

# Integrating Meditation into Korean Language Education: A Focus on Positive Language Instruction

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## ABSTRACT

**Objective:** This study explores and proposes an instructional activity model for integrating meditation into Korean language education from a positive psychology perspective, in response to a shift in language education from information delivery to emotional exchange and relational communication amid advances in AI-based translation technologies.

**Materials and Methods:** A survey on learner perceptions of meditation activities was conducted with 20 foreign Korean language learners at university language institutes in Korea. Responses were analyzed with a focus on the frequency of stated preferences and needs. Based on the results and Thich Nhat Hanh's meditation principles, a phased activity model linked to Korean language learning was designed.

**Results:** Learners expected meditation to positively affect concentration in class and psychological stability. They preferred short auditory or movement-based meditation activities placed at the beginning of class or at transition points. Meditation was perceived primarily as a supplementary activity supporting concentration rather than a substitute for language learning. Accordingly, a six-step instructional activity model was proposed: (1) learning meditation-related vocabulary, (2) learning numerals through 'counting the breath', (3) expressing emotions by combining positive vocabulary with movements, (4) repeating positive sentences, (5) recording daily Korean, and (6) interaction-based activities.

**Conclusion:** Meditation activities may serve as a pedagogical tool that facilitates the acquisition of Korean vocabulary and sentences while supporting anxiety reduction and the cultivation of positive emotions in learners. This offers a practical alternative for realizing the values of healing and communication in the classroom in the era of artificial intelligence.

**Keywords** Meditation, Positive Psychology, Korean Language Education, Learner Perception, Positive Language Instruction, Instructional Activity Model

## INTRODUCTION

With the recent advances in AI-based translation and interpreting technologies, discussions have emerged regarding the necessity of language education centered on these skills. In particular, if language education is primarily aimed at translation or interpretation, its utility is likely to decline substantially. In other words, the utility of language education varies depending on how educational objectives are defined. Whereas the primary

purpose of past language education was interpretation and communication, the objectives of present and future language education may differ. Therefore, it is necessary to re-examine the goals that language education should pursue in the age of artificial intelligence.

In psychology, positive psychology which emphasizes human emotions and positive affect has been gaining attention.<sup>1</sup> Building on this perspective, research applying findings from positive psychology has also been conducted in language education as well.<sup>2</sup> Furthermore, recent studies that attempt to measure not only learner anxiety but also enjoyment are noteworthy.<sup>3</sup> In Korean language education, research addressing values and healing in Korean education<sup>4</sup> has begun, and studies on enjoyment scales in Korean language education<sup>5</sup> are also emerging.

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As the era of artificial intelligence deepens, the purpose of language education will not remain limited to simple information exchange. The importance of relational communication sharing emotions and sincerity to achieve genuine communication and providing comfort and strength to one another will become more salient. This aligns with a renewed focus on the fundamental emotional functions inherent in human communication.

In addition, a shift in the content of language education is required. Rather than focusing on understanding knowledge and receiving information, education aimed at cultivating wisdom and insight becomes necessary. Such content can comfort the human mind and has healing effects. This transition also resonates with the origins of language education: historically, language education often centered on classical works, religious texts, or philosophical content.

This study approaches Korean language education from the perspectives of language education and healing and positive language education. Specifically, it aims to use meditation as a method for delivering language learning content, facilitating the memorization of vocabulary and sentences, and suggesting approaches that support mindfulness and healing. In other words, this study focuses on connecting meditation practice and Korean language education, which have previously been considered to have low relevance.

## LITERATURE REVIEW

Although this study uses terms such as Positive Linguistics or Positive Language Education, these terms are not yet widely established as academic concepts. Thus, the present work can be viewed as an attempt to propose the possibility of a new field. However, the intellectual lineage of positive linguistics can be traced much further back. Many language education contexts in the past functioned as value education and emotion education. Even today, foreign languages or Sino-Korean characters are often studied through the Bible, Buddhist scriptures, or the Four Books and Three Classics. These practices relate to positive linguistics or positive language education. The field that serves as the theoretical foundation for positive linguistics and positive language education is positive psychology.

