

# Teaching Korean Dance Traditions Across Cultures

– A New Approach –\*,\*\*

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## I. Introduction

Korea is rapidly transforming into a multiethnic society because of the recent influx of migrants.<sup>1)</sup> In response, Korean dance scholars have made efforts to adopt multiculturalism in the classroom. Some dance scholars contend that teaching Korean traditional dance is an effective tool for enhancing diversity and cultivating the cultural identity of diverse students.<sup>2)</sup> However, while approaches to teaching Korean dance to multicultural students emphasizes the importance of learning Korean dance traditions, there is a tendency that it often reproduces the distinction between “theirs” and “ours” in dance. The purpose of this study is to find a new way to teach Korean dance traditions that avoids recreating this binary. Also it is to develop a dance unit that reflects the increasing diversity in the Korean population and to help future dance teachers recognize and deal with social and cultural issues in their classrooms from a multicultural perspective.

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- 1) A. E. Kim(2009), Global migration and South Korea: Foreign workers, foreign brides and the making of a multicultural society, *Ethnic and Racial Studies* 32(1), 70-92; Han, G. S.(2007), Multicultural Korea: Celebration or challenge of multiethnic shift in contemporary Korea? *Korea Journal* 47(4), pp.32-63.
- 2) B. J. An, and E. J. Won(2009), 다문화시대에 따른 무용교육의 필요성에 관한 연구 [A study on the necessity of dance education in the multicultural age], *Journal of Sport and Leisure Studies* 37(1), pp.69-80; Y. Y. Choi(2010), 다문화 교육에 있어서 무용교육의 적용 방안 고찰 [A study on application method of dance education in multi-cultural education], *Dance Research Journal of Korea* 63(1), pp.261-282.

The research question is “what are the core concepts and values that need to be embedded in teaching Korean dance traditions to diverse students?” This question will be answered by looking at the historical flow of multiculturalism in Korea, examining how Korean society has changed from a racially and culturally homogenous society to a diverse one. Building on that history I’d like to propose how to teach Korean dance traditions such that they effectively reflect the current diversity in Korean society.

To begin with, I’d like to explain how the term “Multicultural” is used in Korea. It has several meanings: 1) multi-race 2) minority culture 3) diverse.<sup>3)</sup> In this study, I use the term, a “multicultural” to refer to multiethnic people who migrated to Korea. The term “multicultural students” was used in this study to describe students who are immigrants or children of immigrants from the following groups: 1) migrant workers 2) marriage-based migrants, 3) ethnic Chinese, and 4) North Korean defectors.

## II. An Overview of Korean Multicultural Movements and Education

Korean multicultural movements and education is since the 2006 Hines Ward visit, and reflects on how dance unit can fit into the broader multicultural education movement in Korea. I reviewed in chronological order 12 policy documents from 2006 to 2015 that cover national policy goals and objectives (Table 1) in order to describe the incorporation of immigrants and ethnic minorities in Korea, and educational effort to implement multiculturalism. Educational policies express a society’s prevailing perceptions and ideologies and create “authority and [a] ripple effect upon the broad field of schooling and educational research”.<sup>4)</sup> Thus, analyzing governmental policy documents of multicultural education offers a vision of the government’s ideological orientation as expressed in the documents.

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3) J. Ahn(2012), Transforming Korea into a multicultural society: Reception of multiculturalism discourse and its discursive disposition in Korea, *Asian Ethnicity* 13(1), pp.97-109.

4) J. Kim(2014), The politics of inclusion/exclusion: Critical discourse analysis on multicultural education policy documents in South Korea, *Multicultural Education Review* 6(2), p.6.

