared in chapter 2 of this thesis, MCE content is carried out through cross-curricular subjects and extracurricular activities. The first theme that was apparent from participants' responses was found in challenges they face when delivering MCE contents in their subjects (e.g. Social Studies, Moral and Ethics, and other classes). Among the six participants, there were two teachers teaching social studies and one teacher teaching moral and ethics. Three of them expressed how MCE contents on the textbooks are too superficial and they do not have enough time to teach in-depth. For example, Participants 1 and 2 who are social studies teachers mentioned how MCE content on their textbooks were limited, too abstract, or outdated. They mentioned that the first thing they teach students is that Korea is turning into a multicultural society. However, Participant 2 seemed disappointed that she always has to tell students that the number of foreigners is increasing in Korea and having to teach problems and solutions that are too fixed. In this line, she says:

"I feel the topic is quite old one now. When I was young, teachers would say Korea is now a multicultural society, so it has been more than 20 years⁴ (saying the same thing) ... that statistically there are so many foreigners... that the number is increasing..." (Participant 2)

Therefore, she emphasized the need for the chapters to cover more up to date content together with real examples that multicultural students face (e.g. discrimination and inequalities). This is because the current MCE content in textbooks is too abstract. For instance, there is also another unit called *"Inequality in our society"* which contains various problems such as the challenges that multicultural families face, elderly population, gender issues, multiculturalism, and how to understand students from multicultural backgrounds (e.g. through cultural relativism). Here, Participant 5 said:

"In the case of our Moral subject, students first learn about cultural relativism, and that overlaps with Social studies. So students learn to have a universal perception of whether all cultural relativism is acceptable or not based on universal norms. Then I will have a group of

⁴ From the process of member-checking, Participant 2 clarified that it's been 20 years since I learned about multiculturalism in school. But, if you meant it's been more than 30 years since Korea began to turn into a multicultural society.

students presenting about a particular case and other students will give their opinions whether that culture is against universal norms.” (Participant 5)

Although it is limited, all these topics are still very important for students to learn. However, there were also some concerns that teachers do not have enough time to teach more about MCE contents even if they wanted to. For example, Participant 1 expressed that:

“Even though the textbook handles some issues about multicultural education and although I would love to cover more in detail, there is not enough time to teach (MCE-related contents) because there are many other topics that need to be dealt with. Because the parts of multicultural education are relatively little, it is not easy to allocate time in the curriculum even if you want to, there are certain parts that cannot be dealt with in depth unless the teacher takes the initiative in finding it (time to teach more in-depth). I think this is an inevitable phenomenon.” (Participant 1)

Both Participants 1 & 2 seemed to want to teach more about MCE, but at the same time, they were also aware of the limitations. One constraint being that there is not enough time for MCE or for teachers to go in-depth as they would want to. This is because there are many other subjects that are important for students to learn and these must be done within a limited time.

4.2.2. Lack of MCE Values in Current Education System

There were also some teachers who mentioned that some MCE contents still seemed to be very mainstream-centric and achievement oriented. In order to provide educational equity which provides all students with the opportunity to achieve equitable outcomes, learning Korean language and culture is indeed a necessity. However, there are also challenges happening concurrently in that this approach for academic achievement and emphasis on developing one's career, promotes individualist behavior and competition among students. This is also a common approach seen in liberal multiculturalism where students are encouraged to become more competitive in the global arena. As pointed out by Participant 6:

“It is difficult to promote the values of MCE when the current system encourages competition and individuality... So, I think there may be practical difficulties. In Korea there is a lot of emphasis on intellectual level so it's generally knowledge education. There is a process of continuously checking that knowledge, taking tests and checking the students' scores to measure how much they (students) have achieved, and it is really difficult to incorporate multicultural education into that (system).” (Participant 6)

In other words, regardless of the students' background, they are all studying to attain their fullest potentials and be able to achieve their dreams. However, as mentioned by the participants, the current system itself is competitive and achievement-oriented. In this environment, it is not easy for teachers to actually tell students to go slowly, learn to live together, etc. Participant 6 added on that MCE could enable a better situation:

"It would be good to have more students from multicultural backgrounds in the future. Because I feel like in Korea everyone is the same and that there are so many standards for Koreans to do this and that. And I think this is one of the factors that causes competition, jealousy and encourages anxiety among members." (Participant 6)

This maintenance of the status quo and achievement orientation was also mentioned by other participants in that today's MCE there are still movements to embrace and assimilate residents of multicultural backgrounds into the existing culture of Korean society. For example, Participant 5 who teaches ethics shared that:

"The downside is that multicultural education in Korea certainly feels mainstream-centric. For example, I think there were only one or two explicitly stating that we should not unilaterally help North Korean defectors, but that we should cooperate equally to move toward a unified Korea. The rest of the textbooks were students with a culture that needed a little help and a little bit of North Korean defectors were underdeveloped, and there were many contents that showed only that aspect. Therefore, in Korea, multicultural education and unification education are actually very related. Looking at it, it seems that chauvinism is a little seen in that way, especially in unification education. I can see that it's improving a lot, but I don't think it's completely fixed yet." (Participant 5)

This emphasis for unification indicates a top-down approach forcing the Korean-centric perspective without allowing a bottom-up approach where students can have open discussion about it. Nonetheless, Participant 4 viewed Korea in the early stage of being a multicultural society, *"it still lacks in many ways and there are still rooms for improvement"*. As a possible way to address to the points above, Participant 6 said that:

"So hopefully, the more diversity we have, I hope that Korea will become a society where equality and diversity are respected in a more egalitarian and genuine sense. However, I am also worried that education might continue maintaining the standard of living like this and I think that shouldn't be the case. Society has to change, and it feels like you're giving the

individual a responsibility that you have to become Korean. I wish it wasn't like that."

(Participant 6)

More of these personal reflections will be shared in the following section. However, before moving there, we have seen above that challenges remain in teachers trying to deliver the true values of MCE in terms of educational equity, cultural tolerance, and social transformation, there are some limitations that hinder them from doing so. Even though there are various measures taken by the government in order to eliminate this very competitive and individualistic educational system, it is still not that easy for teachers to break such a deeply rooted cycle.

4.2.3. Students' Acceptance vs Resistance Towards Multiculturalism

Including the students' background in teachers' instructions is also another way of practicing MCE. These practices are believed to help the students take pride in their identity, but responses from teachers have shown that this is not always the best case. So, it seems like it is better to let the students raise the issues/topics by themselves and also let them choose whether they want to reveal their identity. Revealing the students' background seems to be very sensitive in Korean schools to the point that teachers wouldn't even know if there are multicultural students in their school unless he/she is their homeroom teacher. In this vein, Participant 6 shared an interesting case where the school tried to integrate the student's background in the instructions so that to raise their self-esteem and feel like they are part of the class. However, teachers learned that this is not applicable to everyone. She shared the story:

"There was this one case where one teacher tried to involve the Vietnamese student in class by asking him how to say "수고하셨습니다" in Vietnamese. The teacher was surprised because the student reacted negatively to that by saying that he doesn't want to respond and that she (the teachers) should stop asking him questions in front of everyone just because he was Vietnamese." (Participant 6)

It was mentioned in the Seoul Metropolitan Office of Education (2021, p.90) that one of the biggest tasks of the special program for multicultural students in multicultural education schools is the recognition of the expression "*multiculturalism*." There it was stated that one of the points that almost all teachers addressed was that multicultural students who were born in Korea or entered Korea as children were not branded as multicultural students.

This is because students who do not have difficulty using Korean have a very negative reaction to their perceived "*multiculturalism*." This could explain the reason why the above student reacted the way he/she did.

So even though the same technique was successfully done previously, this proves that there cannot be a perfect standard that fits all. This is because every student is unique and teachers may be aware of that. Ever since then, teachers from that school have tried to be even more careful not to reveal the students' background if they don't want to. As participant 3 added, "*When they (students) don't have much hesitation about revealing it, then we just talk naturally. If not, then we won't.*" This seems to be a dilemma that even other teachers face. Participant 5, for example, tried something similar to the case above. Everyone in her class knew that there was a student from North Korea so there wasn't really a need to hide his identity. In fact, she wanted him to be proud of his background and share with the rest of the class. She prepared a webtoon written by a North Korean defector and showed it to the students as an interest-inducing topic. She shared with everyone that in the webtoon it says that the meaning of friends in North Korea means being a couple. She wanted to confirm with the student whether this was true or not. He answered no, but she could tell that the student wasn't very happy about it. She says:

"I remember being really flustered because he said it wasn't like that. So, when I see that, I wanted to let the students participate in the class and let the students know we are learning a real culture. I asked this question to instill this kind of awareness, but he said no, and I just moved on smoothly because I didn't know North Korean culture, but what I realized through that experience is that teachers definitely need to have some knowledge of other cultures. In particular, if there are such multicultural students, that student actually knows the culture better." (Participant 5)

She explained that at that time she felt helplessness, and that it requires a lot of patience when teaching a classroom with diversity. She mentioned that these things were something that cannot be changed by her efforts alone but also needs better communication with the students themselves. Overall, whether to include the students' background in the lesson has to be done after careful examination or consideration of the students' stance. This is only possible by trying to know more about them (as seen from the first theme), but teachers decided that if students don't bring it up first, then they won't talk about it. In

relation to this, Participant 3 shared how she would *let the student decide*⁵ if they want to talk about sensitive topics:

“Sometimes there will be news about Japanese Military sexual slavery, and when that happens I try not to talk about it to my students. Even when I meet my students personally, I won’t ask first unless the student brings up that topic by themselves. ... I really want my student to be proud of his/her identity, so instead I would usually ask them to tell me more about something they are proud of about their country or whatever they wanted to share with me.” (Participant 3)

As seen in the above cases, it is notable that teachers have been trying to promote educational equity by promoting inclusive teaching and learning. These were carried out by avoiding words of prejudice and discrimination and by also making sure to include students’ background in their course materials. However, it was clear that not all useful techniques are applicable to everyone. This is because there are also students who might not want to reveal their identity, hence other measures could be taken. Overall, all these challenges limited the opportunity for teachers to fully integrate MCE values in their class instructions. Nonetheless, based on the participants’ responses, there were also teachers who overcame those challenges by coming up with alternative measures. The following category will present those practical suggestions where teachers tried to create a more multicultural-friendly school environment where all students can learn to coexist together.

4.2.4. Analysis

The second and third category focused on how teachers perceived they implemented MCE in their classrooms. The above themes in particular were more concentrated on the challenges that teachers face. I will examine the data by using Bank’s (2009) four dimensions of integrating MCE contents as well as Yuk and Cho’s (육경민 & 조현주, 2016) four types of teachers’ practices. First of all, from the perspective of Bank’s *contribution* approach to MCE which consists of schools trying to integrate multicultural content in terms of featuring diverse holidays and celebrations and heroes of diverse cultures outside of the dominant group in their curriculum was also seen in the above themes as participants mentioned that the current MCE in schools is primarily having teachers delivering knowledge about cultural diversity. This was evident since many participants mentioned that for their extra-curricular

⁵ From the process of member checking, Participant 3 expressed that she wanted to emphasize from a teachers’ point of view, she would put the students at the center and help them.

events, they would have guest speakers talking about cultural elements such as the foods, dances, music, and artifacts of ethnic groups, etc. According to Banks, this is a common approach seen at the elementary school level and at the secondary school level though is the following.

