

# About Multiculturalism and Language Rights<sup>※</sup>

: A Linguistic Landscape of Governmental Public Signs in Garibong-Dong,

Seoul

Yuri Kim

(Ph.D student, Yonsei University)

## Abstract

**Kim, Yuri. 2020. "About Multiculturalism and Language Rights: A Linguistic Landscape of Governmental Public Signs in Garibong-Dong, Seoul". *The Sociolinguistic Journal of Korea* 28(2), 95~126.** The following study analyzes the linguistic landscape of governmental public signs with focus on whether language rights are being fulfilled, in Garibong-Dong, Seoul, which has a high proportion of people with Chinese citizenship in Korea, most of whom are Korean-Chinese, utilizing "Language Rights of Linguistic Minorities: A Practical Guide for Implementation" (Izsák-Ndiaye, 2013) published by the UN OHCHR (Office of the High Commissioner for Human Rights) as a framework to see whether language rights are being fulfilled by governmental public signs. The study includes interviews with two workers of Korea Support Center for Foreign Workers about whether language rights of Garibong-dong's residents could be affected by the linguistic landscape and what efforts could the governments make for residents.

**Keywords:** multiculturalism, language rights, linguistic landscape, Garibong-Dong, Seoul

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※ This paper is based on the author's previous presentation on January 12th, 2020 at The 16th International Conference on Korean Language, Literature and Culture held at Rikkyo University, Tokyo, Japan co-hosted by College of Intercultural Communication, Rikkyo University and BK21PLUS Korean Language and Literature, Yonsei University, and sponsored by College of Liberal Arts, Yonsei University and The National Research Foundation of Korea.

# 1. Introduction

The following study analyzes the linguistic landscape of public signs by the central and local governmental figures in Garibong-Dong, Seoul, with focus on whether language rights are being fulfilled. It was believed that the fact the area has a high proportion of Korean-Chinese residents and the Korea Support Center for Foreign Workers makes it even more important to examine whether linguistic landscape formed by government signs are fulfilling language rights in this area. Garibong-Dong, Seoul has a high proportion of people with Chinese citizenship in Korea, most of whom are Korean-Chinese. In 2016, about 16% of Korea's registered foreigners with Chinese citizenship (about 30,700 people and about 81% of whom are Korean-Chinese) lived in Guro-gu, and about 24% of them (about 7,300 people and about 89% of whom are Korean-Chinese) lived in Garibong-dong, according to Seoul Metropolitan Government (서울열린 데이터광장) website's Statistics of registered foreigners by nationality and Dong in Seoul.

Garibong-Dong also has the Korea Support Center for Foreign Workers. The Center, established by Korea's Ministry of Employment and Labor in 2004 and managed by Human Resources Development Service of Korea, supports foreign laborers in Korea by offering Korean language education, establishing communities, supporting cultural events, etc. As of 2019, foreign laborers entering Korea under the Employment Permit System come from 16 countries, and Korea Support Center for Foreign Workers offer interpretation for 9 countries out of the 16 countries with 9 languages (Korea Support Center for Foreign Workers).

Linguistic landscape or LL is a rapidly growing field of study with focus on language being displayed and exposed in public spaces according to Shohamy

and Gorter (2008). Landry and Bourhis (1997) conceptualizes linguistic landscape as the landscape formed by “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined” in a given territory, region, or urban agglomeration (p. 25), which “may act as the most observable and immediate index of the relative power and status of the linguistic communities inhabiting a given territory” (Ibid. p. 29). According to Leeman and Modan (2009), “Given the primarily quantitative approach of most LL research, researchers generally have focused on the relative proportion of different languages in the landscape, without examining the content of messages in each language”. (p. 335) Cho (2015) pointed out that while there have been studies in Korea which has associated linguistic landscape with language policies, most of these studies focused on making sure the linguistic landscape in Korea be visually organized and normatively precise, so that it would contribute to protecting the national, ethnic identity of ‘Koreans’. Cho (2015) criticized such situation and claimed that the ultimate purpose of Korean linguistic landscape studies ought to be extended in regards of multiculturalism and language rights, and that more Korean linguistic landscape studies are needed on public documentations and signs produced by the central and local governments, which can harm the language rights of linguistic minorities more severely, rather than on commercial signs which have been the main focus by the previous Korean linguistic landscape studies (pp. 40~41).