<Table 1> List of governmental policy documents on foreigner and multicultural education

Year	Title of Document	Published by
2007	2007 Act on the Treatment of Foreign Residents	Ministry of Justice
2008-2012	Plan for a Foreign Resident Policy (2008-2012)	
2006	2006 Educational Support Countermeasure for Children from Multicultural Families	Ministry of Education
2007	2007 Educational Support Plan for Multicultural Children	
2008	2008 Educational Support Plan for Multicultural Students	
2009	2009 Educational Support Plan for Multicultural Students	
2010	2010 Educational Support Plan for Multicultural Students	
2011	2011 Educational Support Plan for Multicultural Students	
2012	2012 Educational Advancement Plan for Multicultural Students	
2013	2013 Educational Support Reinforcement for Multicultural Students	
2014	2014 Local Multicultural Education Support Center Plan	
2015	2015 Educational Support Reinforcement for Multicultural Students	

## 1. Legislation and Policy Documents

The Korean government began to focus on educational issues concerning multicultural students in 2006. The former President of Korea, Moo Hyun Roh, ordered “the creation of a new policy venue for multicultural policy”.<sup>5)</sup> He declared in April 2006 that “It is irreversible for Korea to move towards a multiracial and a multicultural society. We must try to integrate migrants through multicultural policies”.<sup>6)</sup> One month later, in early 2006, the Roh administration established the “Foreigners Policy Committee.” The committee consisted of the president, the prime minister and non-governmental committee members, and the first policymaking meeting was held in May, 2006.<sup>7)</sup>

Some scholars view Hines Ward’s visit to Korea in 2006 as remarkable because it drew attention to children from biracial and multicultural families, who had previously been ignored and even targets of discrimination.<sup>8)</sup> When Hines’ visit was announced, many media outlets started to focus on biracial families, prompting the “Hines effect,” or politicians’ increased interest in the human rights of biracial

5) S. Hong, and H. Sohn(2014), Informal institutional friction and punctuations: Evidence from multicultural policy in Korea, *Public Administration* 92(4), p.1082.

6) Pressian(April 27, 2006), requoted in N. K. Kim(2014a), Multicultural challenges in Korea: Liberal democracy thesis vs. State initiated multiculturalism. In *Multicultural challenges and redefining identity in East Asia*, p.45.

7) Ibid.

8) S. S. Bae, and J. G. Jeong(2016), 다문화가족지원법을 적용한 정책흐름모형의 연구 [A study on policy stream model using the Multi-cultural Family Support Law], *Journal of Korea Institute of Information, Electronics, and Communication Technology* 4, pp.213-222; K. Lee(2011), 한국 다문화교육 정책에 대한 비판적 고찰 [A critical review on the multicultural education policy in Korea], *Korean Journal of Sociology of Education* 21(1), pp.111-131; G. R. Lee, and Y. O. Kim(2012), 유아교사의 다문화 감수성, 다문화교육 이해 및태도의관계: 다문화 교수효능감의 매개효과 [The mediating effect of multicultural teaching efficacy on the relationships among early childhood teachers’ sensitivity, understanding, and attitudes toward multicultural education], *International Journal of Early Childhood Education* 32(3), pp.197-223.

individuals in Korea. Eventually, the Council of Policy Advisers presented the “Social Integration Support Plan for Female Foreign-married Female, Bi-racial, and Immigrants”.<sup>9)</sup> Since then, new policies on multicultural family and foreigners have been enacted, such as the “Act on the Treatment of Foreigners in Korea” in 2007 by the Ministry of Justice, the “Marriage Brokers Business Management Act” in 2007 by the Ministry of Health and Welfare, and the “Multicultural Family Support Act” in 2008 also by the Ministry of Health and Welfare.

### **1) 2007 Act on the Treatment of Foreign Residents**

The purpose of this act was “to help foreigners adjust to Korean society and to reach their full potential and to create a society where natives and foreigners understand each other with the aim of contributing to social development and integration”.<sup>10)</sup> This act was the first enactment regarding social integration among Asian countries.<sup>11)</sup>

### **2) The Plan for a Foreign Resident Policy (2008-2012)**

The Plan for a Foreign Resident Policy also focused on the growth of multicultural families as a way to increase the Korean population and enhance diversity. Similarly, the multicultural education policies place a heavier emphasis and focus on foreign marriage groups than other immigrant groups.

### **3) 2006 Educational Support Countermeasure for Children from Multicultural Families**

During 2006, 858 multicultural students at 97 public schools in Korea studied Korean language at an after-school program. In addition, a total of 17 programs offered classes to multicultural students, such as “understanding Korean culture” and “experiencing Korean culture”.<sup>12)</sup> However, some problems were identified, including insufficient communication between central and local divisions, lack of programs related to increasing awareness of diversity for the Korean majority, and lack of support from professionals.