Positive psychology represents a shift from psychology that focuses on negative emotions such as anxiety and depression. Seligman & Csikszentmihalyi (2000)<sup>1</sup> emphasized positive emotions and viewed their development as a way to reduce problems associated with negative emotions. Research also indicates that repeated exposure to positive vocabulary or sentences can reduce depression or anxiety.<sup>6</sup> Concepts such as well-being and resilience are closely associated with positive psychology.

This perspective naturally extends to Second Language Acquisition (SLA) research in that it does not restrict learners' emotions to negative variables but instead accounts for

emotional experiences throughout the entire learning process. MacIntyre & Mercer (2014)<sup>7</sup> emphasized that positive psychology empirically examines human strengths and virtues and has the potential to contribute to the SLA based on existing research traditions. This aligns with the motivation of the present study, which seeks to view positive and negative experiences during language learning in an integrated manner and to address learners' emotional experiences within a broader scope.

Research applying findings from positive psychology to language education has been conducted. Pekrun (2006)<sup>2</sup> examined how learners' positive emotions affect learning and investigated which emotions are more important. In addition, Dewaele & MacIntyre (2014)<sup>3</sup> conceptualized positive emotions in foreign language learning as enjoyment, developed measurement tools, and surveyed learners. After validating various enjoyment scales through large-scale surveys, they examined the factors and situations in which learners' enjoyment in the foreign language classroom is particularly salient. In Korean language education, Song BW (2025)<sup>5</sup> has continued efforts to revise and develop enjoyment scales appropriate for Korean. These discussions require reinterpretation and the accumulation of evidence tailored to the Korean learning context because emotional variables and their determinants may differ depending on the target language and learning environment.

Korean language education reveals unique aspects distinct from English education. Whereas English is often learned at a relatively early age, Korean is typically learned after reaching adulthood. Accordingly, the sources of enjoyment or anxiety are likely to differ.<sup>8</sup> This suggests that findings from Western language education research cannot be applied directly to Korean language education. Moreover, unlike English, Korean is not a central global language or a lingua franca. Therefore, the perceived importance of English and Korean differs. For this reason, Korean is often learned for general purposes rather than specific purposes. In particular, the large number of learners who study Korean due to the influence of the Korean Wave (Hallyu) can be interpreted as evidence that enjoyment is inherent in learning purpose itself.<sup>9</sup>

Accordingly, Korean language education can serve as an important case in positive language education. This suggests that the need for Korean language learning may persist even when the need for language education for specific purposes decreases. Studies have examined Korean learning and healing by learner group,<sup>10-13</sup> Korean education incorporating well-being cognition,<sup>6,14,15</sup> and healing in translation and Korean education.<sup>16</sup> More recently, research on enjoyment scales in Korean language education which may be considered a stepping stone toward positive linguistics<sup>17-24</sup> has been actively conducted.

These discussions have contributed to describing and measuring affective variables; however, research has not sufficiently accumulated on how to translate such insights into emotional support activities that are feasible in classroom environments. In SLA and Foreign Language Education (FLE), studies have begun integrating meditation practices into teaching

and learning to examine learners' affective variables and learning outcomes more holistically.<sup>25-28</sup>

From the perspective of positive psychology, meditation serves not only as a method to alleviate negative emotions such as anxiety but also as a pathway to cultivate positive emotions, a core component of well-being. Fredrickson (2001)<sup>29</sup> posited in the 'broaden-and-build' theory that positive emotions broaden individuals' momentary thought-action repertoires. In particular, loving-kindness meditation has been shown to increase daily positive emotions, which in turn predicts improvements in personal resources such as social connectedness and a sense of purpose in life.<sup>30</sup> Furthermore, empirical evidence suggests that mindfulness training can enhance positive affect in daily life.<sup>31</sup> It has also been argued that positive emotions and positive cognitions can be promoted in an 'upward spiral', reinforcing each other over time.<sup>32</sup> These findings provide theoretical and empirical support for incorporating meditation-based activities to facilitate positive emotions such as enjoyment and gratitude within the context of language learning.

In Korean language education beyond discussions of learning enjoyment or healing, there is a need to develop meditation activities into concrete instructional designs or to systematically review their feasibility for learning application. Accordingly, this study aims to empirically analyze Korean language learners' perceptions of meditation activities and their preferred methods of integration based on prior discussions, and based on these findings, to propose concrete plans for meditation-based activities that are feasible in Korean language education.