Banks' (2009) *additive* approach to MCE is commonly seen at the secondary level since there are units within social studies textbooks or MCE contents are included as part of a book, a unit, or a course to the curriculum which contains ethnic content and perspectives without substantial change. This seems to be the same even in the Korean context as Participants 1 & 2 shared that they would deliver these MCE contents just as it is stated in their social studies textbooks. This is because they felt they had time constraints to go beyond. If looking at Cho and Choi (2018) epistemological dimensions, these teachers could go under the conservative approach to MCE as they convey the content of the current curriculum to the students as it is.

As seen above the majority of the teachers seemed to be taking the additive approach to MCE. In Cho and Choi (2018) epistemological dimensions, these teachers follow aspects of liberal multiculturalism where they teach students to learn to coexist with each other. On the same note, under Yuk and Cho's (2016) categorization, these teachers would be described as interpersonal oriented teachers because there are efforts to connect members of different ethnic and racial groups to live harmoniously within a society. Teachers within this category would commonly emphasize tolerance and believe that students should cultivate an attitude of mutual respect. All of these aspects were found from the participants' responses in that they believed MCE helps students to learn the skills to coexist. Therefore, some teachers tried to integrate students' backgrounds in their instructions to help SMBs be proud of their identity and for Korean students to learn to respect different cultures. However, the remaining challenge within this approach is that it still maintains the mainstream curriculum as its basic structure, focuses on a narrow sense of cultural diversity, and issues such as racism, poverty and oppression are usually avoided.

4.3. Teachers' Suggestions for Implementing MCE

Just like there are many ways of interpreting the concept of MCE, there are also various frameworks with ideas, methods, or approaches that teachers can use to incorporate MCE into their classrooms. Although teachers face some challenges when trying to integrate MCE content into their curricula, there are also practical suggestions as provided by some of them.

In this last section, I will share some of those measures that could help promote a more multicultural-friendly school environment for all students. These consist of 1) *Creating a Sanctuary for Students*, 2) *Building Relationships with Parents and Among Students*, and 3) *Practicing Reflexivity*.

4.3.1. *Creating a Sanctuary for Students*

Something that all participants mentioned was the importance for teachers to care for the students by showing them support, listening to them as much as possible, and creating more opportunities for intergroup relations with students' parents and among classmates. It is also noteworthy to say that in the report published by Seoul Metropolitan Office of Education (2021b) it was emphasized that it is crucial for teachers to *"Create a safe space for everyone."* There it was also stated that it is important to *"experience multicultural sensitivity with your body through the experience of welcoming the voices of others rather than memorizing the concept of multicultural sensitivity"* (p.13).

Although it might take *"twice the effort"*, that effort is worth taking. For example, Participant 1 shared a story about one of his students who never really paid attention in class and just played games all the time. He wanted to know why the student behaves the way he does and started to pay more attention to that student by showing that he cared for him. He said that he tried to understand what was going on in the student's mind, the way he used to do that was by getting to know the student more, so he would call and check on him a lot, talk to him after class or during break. He said:

"I think sending those things to each other and not stopping the conversation helped the child live like this for four years. It's hard, and I said it takes twice as much effort. On the other hand, I am very happy to see the students grow and it's sometimes a pleasure to see them change like that which at the end of the day is very rewarding." (Participant 1)

In addition to this, Participant 3 also mentioned that it's important to *"listen"* to students whenever and as much as possible. For her, the best way to educate people is to spend time with them little by little because:

"...relationships grow as much as you spend time with that friend, so I usually observe what the students like and I tried to do that more often. I would also look into students' eyes during class to make sure they are following the lecture, and if they are not then she would get another Korean student to help out." (Participant 3)

In this manner, if teachers consistently try to stay in touch with the students and show an attitude that cares for them, sooner or later, students notice that the teacher does care about them and there is no better feeling than that. Confidently Participant 3 says *“It is easy to understand the students’ feelings by looking at their facial expressions. If I see the student’ situation is not getting any better, then I keep finding ways to solve them.”* Similar to this comment, Participant 4 also addressed that there are times students would be acting harshly in school, which would constantly make her think about what she can do as a teacher:

“Sometimes I think about the past when I really wanted to be a good teacher and be recognized by everyone. So, in the early days, I would care more about improving the grades of the students and not sticking out of the community was important to me. ...Now, I just want to give those children a feeling that there is a warm adult at a warm corner waiting for them. ... and I always think of what educational philosophy that teachers should have.” (Participant 4)

In this manner, Participant 4 would keep checking her actions, her words, and always make sure to let students know that there is a warm person waiting for them anytime they want. In addition to this, Participant 3 also had the same view in that:

‘There needs to be a place for students to go. Wherever that might be. ...as a person who cares a lot about language, I believe that language comes from emotions and we can't teach a language without emotional exchange. So I always tried to communicate with the students with a smile and showed affection for that person as much as possible.’ (Participant 3)

She mentioned how as she continued to do this with one of her students, the student started to become brighter and have more friends in school. In this manner, teachers mentioned the importance of creating a sanctuary for the students by showing that they care for them. This could be done by showing them support, listening to them as much as possible. For all of the above examples to be done successfully though, teachers would also need the support from the parents and students. This will be presented further as part of the following theme.

4.3.2. Building Relationships with Parents and Among Students

One of the reports (SMOE, 2021a), stated how many children who entered the country in the middle of puberty did not have a good relationship with their parents, but they were not cared for due to their parents' dual income or did not have emotional stability such as remarriage,

cohabitation, and divorce. This could be the reason why most of the participants expressed that it is crucial to communicate with the students' parents because as Participant 4 said, *"Honestly, some students had more difficulties living than with their studies. If you look for all the information that talks about how much these children suffer you will find a lot."* Therefore, as Participant 2 puts it:

"I feel like teachers have to talk to parents more and know about the students' personality and how students feel about his or her family. This allows me to better understand my students and communicate with them accordingly. ... There is always a chance to talk to parents."
(Participant 2)

Even Participant 1 mentioned that teachers need to consider understanding parents and students' point of view more carefully. However, challenges persist when parents themselves are not so willing to cooperate with the teachers. This was particularly the case for Participant 5 in which she says:

"In order to teach a student, teachers and parents have to cooperate to keep the same tone. However, it is hard to communicate with parents when they cannot speak Korean. One of my student's mother, for example, couldn't speak Korean or English. Hence, it was not easy to consistently give that child a positive atmosphere because of that". (Participant 5)

On a side note, some participants found that teachers should create more opportunities for bonding among the students. What Participant 3 did for this is that she would pair students with similar interests to do activities together which is a good exercise for prejudice reduction. If the students smoothly carry out the activities together, she would encourage them and praise them for the *"good work."* However, she also mentioned that teachers have to be very careful when choosing the multicultural student's partner. She learned that it has to be someone who is devoted and who doesn't complain, so that *"they don't go against each other."* She said:

"Students have to learn how to endure difficulties even when they meet a friend who is having a hard time, so I ask them if they can't communicate at all, they can change seats quickly. But sometimes, I think, "Let's wait a little longer. I'll look into it more and do it. Then I ask for their understanding, and I have no choice but to keep communicating with them so that they don't feel left out." (Participant 3)

In this manner, even though many teachers acknowledge the importance of creating more opportunities for intergroup relations with students' parents and among classmates, some cannot due to language barriers. Another good example for this case was provided by Participant 6 where she shared that sometimes language barriers can get in the way and sometimes she would have to get the help of other students to resolve conflicts that happen even among multicultural students. She shared a story about a student who just came to Korea and didn't know the language. Fortunately, there was a student from her class that was taking care of her so the Chinese student learned the language little by little till she reached the point where she could have daily conversation in Korean. However, there was one incident in which she was bullied by another Chinese student who was fluent in Korean. She describes the story:

“One day, they would have a fight in Chinese, and the one who couldn't speak well in Korean couldn't defend herself while the other who was fluent would just explain the situation in a way that was favorable to her. Because of this, the one who couldn't speak Korean well started to become isolated by her peers. Although it took a long time to resolve this issue, I tried to get the help of other Chinese-speaking students so that I could understand the situation from a neutral stance. Eventually, the situation got better little by little.” (Participant 6)

Since MCE can also be considered as a process in which it is constantly evolving depending on the context, teachers may also go through constant transformation to be able to provide an environment that is inclusive for all students. This could be possible by having teachers practice reflexivity.

4.3.3. Practicing Reflexivity

In order to achieve a multicultural-friendly school environment for all, just caring for students and integrating their backgrounds in the school curriculum is not enough. It is important not only for teachers but also students to develop their critical consciousness in their daily life. This last theme shows some cases how teachers must go through self-reflection, reflect collectively with other members, and take action to reform the school.

4.3.3.a. Personal Reflection

Interestingly enough, all of the participants shared their personal stories where they naturally learned to reflect more on their practices (e.g. action, words, attitude, etc). The very first case was provided by Participant 1. In his case, he learned to reflect a lot better after he made a big mistake during class.

There was a student whose father was Korean and his mother Japanese. The problem happened when he taught a history class:

“There are many positive aspects of Korean history that Japanese people have planted in Korea, but there are also many negative ones. That is why I said a lot of bad things about Japanese people. (At that time during class) It didn't occur to me that my student's mother was Japanese. I got angry and said 일본 놈들 (Those Japanese bastards!). I mentioned how much torture they caused during Korean independence and how much that impacted the economy. Then I realized that his (Japanese student's) expression was a bit strange.” (Participant 1)

According to the teacher, that student was diligent and always paid attention in class. He would always look into the teachers' eyes, but that time he was looking down throughout the class. Only after class was over, the teacher finally realized that the student was “*disappointed.*” The teacher seemed to regret his action, and he said:

“...so by the time of graduation I talked about Japanese history once again explaining to the students that I said those words because there are positive and negative aspects of Japanese history. ... I got emotional and it is not easy for me to teach history.... it's not easy to talk with such people from a neutral and objective standpoint, but I've been cautious since then.” (Participant 1)

He then even told me how Koreans have a certain (negative) attitude or temperament towards Chinese, Japanese, and even American people and went on explaining why (e.g. talks about the history). Participant 1's experience was directly with the student, but for Participant 6 it was more from outside forces. She shared a case when Covid just started and there were rumors about a ‘*Wuhan pneumonia*’(?) which became a criticism of Chinese people. Even in schools, she said, the students would show expressions of hatred to each other like, “*Hey, you're Chinese*”... “*You spread COVID-19*”. So, she would tell the students:

“Let's be careful about discriminating a particular nationality. We are already having a hard time with Covid right now. It's hard to quarantine this kind of health, but let's also quarantine our minds. We should stay away from hatred and discrimination. We all have to fight against Covid and we shouldn't do that to people.” (Participant 6)

She also mentioned that the situation was so bad that people near the school would ask the teacher “*Why do you let them (Chinese students) go to school when they spread COVID-19 in China?*” but she felt that it was also a problem to be too careful. She reflected by saying that:

“It's true that I shouldn't be prejudiced against that student's background, but because this student has a Chinese background, I don't mention China at all and treat it very carefully at first. If students tell me that they came to Korea when they were in primary school, I would naturally ask them questions. But previously if the students say the same thing, I would think that I shouldn't ask questions because he/she is a multicultural student, so I used to be super careful about it. However, now I came to think that it's even weirder not talking about it. I think having a place where they can naturally talk about it is a safe place”. (Participant 6)

In addition, the school even decided to post anti-discrimination and anti-hate banners on the school website in relation to COVID-19, and even Chinese translations were provided (SMOE, 2021b). Through these experiences, Participant 6 explained how the more she practiced MCE, the more it made her think about whether she was actually living and practicing the values that match the content of this education as a teacher.