### **4) 2007 Educational Support Plan for Multicultural Students**

In order to address the problems with the 2006 countermeasure, the 2007 Educational Support Plan for Multicultural Students focused more on strengthening multicultural education in public schools and improvement of teacher’s awareness and competency. Also, the Ministry of Education announced

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9) G. R. Lee, and Y. O. Kim(2012), p.211.

10) N. K. Kim(2014b), Justifying grounds for multicultural policies in Korea: Universal human rights versus benefits of diversity, *Citizenship Studies* 18(6-7), p.730.

11) E. J. Yoo(2012), 다문화주의와 법제도에 관한 역사적 고찰과 적용 [A research of multiculturalism and application of law: A case study on Western Europe & Korean society], *The Korean Society of Western Civilization* 12, p.70.

12) K. Lee(2011), p.123.

plans for the Central Multicultural Education Center at Seoul National University, which would develop projects for the Educational Support for Children from Multicultural Families.

### **5) 2008 Educational Support Plan for Multicultural Students**

Since 2008, the Ministry of Education has tried to plan more comprehensive and long-term projects, cooperating with central and local education offices. Since population diversity varies in each region, the Ministry of Education made individualized plans that considered each region's conditions according to the numbers of immigrants and multicultural students.<sup>13)</sup> The most significant change in this plan was that support targeted elementary students, including kindergarteners and preschool children from multicultural families to provide educational services for language, cognitive, social, and emotional development at a young age.

### **6) 2009 Educational Support Plan for Multicultural Students**

In accordance with the rapid increase in multicultural children, the Ministry of Education saw the necessity of “tailored” (or “personalized”) educational support to accommodate the variety of backgrounds and characteristics among multicultural children and families. As a part of this plan, the Central Multicultural Education Center devised teaching materials and programs related to multicultural education and ran pilot programs. In addition, the center opened multicultural education classes at colleges of education, supported multicultural learning clubs at universities, and mentored future teachers.

### **7) 2010 Educational Support Plan for Multicultural Students**

Although there were on-going criticisms on the designation of “multicultural students” because it does not capture the diversity of students, the Korean government “moved forward with the label and plans to integrate immigrants into Korean society”.<sup>14)</sup> The Ministry of Education presented this plan under the main theme: “realization of multicultural society living together through learning and understanding.”

Kyunghee Lee (2011) criticizes the repetition among the 2006 to 2010 Educational Plans, which seem to repeat similar contents due to a continued lack of understanding of multicultural education.<sup>15)</sup> For example, the Educational Support Plans for Multicultural Students for the first five years (2006-2010) have repeatedly emphasized educating multicultural students in Korean as a second language, which Lee argues can be a perspective that divides “us” from “the other”. Multicultural

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13) K. Lee(2011).

14) C. A. Grant, and S. Ham(2013), Multicultural education policy in South Korea: Current struggles and hopeful vision, *Multicultural Education Review* 5(1), p.75.

15) K. Lee(2011), p.126.

students are encouraged (or sometimes required) to take programs that are only offered to multicultural students. These programs may cause the segregation of multicultural students from other students. In addition, some of these programs are unnecessary as multicultural families and students are Korean, and usually do not have a problem with living in Korea or speaking Korean. Thus, Lee (2011) emphasizes that rather than teaching multicultural students Korean only, the policy should focus on acknowledging and trying to embrace both Korean language and culture and the other languages and cultures of the student's country of origin.<sup>16)</sup> In this way, multicultural students do not have to ignore the language, culture, and traditions of their parents (usually mothers).

Furthermore, Grant and Ham (2013) argue against "the labeling of 'multicultural family students' designated by the South Korean government".<sup>17)</sup> They point out that children of two Korean parents are regarded as "general or normal" and the offspring of a South Korean father or mother and an immigrant father or mother as "multicultural family students" "has become everyday speech and everyday stereotyping of young children".<sup>18)</sup> So the term "multicultural students" is used to mark "the other," and as such is often viewed as inferior.