## MATERIALS AND METHODS

### Research Design

To propose meditation-based Korean language instructional activities from the perspective of positive language education, it is necessary to examine the possibility that meditation activities can promote learners' learning enjoyment and learning immersion. Accordingly, this study investigated learners' meditation experiences, perceptions of introducing meditation into class, expected effects, and preferred activity types to obtain the basic data needed to determine whether meditation can have a positive impact on learners when applied to Korean language classes.

### Participants

The participants were 20 foreign Korean language learners (N=20) enrolled in a Korean language institution affiliated with universities in Korea. They were informed in advance that this survey was not for religious practice but for collecting research data to support concentration and enjoyment in Korean language learning. Voluntary participation, anonymity of responses, and use of the data only for research purposes were also explained.

### Instrument

The survey was developed by reflecting discussions related to learner background variables and the learning effects or psychological changes of educational activities commonly identified in previous studies. Furthermore, since the discussion presupposes applying meditation activities to the content of Korean language education, the survey was constructed with the possibility of phased application in mind. Meditation activities were connected with linguistic elements by referring to the practical meditations presented in Thich Nhat Hanh's Happiness (2025)<sup>33</sup> and Kim Ju-hwan's Internal Communication Meditation Class(2025).<sup>34</sup>

Based on these principles, the survey was organized into five main areas. First, respondent variables (gender, nationality, age, Korean proficiency, learning purpose). Second, meditation experience (frequency of meditation practice). Third, perception of meditation (acceptance of in-class meditation activities, perception of emotional stability functions, anxiety or concerns). Fourth, expected effects (expectations regarding concentration, language skills, and linguistic elements). Fifth, operational preferences (appropriate timing for meditation, preferred activity types). Items measuring perceptions of meditation and expected effects were assessed on a 5-point Likert scale.

**Table 1. Contents of the Questionnaire**

Domain	Item No(s).	Response Format	Contents
Respondent variables	Q1-Q5	Multiple-choice	gender, nationality, age, Korean proficiency, learning purpose
Meditation experience	Q6	Multiple-choice	frequency of meditation practice
Perceptions of meditation	Q7-Q11	5-point Likert scale	acceptance of in-class meditation activities, perception of emotional stability, anxiety etc.
Expected effects	Q12-Q18	5-point Likert scale	expectations regarding concentration, language skills, and linguistic elements
Preferences	Q19	Multiple-choice	appropriate timing for meditation
	Q20	Multiple response	preferred types of activities

### Data Analysis

The general characteristics of the participants were summarized using frequencies (n) and percentages (%). Preferred meditation activities in the classroom were collected through multiple responses, and response frequencies and percentages (%) were calculated for each option. Data were anonymized and analyzed using only variables necessary for the research purpose. Internal consistency reliability was assessed by calculating Cronbach's  $\alpha$  coefficients in JAMOVI;  $\alpha$  was .730 for the meditation perception scale and .940 for the expected effect scale.

**Table 2. Reliability by scale**

Item	Mean	SD	Cronbach's $\alpha$
Perceptions of Meditation	3.23	0.912	0.730
Expected Effects	3.21	0.930	0.940

## RESULTS

### Sample Characteristics

Among the 20 participants, 15 were female (75%) and 5 were male (25%). Nationalities were Vietnamese (n=10, 50%), Mongolian (n=4, 20%), Chinese (n=3, 15%), and Russian, Macanese, and Kazakhstani (n=1 each, 5%). Age groups were 20s (65%), 10s (25%), and 30s (10%). Korean proficiency levels were beginner (n=11, 55%), intermediate (n=6, 30%), and advanced (n=3, 15%), and learning purposes were academic advancement (75%), employment (5%), daily life (10%), and hobbies (10%).

### Meditation Experience and Perceptions

Regarding meditation experience, 70% of respondents answered 'none at all', and 25% answered 'about once a month', indicating that meditation is an unfamiliar activity for most learners. In other words, meditation activities can be understood as activities with a high likelihood of being newly introduced within Korean language classes rather than being based on already established habits.