“I tell students that they should respect each other and aim to fight against discrimination and hatred, but when I ask myself if I live like that, it's not always like that, so people can't be perfect. I think one of the advantages of multicultural education is that it has the ability to keep the person who teaches it reflecting on it so that it becomes a better person. Teachers are like role models for people who keep practicing multicultural values.” (Participant 6)

4.3.3.b Collective Reflection

The two cases above are cases provided by the teachers in which they learned to reflect more as they teach and adjust their teaching styles accordingly. However, there were also cases where teachers reflected on their practices and challenged the school curriculum by discussing among the teachers on how to change it in a way that is more multicultural-friendly. For example, Participants 3 and 6 mentioned that multicultural students who do not have Korean nationalities would oftentimes come at the top of the list of attendance because their name was shown in English. Participant 6 said:

“I didn't like the fact that school won't ask the students which way they would prefer their names to be shown. I feel like the system is segregating them in an apparent way. The key point of this is that by doing so, it reveals the students' foreign nationalities without the students requesting it. Even though these things might seem so small and trivial, it could also become a problem.” (Participant 6)

Later in her school, they made a few changes to require all children's names to be written in Korean on attendance and let "multicultural students" and "Chinese children" to be called by specific standards (SMOE, 2021a). In the case of Participant 3's school, on the other hand, they allowed students to choose whether they prefer their names in the Roman alphabet, and if not, they can write it in Korean so that it mixes well with the rest on the list of attendance. She added by saying that *"Then, in our daily life, we are making efforts to be very careful not to reveal such discrimination or segregation."* This was possible because teachers got together and made a difference that was more focused on the students. Participant 4, for example, shared some examples such as: letting students try new food whether they liked it or not, letting them be in a classroom where they can't speak the language so that they were forced to speak in any other foreign language they know; and telling the right-handed students to only use their left hand, etc. With a smile, she says:

"Imagine how frustrating it must be for those who only spoke Korean? ... So, we (teachers) wanted students to purposely go through those uncomfortable experiences so that they would know how others might feel when put in the same situation. ... Some teachers might say to us that it is very wrong to do things like that, but I really don't think so." (Participant 4)

Inclusive teaching is not only about making sure teachers do not use discriminatory expressions, but also make sure that all students regardless of their backgrounds can have a holistic experience in school. Participant 6 provided some examples on how their school tried to promote this. The first example was to let the students think, see, and experience from the views of those who are marginalized.

"Sometimes I will provide diverse topics such as: people's role when tackling the climate crisis, Myanmar's incident, people with disabilities, etc. ... Since I teach English, I would also bring news articles in English and put it into practice by making some pickets in English to fight against the climate crisis, for example. I would also talk about raising the sensitivity towards people with disabilities." (Participant 6)

In her class, she would encourage students to put themselves in the position of that person who has a culture of disability or that is different from theirs. So, she would talk about what kind of measures could be taken in case of an earthquake in school and how students could help evacuate students in wheelchairs. She involved her students in some campaigns for refugees in Korea during class. What is important to note here is that she said this kind of

activity is very rare and only done at the end of the semester “*if there is enough time for discussion.*” All in all, it is important for teachers to go through self-reflection and surround themselves with like-minded teachers. It would be encouraging to have more teachers like Participants 4 and 6 where teachers would meet weekly to discuss global issues, new practices for MCE, and what strategies they could use and implement in their classrooms. They shared how teachers would read books related to MCE and try new ways to create a more multicultural-friendly school environment for all.

4.3.4. Analysis

The third category also focuses on how teachers perceived they implemented MCE in their classrooms, but the above themes were more insights on the possibilities that teachers encountered through the teaching of MCE. What was dominant from the participants' responses is the importance of creating a sanctuary as well as caring relationships with the parents and among students. This is something already emphasized in Cho and Choi's (2018) liberal approach to MCE where teachers believe that it is important to build caring relationships by helping students acquire the necessary knowledge and skills to respect and help each other in and outside school. In Yuk and Cho's (육경민 & 조현주, 2016) categorization, teachers within this category can be described as interpersonal-oriented teachers because they try to connect members of different ethnic and racial groups to live harmoniously within a society. In relation to this, Cho and Choi's (2018) provided two levels of caring known as individual and societal. At the individual level, teachers help create positive classroom space where SMBs can build good relationships with Korean students. This practice was popular with most if not all the participants where they tried to create a space where the students could feel safe and welcomed. Participant 3, for example, created many opportunities for students to collaborate together by pairing them together to achieve common goals or having a Korean student helping the SMBs if needed.

Building caring relationships at the societal level, on the other hand, it is about helping students to care for other people outside schools and their surroundings (e.g. fighting for human rights, preserving the ecosystem, understanding what equity means, etc). This could also overlap with critical multiculturalism in the sense that it gives students opportunities to fight unequal power relations and learn to address issues related to social inequalities (Cho & Choi, 2018). Furthermore, teachers following this approach encourage the need to develop critical consciousness and take social actions. In terms of developing critical consciousness, teachers believe that MCE could empower students to challenge

different forms of inequalities. This could be done by helping students to reconstruct their conceptions of SMBs; recognize the broader sense of cultural diversity (e.g. sexual orientation, religion, social class, etc); and understand that knowledge learned in schools are not universal, but instead historically rooted and culturally constructed.

In terms of taking social action, teachers believe that they must engage students to work together towards social change. In this sense, Participant 6 was already practicing many of these strategies. She seemed to have this “recognize the broader sense of cultural diversity”. For example, she 1) created opportunities for discussion where students get talk climate change, issues happening in Myanmar, inequalities people with disabilities face, and so on; 2) promoted dialogue among students regarding discrimination Chinese student experienced in times of Covid which resulted in writing a post about anti-discrimination and anti-hate banners in their school website; 3) started a campaign with the students to help raise awareness of the case of an Iranian refugee who was trying to apply for refugee status in Korea. From this campaign, she said, “*one of the most memorable things I remember is that we wrote a letter supporting his activity and sending him a solidarity message*”.

Accordingly, all these “MCE strategies” fall under Bank’s (2009) *transformation* approach where it starts to challenge the basic assumptions of the curriculum and integrates concepts and issues from different perspectives. They could also consider the *social action* approach where the curriculum would involve studies on prejudice and discrimination, hence it empowers students by helping them to be reflective and participate in social change. Interestingly enough, both these approaches could be found among the above themes and in Yuk and Cho’s (육경민 & 조현주, 2016) term, they could be described as social action-oriented teachers who emphasize on equal opportunities as well as social action that directly deals with the issue of power and social structure rather than just culture. In other words, there are already teachers in Korea following this approach and making the effort to encourage students in becoming agents of change and being able to challenge social inequality.

5. DISCUSSION

The purpose of the study was to interpret teachers' perception of their conceptualization and implementation of MCE at the middle school level. This was carried out through reviewing theories and praxis on MCE both globally and locally. Then, in the previous chapter, I analyzed the findings from interviewing six Korean middle school teachers' as well as conducting document analysis. As a result, the findings revealed that there are different approaches to how teachers conceptualize and implement MCE. In this chapter, I will answer my research question "*How do middle school teachers conceptualize and practice MCE?*" and try to synthesize the findings and discuss how this is situated in the broader context. I will also offer implications as shared by the participants.

5.1. Teachers' Perceptions Influenced by Multidimensional Contexts

I started this study with the belief that people's realities are constructed by the interaction with others through social, historical, and cultural norms (Creswell, 2013) and their experiences through multidimensional contexts. Since all the participants have different experiences and knowledge in regards to MCE, I did expect that there will be diverse interpretations of MCE among middle school teachers. In fact, findings revealed that there are multiple ways teachers interpreted the concept of MCE and the points I would like to discuss here is that teachers' conceptualization of MCE could be highly influenced by various factors such as teachers' knowledge about multiculturalism, their experience interacting with SMBs, and other personal beliefs which are constructed within the social and cultural contexts in Korea.

It was evident that there were different types of knowledge teachers had in regards to MCE which could be possibly influenced by different factors. For example, Cho and Choi (2018) mentioned that teachers who had a more conservative or liberal view on MCE were those who had limited interaction with SMBs in their school environment whereas those who took a more critical approach to MCE had more opportunities with SMBs who were numerically dominant. As such, their view on MCE could be related to what type of experiences they had with SMBs. To explore this further, there was only one participant who has more than 20 years of teaching experience and only a few interactions with SMBs in school. He still seemed to have some aspects of conservative views on MCE since he emphasized the importance for SMBs to learn Korean language and culture. It has been

explained in previous literature that this point of view could be influenced by Korea been perceived as maintaining cultural and linguistic homogeneity, hence expecting the minorities to adapt to the majority was seen as a more feasible approach than changing the existing beliefs systems of the Korean majority (Hong, 2010). In fact, this perspective has been out there ever since the first policy on MCE was developed in the early 2000s. Nonetheless, things have changed, and there now seems to be a slow shift of perspectives.

The majority of the participants who had more interaction with SMBs in their schools, had a more liberal view on MCE which they saw as education for all students to learn the knowledge and skills to coexist with each other. This perspective is something that has not been commonly mentioned in existing studies, but it could be said that teachers' perspectives are influenced by the government' revised MCE policy (MOE, 2021). This is because the new emphasis is on promoting MCE as education for all students where they can learn the skills to live together through the understanding of different cultures, developing mutual respect, and broadening their perspectives. However, efforts should not stop there. As mentioned at the beginning of this thesis, MCE is a concept that states all students must experience equal educational opportunities regardless of their backgrounds and also a reform movement where students learn to fight against social inequalities (e.g. discrimination, classism, etc). Only one participant with five years of teaching experience seemed to have this critical view on MCE. This could be because she has taken courses about MCE at her graduate school and is aware of the values as promoted through critical multiculturalism, thus her emphasis that students must learn to fight against discrimination and take social action.

5.2. Teachers' Practices Influenced by the School Settings

Apart from having different views of the concept of MCE, teachers' level of integrating MCE related content into their teaching practices also varies. Before moving into details, it is important to recall that existing literature has shown the different ways MCE has been carried out in Korea such as delivering MCE programs for SMBs, integrating MCE contents through subjects (e.g. social studies, moral and ethics, etc), as well as MCE activities through extra-curricular classes for all students (김동진 & 이슬기, 2021). In this section, I would like to discuss one of the main factors (e.g. public/private school or multicultural-centered school environment) that could have possibly influenced the different approaches taken by teachers when it comes to translating MCE theories into practice. I will also share what are the remaining challenges that must be addressed.