This separation, moreover, can create hierarchy among groups of students. Jonghun Kim (2014) points out,

While ordinary Korean students merely understand and respect diversity and multiple cultures that are different from theirs and view [them] from a seemingly higher position, multicultural students as the counterpart of 'the normal' seem to need much more in the way of programs and supports of a revisionary nature...separation between 'ordinary' Korean students and multicultural students at the level of description in the document and the policy orientation of multicultural education is problematic, not because of their non-integration but because of the asymmetrical relations between the majority and the minority.<sup>19)</sup>

Although the plans proposed by the government seem to focus on ways to enhance the multicultural awareness of all students, there is an underlying assumption that multicultural students are different from "ordinary," or majority, students: that multicultural students need to assimilate to be accepted in the mainstream society and that "ordinary" students need to try to embrace and understand multicultural students from a supposed higher perspective. Multicultural students are not a group of people who need to be saved or assimilate. Shouldn't multicultural education mean helping students "be prepared to participate in a larger society while maintaining their original identity and characteristics, thus permitting the flourishing of diversity?"<sup>20)</sup>

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16) Ibid.

17) C. A. Grant, and S. Ham(2013), p.79.

18) Ibid., p.80.

19) Jonghun Kim(2014), p.17.

### **8) 2011 Educational Support Plan for Multicultural Students**

It seemed that the Ministry of Education was finally attempting in the 2011 plan to recognize the level of diversity among multicultural students. Offering students various programs such as one-on-one mentoring, afterschool programs, summer camps, Korean as a Second Language courses, Korean culture programs, and global leader programs, the government tried to expand and diversify the educational opportunities for multicultural students.

### **9) 2012 Educational Advancement Plan for Multicultural Students**

The 2012 plan did not further develop the purpose of the 2011 plan, although more programs and strategies were added. The newly added programs for the 2012 plan included a preparation program for entering school, a multicultural coordinator program, a program designed to improve basic academic achievement, harmony week at school, and a networking parents' home countries program.

### **10) 2013 Educational Support Reinforcement for Multicultural Students**

The 2013 plan stated that multicultural students' transfer between schools would be easier because they are transferring to schools that have special classes for multicultural students. Usually, students can transfer schools according to their address. So, the Ministry of Education (2013) states that this plan would strengthen multicultural students' right to choice and learning. But, this plan contributes to segregation in schooling. The Ministry of Education would rather encourage multicultural students to have access to only a few options because they could attend schools that have special classes for multicultural students.

### **11) 2014 Local Multicultural Education Support Center Plan**

The Ministry of Education announced that they would establish a Multicultural Education Support Center that would be based on five local education offices in the provinces of Kangwon, Kyunggi, Ulsan, Jeju, and Chungnam. The purpose of establishing the center was to build a close connection with the central education office and to become a base center supporting multicultural education by considering each local office's characteristics and present circumstances.<sup>21)</sup>

Drawing inspiration from England's "Sure Start" project, the Ministry of Education aimed to provide "the best possible start in life" for all multicultural students.<sup>22)</sup> The "Sure Start" project in England, started in 2000, offers education welfare programs through local centers to low-income families and ethnic minority students to encourage learning and implement active social integration.<sup>23)</sup>

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20) Jonghun Kim(2014), p.3.

21) Ministry of Education [MOE](2014).

22) Ibid.

23) Ibid.

The Korean ministry of education adopted this plan stating that “through this local multicultural education center project, multicultural students can *be truly a part of Korean society*” [emphasis mine].<sup>24)</sup> However, it is unwise to unilaterally adopt or apply a multicultural education plan from outside countries. Moreover, the objective of this plan—to “be truly a part of Korean society”—seems to focus on assimilation and segregation rather than inclusion and integration.

## **12) 2015 Educational Support Reinforcement for Multicultural Students**

The two main themes of the 2015 Plan are 1) providing “tailored” education for multicultural students and 2) improving teacher awareness of multiculturalism. While the general student population is decreasing, the number of multicultural students is increasing, and in 2014 exceeded 1 percent of the total student population across elementary, middle, and high school (2015 Plan). Rates of multicultural students are especially high at lower grade levels; for instance, preschool children from multicultural families’ number around 121,000, and reports indicate that the number of multicultural students will only continue to increase. Thus, the Ministry of Education opened 30 “multicultural kindergartens” for preschool children from multicultural families. The purpose of these kindergartens was to ensure that multicultural children have an equal starting point when they enter school. These kindergartens offer classes that multicultural children can take alongside the general student population, and if necessary, provide multicultural children with extra classes according to their level of development.