The definition of language rights in this study follows “Language Rights of Linguistic Minorities: A Practical Guide for Implementation (Izsák-Ndiaye, 2013) published by the UN OHCHR (Office of the High Commissioner for Human Rights), which described language rights as “a series of obligations on state

authorities to either use certain languages in a number of contexts, not interfere with the linguistic choices and expressions of private parties” which also “may extend to an obligation to recognise or support the use of languages of minorities or indigenous peoples.” The Office of the High Commissioner for Human Rights is the leading UN entity on human rights. (UN OHCHR, Retrieved June 6, 2020, from the World Wide Web: <https://www.ohchr.org/EN/AboutUs/Pages/WhoWeAre.aspx>) Izsák–Ndiaye was appointed Independent Expert on minority issues by the Human Rights Council and assumed her functions on 1st August 2011 and was renewed as Special Rapporteur on minority issues in 2014, a position which she held until 31 July 2017, and now is serving a term of four years started on 20 January 2018 as a member of the United Nations Committee on the Elimination of Racial Discrimination (CERD). (UN OHCHR, Rita Izsák–Ndiaye, Retrieved June 6, 2020, from the World Wide Web: <https://www.ohchr.org/EN/Issues/Minorities/SRMinorities/Pages/RitaIzsak.aspx>) Izsák–Ndiaye (2013) suggested six reasons why language rights should be fulfilled: ( i ) access to and quality of education of minority children, (ii) equality and empowerment of minority women, (iii) better use of resources (by preventing spending “resources on public information campaigns or public broadcasting in a language not well understood by the whole population”), (iv) improvement of communication and public services, ( v ) stability and conflict–prevention, and (vi) diversity (which is “one of the keys to countering intolerance and racism”).

This study focuses on answering the following research questions: What can the linguistic landscape formed by governmental public signs affect among the six important reasons why language rights should be fulfilled stated by Izsák–Ndiaye (2013), and how? If the reasons are being negatively affected, how can this problem be resolved?

## 2. Data Collection Methods

Garibong-dong's linguistic landscape formed by governmental public signs was investigated twice, on November 29th and December 10th, 2019. The researcher went through Garibong-dong thoroughly using the KaKaomap application, not missing an alley, taking pictures of governmental public signs. The entities which produced the governmental public signs were Guro-gu/Guro-gu District Office/head of Guro-gu, Guro-gu Happy Family Support Center, Garibong-dong/Garibong-dong Community Service Center/head of Garibong-dong, Korea Support Center for Foreign Workers, Guro Police Station/Guro police chief, Guro Fire Station, Human Resources Development Service of Korea, the National Police Agency, and Seoul Special City. The locations of the signs are sorted into four: outdoors, Garibong-dong community center (가리봉동주민센터) and Guro-gu Happy Family Support Center (구로구 건강가정·다문화가족지원센터), Garibong Market and Korea Support Center for Foreign Workers.

In addition to this personal field trip, the researcher interviewed two workers of Korea Support Center for Foreign Workers: a Korean worker who worked for 15 years as of 2019 and a Chinese worker who worked for 2 years as of 2019, to hear opinions from the people in the area about whether there really is a possibility that the multilingual residents of Garibong-dong may feel their language rights being affected by the linguistic landscape, and what efforts could the local and central governments make for multilingual residents.

### 3. Analysis of Garibong–Dong's linguistic landscape formed by governmental public signs

#### 3.1. Outdoors



Figure 1. A no-dumping sign, CCTV in operation warning sign, and an emergency bell in an alley of Garibong-dong

Figure 1 shows a post in an alley of Garibong-dong, on which a CCTV in operation warning sign and an emergency bell is present and next to which a no dumping sign is hung on a wall. While the no dumping sign by the Guro-gu district office magnified on the left of figure 1 has Korean, Chinese and English, the conveyed information is different depending on the language. In Korean it says, ‘Wait! This is not a dumping place. Let's take out the trash in front of one's own house in designated plastic bag on designated dates between 8pm

to 12am,' giving specific instructions on how to take out the trash and using the conjugated form of request (배출합시다). However, no information is given about where, when and in which bag should the trash should be dumped in Chinese nor in English. If someone who understands Chinese and/or English but not Korean reads this, he/she would get less information compared to those who understand Korean and may get disadvantage because of it.

The CCTV in operation warning sign has similar information in Korean, English and Chinese. However when it comes to the emergency bell, the fact that it is an emergency bell and the information it can be pressed in an emergency to be connected with police and the CCTV control center , and which one is the camera and which one is the microphone is all exclusively written in Korean. If someone doesn't understand Korean, he or she might not know the existence of the emergency bell in an emergency, or where the microphone or camera is even if he or she managed to push the emergency bell. 1 second of thinking if this is a microphone may decide a person's fate in an emergency. It can be criticized that the emergency bell and the microphone which could be life saving in case of emergency are indicated only in Korean while CCTV in operation warning sign is indicated in Korean, English and Chinese. It can be said that (iii) better use of resources (by preventing spending “resources on public information campaigns or public broadcasting in a language not well understood by the whole population”), (iv) improvement of communication and public services, (v) stability and conflict-prevention, and (vi) diversity are being negatively affected. Information on trash dumping not conveying the same information in different languages can lead to waste of resources compared to when conveying the same information in different languages. And accessibility to emergency bell and microphone for safety is relatively low for those who

do not understand Korean, which can affect the stability and conflict-prevention in the area.



Figure 2. Governmental public sign in Garibong-Dong threatening residents that littering will make your family live unhappily until your children's generation in Korean and Chinese.

Illegal disposal of trash is committing a sin. This sin makes (your family) unfortunate until your children's generation.