The mean score for perceptions of meditation was 3.23, indicating a generally positive response above the midpoint regarding engaging in meditation activities during class. In particular, some learners from Mongolia and Russia responded with 'strongly agree (5 points)', indicating high expectations. In addition, the perceived emotional stability function of meditation averaged 3.50, whereas concerns that meditation might induce stress or waste time were relatively low (mean = 2.3). These results suggest that psychological resistance to meditation activities in class is not substantial and that learners expect emotional stability benefits.

### Expected Effects

In terms of learning effects, learners expected meditation to be most helpful for improving concentration (mean = 3.60). This suggests the possibility that meditation functions as an activity that supports learning attention. Regarding expected effects by language skill, reading (mean = 3.20) was the highest. Listening and speaking showed the same mean (3.10 each), and writing was relatively lower (mean = 3.05). The expected effect on linguistic elements averaged 3.20 points (range 3.05–3.35), indicating a tendency to perceive that meditation activities can positively contribute to Korean vocabulary acquisition as well.

**Table 3. Item statics for reliability analysis**

Item	Mean	SD	If item dropped
			Cronbach's $\alpha$
Expected effect 1 : concentration	3.60	1.142	0.873
Expected effect 2 : vocabulary	3.05	0.999	0.866
Expected effect 3 : vocabulary (numbers)	3.35	1.226	0.876
Expected effect 4 : listening	3.10	1.210	0.868
Expected effect 5 : speaking	3.10	1.021	0.857
Expected effect 6 : reading	3.20	1.005	0.858
Expected effect 7 : writing	3.05	0.945	0.864

Synthesizing this, learners tended to perceive meditation activities as auxiliary activities that can be applied to increase concentration before and after learning and while receiving information, rather than as complex production tasks.

### Preferences for Classroom Implementation

Regarding the timing of meditation implementation, 'before class starts' and 'during classes' were most preferred with 7 participants (35%) selecting each option. This suggests that acceptance may be high when meditation activities are briefly placed at transition points in the class flow rather than replacing class content.

In terms of preferred activity types, static activities such as 'sitting quietly with eyes closed for 5 minutes' (65%), 'listening to quiet sounds such as singing bowl' (45%), and 'stretching while sitting in a chair' (25%) ranked highly. Among language-linked activities, 'repeating positive vocabulary while walking slowly' (20%), 'memorizing positive sentences one by one' (15%), and 'reading positive sentences one by one' (15%) were selected. Integrating non-verbal focused meditation activities and language-linked activities into one table yields Table 4 below.

These responses indicate that in the initial stage, where in-class meditation activities are unfamiliar, learners relatively prefer brief interventions centered on auditory meditation or light physical activities that minimize cognitive and psychological burden.

Based on the above results, although most respondents had limited meditation experience, acceptance of in-class meditation activities was above average. In particular, since there is a tendency to perceive meditation as an auxiliary activity supporting learning attention, instructional design should be developed around the core principles of brief duration, placement at transition points in the class flow, beginning with simple activities with low psychological resistance, and phased expansion connecting to linguistic element learning. On this basis, the next section intends to concretely propose phased

**Table 4. Mindfulness Meditation Activities**

Non-verbal Focused Activities	N (%)
1. Sitting quietly with eyes closed for 5 minutes	13 (65%)
2. Listening to quiet sounds (e.g., bells, singing bowl)	9 (45%)
3. Stretching while sitting in a chair	5 (25%)
Language-Linked Activities	N (%)
1. Repeating positive vocabulary while walking slowly	4 (20%)
2. Memorizing positive sentences one by one	3 (15%)
3. Reading positive sentences one by one	3 (15%)
4. Complimenting a friend in Korean	2 (10%)
5. Writing positive sentences one by one	1 (5%)
6. Learning meditation-related vocabulary from the instructor	1 (5%)
7. Repeating positive vocabulary while practicing diaphragmatic breathing	0 (0%)

instructional activity plans linking meditation activities and Korean language learning.