In addition, the Ministry of Education established a professional education program for multicultural students who excel in bilingualism, math/science, and arts/sports called the Global Bridge Management College. Upon selection by the Ministry of Education, colleges can offer this government-funded program to talented multicultural students. A multicultural student who had taken classes offered by the Global Bridge Management College program went on to win first place at the National Bilingual Speaking contest, and thus was accepted to the Ahnyang Foreign language high school, which is one of the top high schools in Korea. This program is a good starting point toward multicultural education because it acknowledges and embraces both Korean and other cultural heritages that multicultural children have beyond focusing on developing multicultural children’s mastery of Korean as a second language only.

Another remarkable change coming out of this plan is that the Ministry of Education selected 150 schools to test out a pilot study for improving multicultural awareness among all students and teachers so that multicultural education could be applied to other schools. However, it is not enough to select only a few teachers, students, and schools to implement multicultural education. All teachers, students, and schools should be tasked with bringing diversity into every main curriculum of education.

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24) Ibid.

### III. Multicultural Dance Class Unit Proposal

#### 1. A Unit \_ Introduction

Based on the findings from this, a lesson of Korean dance tradition class that would be taken in school to multicultural students is developed. The purpose of this lesson is to present an example that reflects the increasing diversity of the Korean population and to instruct diverse students Korean dance traditions that avoids recreating binary. In terms of bringing Korean cultural dance into dance class as a representative of Korean aesthetics, a number of teachers emphasized that this should be approached in various ways. Rather than teaching just Korean dance techniques, teachers need to introduce Korean culture through diverse materials so that students can deeply understand its origin and embody the cultural movement. So the importance of this lesson is teaching Korean dance in a global context, which is related to intercultural competence. Korean dance teaching should not be focused only on dance techniques; rather it should, for example, be approached as a medium for understanding other cultures through comparison with others. Finding commonalities among Asian cultures would also help students' perceptions on diverse cultures.

In designing this lesson, I focused on three considerations. First, this curriculum reflects the current demographic situation in Korea, including make-up of ethnic population, characteristics of ethnic groups' cultures, as well as the Korean Education Standards so that the curriculum is suitable for Korea's multicultural education program. Second, the purpose of the proposed multicultural dance education curriculum is to enhance dance teachers' multicultural sensitivity. "Awareness education," as it was termed by one of my interviewees, is necessary for teachers to enhance their awareness on issues related to cultural diversity, equality, social justice, prejudice, and discrimination. Third, this curriculum was designed to teach an understanding of Korean culture and an appreciation of diverse cultures from a multicultural perspective, rather than as a "tourist curriculum".<sup>25)</sup>

#### 1) Title

Learning Korean Dance in a New Way

#### 2) Description

In terms of bringing Korean cultural dance into dance class as representative of Korean aesthetics, dance teachers need to introduce Korean culture with diverse materials so that students can more deeply understand the origin of the dance and embody the cultural movement, rather than teaching just Korean dance techniques. From finding commonalities in East Asian dance to group dance making,

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25) L. Derman-Sparks & the A. B. C. Task Force(1989), *Anti-bias curriculum: Tools for empowering young children*(National Association for the Education of Youth).

the unit will deal with another way of learning Korean dance traditions. This unit will encourage students to learn broader historical perspectives while learning Korean traditional dances, to express themselves, and to use their findings as a theme in dance-making.

### 3) A Goal and Objectives:

Goal:

By the end of this lesson, students will be able to develop multiple historical and cultural perspectives and cultural consciousness through learning Korean dance and to demonstrate their own ideas regarding related topics they found through movement as a group.

Objective 1: Students will enhance their historical knowledge regarding Korean dance traditions.

This lesson will foster students' multiple historical perspectives, or "the knowledge and understanding of the heritage and contributions of diverse nations and ethnic groups, including one's own".<sup>26)</sup> By developing awareness of both minority and majority perspectives, the lesson will help students interpret cultures and dances in multiple ways. Students will be asked to view a Korean traditional dance from an East Asian point of view, finding similarities and historical influences in each East Asian country's cultures.