Figure 3. Literate translation of the governmental public sign in Figure 1.

Figure 2 shows a unique sign made by Guro-gu district office, saying ‘illegal disposal of trash is committing a sin. This sin makes (your family) unfortunate until your children's generation.’ According to The Chosun Ilbo(2017.03.17.), Beginning from 2016 May, Guro-gu district office hung placards with the same message through Garibong dong and intended them as “‘customized placards’ that are likely to affect Korean-Chinese people”. The article also says the placards worked and there was less illegal disposal after a month. But no matter how effective it may be, public placards by district office condemning residents and

cursing their children's generation are hardly appropriate. It is the researcher's judgement among various things the uniqueness of this sign may imply is the power difference between the Korean residents and Korean-Chinese residents in the area. The hostile content of the sign may negatively affect (v) stability and conflict-prevention, and (vi) diversity, which is “one of the keys to countering intolerance and racism” among the effects of language rights fulfillment.

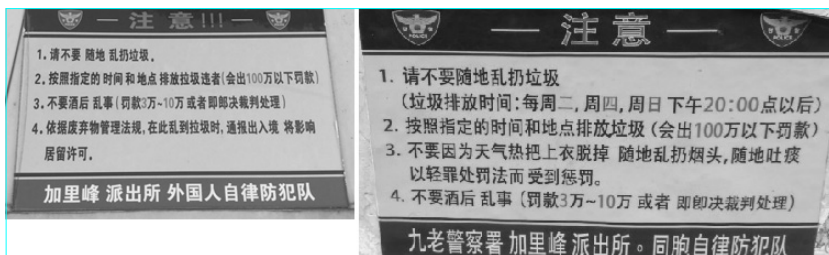


Figure 4. Violation prevention signs exclusively written in Chinese

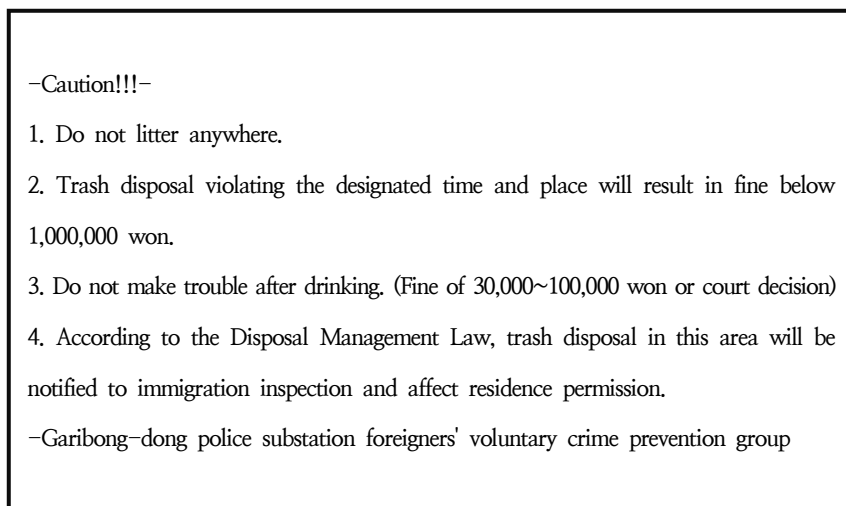


Figure 5. Translation of the sign on the left in Figure 4

Figure 4 shows Garibong-dong's violation prevention signs exclusively written in Chinese. Figure 5 shows the translation of the sign on the left in Figure 4 and Figure 6 the one on the right.

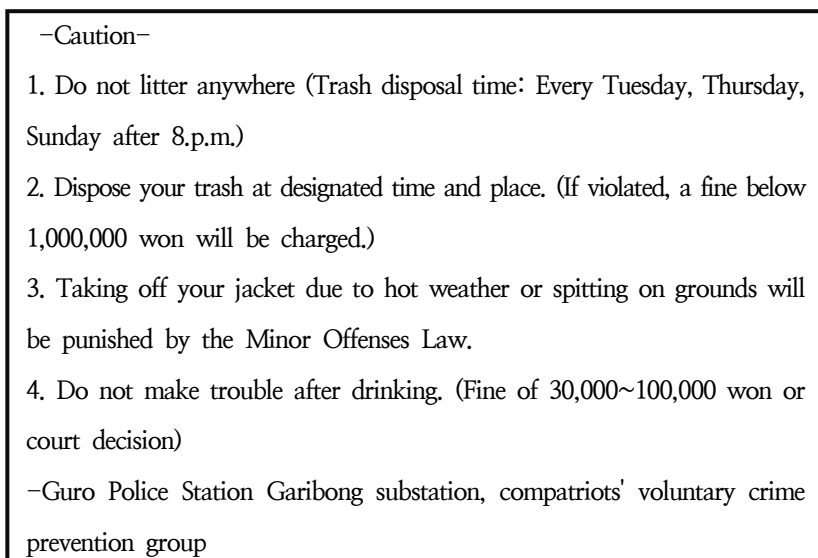


Figure 6. Translation of the sign on the right in Figure 4

The signs in Figure 4 should be considered to be aiming people who came to Korea from China in that they are exclusively in Chinese. What should be noticed is that the contents are all about warning.