### MEDITATION INTO KOREAN LANGUAGE EDUCATION

This study is an experimental investigation that applies meditation to Korean language education. Building on the implications derived from the previous section, it explores ways to utilize the practical meditations presented in Thich Nhat Hanh's *Happiness (2025)*<sup>33</sup> and Kim Ju-hwan's *Internal Communication Meditation Class (2025)*<sup>34</sup> in Korean language education. A review of the contents of these books suggests that elements relevant to language education are also employed in meditation practice. The underlying assumption of this study is that it is possible to enhance the learning effects of Korean language education while experiencing psychological stability and healing effects through meditation and facilitating positive emotions such as enjoyment and gratitude. Consequently, this study aims to develop concise practice routines as pedagogical activities, providing incremental examples to be implemented as instructional content. These meditation-based mechanisms can be effectively leveraged to focus learner attention and ensure sustained, meaningful exposure to high-frequency lexical and syntactic patterns in language classrooms while also supporting positive emotions through positive vocabulary, sentences, as well as brief gratitude and praise-based activities included in the instructional sequence.

#### Learning Meditation-related Expressions

To practice meditation, it is necessary for learners to acquire the meditation vocabulary used in meditation. This functions similarly to 'classroom language' in instruction. In this study, vocabulary frequently used in meditation was compiled from Thich Nhat Hanh's *Happiness (2025)*.<sup>33</sup> Vocabulary related primarily to walking and breathing is presented as follows.

**Table 5. Examples of Meditation Vocabulary in class**

Category	Vocabulary
Time and Place	now (지금), here (여기), this place (이 자리), etc.
Posture	to sit (앉다), to stand (서다), to walk (걷다), etc.
Breathing	breathe (숨쉬다), inhale (들이마시다), exhale (내쉬다), inhalation (들숨), exhalation (날숨)

The vocabulary above consists of high-frequency expressions necessary for meditation practice. Therefore, vocabulary required for meditation instruction and practice should be acquired first. In the process of vocabulary acquisition, learners' understanding of meditation deepens, and psychological stability can be achieved. At this stage, it is efficient to connect vocabulary presentation with physical response activities rather than relying on simple presentation alone. Asher's Total Physical Response (TPR) approach emphasizes comprehension and retention through coordinated language input and learner movement.<sup>35</sup> If the teacher uses the meditation vocabulary and learners respond with movements, and roles are switched so that learners instruct one another, learner production is encouraged. At this time, the polite style ('-haeyo' style) is natural for beginner learners, and for intermediate level and above, the formal polite style ('-hasipsio' style) can be introduced to address situational and relational contexts together. In addition, 'inhale / exhale' can be used to expand the verb lexical network through comparisons of pronunciation, liaison, and similar meanings, and 'inhalation (deulsum)' and 'exhalation (nalsum)' can be linked to meaning inference for compound words. This process supports comprehension of meditation-related vocabulary, helps stabilize classroom routines, and lowers the burden of subsequent stages.

#### Meditation and Numbers

Numbers are frequently used in meditation practice. For example, during inhalation and exhalation, one may count inwardly using native Korean numerals such as hana (one), dul (two), set (three), and net (four). Alternatively, one may count seconds (e.g., '1 second, 2 seconds, 3 seconds, 4 seconds'), in which case Sino-Korean numerals are used. In walking meditation, counting 'one step, two steps, three steps, four steps' is also used, which is linked to learning native Korean numeral determiners. Therefore, meditation practice has the effect of naturally repeating and becoming familiar with Korean number

expressions. Learners can encounter complex Korean number systems such as native Korean numerals, Sino-Korean numerals, and native Korean numeral determiners in an integrated manner. Because mindfulness training has been shown to relate to attentional subsystems and working memory capacity,<sup>36</sup> an integrated goal of guiding ‘counting the breath’ as attention training while learning Korean number expressions can be argued as theoretically consistent and pedagogically relevant.

In the classroom practice, the teacher can rhythmically present Sino-Korean numerals and have learners follow in a speaking drill; conduct beat training that aligns native Korean numbers with breathing; implement a walking task in which learners say numeral determiners (e.g., ‘one step, two steps...’); and finally expand to a production task in which learners create and present their own rhythm tailored to their pace. Depending on class size and context, this can be adjusted to pair presentations or small group sharing.