For example, the instructor will introduce *Chun-Aeng-Jun*, a Korean Court Dance that also existed in China and Japan. *Chun-Aeng-Jun* is usually known as Korea's own traditional dance. However, historically the dance was shared by the three countries, Korea, China, and Japan, and the characteristics of each country's cultural history regarding this dance are different.<sup>27)</sup> Mi-Yeon Lee (2015) indicates that Japan's *Chun-Aeng-Jun*, for example, was influenced by China, and so the dances look similar, while Korea's *Chun-Aeng-Jun* adopted some features from China and created a different, unique form of *Chun-Aeng-Jun*.

Knowing this background will help change students' historical and cultural perspectives from ethnocentrism to cultural relativism. Another example is the *Lion Dance*, which is known as a Chinese traditional dance. However, Hur (2012) explains that the dance was transmitted throughout not only China, Japan, and Korea but also Vietnam and India, emphasizing that the dance should be viewed as a "culture complex" of East Asian traditional dance. Because of this the dance demonstrates the relationship of each country's influence and the transmission of cultures among the nations. By promoting historical knowledge on such cultural dances of East Asia and focusing on cultural values

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26) C. I. Bennett(2011), *Comprehensive multicultural education: Theory and practice* (7th ed.)(Boston: Pearson), p.324.

27) M. Y. Lee(2015), 초등교육에서의 민족무용 활용방안에 관한 연구: 한중일 『춘앵전』을 예로 들어 [A study on ethnic dance utilization method in elementary education: As example of Korea, China, and Japan's 'Chuaengjeon'], *Ethnic Dance* 19, pp.97-118.

and connectivity between cultures, students will develop multiple historical and cultural perspectives in dance.

<Table 2>

The objectives of the multicultural dance education course	The key concepts of the multicultural dance education course	Dance examples taught in the multicultural dance education course
To develop multiple historical and cultural perspectives in dance	Cultural values in dance, Cultural identity, Historical perspectives	<i>Chun-Aeng-Jun</i> (a Court dance from Korea, China, and Japan) and <i>Sa-Ja-Chum</i> (a Lion Dance from Korea, China, and Japan)

Objective 2: Students will strengthen cultural consciousness through acknowledging and valuing differences between self and others

The unit emphasizes that cultural consciousness starts from first understanding one’s own identity and then others. This curriculum will promote understanding the importance of the student’s self and family, including the student’s cultural backgrounds and experiences. This understanding will increase students’ respect of difference. For the corresponding dance activity, students will be asked to describe their cultural backgrounds and experiences, such as family history in writing.

The writing process will be emphasized in this activity in order for students to conceptualize their experiences. Van Manen (1990) states that writing “teaches us what we know, and in what way we know what we know”.<sup>28)</sup> Writing about themselves and family teaches students what they know and how they interpret, offering opportunities for students to interact across identity and experience. Based on the writing, students will make a short solo dance. The students are free to make the dance their own, but discussion with the instructor about making the dance will be required. Through demonstration and the student’s writing and dance, students will be able to acknowledge the differences in individual backgrounds and experiences. Expression of oneself through movement will enhance communication skills in that students will learn how to express themselves and listen to others in dance.

Objective 3: Students will acknowledge global dynamics and use these as dance themes

Students will be asked to research other cultural dances, present their findings, and discuss similarities and differences. Students can brainstorm some key words and express these key words through movement as a group. These key words will be based on dances they learned such as *Chun-Aeng-Jeong* and *Lion Dance* or other related topics, such as differences and similarities in East Asian traditional dances, culture complex, or transmission.

28) M. van Manen(1990), *Researching lived experience: Human science for an action sensitive pedagogy*(New York, NY: State University of New York Press), p.127.

Objective 4: Students will present their own dance making based on dances they learn in class.

Based on the findings from objective 3, students will make a short group dance. The students are free to make the dance their own, but discussion with the instructor about making the dance will be required. Through demonstration and the students' and dance, students will be able to acknowledge the differences in individuals. Expression of oneself through group movement will enhance communication skills in that students will learn how to express themselves and listen to others while making a dance.