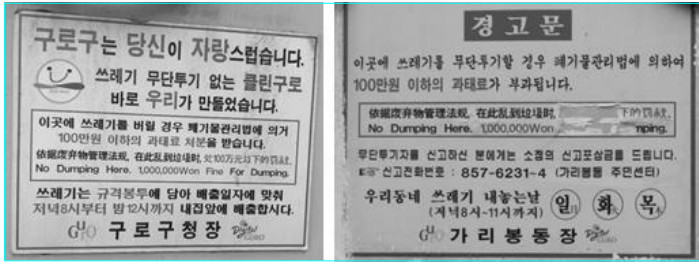


Figure 7. Garibong-dong's illegal trash dumping ban signs

This is distinct from messages of declarative mode in Figure7 aiming Korean citizens(probably just Korean-Koreans) exclusively. ‘Guro-gu is proud of you. It is us that made clean Guro with no illegal trash dumping (구로구는 당신이 자랑스럽습니다. 쓰레기 무단투기 없는 클린구로 바로 우리가 만들었습니다.)’ which intends to induce pride and community spirit, or ‘Let's dispose of trash in standard plastic bags on designated dates between 8.p.m and 12.a.m. (쓰레기는 규격봉투에 담아 배출일자에 맞춰 저녁 8시부터 밤 12시까지 내 집앞에 배출합니다.)’ which is more of a polite form of asking rather than the threatening attitude shown in signs in Figure4. The signs of Figure4 are discriminative in that such warnings are exclusively in Chinese, not in Korean or other languages. The public discourse saying ‘Guro-gu is proud of you. It is us that made clean Guro with no illegal trash dumping’ only in Korean is excluding ‘citizens who do not understand Korean’ from those who are considered ‘we’. Therefore, this public sign fails to achieve some of the benefits of language right fulfillment (Izsák-Ndiaye, 2013) such as (v) stability and conflict-prevention, and (vi) diversity (which is “one of the keys to countering intolerance and racism”).

While there are Chinese and English writings on the sign as well, these writings only warn ‘no dumping here’ and ‘1,000,000 won fine’ using imperative mode

and without specific information needed to avoid the penalty nor effort for inclusion.

In addition, the sign on the right in Figure 6 by head of Garibong-dong (가리봉동장) states that ‘Who reports an illegal trash dumper will receive prescribed reward (무단투기자를 신고하신 분에게는 소정의 신고포상금을 드립니다)’ exclusively in Korean. This puts those who do not understand Korean in a position where they can be reported but can not report, thus presenting the power difference between those who understand Korean and those who do not. This sign falls short in contributing to the aspects of language right fulfillments (Ibid.) including (iii) better use of resources (by preventing spending “resources on public information campaigns or public broadcasting in a language not well understood by the whole population”), (v) stability and conflict-prevention, and (vi) diversity. Rational and just thing to do would be providing the same information in other languages than Korean such as Chinese and English.

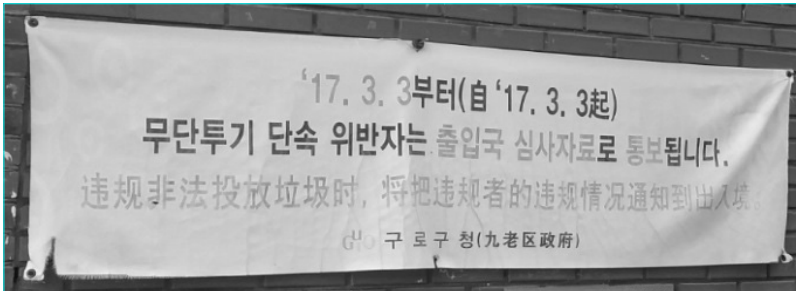


Figure 8. Warning placard that says illegal trash dumping violaters will be reported to immigration inspection

The placard by Guro-gu District Office (구로구청) in Figure8 says that illegal trash dumping violaters will be reported to immigration inspection, in Korean and Chinese. It is obviously aimed exclusively at those who do not have Korean citizenship. Although the information is crucial for those without Korean citizenship, it will not be understood by those who cannot understand neither Korean nor Chinese. The message warns something those with Korean citizenship wouldn't go through even if they were illegal trash dumping violaters, thus showing the power difference between people with and without Korean citizenship. This sign falls short in achieving the benefits of language rights fulfillment, including (iii) better use of resources by preventing “public information campaigns(...) in a language not well understood by the whole population” (Izsák-Ndiaye, p. 7), (v) stability and conflict-prevention, and (vi) diversity.