**Meditation and Positive Vocabulary**

As established in positive psychology, repeating positive vocabulary or expressions can foster feelings of happiness. Meditation practice also contains substantial content involving the repetition of positive vocabulary. For example, words such as ‘happiness’, ‘love’, ‘gratitude’, ‘smile’, ‘laughter’ can be repeated during inhalation and exhalation, or used in place of numerals in walking meditation. This can also be applied to adjectives and verbs; in such cases, it is natural to use the polite style (‘-haeyo’ style) or formal polite style (‘-hasipsio’ style) rather than the dictionary form. Expressions such as ‘to love’, ‘to thank’, ‘to be glad’, ‘to be joyful’, ‘to be happy’, ‘to be good’, ‘to be pretty’ can also be used in place of numerals. In particular, different words can be assigned to inhalation and exhalation. For example, thinking ‘thank you’ while inhaling and ‘I am happy’ while exhaling. Through this process, learners acquire core vocabulary related to Korean emotions and repeatedly pair semantic content with breath/movement cues, which can help stabilize attention and support affective regulation.<sup>29,31</sup> The preliminary survey result that ‘repeating positive vocabulary while walking slowly’ was selected most frequently among language-linked activities indicates that such positive vocabulary-based activities are intuitive and readily acceptable to learners.

**Meditation and Positive Sentences**

If positive vocabulary constitutes the material of meaning units in meditation practice, positive sentences function to stabilize the repetition of that material in actual performance. That is, if learners predetermine a sentence to recall during meditation, the sentence can redirect attention to the present when focus wavers. In Korean language classes, such positive sentences function as high-frequency input that facilitates speech automatization rather than simple memorization; therefore, they are appropriately organized as integrated activities aiming for psychological stability and language production simultaneously.

Positive sentences are efficient in that they first secure the

context of use when, where, and how the learner will use the sentence. Before sleep, short receptive sentences are more suitable than long ones, while in the morning, a two-line verse form that aligns easily with breathing and rhythm is advantageous. Immediately after waking, instruction can be designed so that visual stimuli (memos, stickers, alarm phrases) are automatically linked to smiling, breathing, and sentence recall.

In classroom implementation, the teacher presents short positive sentences and confirms meaning with learners. Learners then establish rhythm through choral speaking in coordination with breathing. In the next stage, learners are encouraged to partially modify the positive sentences so they better fit themselves, thereby expanding their lexical network within the same sentence structure. Subsequently, learners place and repeat the sentences before bed, in the morning, or immediately after waking. Finally, linking out-of-class practice with Korean learning can be achieved by having learners post the sentences in their living spaces and read them aloud, and by assigning follow-up tasks such as pair activities, group presentations, or individual recordings (the next day or after a set period) based on the memorized sentences.

**Table 6. Examples of Positive Sentences in class**

Category	Applicable Sentence Patterns
Self-instruction sentences	-dorok hada (to make oneself do), -ja (let’s / I will), -a/eo boda (to try), -giro hada (to decide to), etc.
Self-efficacy sentences	-eul su itda (can), -eul jul alda (know how to), -a/eo gada (to keep going / continue), etc.

Because the learner preference survey confirmed expectations that ‘reading positive sentences.’ and ‘memorizing positive sentences.’ would have a positive effect on Korean learning, simplifying sentence structures to reduce learning burden is advisable. Instruction should maximize learners’ exposure frequency to positive sentences so that Korean acquisition and emotional stability can be naturally internalized.

**Meditation and Daily Korean**

To extend expressions learned in meditation-based classes to daily Korean, short recording activities are central. Given that expectations for writing were relatively lower than for other skills in the survey, beginning with recording one or two sentences rather than immediately requiring longer compositions can reduce learner burden while supporting routine formation. This functions as a bridge that transfers classroom experiences into daily life rather than as a conventional assignment. At this stage, providing sentence frames is preferable to free writing. For example, a gratitude journal can be framed as ‘Today, I was thankful to [someone] / for [something].’, or ‘The moment I liked today was [something].’. Learners then fill in the blanks. Gratitude-listing interventions have been shown to increase subjective well-being and positive emotions in experimental studies, suggesting that a brief gratitude-journal frame can also support learners’ positive emotional experience alongside

language practice.<sup>37</sup> At the beginner level, noun-centered key vocabulary completion is sufficient; at the intermediate level and above, sentence expansion can be encouraged by adding connective endings, reasons/causes, time adverbs, and related elements. Writing styles can also be aligned with the appropriate honorific register depending on context, and choices of style can be discussed in relation to situation and relationship.