**Assessment:** 'Dance' Peer Assessment Rubric

**Group name:** \_\_\_\_\_

<Table 3>

	4 (Excellent)	3 (Advanced)	2 (Developing)	1 (Not yet)
Creativity	Dance includes several relevant elements that express issues on iniquity and conflicts of cultural diversity	Dance includes some relevant elements that express issues on iniquity and conflicts of cultural diversity	Dance includes few relevant elements that express issues on iniquity and conflicts of cultural diversity	No relevant elements that express issues on iniquity and conflicts of cultural diversity
Performance	Dance sequence was consistent throughout	Dance sequence was consistent most of the time	Dance sequence was often inconsistent	Dance sequence was inconsistent
	Demonstrated with great confidence and enthusiasm	Demonstrated with confidence and enthusiasm	Demonstrated with some confidence and enthusiasm	Demonstrated with no confidence and enthusiasm
Group Work	All of the group participated in the dance	Most of the group participated in the dance	Some of the group participated in the dance	Few of the group participated in the dance

**4) Citation and Explanation of Resources**

This unit will make use of the following texts listed in order of use.

<Table 4> Lesson Readings References for Dance Teachers

Required Readings	Additional Readings
<p>[Chun-Aeng-Jun] Lee, M. Y. (2015). Chodeung gyoyook aeseoeui minjockmooyong hwalyongbangahnae gwanhan yeongu [A study on ethnic dance utilization method in elementary education: As example of Korea, China, and Japan's 'Chuaengjeon']. <i>Ethnic Dance</i>, 19, 97-118.</p> <p>[Lion Dance] Hur, Y. I. (2012). Moonhwa bokhabchaeroseoeui dongasia juntong chum yeongureul euihwan jae-eon [A proposal for the research of East Asian traditional dance as a cultural complex]. <i>Ethnic Dance</i>, 12, 9-26.</p>	<p>Hur, Y. I. (2000). <i>Chungwa moonhwa [Dance and culture]</i>. Seoul: Minsokwon,</p> <p>Kim, M. A. (1996). <i>Han, chung, il kungjung mooyong eui pyonchonsa [History of court dance in Korea, China, and Japan]</i>. Seoul: Kyunghee University Press.</p>

Grant and Ham (2013) indicate that the Korean government “moved forward with the label and plans to integrate immigrants into Korean society” (p.75). Kyunghye Lee (2011) argues that the Educational Support Plans for Multicultural Students have repeatedly emphasized educating multicultural students in Korean as a second language, which can lead to the segregation of minority students from majority students. This segregation, moreover, can create a hierarchy among groups of students. While the Educational Support Plans for Multicultural Students from 2006 to 2014 focus on assimilation and segregation, the 2015 Educational Support Plans for Multicultural Students shows remarkable changes, such as a shift in focus on assimilation of multicultural students to that of their inclusion and integration.

An example of this shift in the 2015 plan was a government-funded program called Global Bridge Management College, which included a National Bilingual Speaking contest. This program encourages multicultural students to acknowledge and embrace both Korean and other cultural heritages. Another change was that the Ministry of Education started to focus on the importance of multicultural awareness of all students and selected 150 schools for a pilot study. While the selection of 150 schools was not enough, this movement represents a positive step toward bringing multicultural education to every curriculum and school.

In terms of bringing Korean cultural dance into dance class as representative of Korean aesthetics, I found that among dance teachers there was a tendency to use a variety materials and ways to teach cultural dances. Rather than teaching just Korean dance techniques, teachers need to introduce Korean culture with diverse materials so that students can more deeply understand the origin of the dance and embody the cultural movement. Finding commonalities among Asian cultures could also help students’ perceptions of diverse cultures.

## **IV. Conclusion**

Through this study, I examined 12 policy documents from 2006 to 2015 that cover national policy goals and objectives in chronological order in order to understand how dance education can fit into the broader multicultural education movement. The policy documents revealed the Korean government’s ideological orientation concerning multiculturalism. Hines Ward’s visit in 2006 was a remarkable jumping off point for the Korean government to begin setting up educational policies in an effort to implement multiculturalism. The former President Noh passed the Act on the Treatment of Foreign Residents in 2007, providing a legislative and institutional foundation in multiculturalism policy. The Plan for a Foreign Resident Policy was developed shortly after in 2008. However, the focus of the policy was on attracting highly-skilled foreign workers who can contribute to the nation’s

development, rather than addressing the concerns and needs of existing multicultural groups.