### 3.2. Garibong-dong community center (가리봉동주민센터) and Guro-gu Happy Family Support Center (구로구 건강가정·다문화가족지원센터)



Figure 9. Outside view of Garibong-dong community center (가리봉동주민센터) and Guro-gu Happy Family Support Center (구로구 건강가정·다문화가족지원센터)

Figure 9 shows that Garibong-dong community center (가리봉-동주민센터) and Guro-gu Happy Family Support Center (구로구 건강가정·다문화가족지원센터) have their signs only in Korean, while these two institutions right next to and connected to each other are where Garibong-dong's residents from other countries than Korea can and should visit for help when needed.

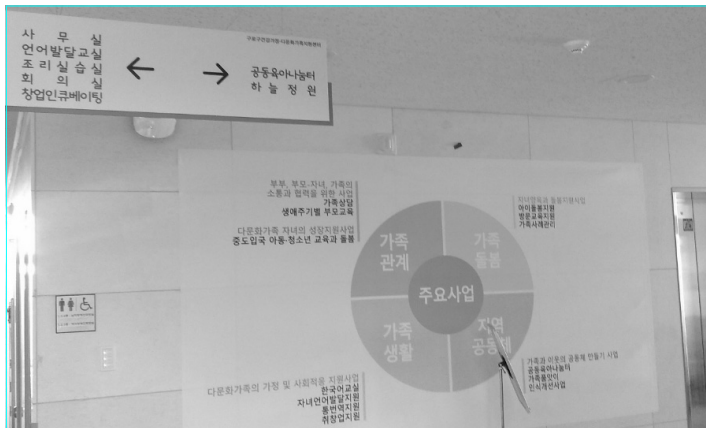


Figure 10. Inside of Guro-gu Happy Family Support Center (구로구 건강가정·다문화가족지원센터)

Guro-gu Happy Family Support Center's Korean name, 구로구 건강가정·다문화가족지원센터 literally translates into Guro-gu Healthy Family and multi-cultural family support center. As its Korean name indicates, this institution is often visited by residents from other countries, especially marriage-based immigrants and runs various programs for them, but all the information inside, including promotions on marriage-based immigrants supporting programs were exclusively written in Korean.



Figure 11. Brochures in Guro-gu Happy Family Support Center

The brochures in Guro-gu Happy Family Support Center were also mostly in Korean, and brochures in other languages were only in English, Chinese and Vietnamese.



Figure 12. Brochures in Guro-gu Happy Family Support Center

Brochures such as ‘Information on multicultural family support services (다문화가족지원 서비스안내)’ and ‘Guide on prevention of violence against immigrant women (이주여성 폭력예방 안내서)’ had their titles only in Korean. A brochure in Vietnamese, which was rare to find in Guro-gu Happy Family Support Center, has its title translated into ‘introduction to healthy foods for multicultural families (다문화 가정을 위한 건강식품 소개)’. From perspective of a person whose L1 is Vietnamese, among the brochures in this center the first message this person will find would be ‘introduction to healthy foods for multicultural families’, neither ‘information on multicultural family support services’ nor ‘Guide on prevention of violence against immigrant women’. This might be a reflection of reality of Korea, which sees marriage-based immigrants primarily as housewives who must provide their families with healthy meals, rather than people who need help to adapt to Korea and protection from violence. Language rights of people whose L1 is not Korean are not fulfilled even in a center that runs programs for multicultural families, hence failing to achieve (ii) equality and empowerment of minority women, (iii) better use of resources by preventing

spending “resources on public information campaigns(...) in a language not well understood by the whole population”, (iv) improvement of communication and public services, (v) stability and conflict–prevention, and (vi) diversity, “one of the keys to countering intolerance and racism.” (Izsák–Ndiaye, 2013)



Figure 13. Brochures in Guro-gu Happy Family Support Center

Figure 13 shows that while the brochure with title which translates into ‘information on living in Guro (구로생활안내)’ is in English, Chinese and Vietnamese, another brochure called ‘TIME’S UP: GENDER EQUALITY NOW–guide for immigrant women living in Seoul’ is only in English. According to Huh Oh(2016), Korean Chinese women had the largest population (39.4%) among female immigrants in Korea, followed by non–Korean Chinese (27.8%), Vietnamese (10.2%), Thai (6.1%) and Japanese (4.5%) women. Therefore, it is not reasonable to make guide brochure for immigrant women only in English. If such brochures offered languages that could be understood properly by immigrant women, expected effects of language right fulfillment include (ii) equality and empowerment of minority women, (iii) better use of resources by preventing public information campaigns in a language not well understood

by the whole population, (iv) improvement of communication and public services, (v) stability and conflict-prevention, and (vi) diversity which contributes to countering intolerance and racism (Izsák-Ndiaye 2013)