5.2.1. MCE as Practiced in Public/Private Schools

As already analyzed in the previous chapter, conservative and liberal approach to MCE remains dominant in Korean schools. These have been most commonly done by delivering MCE content as shown in the subject's textbooks and learning about cultural diversity through extracurricular activities (a.k.a. creative experience activities) by inviting guest speakers. These practices were evident from half of the participants (e.g. P1, P2, and P5) who only had a few multicultural students in their schools. They shared that the challenges they faced when teaching MCE related contents in their classrooms are time constraints, MCE content not aligned with the current Korean education system, and students' resistance towards multiculturalism. As a result, teachers felt that these challenges limited the opportunity for them to fully integrate elements of MCE into their instructions even though they wanted to teach more. As shared by Participant 1, "*...although I would love to cover more in detail, there is not enough time to teach (MCE-related contents) because there are many other topics that need to be dealt with.*" All the other topics that he is referring to, are equally important to learn, and teachers felt like they can't focus too much on MCE alone. This confirms Kim and Lee's (김동진 & 이슬기, 2021) findings in that there are some practical limitations in not being able to present all the necessary contents within a limited time and students are not being able to sufficiently experience MCE in school.

Furthermore, the two-track approach MCE as prevalent in current middle schools shows two remaining issues to be addressed. First, the assimilationist and conservative approach to MCE programs continues where there are Korean language and culture for SMBs (rather than maintaining their homeland culture and language). Second, the liberal approach to MCE remains dominant where the majority of Korean students are mostly provided the opportunity to learn about different cultures through indulging in foreign cuisine and festivals (rather than communicating with and hearing from people with diverse backgrounds). This also correlates with Kim and Lee's (김동진 & 이슬기, 2021) findings in that MCE content taught in schools is still at the level of understanding various cultures (knowledge) and learning to respect different cultures (attitude). In respect to this, Arphattananon (2021) explains that schools use this liberal approach to MCE because it is simple to adopt without having to change the existing curriculum and it does not threaten the status quo of those in positions of power.

One might think, what is wrong with maintaining a mainstream-centric curriculum? The reason why it is not promoted anywhere in studies about MCE is because it negatively

affects mainstream students by reinforcing their false sense of superiority and it gives them a distorted view of their relationship with other racial and ethnic groups (Banks, 2009). Moreover, this would cause multicultural students to feel excluded and even fall behind due to the lack of educational and emotional support. In response to this, there are possible measures that Participants 1 and 2 could take which is to promote discussion on social issues and customize their teaching materials according to their students' background. This not only means to represent students' cultural backgrounds in their instructions (Banks, 2009) but also consider the psychological and emotional vulnerability of the students (SMOE, 2021). This practice is also known as culturally responsive teaching where teachers know how to adjust their teaching strategies to promote the social and academic success of SMBs (Gay, 2010).

Surprisingly, most of the teachers were already aware of this "MCE strategy" and believed that doing this could help students to be proud of their identity. However, when it comes to actually applying this in their teaching practices, only Participants 4, 5, and 6 gave examples, but not all the cases had successful outcomes (e.g. some students were resistant to multiculturalism). Since this study did not explore what exactly causes the differences in students' reaction, but what can be said for sure is that all these "techniques" or "standards" that are provided as MCE guidelines must be carried out carefully. This is more important than ever because as stressed by Kim (2020), secondary school (e.g. middle schools & high schools) teachers, are under pressure to educate and support SMBs since the majority of them are classified as one of the most under-achieving groups, and textbook content is even more distant to their ethnic, cultural, and family backgrounds.

5.2.2. MCE as Practiced in Multicultural-centered Schools

Data have shown that a teacher with a higher interaction with SMBs has a higher MCE practice level (e.g. transformation and social action approach to MCE). This was the case for the other half of the Participants (e.g. P3, P4, and P6) who were all from multicultural-centered schools. What is unique about these schools is that they have almost half of the students from different backgrounds and teachers have more flexibility to implement MCE in their classrooms. It was also emphasized by all three participants that they enjoyed having like-minded teachers. Participant 4, for example, said "*What we really liked about... was that there were a lot of teachers who shared their concerns with their colleagues. So, 'because of multicultural children, let's not say things like this'.*" Or "*Let's not do things like generalizing and branding'. Teachers trained a lot outside and inside school. So, we made sure not to use discriminatory terms.*" Additionally, Participant 6 also

mentioned how teachers would get together once a week to share what new things they learn by reading MCE related books. Then they will discuss among teachers and actually put that into practice. If it doesn't work, then they will try again in a different way.

Moreover, some of the common approaches taken by the teachers were to put the students at the center of teaching and learning and come up with activities that would promote active teaching and learning practices. For example, to recall what Participant 3 did, she emphasized how during class she would observe whether the student was following or if not then she would ask another Korean student to help. She also addressed that if the student didn't want to talk about their background she wouldn't force it. The point is, if teachers take the stance to learn from the students, they will be able to develop a multicultural curriculum that is more student-centered rather than just teachers delivering knowledge. What does it mean to take a more active student-centered approach? It means to give students the opportunities and means to choose how, when, and where to express their identities, experiences, and opinions (Szelei et al, 2019). This will provide authenticity in their practices in which teachers have a better chance of recognizing, representing, and appreciating cultural diversity in ways that students can relate to. In other words, students should not only receive multicultural related contents but also be able to practice more dialogue with the teachers where both get to critically examine their views and actions. However, all these techniques were said to be relatively low based on existing studies done in similar context (김동진 & 이슬기, 2021). As such, the same authors (김동진 & 이슬기, 2021) as well as Arphattananon (2021) suggested that teachers could consider creating more opportunities for discussion, hands-on learning, and field trips instead of the standard lecture-based instructions.

Another way to promote a more inquiry-based instructional method is by teaching students to work collectively in order to solve social problems (e.g. SMBs high dropouts, educational inequalities, etc). In this manner, students will be able to think and understand from multiple perspectives and question their own stereotypical attitudes. Speaking of viewing from multiple perspectives, one way to help students learn from different perspectives is to expose them to different cultures. However, in order to avoid putting the student "on the spot" (Aragona-young & Sawyer, 2018, p.476) and making the student become even more resistant to "multiculturality", teachers must facilitate multiculturally themed activities where all students get to participate. Interestingly enough, all of these suggestions were already practiced by some of the participants.

More of this kind of MCE strategies (e.g. student-centered learning, collective action towards social justice, etc) are what scholars in Korea (김동진 & 이슬기, 2021; 정창호, 2015) and globally are trying to advocate through social transformation approach to MCE (Banks, 2009) where both teachers and students shift and develop their critical consciousness by understanding one's position and being aware that one can also make a difference (Grant & Sleeter, 2011). However, it is important to note that some teachers in Korea might have been more inclined to just disregard unpredictability in their classrooms by making it as predictable as possible (Ham et al, 2020), thus challenging remaining in the implementation of MCE. Fortunately, most of the participants in this research were willing to confront their predictability by implementing new teaching methods that were more considerate of students' backgrounds. In this process, they all faced challenges and uncomfortable moments, but that allowed them to come up with new and creative ways for better implementation. These were again carried out through constant reflection of their practices (e.g. knowledge delivery, attitudes, teaching methods, etc).

Lastly, the reasons why multicultural-centered schools could possibly promote a more multicultural-friendlier environment is explained by Nieto and Bode (2008). They have indicated two key points to note. First, they mentioned that there are numerous studies showing that interactions with individuals from different cultural backgrounds have an impact on the implementation of multicultural practices by teachers. Second, it was shown that teachers at schools with a higher percentage of minority students adopted more multicultural teaching techniques than teachers in schools with a lower percentage of minority students. These points were also mentioned by other studies (Aragona-young & Sawyer, 2018) in that racial/ethnic composition of the school influences teachers' multicultural practices. More implications for teachers in the similar context will be shared in the following section.

5.3. Implications for Korean Middle School Teachers

After data collection and analysis of the findings, it has been found that regardless of the different views on the concept of MCE and the various challenges that teachers face when trying to integrate MCE contents into the school curricula, all of the participants were able to provide some pedagogical practices that could help promote a more multicultural-friendly school environment for all students. As such, the following implications will be provided in

terms of what teachers perceive to be the multicultural knowledge, attitudes, beliefs, and practices that other teachers in the similar context could consider.

First, regardless of teachers' different views and approaches to MCE, they all acknowledged the fact that by teaching MCE they started to reflect more on themselves, hence allowing them to be more aware of their words, actions, and so on. In other words, it has been revealed that teachers might be able to get over structural barriers by practicing reflection-in-action. In other words, teachers must become more aware of their own perceptions (e.g. identities, beliefs, and values in regards to culture) and how it may affect the way they engage with SMBs through the practice of reflexivity. Since MCE can also be considered as a process in which it is constantly evolving depending on the context, teachers may also go through constant transformation to be able to provide an environment that is inclusive for all students. Without this self-transformation, as Kim et al (2010, p.111) posit, "any attempts at developing a multicultural perspective will be shallow and superficial". In other words, teachers may need to go through constant encounter, reflection, deconstruction, and recreation of world views. For example, they must not only acknowledge the educational issues in the context of Korea, but also understand the overall structural inequalities (e.g. discrimination, classism, etc) that may be seen in this context. This will allow them to adjust their teaching practices in a way that does not unconsciously help maintain dominant discourses, hence the need to ask questions on their practices in class (Howard, 2003).

Second, although it might "take twice the effort" as mentioned by various participants, teachers must *learn more about their students' backgrounds*. Since the majority of SMBs in Korea are from China, Vietnam, and even from North Korea, teachers could pro-actively learn more about these countries and provide classroom instructions in a way that integrates knowledge about these countries' culture, religion, and so on. Participant 5, for example, prepared a webtoon written by a North Korean defector to make it an interactive class since there was a student from North Korea. However, she learned that at the end of the day, no matter how much teachers prepare, students know better about their own culture. In other words, cases like this has shown that this need be carried out after careful consideration of the psychological and emotional vulnerability of the students (SMOE, 2021) since some SMBs in Korea are resistant to be seen as "multicultural students" which is why it is important for teachers to be aware of such issues. Nonetheless, this strategy will provide opportunities for teachers to create more culturally relevant pedagogy that acknowledges students' diverse backgrounds, learning styles, and so on (Villegas & Lucas, 2002).

Eventually, students will learn to appreciate multiple perspectives and respect others from different backgrounds.

Third, teachers emphasized the need to create a safe space for all students. This is also emphasized by Sleeter and Grant (2011) in that a good way to start multicultural teaching practices must be in creating a space where students can build relationships. This is essential specially for SMBs who often experience discrimination, racism, and so on. For this teachers must be concerned with their words and actions to be able to create a judgement-free learning environment (Castro, 2019). In relation to this, Participants in this study also expressed some concerns that they try not to give special attention to SMBs because Korean students may feel alienated. This not only causes that but also affects SMBs themselves since the term “multicultural” has a negative connotation which makes them feel uncomfortable or resistant to it. Therefore, there should be a shift of thinking that teachers are giving “special attention” to students because they are multicultural students, but instead provide support to all students who are in need (regardless of their background). Multicultural students might have more struggles than their fellow classmates, but when it comes to caring for students, it has to be applicable to all. I strongly support this approach since I know how important it was for me to have a place to go. Additionally, I also support the idea of creating more opportunities for students to interact with each other. In this vein, an environment that is more inclusive and welcoming has also been suggested by other scholars in the field (Aragona-young & Sawyer, 2018).