In terms of Korea's educational policies, the Ministry of Education and Human Resources Development enacted the Education Support Countermeasure for Children from Multicultural Families "to report the present educational conditions of multicultural children as a new educational minority group in our society and to provide a comprehensive support plan for them".<sup>29)</sup> However, this plan lacks the implementation of any programs related to increasing awareness of diversity for the Korean majority. From 2007 to 2014, the Educational Support Plan for Multicultural Children was developed and revised each year; however, these plans do not seem to solve the problem with the designation of multicultural students. Grant and Ham (2013) indicate that the Korean government "moved forward with the label and plans to integrate immigrants into Korean society".<sup>30)</sup> Kyunghee Lee argues that the Educational Support Plans for Multicultural Students have repeatedly emphasized educating multicultural students in Korean as a second language, which can lead to the segregation of minority students from majority students.<sup>31)</sup> This segregation, moreover, can create a hierarchy among groups of students.

While the Educational Support Plans for Multicultural Students from 2006 to 2014 focus on assimilation and segregation, the 2015 Educational Support Plans for Multicultural Students shows remarkable changes, such as a shift in focus on assimilation of multicultural students to that of their inclusion and integration. An example of this shift in the 2015 plan was a government-funded program called Global Bridge Management College, which included a National Bilingual Speaking contest. This program encourages multicultural students to acknowledge and embrace both Korean and other cultural heritages. Another change was that the Ministry of Education started to focus on the importance of multicultural awareness of all students and selected 150 schools for a pilot study. Although the selection of 150 schools was not enough, this initiative represents a positive step toward bringing multicultural education to every curriculum and school.

I found that there is a need for an established Korean dance class for diverse students that reflects ethnic minority groups in Korea and that will offer an opportunity for cultural diversity through dance to thrive in Korea. In order to reflect the increasing diversity of the Korean population, these curricula need to include more East Asian cultural and historical dances. Rather than teaching just only Korean dance techniques, teachers need to introduce Korean culture with diverse materials so that students can more deeply understand the origin of the dance and embody the cultural movement. This study presents some thoughts and suggestions for Korean multicultural dance education. There are three key points. First, reflecting the current diversity in Korean society effectively and specifically in teaching

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29) 2006 Educational Support Countermeasure for Children from Multicultural Families.

30) Grant and Ham(2013), p.75.

31) Kyunghee Lee(2011).

Korean dance to diverse students is important. Second, expanding historical and cultural perspectives in dance will help students discover cultural values in each various tradition and culture. Last, strengthening cultural consciousness and intercultural competence can be learned through reflecting on one's own dance and appreciating others' dances.

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## 다양한 문화를 통한 한국 무용 전통을 가르치기: 새로운 접근법

박정선

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한국은 최근 이민자 유입으로 다민족 사회로 빠르게 변화하고 있다. 이에 대해 한국의 무용학자들은 교실에서 다문화주의를 채택하기 위한 노력을 기울이고 있다. 일부 무용학자들은 한국 전통무용을 가르치는 것이 다문화 학생들의 문화적 정체성을 배양하는 효과적인 도구라고 주장한다. 다문화 학생들에게 한국무용을 가르치는 접근방식은 한국무용 전통을 배우는 것의 중요성을 강조하지만, 종종 춤에서 “그들”과 “우리들”의 구별을 재현한다. 이 논문의 목적은 이러한 이분법을 재생산하지 않고 한국 무용 전통을 가르칠 수 있는 새로운 방법을 찾는 것이다. 그것은 다문화 학생들에게 한국의 춤 전통을 가르치는데 어떤 핵심 개념과 가치가 내재되어야 하는가라는 질문을 포함한다. 본 연구는 국내의 다문화 정책과 관련한 정부지원법안을 분석하여 한국의 다문화사회가 인종적, 문화적으로 동질적 사회에서 다양한 사회로 어떻게 변했는지 살펴보고, 한국 사회의 현재 다양성을 효과적으로 반영할 수 있도록 한국 무용 전통을 가르치는 방법을 제안하고 있다.

**Keywords:** 다문화(Multicultural), 다문화무용교육(Multicultural dance education), 무용 커리큘럼(Dance curriculum), 문화다양성(Cultural diversity), 다문화학생(Multicultural students)