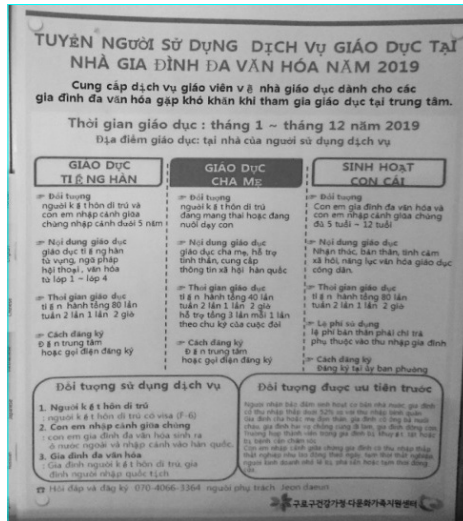


Figure 14. Information in Vietnamese about an education program in Guro-gu Happy Family Support Center

Figure 14. shows a piece of paper printed with information in Vietnamese about an education program, which was on the shelf in Guro-gu Happy Family Support Center with other brochures in Figure 11.~Figure 13. This piece of information was produced by Guro-gu Happy Family Support Center and it is about home-visiting tutoring classes for people who have difficulty visiting the center. However, according to the information, the classes are limited to Korean language and culture classes for the children of multicultural families and parent education and education on Korean society for immigrants who

are pregnant or raising children. In other words, no class is being offered for female immigrants themselves, unless they are pregnant or raising children of multicultural families. This brochure may achieve (i) access to and quality of education of minority children, (iii) better use of resources by preventing public information not being fully understood by the whole population, (iv) improvement of communication and public services and (vi) diversity which counters intolerance and racism. (Izsák-Ndiaye, 2013) However, even though this brochure was particularly aimed at female immigrants who are the minority of Korean society, it fails to achieve (ii) equality and empowerment of minority women. (Ibid.)

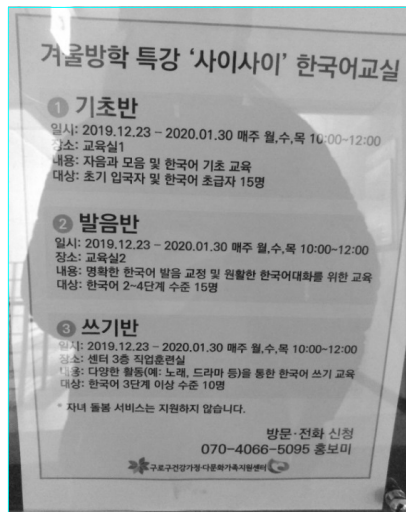


Figure 15. Information on Korean classes at Guro-gu Happy Family Support Center

A sign stood in Guro-gu Happy Family Support Center to advertise winter vacation Korean language lecture series. There are three types of classes, ①

beginners' class for 15 people who are new to Korea and/or to the Korean language teaching consonants, vowels and the basics, ②pronunciation class for 15 people whose Korean language levels are about TOPIK (Test of Proficiency in Korean) level 2~4 out of the 6 levels, and ③writing class for 10 people whose Korean language levels are above TOPIK level 3. But all this information was written only in Korean. Especially prospective students for the beginner's class wouldn't be able to understand the information, when they are supposed to begin with consonants and vowels of the Korean language. Because the sign in Figure 14 is exclusively in Korean, those who need Korean language education the most wouldn't be able to get the information on Korean classes, and their language rights for (ii) equality and empowerment of minority women, (iii) better use of resources, (iv) improvement of communication and public services and (vi) diversity are violated.



Figure 16. Emergency fire fighting equipment box(비상소화장치함) in front of Garibong-dong community center and Guro-gu Happy Family Support Center

Figure 16 shows a fire fighting equipment box in front of Garibong-dong community center and Guro-gu Happy Family Support center, which are right next to and connected to each other. Although this is a safety-related facility and is located right in front of the two public institutions used by a lot of people without Korean citizenship, important information such as the password of the lock (잠금장치 비밀번호) and instruction on how to use the fire hydrant is all exclusively in Korean. Figure 15 is a case of public sign failing to fulfill language rights and achieve (iii) better use of resources and (iv) improvement of communication and public services, in addition to the critical human rights for safety

### 3.3. Garibong Market

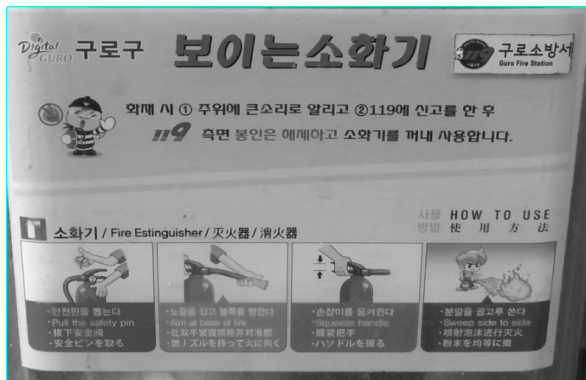


Figure 17. Fire Extinguisher with multilanguage instruction in Garibong Market

Among the fire extinguishers in Garibong-dong installed by Guro-gu and Guro Fire office, only one fire extinguisher in Garibong Market had instructions in 4 languages: Korean, English, Chinese, Japanese with pictures. However, the

instruction to ‘in case of fire, ①Inform other people around in loud voice, ②Call 119 and ③Open the side seal and take out the extinguisher to use (화재 시 ①주위에 큰소리로 알리고 ②119에 신고를 한 후 ③측면 봉인을 해제하고 소화기를 꺼내 사용)’ was exclusively in Korean, while those who do not understand Korean would need the information that one should call 119 in case of fire more than those who understand Korean. In addition, the multilanguage instruction below is about how to use fire extinguishers in general, and doesn't include the information that side seal should be open to use the particular extinguisher in Figure 16, which can cause absolute danger to those who do not understand Korean in emergency. Not offering enough languages in facilities related to safety such as fire extinguishers can hinder effects of language right fulfillment (Izsák–Ndiaye 2013) such as (iii) better use of resources and (iv) improvement of communication and public services, in addition to the crucial human rights for safety.