Fourth, teachers must promote more active teaching and learning. In order to enhance cultural connections in the classroom and promote active participation, the learning environment must be designed in a way that allows collaboration and genuine relationships between the teachers and students. This is an approach that has also been emphasized by many other scholars in the field. (Gay ,2000; Aragona-young & Sawyer, 2018). As suggested by Participants 3, 4, and 6 teachers could create more opportunities for discussion, hands-on learning, and team activities where students work collectively to address social issues. In other words, the key is to move away from teachers delivering knowledge about cultural diversity but instead integrate elements of MCE into other teaching subjects (Shen, 2019) and facilitate more collaboration and discussion among students.

Fifth, there is a need for more collective reflection and collaboration among teachers. Many studies have suggested the need for more multicultural education training for teachers. However, all the participants have addressed that these online training were useless since the content are all theoretical without much guidance on practical implementation. This results in

teachers not really paying attention to the course, hence the lack of multicultural sensitivity. Therefore, it would be more ideal to attend practical training where teachers can get together to discuss various ways (e.g. the challenges they face, share some pedagogical strategies, experimenting new techniques, and so on) just like some of the participants in this research did with their colleagues.

The Ministry of Education could consider the above measures since they were all suggested by the teachers themselves who are in the field and its proven to have positive outcomes. However, it is also important to note that all of these were based on schools that are already acknowledged as multicultural-centered schools. As such, efforts could be extended to other schools that may not have as many multicultural students, but will soon start experiencing one.

6. CONCLUSION

6.1. Summary

Findings from this study have revealed that the way MCE has been conceptualized and practiced in the Korean context is still based on the idea that multiculturalism is limited to race and ethnicity. However, at the beginning of this study, we noted that culture must be understood as a broader concept where it not only includes race and ethnicity, but it also involves religion, language, sexual orientation, class, and so on. In this sense, we are all “multicultural”. As such, when it comes to translating these theories to practices, teachers must not solely focus on race and ethnicity and deliver knowledge on a narrow discourse of cultural diversity, but instead expand it wider by dealing with multicultural issues such as discrimination, religious intolerance, gender imparity, classism, and so on.

Another point found is that the way teachers conceptualized MCE did not necessarily reflect their teaching practices regardless of my strong belief that teachers' perceptions influence their teaching practices. For example, half of the participants were still in the conservative and liberal approach to MCE in that they only delivered MCE content as it is mentioned in the textbooks or had guest speakers talking about cultural diversity. Among them, Participant 2 viewed MCE as education for social justice, but when it comes to practice, she was only able to teach what's in the social studies textbook. The remaining half, on the other hand, seemed to be practicing what could be considered as following a critical approach to MCE where they have more opportunities for students to discuss and get involved in projects to address social injustices. For example, Participant 4 and 6, viewed MCE as education for coexistence, but they went beyond just teaching about cultural diversity and instead created MCE programs and activities that were closer to education for social justice.

In terms of the challenges, there were many structural obstacles hindering teachers from successfully implementing MCE. These can be described as *instructional* challenges where teachers perceived there was a lack of time to introduce all the necessary MCE contents since there were many other important subjects to teach as well as students' resistance to “multiculturalism”. There were also *institutional* challenges in that MCE related contents were limited to the narrow sense of culture which were mostly about learning about different cultures (e.g. festivals, foods, costumes, etc). In terms of possibilities, teachers perceived that teaching MCE has allowed them to reflect more on themselves and adjust their

practices accordingly. Lastly, implications were offered for other teachers in the similar field to consider such as: integrating MCE related content across subjects, increasing a broader definition of cultural diversity in extracurricular activities, creating more opportunities for students to collaborate with each other, and helping students to develop their critical consciousness and address social issues. It has also been discussed that it is important to increase opportunities for teachers to interact more with SMBs and give them the flexibility to implement MCE in their classrooms. This will help create a more multicultural-friendly school where all students can feel welcomed and safe.

Overall, data collected are significant contribution to the field as it not only addressed the limitations of current scholarship by contributing to the lack of qualitative and theoretical research (as indicated by 정연숙 외, 2021) but it also provided an in-depth understanding of middle school teachers' perceptions of their conceptualization, the multicultural knowledges and skills that they have and employ, as well as pedagogical practices of multicultural education that they perceive to be important at middle school level in the Korean context. Moreover, findings from this study could also provide some insights for other neighboring countries such as Japan, Taiwan, Turkey and so on. Their similar aspects of multiculturalism in these countries could be used to conduct a comparative study and possibly adopt MCE programs that could be further applied to the Asian context.

6.2. Limitations

The utilization of a qualitative case study allowed me to explore teachers' perceptions and practices of MCE at the middle school levels in Seoul. Although this approach helped answer the research questions of my study, I must acknowledge that there were also some limitations.

First, due to the small sample involving only six teachers from four different schools, results from the data collected cannot be served as statistical generalization (e.g. through the use of experiments and surveys). Nonetheless, findings from this study can still be generalizable to theoretical propositions (Yin, 2014) when applying to the similar context (e.g. middle schools in urban areas).

Second, since I wasn't able to directly observe teachers' MCE practices through classroom observation due to Covid-19 restrictions, I could only rely on the use of interviews and document analysis. Although it served the purpose of this study, the limitation is that I can only assume the participants were honest when sharing their understanding of the concepts and practices of MCE..

Third, my Korean language ability is not considered as fluent as a native speaker yet, the meanings behind what participants mentioned could be (in some ways) lost in the process of translation. Nonetheless, I relied on online translation tools and I did, however, take a look at the translation multiple times and corrected some common errors by translating them into a more natural expression. I would also like to acknowledge the fact that some expressions in Korean cannot be directly translated into English. In such cases, I have written in Korean with the English translation that best describes that word. Furthermore, I have also double-checked with fluent Korean speakers for clarity.

6.3. Ways Forward

As the world becomes interconnected more than ever before, challenges seen in MCE will continue to remain unless changes are made. Since implications for teachers to practice MCE in Korea have been already provided in the discussion chapter, here I would like to propose implications for future research by dividing them into methodological, theoretical, and epistemological suggestions.

Methodological Implications: Qualitative studies through interviews and document analysis, helped understand teachers' vivid experiences by interpreting their perception conceptualizing and practicing MCE. In order to strengthen the findings from this study, future studies could possibly conduct ethnographic observations in classrooms to examine the connection between what teachers *say* (e.g. what they believe they do) versus what they actually *do*.

Theoretical Implications: In a "VUCA" (volatility, uncertainty, complexity, and ambiguity) world where there is a high demand for technology-based solutions, and digital learning continues to be an essential component of the education system, research must address current challenges and look for ways to successfully recover. There is a need to be more focused on building more resilience, relevance and inclusion so that everyone can learn meaningfully, safely and sustainably. As such, future studies could further expand MCE scholarships by applying a different theoretical lens such as post-humanist theory.

Epistemological Implications: Findings from this study have shown that there is no singular MCE and that it must be conceptualized in the plural sense. This is because the meaning of this concept differs depending on the context and settings. As such, future studies could further investigate this discrepancy by comparing with other asian countries. The global awareness of the diversity of multicultural issues as seen in teachers' pedagogy will be improved through international studies that represent each country's unique setting. These

studies may also contribute to a discussion about how distinct or similar multicultural contexts exist across different countries, especially in the non-western context.

6.3.1. Concluding remarks

This study has reinforced my understanding of MCE in that it can be seen as a *concept*, a *reform movement*, and a *process*. A *concept* where it is meant to provide equal educational opportunity for all students regardless of their background. In this sense, it is crucial for teachers to have the multicultural knowledges and skills needed to teach a classroom with culturally diverse students. However, after listening to the vivid voices of the teachers, I have learned that for a successful implementation of MCE, it is not entirely up to teachers. In other words, even if the teachers already had the multicultural knowledges and skills, there are also various structural obstacles hindering this process. This is why I do believe that MCE can also be a *reform movement* which requires a total reform of the school where not only teachers, students themselves, but also the school environments and curriculum are formed to promote a multicultural-friendly school environment. This is where the students' can have the stability in feeling that they are welcomed, safe, included, and that someone is looking out for their best interests. As such, I now understand that MCE can also be a *process* which allows teachers to practice reflexivity. During this process, teachers will be able to reflect on their teaching practices and adjust in a way that goes beyond the passive teaching/learning method (e.g. language-centered learning and experience of foreign cultures), and instead encourage more active participation and cooperation with the students (e.g. learn to address the politics of social inequalities and increase discussions on social injustices). It is crucial to conclude that in order to fulfill the purpose of MCE, it must be taught in a way that raises not only teachers but also students' consciousness and promotes change (Gorski & Parekh, 2020; Nieto & Bode, 2008) .

Lastly, I would like to close this chapter with one of my favorite quotes from Nelson Mandela which says: *“My dream would be a multicultural society, one that is diverse and where every man, woman and child are treated equally. I dream of a world where all people of all races work together in harmony.”*

REFERENCES

Korean Journals

- 김동진·이슬기 (2021) 학교 다문화교육의 현황 분석: 연구자, 교사, 학생의 인식을 중심으로* An Analysis of Multicultural Education Status in Schools : Focusing on the Perceptions of Researchers, Teachers, and Students. *Cultural Exchange and Multicultural Education*, 10: 5, p. 253-274, DOI: [10.30974/kaice.2021.10.5.11](https://doi.org/10.30974/kaice.2021.10.5.11)
- 김정희·정정희 (2021) 다문화교육에 대한 교사인식 연구동향 분석. A Review of Research on Teachers' Perceptions of Multicultural education. *Children's Literature Education Research*. 22:3, p. 203 – 225, DOI: [10.22154/JCLE.22.3.8](https://doi.org/10.22154/JCLE.22.3.8)
- 모경환·황혜원 (2007). 중등 교사들의 다문화적 인식에 대한 연구 -수도권 국어.사회과 교사를 중심으로. A Study on Multicultural Awareness of Secondary School Teachers -focused on Korean and Social Studies Teachers in the Metropolitan area. *Theory and Research in Citizenship Education*, 39:3, p. 79-100.
- 서종남 (2010). 중등학교 다문화교육을 위한 학생과 교사의 인식 조사 연구. Analysis on the Perceptions of Secondary School Teachers and Students for the Implementation of Multicultural Education. *Research on secondary education*. 58:1, p. 93-116.
- 오정숙 (2019). 교사의 다문화 감수성과 다문화 교수효능감에 관한 연구 : 유, 초, 중등학교 급별 비교A Study on Teachers' Multicultural Sensitivity and Multicultural Teaching Efficacy: Comparison by Kindergarten, Elementary, and Secondary School Levels. *Educational Culture Research*, 25:5, p. 1099-1123. DOI:[10.24159/joec.2019.25.5.1099](https://doi.org/10.24159/joec.2019.25.5.1099)
- 육경민·조현주 (2016). 중등 교사들의 다문화 교육에 대한 태도 인식 Secondary School Teachers' Perception of Multicultural Education. *Journal of Learner-Centered Curriculum and Instruction*, 16:3, p. 411-439.
- 이기용 (2013). 중등학교 교사의 다문화 교수 역량에 대한 인식 분석 An Analysis of Perception on the Multicultural Teaching Competency of Secondary School Teachers. *Secondary Education Research*, 61:3, p.769-791.
- 이기용 (2015).중등학교 교사의 다문화 역량 척도 개발에 관한 연구 A Study on the Development of Multicultural Competency Scale for Secondary School Teacher. *Secondary education research*, p. 82-111, NRF-2013S1 A5B5A07049136.
- 이영민·이연주 (2017). 중등 사회과에서 다문화교육과 상호문화교육의 상호보완성 연구: 교사들의 인식을 중심으로A Study on Complementarity between Multicultural Education and Intercultural Education in Secondary Social Studies Education with