Recording activities naturally transition to speaking practice if connected to sharing one sentence in the introduction stage of the next class. A stable method is for the teacher to first show one sentence as an example, have learners share 1:1 with a partner, and then give them the option to present in front of the whole group if they wish. Establishing a repetitive routine that integrates meditation practice with short daily recording and sharing allows daily Korean to become part of the class routine rather than being perceived as an assignment, thereby reducing burden and anxiety in subsequent stages.

### **Meditation and Interaction-Based Activities**

Meditation often remains an individual internal activity; however, it can also be designed to promote emotional stability and relational communication simultaneously through interaction-based activities such as praising, showing respect, and speaking about strengths. The preliminary survey result that ‘complimenting a friend in Korean’ was selected by some learners indicates that learners may accept such activities when they are structured in a simple and safe manner. It is important to keep sentence structures as fixed as possible and implement the activity briefly in pairs so that the interaction does not become evaluation or comparison. Patterns such as ‘I like [person/thing].’ or ‘I like [person/thing] because [reason].’ can be provided, and learners can be guided to insert their observations. The core of this activity is to ensure that praise is grounded in observation rather than exaggerated compliments. By encouraging learners to mention specific behaviors rather than evaluative or comparative statements, sincerity can be supported and the activity can develop into a learning experience that promotes positive emotions. Such interaction can serve as a foundation for internalizing positive feedback, gratitude, and respectful expressions needed in daily Korean while maintaining stable relationships among learners.

### **CONCLUSION**

This study originated from the awareness that, with advances in AI-based translation and interpreting technologies, the purpose of language education needs to expand beyond simple information exchange to include emotional functions and relational communication. Accordingly, drawing on perspectives from positive psychology and positive language education, this study examined the applicability of meditation practices in Korean language classes and aimed to propose a phased instructional activity model based on the results of a learner perception survey.

The survey results indicated that although most learners had limited prior meditation experience, they showed above-average acceptance of introducing meditation activities into class. Learners tended to perceive meditation as an auxiliary activity that supports learning attention. In addition, preferred activity types were concentrated on non-verbal activities such as closing the eyes, listening to quiet sounds or music, and light stretching. These findings suggest that, rather than implementing meditation as a core classroom task, it should be introduced briefly at the beginning and positioned at transition points in the class flow to reduce psychological resistance, and then expanded in phases by connecting it to the learning of linguistic elements.

On this basis, this study proposed activities that begin with learning meditation-related vocabulary, facilitate the natural internalization of number expressions through breath-counting or walking meditation, and simultaneously promote emotional expression and language automatization through the repetition of positive vocabulary and positive sentences. Furthermore, it presented a flow that extends to relational communication through activities such as learning daily Korean via short recordings and sharing of one or two sentences, as well as interaction-based activities involving praise, respect, and discussion of strengths, bundled as a single unit of experience. In other words, this proposal serves as an exploratory instructional design model that suggests the feasibility of integratively teaching positive vocabulary and expressions while reducing learning burden through repetitive routines both inside and outside the classroom.

The sequence may be interpreted as a pedagogical context in which positive emotions are more likely to be experienced, noticed, and expressed in Korean, rather than remaining incidental to instruction. Within a positive psychology framework, recurring positive emotions could broaden communicative tendencies in the moment and support the development of psychological and interpersonal resources such as resilience and connectedness. The model may plausibly facilitate a gradual upward spiral linking emotional well-being with sustained participation in Korean language learning.

At the same time, this proposal is limited to presenting instructional design principles and activity models and does not guarantee that meditation will immediately yield learning outcomes. In actual implementation, the selection of terms and instructional guidance should be adjusted in consideration of learners’ cultural and religious sensitivities. It may be safer to make participation optional and to establish operational principles that prioritize psychological safety in the classroom.

Because these findings reflect preliminary trends derived from a limited sample, further research should expand the sample and conduct additional verification while considering contextual variables such as proficiency level, learning purpose, cultural background, and institutional type. In addition, research designs are needed to examine the effects of meditation-integrated classes in relation to affective variables and skill-specific achievement outcomes. With the accumulation of such

evidence, meditation-based positive language education may become a practical alternative for translating the emotionally and relationally oriented goals of Korean language education in the AI era into concrete classroom implementation.

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## CONFLICT OF INTEREST

The authors declare no conflicts of interest.

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