### 3.4. Korea Support Center for Foreign Workers



Figure 18. Korea Support Center for Foreign Workers sign on the outside and 'assistance center for foreigners' sign inside the center

Figure 18 shows that Korea Support Center for Foreign Workers sign on the outside is written only in Korean and English, while the center is for at least 16 countries signed the MOU for Employment Permit System with Korea.

[www.kci.go.kr](http://www.kci.go.kr)

The ‘assistance center for foreigners’ sign is a small sign inside the center and is written in Korean, English, Chinese and Vietnamese. It would be better if the ‘assistance center for foreigners’ sign was bigger and outside the center, and in more languages if possible.



Figure 19. Brochures in Korea Support Center for Foreign Workers

Figure 19 shows that the brochures in Korea Support Center for Foreign Workers are in much more languages compared to the brochures in Guro-gu Happy Family Support Center in Figure 11. As the brochures in Korea Support Center for Foreign workers offer information including that about sending children to school and medical examination in various languages, effects of language rights fulfillments that can be expected include all of the 6 aspects suggested by Izsák-Ndiaye (2013): ( i ) access to and quality of education of minority children, ( ii ) equality and empowerment of minority women, ( iii ) better use

of resources (by preventing spending “resources on public information campaigns or public broadcasting in a language not well understood by the whole population”), (iv) improvement of communication and public services, (v) stability and conflict–prevention, and (vi) diversity (which is “one of the keys to countering intolerance and racism”).



Figure 20. Brochures in Korea Support Center for Foreign Workers

Figure 20 shows brochures in Korea Support Center for Foreign workers, about year–end tax adjustment and about types of fire extinguishers and how to use them. Offering such brochures in various languages does not only contribute to laborers' rights and safety, but also to language rights whose fulfillment can enable (iii) better use of resources by preventing public information campaigns not being well understood by the whole population, (iv) improvement of communication and public services, (v) stability and conflict–prevention, and (vi) diversity which is needed to counter intolerance and racism (Izsák–Ndiaye 2013).

## 4. Interview

On December 3rd, 2019, the researcher had a 40-minute phone interview with a Korean worker who worked for 15 years at Korea Support Center for Foreign Workers as of 2019. And on December 10th, 2019, the researcher visited the Center and had a 30-minute interview with a Chinese worker who worked for 2 years at the Center as of 2019. In both interviews, the researcher explained what the researcher have studied on Garibong-dong and about the backgrounds of the study (similar to what is in the introduction of this study), listened to the interviewees and asked additional questions when the researcher felt they were needed. The interview is categorized following 3 themes-how many languages are needed in Garibong-dong's public signs, to what extent?, Are enough languages being provided in the signs in the Korea support Center for Foreign Workers and its promotion?, What efforts can be made by Guro-gu district office and Garibong-dong community center for Garibong-dong residents' language rights?

### 4.1. How many languages are needed in Garibong-dong's public signs, to what extent?

The Korean worker thought Garibong-dong's public sign would always need Korean and Chinese, as Guro-gu has the 5th highest proportion of foreign residents in Korea and about 90% of these people in Guro-gu are Korean-Chinese. The Chinese worker on the other hand thought there will be limitations to always put Korean and Chinese in all the public signs and Chinese people in Garibong-dong would in general understand Korean in public signs.

The Korean worker talked about the need of Chinese language for younger generation of immigrants in public signs of Garibong-dong. Center visitors from China, especially those who are younger than 25, often have difficulty understanding Korean compared to older generation. The Korean worker said this seems because the parents' generation moves to Korea first and the younger generation goes to Chinese school due to lack of Korean-Chinese schools and moves to Korea later without having acquired the Korean language.

4.2. Are enough languages being provided in the signs in the Korea support Center for Foreign Workers and its promotion?

The workers answered, ideally all 16 languages for all the countries with which Korea has MOU should be used for the signs inside the Center and for promotion of the center, but now the Center is providing interpretation in 9 languages. Brochures in the Center are already in all 16 languages for all the countries with which Korea has MOU. Brochures include those made by the Center itself and those made by Human Resources Development Service of Korea, Korea Occupational Safety and Health Agency, etc.

For promotion of the Center and its services, Facebook is used frequently. Often a personal facebook page of a foreign worker becomes a promotion page for Korea support Center for Foreign Workers for that worker's country, it becomes a big challenge to find a new person if a worker quits the job.