Focusing on the Teachers' Perception. *Journal of the Korean Society of Geographic and Environmental Education*, 25:2, p. 75-87

이기용·최병옥 (2016). 중등학교 교사의 다문화 태도, 다문화 교수 역량, 다문화 효능감 간의 구조 관계 분석 A Structural Relationship among Multicultural Attitude, Multicultural Teaching Competency, and Multicultural Efficacy for Secondary School Teacher. *Journal of Learner-Centered Curriculum and Instruction*, 16: 10, p. 541-563.

정연숙, 사이노오 아카네, 김영환. (2021). 국내 다문화교육과 다문화대안학교 관련연구 동향분석. Analysis of research trends related to multicultural education and multicultural alternative schools in Korea. *Journal of Educational Innovation Research*, 31:1, p.187-207, DOI: 10.21024/pnuedi.31.1.202103.187

정창호 (2015) 다문화적 맥락에서의 비판적 사고교육에 대한 연구: 다문화교육 과 비판적 사고의 상호보완적 관계를 중심으로. 교육의 이론과 실천. A Study on Meaning and Importance of Critical Thinking Education in the Multicultural Society, *Theory and Practice of Education*, 20:1, p. 132~158.

International Journals

Apple, M. W. (2018). The critical divide: Knowledge about the curriculum and the concrete problems of curriculum policy and practice, *Nordic Journal of Studies in Educational Policy*, 4:2, p.63-66. DOI:10.1080/20020317.2018.1492692

Aragona-Young, E. & Sawyer, B.E. (2018) Elementary teachers' beliefs about multicultural education practices, *Teachers and Teaching*, 24:5, p.465-486, DOI:10.1080/13540602.2018.1435527

Arphattananon, T. (2021) Breaking the Mold of Liberal Multicultural Education in Thailand through Social Studies Lessons, *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 94:2, p.53-62, DOI: 10.1080/00098655.2020.1860873

Aslam, M. & Rawal, S. (2015). The education-economic growth nexus. In McCowan, T. and Unterhalter, E. (eds). *Education and international development*, p.111-125.

Banks, J. A. (2009). *The Routledge International Companion to Multicultural Education*. UK: Routledge.

Banks, J.A. (2021). *Transforming multicultural education policy and practice*. NY: Teachers College Press

Bennett, C. (2001). Genres of Research in Multicultural Education. *Review of Educational Research*, 71: 2, p. 171–217, DOI:10.3102/00346543071002171.

- Bingham, A.J., & Witkowsky, P. (2022). Deductive and inductive approaches to qualitative data analysis. In C. Vanover, P. Mihas, & J. Saldaña (Eds.), *Analyzing and interpreting qualitative data: After the interview*, p.133-146. SAGE Publications.
- Bourdieu, P. (1986) The Forms of Capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education*, p. 241-258.
- Castro, A. (2019). Exploring elementary teachers' perceptions of multicultural education: A Multiple case study. ProQuest Number:27545149. Doctoral Dissertation, The University of North Carolina at Charlotte.
- Chang, I. (2017). Multicultural Education in Korea. In W.T. Pink, & G.W. Noblit (eds.). *Second International Handbook of Urban Education*, p. 173-193. Switzerland: Springer International Handbooks of Education.
- Cho, H. (2018). Navigating social justice literacies: the dynamics of teacher beliefs in teaching for social justice. *Asia Pacific Education Review*, 19, p.479–491. DOI:10.1007/s12564-018-9551-8
- Cho, H.H., & Choi, J.Y. (2018). Bridging social justice literacies: Elementary teachers' beliefs about the goals of multicultural education. *KEDI Journal of educational policy*, 15:2, p. 23-46.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches* (2nd ed.). Thousand Oaks, CA: SAGE Publications.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. (2nd ed.) London: Sage.
- Creswell, J. W. (2013). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (4th ed.). SAGE Publications, Inc., London.
- Creswell, J., & Poth, C. (2017). *Qualitative Inquiry & research design*. (4th ed.) SAGE Publications, Inc.
- Denzin, N.K., & Lincoln, Y.S. (2005). *The Sage Handbook of Qualitative Research*. (3rd ed.). London: Sage Publications Ltd.
- Dewey, J. (1910, 1933). *How we think*. New York, NY: D.C. Heath & Company. Retrieved from <https://archive.org/details/HowWeThink>
- Freire, P. (1998). *Pedagogy of the Oppressed*. NY: Continuum.

- Gay, G. (2000). *Culturally Responsive Teaching : Theory, Research, and Practice*. Multicultural Education Series. Teachers College Press. New York, N.Y.
- Gay, G. (2010). *Culturally responsive teaching*. (2nd ed.) Teachers College, Columbia University.
- Gay, G. (2013) Teaching To and Through Cultural Diversity, *Curriculum Inquiry*, 43:1, p.48-70, DOI: 10.1111/curi.12002
- Grant, C. A. and Ham, S. (2015). Multicultural Education Policy in South Korea: Current Struggles and Hopeful Vision, *Multicultural Education Review*, 5:1, p.67-95, DOI: 10.1080/2005615X.2013.11102898
- Grant, C. A., & Sleeter, C.E. (2011). *Doing Multicultural Education for Achievement and Equity* Routledge; (2nd Ed.)
- Grant, C. A. and Sleeter, C.E. (2012). *Doing Multicultural Education for Achievement and Equity*. (2nd ed.) Routledge. doi:10.4324/9780203831397
- Gorski, P. (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. *Teaching and Teacher Education*, 25:2, p. 309–318.
- Gorski, P. C. (2010). The Challenge of Defining Multicultural Education. Retrieved from <http://www.edchange.org/multicultural/initial.html>
- Gorski, P.C., and Parekh, G. (2020) Supporting Critical Multicultural Teacher Educators: Transformative teaching, social justice education, and perceptions of institutional support. *Intercultural Education*, 31:3, p. 265-285, DOI: 10.1080/14675986.2020.1728497
- Gutmann, A. (2004). Unity and diversity in democratic multicultural education: Creative and destructive tensions. In J. A. Banks (Ed.), *Diversity and citizenship education: Global perspectives*, p. 71–96. San Francisco: Jossey-Bass.
- Ham, S.H., Kim, J.H., & Lee, S.R. (2020) Which schools are in greater need of culturally responsive leaders? A pedagogical uncertainty management perspective, *Multicultural Education Review*, 12:4, p. 250-266, DOI: 10.1080/2005615X.2020.1842653
- Hong, W. P. (2010). Multicultural education in Korea: Its development, remaining issues, and global implications. *Asia Pacific Education Review*, 11:3, p.387–395.
- Howard, T. C. (2003). Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection, *Theory Into Practice*, 42:3, p.195-202, DOI: 10.1207/s15430421tip4203_5

- Kang, J. (2020a). Discursive struggles for multicultural curriculum in South Korea. *The Journal of Social Studies Research*, 45, p. 25-34. DOI: 10.1016/j.jssr.2020.05.005
- Kang, J. (2020b). Victims or competitors: Korean students' competing understandings of migrants. *Multicultural Education Review*, 12:3, p.195-214. DOI: 10.1080/2005615X.2020.1808931
- KESS (2021). Educational statistics. Retrieved from https://kess.kedi.re.kr/eng/stats/school;jsessionid=usuF05VxzTI1ZPrKmBJgL71Ce5ojIpG9V8wixnWtaSFBbLuzp7yDZVx8xK9ZVizn?menuCd=0101&cd=5452&survSeq=2021&itemCode=01&menuId=m_010104&uppCd1=010104&uppCd2=010104&flag=B
- Kim, B.L. (2020). Multicultural Education in Asia and the Role of Language Teaching: Focusing on South Korea. *Journal of Pan-Pacific Association of Applied Linguistics*, 24:1, p.67-83. DOI: 10.25256/PAAL.24.1.4
- Kim, E. J. (2021). Conceptualizations of Multiculturalism among South Korean Social Studies Teachers: Interactions of Ethnic Nationalism, Korean Identity and Teaching Practice. (Doctoral Dissertation) Available from ProQuest Dissertations & Theses Global. (2561486589). Retrieved from <https://www.proquest.com/dissertations-theses/conceptualizations-multiculturalism-among-south/docview/2561486589/se-2>
- Kim, J. & Jeon, H. (2017). Anti-multiculturalism and the future direction of multicultural education in South Korea. *Curric Perspect*, 37, p.181–189, DOI: 10.1007/s41297-017-0025-7
- Kim, S., Lee, S.H., Kim, M.Y. & Cha, Y.K. (2010). Redesigning Teacher Education in the Multicultural Context of Korean Society. *Multicultural Education Review*, 2:1, p.93-119, DOI: 10.1080/2005615X.2010.11102871
- Kim, S.K., & Chang Rundgren, S.H. (2019). South Korean elementary school teachers' experiences of inclusive education concerning students with a multicultural background. *International Journal of Inclusive Education*, p.1-15. DOI: 10.1080/13603116.2019.1609606
- Kincheloe, J. L. (2011). Critical ontology: Visions of selfhood and curriculum. In J. L. Kincheloe, K. Hayes, S. R. Steinberg, & K. Tobin (Eds.), *Key works in critical pedagogy*, p. 201–218. Rotterdam, The Netherlands: Sense.
- Kincheloe, J. L., & Steinberg, S. R. (1997). *Changing multiculturalism*. Philadelphia, PA: Open University Press.