4.3. What efforts can be made by Guro-gu district office and Garibong-dong community center for Garibong-dong residents' language rights?

The workers answered, Guro-gu district office has multicultural policy division and the division and the Center helps each other. In the district office, multicultural policy division can be the principal agent to strive to offer enough languages in public signs in Guro-gu.

On the other hand, Garibong-dong community center doesn't have a separate team for multicultural family and/or immigrants support. The Korean worker of the Korea Support Center for Foreign Workers's opinion was that if Garibong-dong community center had several workers who specialized in multicultural family and immigrants support like the multicultural policy division of Guro-gu district office, Garibong-dong community center and Korea Support Center for Foreign Workers could help each other. Guro-gu district office did not have a point of contact with Korea Support Center for Foreign Workers either before it had the multicultural policy division, which was formed only after 10 years passed since the Korea Support Center for Foreign Workers moved to the current location.

The Korean worker at the Korea Support Center for Foreign Workers said Garibong-dong will see progress only when former inhabitants and immigrants live in harmony, for which active engagement with immigrants from former inhabitants is needed, as it is difficult for immigrants for start active engagement first just like it is difficult for transfer students at school.

Public signs with hostile contents aimed at immigrants should be rejected as they are factors which induce conflict between former inhabitants and

immigrants. The Korean worker at the Korea Support Center for Foreign Workers said she once reported a placard saying 'if you dump illegally your family will be exterminated for three generations' only in Chinese to get rid of it.

It was also an opinion of the Korean worker at the Korean Support Center for Foreign Workers that information should be shared systematically in languages needed for immigrants while in reality information is spread from mouth to mouth on online communities. It was also her opinion it would be ideal to give information brochure when an immigrant goes to community center for registration of residence report and registration application for immigrants.

## 5. Conclusion

This study has analyzed whether Garibong-dong's linguistic landscape consisting of public signs produced by the central and local government is achieving the effects of language right fulfillment according to «Language Rights of Linguistic Minorities: A Practical Guide for Implementation» (Izsák-Ndiaye 2013) published by the UN OHCHR (Office of the High Commissioner for Human Rights).

Garibong-dong's linguistic landscape often lacked consistency of information depending on which language the information is conveyed in, thus in some cases failing to achieve the six effects of language rights fulfillment suggested by Izsák-Ndiaye (2013): (i) Access to and quality of education of minority children was hindered as the guardians of minority children couldn't get enough information in the language they can understand the best. (ii) Equality and empowerment of minority women was intruded as minority women were being

perceived just as wives and/or fosterers of 'Koreans' by governmental figures rather than people with lives on their own. (iii) Better use of resources wasn't achieved as limited languages were being used to convey public information and there was inconsistency in information depending on what language it is conveyed in. (iv) Improvement of communication and public services was not fully achieved and even basic human rights such as rights for safety was at stake of being violated. Excluding and demeaning people who are not Korean-Koreans in governmental public signs were resulting in failure to achieve (v) stability and conflict-prevention and (vi) diversity, one of the keys to countering intolerance and racism.

Regarding six benefits of language right fulfillment stated by Izsák-Ndiaye, (i) Access to and quality of education of minority children could be achieved when the guardians of minority children could get enough information in the language they can understand the best. For (ii) equality and empowerment of minority women, it should be recognized that minority women are not just wives and/or fosterers of 'Koreans' and governments should be concerned about the lives of minority women themselves. For (iii) better use of resources by preventing spending "resources on public information campaigns or public broadcasting in a language not well understood by the whole population", sufficient languages should be used to convey public information according to composition of population in each area and information should be consistent no matter what language it is offered in. If (iv) improvement of communication and public services is not achieved as the result of failing to protect language rights, crucial and basic human rights such as rights for safety could be violated. Finally, excluding languages with users from public signs violates language rights, resulting in failure to achieve (v) stability and conflict-prevention and (vi)

diversity, one of the keys to countering intolerance and racism.

Funding Korea Support Center for Foreign Workers so that it could offer interpretation in all 16 languages of the 16 countries with which Korea has MOU with, and funding Garibong-dong community center so that it could have several workers specialized in work regarding multicultural families and immigrants and it could have a system to give an information brochure when an immigrant goes to community center for registration of residence report and registration application for immigrants would be ideal.

More effort ought to be put into ensuring that the linguistic landscape formed by public signs convey consistent information regardless of which language the information is in, which would contribute to fulfillment of language rights. Recognition and resolution of the inequality derived from power difference between the governments and the citizens, the citizens who understand Korean and who do not, the former inhabitants of the region and the newer inhabitants from abroad ought to be recognized and resolved, and attention to the message conveyed by the linguistic landscape formed by public signs can be a crucial step towards multiculturalism and equality.

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**Kim, Yuri**

yuree1029@gmail.com

Received: 2020.04.20

Revised: 2020.06.08

Accepted: 2020.06.15.