- Korean Times (2022). Gov't to strengthen support for children from multicultural backgrounds. Retrieved from https://www.koreatimes.co.kr/www/nation/2022/02/177_323312.html
- Kuppens, L., Ibrahim, S., & Langer, A. (2020) Unity over diversity? Teachers' perceptions and practices of multicultural education in Kenya, *Compare: A Journal of Comparative and International Education*, 50:5, p. 693-712, DOI: 10.1080/03057925.2018.1557037
- Kymlicka, W. (2003). Multicultural states and intercultural citizens. *Theory and Research in Education*, 1:2, p. 147–169
- Lee, S. J., Jahng, K. E. & Kim, K. (2020). Light and shade of multicultural education in South Korea. *Journal for multicultural education*, 14:2, p.149–161. DOI:10.1108/jme-11-2019-0081
- Lincoln, YS. & Guba, EG. (1985). *Naturalistic Inquiry*. Newbury Park, CA: Sage Publications.
- Liu, L. (2016). Using Generic Inductive Approach in Qualitative Educational Research: A Case Study Analysis. *Journal of education and learning*, 5:2, p.129, DOI:10.5539/jel.v5n2p129
- McLaren, P.L. (1997). *Revolutionary multiculluralism; Pedagogies of dissent for the new millennium*. Boulder, CO: Westview Press.
- May, S. (2009). Critical multiculturalism and education. In J. Banks (Ed.), *The Routledge international companion to multicultural education*, p. 33–48. Hoboken: Taylor and Francis.
- May, S., and Sleeter, C.E. (2010). *Critical Multiculturalism: Theory and Praxis*. Routledge. NY
- Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation*. San Francisco, CA. Jossey-Bass.
- Miled, N. (2019). Educational leaders' perceptions of multicultural education in teachers' professional development: a case study from a Canadian school district. *Multicultural Education Review*, 11:2, p. 79-95, DOI: 10.1080/2005615X.2019.1615249
- Mo, K.H and Lim, J.S. (2013) Multicultural Teacher Education in Korea: Current Trends and Future Directions, *Multicultural Education Review*, 5:1, p.96-120, DOI: 10.1080/2005615X.2013.11102899

- Moon, S. (2010). Multicultural and global citizenship in the transnational age: the case of South Korea. *International journal of multicultural education*, 12:1, p. 1-15.
- Nieto, S. (2000). *Affirming diversity: The sociopolitical context of multicultural education* (3rd ed.). New York: Longman.
- Nieto, S., & Bode, P. (2008). *Affirming diversity The sociopolitical context of multicultural education*, (5th ed.). New York Pearson.
- Nowell, L.S., Norris, J.M., White, D.E., and Moules, N.J. (2017) Thematic Analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16, p.1–13. DOI: 10.1177/1609406917733847 journals.sagepub.com/home/ijq
- Olneck, M.R. (2011). Facing multiculturalism’s challenges in Korean education and society. *Asia Pacific Education Review*, 12, p.675-690. DOI: 10.1007/s12564-011-9180-y
- Park, S., & Cho, Y. (2020). Explaining academic achievement gaps in South Korea with multicultural education paradigms. *Asia Pacific Journal of Education*, p.1-24. DOI: 10.1080/02188791.2020.1823315
- Phillion, A., Hue, M.T., and Wang, Y. (2009). Minority Students in Asia: Government Policies, School Practices, and Teacher Responses. In G.Wiggan, & C. B. Hutchison (ed.) *Global Issues in Education: Pedagogy, Policy, Practice, and the Minority Experience*, p.239-258. Rowman & Littlefield Education
- Pourdavood, R.G., and Yan, M. (2020). Becoming Critical: In-service Teachers’ Perspectives on Multicultural Education. *International Journal of Learning, Teaching and Educational Research*, 19:2, pp. 112-135, DOI:10.26803/ijlter.19.2.8
- Saldaña, J. (2016). *The coding manual for qualitative researchers*. (3rd ed.) SAGE Publications
- Shen, S. (2019). Teaching ‘multiculturally’: geography as a basis for multicultural education in Korea. *Multicultural Education Review*, 11:1, p.37-58, DOI: 10.1080/2005615X.2019.1567092
- Szelei, N., Tinoca, L., and Sofia Pinho, A. S. (2019). Rethinking ‘cultural activities’: An examination of how teachers utilized student voice as a pedagogical tool in multicultural schools, *Teaching and Teacher Education*, 79, p.176-187, DOI:10.1016/j.tate.2018.12.020.
- The Korea Herald (2016). Number of school students continues to fall. Retrieved from <http://www.koreaherald.com/view.php?ud=20160830000748>

- The Korea Herald (2021). [Newsmaker] Foreign population in Korea shrinks to lowest level in 5.5 years. Accessible at <http://www.koreaherald.com/view.php?ud=20210728000744>
- Torres, C.T. & Tarozzi, M. (2020). Multiculturalism in the world system: towards a social justice model of inter/multicultural education, *Globalization, Societies and Education*, 18:1, p. 7-18, DOI: 10.1080/14767724.2019.1690729
- Villegas's.M., & Lucas, T. (2002). Preparing Culturally Responsive Teachers: Rethinking the Curriculum. *Journal of Teacher Education*, 53; p.20-32, DOI: 10.1177/0022487102053001003
- Yin, R. (2014). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- Yin, R. (2018). *Case study research and applications*. SAGE Publications, Inc.
- Zembylas, M. (2010). Critical discourse analysis of multiculturalism and intercultural education policies in the Republic of Cyprus. *Cyprus Review*, 22:1, p.38-59.

APPENDIX A

CONSENT FORM (Sample in Korean)

연구참여자용 설명문(교사용)

연구 과제명: 한국 중학교 교사의 다문화교육에 대한 인식 사례 연구

연구 책임자명: 임은아 (서울대학교 교육학과 글로벌교육협력전공)

이 논문 연구는 다문화 교육에 대한 한국 중학교 교사들의 인식, 태도, 신념, 그리고 실습을 조사하기 위한 것입니다. 귀하는 다문화 학생을 3년 이상 가르친 경험 있거나, 다문화교육 트레이닝을 받는 경험이 있기 때문에 이 연구에 참여하도록 권유 받았습니다. 이 연구는 수행하는 서울대학교 소속의 연구 책임자 연구원 (임은아)입니다. 공동연구자는 임은아의 지도교수 케빈 케스터교수님입니다. 이 연구는 자발적으로 참여 의사를 밝히신 분에 한하여 수행 될 것이며, 귀하께서는 참여 의사를 결정하기 전에 본 연구가 왜 수행되는지 그리고 연구의 내용이 무엇과 관련 있는지 이해하는 것이 중요합니다. 다음 내용을 신중히 읽어보신 후 참여 의사를 밝혀 주시길 바라며, 필요하다면 가족이나 친구들과 의논해 보십시오. 만일 어떠한 질문이 있다면 담당 연구원이 자세하게 설명해 줄 것입니다.

1. 이 연구는 왜 실시합니까?

이 논문 연구는 다문화 교육에 대한 한국 중학교 교사들의 인식과 태도, 신념 등을 살펴보는 질적 사례 연구를 실시하는 것을 목적으로 합니다. 그리고 이 연구는 다문화 트레이닝/프로그램에 경험 있는 교사들의 따라 어떤 방식으로 다문교육을 진행을 해왔는지 알기 위한 연구입니다. 귀하의 지식과 경험은 다문화 교육에 대한 연구에 기여하고 다른 한국 중학교에서 어떻게 다문화교육을 더 잘 시행할 수 있는지를 알아보기 위한 중요한 연구라고 생각합니다.

2. 얼마나 많은 사람이 참여합니까?

서울 또는 광역시에 있는 중학교에서 다문화 학생 가르친 경험이 있는 교사들 총 6명 참여 할 예정입니다.

3. 만일 연구에 참여하면 어떤 과정이 진행됩니까?

참여하신다면, 1시간 동안 줌으로 인터뷰를 진행하겠습니다. 인터뷰 프로토콜은 참가자들의 인구통계학적 특성(연령, 성별, 국적, 사회경제적배경, 등)을 파악하기 위한 문항과 다문화교육 실천에 대한 견해와 경험을 파악하기 위한 4개 문항(인식, 태도, 실습, 등)으로 구성될 예정입니다. 줌 미팅을 위한 링크는 인터뷰 일정 하루 전에 이메일로 공유하도록 하겠습니다. 연구원은 또한 참가자들에게 다문화 학생들을 가르칠 때 겪었던 특별한 경험에 대한 한 페이지짜리 성찰 논문을 쓰도록 요청할 예정입니다만 가능한 분만 동의 부탁드립니다. 1차 면접이 끝나면 연구원이 작성 요청을 하겠습니다.

4. 연구 참여 기간은 얼마나 됩니까?

참여하신다면, 한번만 1시간 동안 줌으로 인터뷰를 진행하겠습니다. 더 자세한 정보가 필요할 경우에는 다시 한번 인터뷰를 진행할 예정입니다. 인터뷰는 IRB 승인 일 이후 진행할 예정입니다.

5. 참여 도중 그만두어도 됩니까?

예, 귀하는 언제든지 어떠한 불이익 없이 참여 도중에 그만 둘 수 있습니다. 만일 연구에 참여하는 것을 그만두고 싶다면 담당 연구원이나 연구 책임자에게 즉시 말씀해 주십시오. 그만두는 경우 모아진 자료는 중도 탈락 시 수집된 자료의 폐기를 원하시면 즉시 폐기됩니다. 그러나 폐기를 원하지 않는다면 중도 탈락 이전 자료는 연구 자료로 사용됩니다.

6. 부작용이나 위험요소는 없습니까?

인터뷰는 줌으로 진행하느라 위험요소는 없습니다. 또한, 연구 과정 전반에 걸쳐 임의의 이니셜과 구성원 검증 기법을 채택함으로써 기밀성과 익명성의 문제가 유지될 것이다. 모든 데이터는 참가자의 개인정보를 보호하기 위해 컴퓨터에 비밀번호로 보호될 예정입니다.

7. 이 연구에 참여시 참여자에게 이득이 있습니까?

귀하가 이 연구에 참여하는데 있어서 직접적인 이득은 없습니다. 그러나 귀하가 제공하는 정보는 다문화 교육에 대한 이해를 증진하는데 도움이 될 것입니다.

8. 만일 이 연구에 참여하지 않는다면 불이익이 있습니까?

본 연구에 참여하지 않을 자유가 있습니다. 또한, 귀하가 본 연구에 참여하지 않아도 귀하에게는 어떠한 불이익도 없습니다.

9. 연구에서 얻은 모든 개인 정보의 비밀은 보장 됩니까?

수집될 개인 정보는 참가자의 이름, 서명, 이메일 주소입니다. 다만, 이러한 내용은 논문에 기재할 일이 없을 것입니다. 연구원은 임의의 이니셜 또는 번호(예: 참가자 1, 참가자 2, ...)를 사용하여 참가자의 개인 정보와 이름이 익명으로 유지되도록 보장합니다.

- 개인정보 관리자는 연구 담당하는 사람은 '연구책임자', '연구 담당자'로 등록 된 임은아입니다.
- 자료 접근자는 '연구 담당자' 임은아 과 '공동연구자'로 등록 된 그의 지도교수인 케빈 케스터 교수입니다.

책임연구원은 본 연구가 시작되기 전 필요한 연구방법에 대한 강좌를 수강하고 IRB 교육을 이수한 연구책임자(임은아)와 동일하다. 연구원이 IRB의 승인을 받으면 참가자들에게 이메일로 동의서를 보내고 언제든 자발적인 참여와 탈퇴 권을 보장합니다. 면접을 수행한 후, 연구자는 단어 문서를 사용하여 수동으로 필사하고 그거에 따라 논문을 쓸 예정입니다. 데이터 수집은 포화 상태에 도달한 경우에만 마무리될 것입니다(Merriam, 2009).

인터뷰 비디오/오디오 녹음은 수집 목적이 달성되면 즉시 파기됩니다. 저희는 이 연구를 통해 얻은 모든 개인 정보, 서면, 동의서 등 수집된 데이터의 비밀 보장을 위해

최선을 다할 것입니다. 잠긴 연구원 개인 컴퓨터에 3년간 안전하게 보관하고
개인정보가 없는 전사지 등 연구 자료는 5년간 안전하게 보관하겠습니다. 보관하고
나서 쓰레기통을 비우면서 완전히 파괴하겠습니다.

귀하가 본 동의서에 서명하는 것은, 이러한 사항에 대하여 사전에 알고 있었으며
이를 허용한다는 동의로 간주될 것입니다.

10. 이 연구에 참가하면 사례가 지급됩니까?

죄송합니다만 본 연구에 참가하는데 있어서 금전적 보상은 없습니다.

11. 연구에 대한 문의는 어떻게 해야 됩니까?

본 연구에 대해 질문이 있거나 연구 중간에 문제가 생길 시 다음 연구 담당자에게
연락하십시오.

이름: 임은아 전화번호:

만일 어느 때라도 연구참여자로서 귀하의 권리에 대한 질문이 있다면 다음의
서울대학교 생명윤리위원회에 연락하십시오.

서울대학교 생명윤리위원회 (SNUIRB)

전화번호: 02-880-5153

이메일: irb@snu.ac.kr

APPENDIX B

INTERVIEW PROTOCOL (Sample in Korean)

질문지

다문화 교육에 대한 한국 중학교 교사들의 인식과 태도, 신념, 실습을 살펴보는 목적으로 실시한 사례 연구입니다. 귀하는 다문화 학생들을 가르친 경험이 있는 중학교 교사이므로 연구에 참여하도록 선택되었습니다. 1-1인터뷰는 1시간 동안 줌으로 진행되며 인터뷰 내용은 녹화됩니다. 수집된 모든 개인정보와 데이터는 안전하게 보관될 것입니다. 참가자의 이름과 학교 이름은 임의의 이니셜이나 숫자(예: S중학교 참가자 1)로 사용하여 기밀로 처리됩니다. 귀하는 이 연구에 대해 질문할 권리가 있으며 언제든지 중단할 수 있습니다. 협조해 주셔서 진심으로 감사드립니다. 귀하의 소중한 인터뷰는 다문화 교육에 대한 지식과 실천에 기여할 것이라고 생각합니다.

기본 질문 Demographic Information

- 나이, 성별, 국적, 교육수준, 사회경제적 배경.
- 교사 경력은 몇 년 인가요?
- 다문화교육(연수)에 참가한 경험은 있습니까? 예/아니요
[예]의 경우, 더 자세하게 알려주세요.
[아니요]의 경우, 다문화 관련 교육을 받지 않은 이유는 무엇인가요? 또한 다문화 교육에 대한 연수가 필요하다고 생각하시나요?

핵심 질문 Core Questions

1. 인식 Perception

- A) 다문화교육 혹은 다문화교육의 목표는 무엇이라고 생각하십니까?
- B) 다문화교육 강점과 약점은 무엇이라고 생각하십니까?

2. 태도 Attitude

- A) 다문화학생을 가르칠 것을 알게 되었을 때 어떤 마음이었나요? (예: 불안, 기대 등)
- B) 다문화학생을 가르칠 때 태도나 교수법 등을 다르게 했나요?
- C) 앞으로도 다문화학생이 더 많아질 예정인데, 그것에 대해서는 어떻게 생각하나요?

3. 실습 Practice

- A) 다문화 교육 방식은 어떻게 되나요?(예를 하나 들어줄 수 있나요?)
- B) 다문화 학생이 있는 교실에서는 어떤 태도로 가르치세요? (적응하신 방법 따로 있었나요?)
- C) 다문화 교육을 가르칠 때 아니면 다문화 학생을 가르칠 때 겪는 어려움이나 기회를 보여주는 예를 들어주실 수 있나요?

4. 마지막으로 Final Comments

- A) 다문화 학생을 가르치면서 얻은 교훈을 다른 선생님들에게 공유할 수 있다면 뭐라고 전달하고 싶을까요?
- B) 이 인터뷰 끝나기 전에 혹시 나누고 싶은 다른 점들 있나요?

설문에 참여해 주셔서 감사합니다. 정보가 더 필요하다면 다시 연락하겠습니다. 작성문은 준비되는 대로 공유할 예정이니 추후에 확인하시기 바랍니다. 감사합니다.

APPENDIX C

CODE BOOK (Sample)

To assist with labelling I highlighted some words/phrases for differentiation based on: words that appeared frequently (yellow), interesting sentences/words (orange), for context (pink), useful for practice (purple), for feelings/thoughts (blue), what *I would want* to emphasize in my thesis (green).

Coding Process: Through the process of multiple readings and reviewing of the reports, I was able to identify the three themes from the data.

RQ 1: Teachers' Conceptualization of MCE				
P	Direct Quotes	Initial Code	Category Code	Themes
1	Living together is a life for the community, for that reason multicultural education can be understood as education for those with multicultural backgrounds who came to Korea and come in contact with a new culture, to help them share the values of being able to live together by teaching them the Korean language, understanding their (different) cultures, and so on	Living Together Education for SMBs Learn Korean Language & Culture Adapt	Views on MCE	MCE as education of adaptation
2	I think the goal of ME is two parts: first, it helps students understand different backgrounds and cultural diversity so that they will be able to respect different culture groups and interact with them later in society. Second, I think students need to know about social discrimination like migrants or foreigners. So yeah native students should know about reality and they need to	Cultural diversity Respect Different cultures Know about discrimination Address Inequalities	Goals of MCE	MCE as education of resistance

	address those problems and social inequalities”.			
4	Multicultural education does not only educate students from foreign countries, but also children from various cultural backgrounds understand each other's cultures and learn the attitude of living together.	Living together	Views on MCE	MCE as education of coexistence

RQ 2: Teachers' Practices of MCE				
P	Direct Quotes	Initial Code	Category Code	Themes
2	MCE is all about cultural diversity so in extra curricular school events we often hold a lecture and invite foreign lecturers and they give lectures about their own culture.	Extra curricular class Cultural diversity	Challenges	MCE content
3	There is a process of continuously checking that knowledge, taking tests and checking the students' scores to measure how much they (students) have achieved, and it is really difficult to incorporate multicultural education into that (system).”	Knowledge Achievement oriented	Challenges	MCE Values
6	There was this one case where one teacher tried to involve the Vietnamese student in class by asking him how to say “수고하셨습니다” in Vietnamese. The teacher was surprised because the student reacted negatively to that by saying that he doesn't want to respond and that she (the teachers) should stop asking him questions in front of everyone just because he was Vietnamese.”	Involve the student	Challenges	Student Background

RQ 3: Pedagogical Suggestions for MCE				
P	Direct Quotes	Initial Code	Category Code	Themes
1	if everyone would consider the students' stance a little bit more and develop human relationships well, then students will be able to adapt well to Korean society and I think that's the kind of education I want	Consider students stance Human relationship (w students)	Personal reflection	Creating a Sanctuary for Students
3	If they carry out the activities smoothly, I would encourage them and praise them for the good work" ... "(but) Teachers have to be very careful when choosing for the MS' partner.	Human relationship (w students)	Personal practices	Building human relationship with students
4	What we really liked about... was that there were a lot of teachers who shared their concerns with their colleagues. So, because of multicultural children, let's not say things like this. Let's not do things like generalizing and branding. Teachers trained a lot outside and inside school. So, we made sure not to use discriminatory terms.	Teachers helping teachers Shared concerns Not use discriminatory terms	Personal Reflection	Practicing Reflexivity

ABSTRACT IN KOREAN

한국이 계속해서 급격한 인구통계학적 변화를 겪고 있기 때문에 교사들은 교실에서 볼 수 있는 다양성에 대비해야 합니다. 그러나 문제는 교사들이 여전히 필요한 다문화 지식과 기술이 부족하여 다양한 배경을 가진 학생들의 학업 성취도나 정서적 지원에서 부족함이 나타나고 있습니다. 교사의 인식이 다문화교육을 실천하는 방식에 영향을 미치기 때문에 다문화 이론을 실천으로 옮길 때 한국 교사가 무엇을 하는지에 대한 인식을 탐색하는 것이 중요합니다. 따라서 본 논문은 서울시 중학교 다문화 교육에 대한 교사들의 개념화와 교육적 실천에 대한 교사들의 인식을 조사하는 것을 목적으로 합니다.

연구의 지도적 연구 질문은 “한국 중학교 교사들은 다문화 교육을 어떻게 개념화하고 실천하는가?” 입니다. 사회적 구성주의에 의해 작성된 이 논문은 지식이 타인과의 상호작용을 통해 다차원적 맥락에서 생산된다는 가설을 설정하였습니다. 이를 염두에 두고 본 연구의 주요 초점은 한국 교사가 다른 사람(예: 다문화 학생)과의 경험 및 상호 작용을 기반으로 다문화에 대한 견해를 형성하는 방식을 사용한다는 것입니다. 본 연구는 다문화 교육 경험이 있는 한국 중학교 교사 6명과 다문화 학생을 대상으로 한 질적 연구입니다. 교사들이 다문화 교육의 개념을 어떻게 바라보는가에 대해 세 가지 다른 반응이 있는 것으로 나타났습니다. 그러나 그들의 개념화는 반드시 그들의 교육 관행을 반영하지 않습니다. 그대신 다문화 관련 콘텐츠의 구현을 통해 모든 교사가 자신의 교수법에 대해 더 많이 반성하고 모두가 포용하는 학교 환경을 만들기 위해 노력할 수 있음이 밝혀졌습니다.

본 논문은 다문화 교육을 성공적으로 수행하기 위해서는 한국의 교사들이 학생들이 배경과 관계없이 평등한 교육기회를 가질 수 있도록 필요한 다문화 지식과 기술을 습득해야 한다는 점을 강조하면서 결론을 맺습니다. 그러기 위해서는 교사가 비판의식을 기르는 것부터 시작해야 합니다. 이 과정에서 교사들은 자신의 교수법을 반성하고 수동적인 교수/학습 방법 (예: 언어 중심 학습 및 외국 문화 경험)을 넘어서 적응할 수 있을 것이며, 학생들과 보다 적극적인 참여와 협력을 유도할 수 있는 방식으로 적응할 수 있습니다 (토론을 촉진하고 사회적 불평등 문제를 해결하는 방법을 배우면서). 본 연구의 시사점은 한국적 맥락에서 어떤 다문화 지식, 태도, 기술이 필요한지에 대한 논의를 촉발함으로써 현장에 기여할 수 있을 것입니다. 제시된 제안은 교사들이 급속도로 팽창하는 다문화 사회에서 조화롭게 살기 위한 중요한 역량을 학생들에게 배양하는 데 도움이 될 수 있을 것으로 사료됩니다.