

# English Articles



## FOREWORD

The Journal of International Education (JIE) was brought about by the initiative of Dr. Ok-Soon Kim, Dean of the International College. The JIE welcomes published and unpublished works of Professors in the University of Suwon.

The JIE is committed to publishing articles and scholarly work that contribute not only to the teaching of English but other relevant issues as well. It likewise aims to foster collegiality and love for research among the professors in the International College of the University of Suwon.

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*Published Papers*

# HYDROCARBON PROJECT IN MANIPUR AND ITS IMPACT ON THE CONFLICT DYNAMICS IN INDO-BANGLA REGION

Laishramcha, Jinine

## Abstract

This write-up is a part of the ongoing advocacy towards the mitigation of the adverse impact of the hydrocarbon industry on the biological environment, livelihood and human conflict. It endeavors an educational pulse to reach out to an audience of academicians, stakeholders of government agents, corporates proponents, non-state actors and would-be-affected communities. After studying an upcoming hydrocarbon project in a very crucial geographical location in Indo Bangla region, it puts forward an argument to avoid the project. The study hypothesizes that the oil extraction at the source of the Barak River will produce enormous pollutants which will flow into Indian state of Assam then through the riparian of Surma and Kushiara in Bangladesh. They will spread along the 1000 km length Barak from its source in the Indian state of Manipur way down to the Bay of Bengal. A faster contamination will be inevitable in the downstream due to the heavy monsoons with an annual rainfall of 2000 mm at the mountainous project site, and frequent floods in the downstream. This will cause

deterioration in the river system, environment and biological resources. The condition will lead to a fierce contest for resources among the ethnic and religious communities in the region. Eventually the escalation of violent conflict is very proximate. By adopting the principle of UN sustainable development programme and considering the bigger negative results, the government of India is suggested to reconsider this developmental misadventure.

Key words : Sustainable Development; Hydrocarbon; Environment; Pollution; River; Water; Livelihood; Conflict; Communities

## I. Introduction

The campaign for sustainable development across the globe has been revitalised by the United Nations. It underlines a liveable earth for future with a greener, sustainable economy. Yet, a controversial hydrocarbon project in a crucial Indian state called Manipur is posing apprehension. This impending project is at the source of the Barak River, the river which is a principal source of livelihood and environment in the Indo-Bangla region. It will be a logical concern that the project will produce enormous pollutants to cause deterioration in the river system, environment and biological resources. The condition will lead to a fierce contest for resources among the ethnic and religious communities in the region. Eventually the escalation of violent conflict is very proximate.

Jubilant Energy Private Limited was awarded two blocks of oil deposition namely Block AA-ONN-2009/1 and Block AA-ONN-2009/2 that covers about 4000 sq km in the southwest of Manipur after the eight round of bidding under the New Exploration License Policy by the Government of India. The total area includes 2217 sq km of Block 1 in Churachandpur district



and 1740 sq km of Block 2 in Tamenglong district and Jiribam sub-division which fall under the Assam-Arakan basin. The production share contracts were signed by S. K. Srivastava, Director General of Hydrocarbons, and D. N. Narasimha Raju, Joint Secretary on behalf of the Minister of Petroleum and Natural Gas, Government of India in July 2010. The Manipur Government granted the Petroleum Exploration License to Jubilant in September 2010. And recently civil society found another Block of about 220 sq km in Jiribam subdivision of western Manipur given contract lease to Oil and Natural Gas Corporation, India (ONGC).

Alfa Geo Company and other sub partners have conducted seismic surveillance and other initial work of the project. In the Environmental Impact Assessment (EIA) reports of Jubilant Energy about 30 oil wells have been identified in the mountainous terrain of Manipur where the Barak River originates.

Civil societies, student organisations in Manipur and village representatives of likely affected area have been expressing their concerns about oil exploration and drilling activities since 2011. There have been a series of protests against the new project to discontinue the activities of Jubilant Energy and its sub-contractors.



Fig. 1: Location of the hydrocarbon project

## II. Literature Review

### 1. The United Nations Environment Programme and Sustainable Development

A damage impact assessment of the hydrocarbon industry in Niger Delta by the United Nations Environment Programme (UNEP) in 2011 highlighted devastating oil pollution and its adversative eventualities on human life and natural environment. UNEP also underlined in their report an important financial loss that costs \$1bn to repair the damages occurred in last five decades, and a time consuming challenge of over 30 years needs to clean up. Shell Company and other oil firms systematically contaminated a 1,000 sq km (386 sq mile) area of Ogoniland, in the Niger Delta, with disastrous consequences for human health and wildlife. Nigerians had “paid a high price” for the economic growth brought by the oil industry, said UNEP’s executive director.

Again, the global effort and process in order to save the environment and to promote sustainable development have been moved by activists, experts and non-governmental organizations. This resulted in the UN General Assembly resolution 64/236 of 24 December 2009, in which it decided to organize the United Nations Conference on Sustainable Development at the highest possible level in 2012, as well as its resolution 66/197 of 22 December 2011. The UN initiated Rio+20 in Rio de Janeiro, Brazil on 20-22 June 2012 towards promoting the world, a liveable and environment friendly for future. It engines clear and practical measures for implementing sustainable development. The process moves forward in a direction “The future we want”. The leaders around the world, with the full participation of civil society, renew the commitment to sustainable development and to ensuring the promotion of an economically, socially and environmentally sustainable future for our planet and for present and future generations.

### 2. Environmental Impact Assessment (EIA) reports

There are two Environmental Impact Assessment (EIA) reports for Proposed Hydrocarbon Exploratory Drilling Activity in Manipur, India prepared by SENES Consultants India Ltd in February 2012. The subsequent sections of the report present the description of the project activities, environmental, geography and social baseline scenario and the outcome of assessment of the impacts that will arise during the lifecycle of the project. The EIA reports provided some critical aspects that the impending project will cause negative and unacceptable environmental outcomes. It mentions, first, impact on water quality and hydrology explaining the surface run off from drilling waste (cuttings and drilling mud), hazardous waste (waste oil, used oil etc) and chemical storage areas on open soil to be contaminated leading to the pollution of receiving water bodies viz. natural drainage channels, ponds etc. Second, the impact on topography and drainage which means site preparation would involve the raising land to about 0.25 m from the ground level leading to alteration of onsite micro-drainage pattern.

### 3. Hydrology, geography, topography and demography of Northeast India and Bangladesh

Hydrology, geography, topography and demography of the Barak River and Valley are extensively presented in two sources namely, first, Hydrology and Water Resources Information System for India, and second, Development of Barak Valley: the Question of Sustainability by Abhik Gupta. They elaborate that the Barak is a meandering river of 564 km in Northeast India states of Manipur, Assam and Mizoram. The river goes through Silchar town, where it is joined by the Madhura River then enters Bangladesh. It moves through a geographical area which is known as the Barak Valley in the most southern part of Assam. The Valley covers a geographical area of 6922 sq km of which some 3839 sq km (55.46%) comprises forests that are mostly confined to the peripheral hill areas. The central plains abound in wetlands that occupy a total area of 13737.5 hectares. The multiethnic population is a considerable feature of the

valley. More importantly, the monsoon floods in the Barak riparian have been a crucial factor affecting the biological environment. Thus the Barak Valley is synonymous with the floodplain in southern Assam. There occurred three major floods during 1986, 1991 and 2004.

Banglapedia is the National Encyclopedia of Bangladesh, an intellectual output of scholars, displays a comprehensive reference work on Bangladesh hydrology, geography, topography and demography. This online resource support sufficient information that relating to Sylhet Division of Northeast Bangladesh. The river system of two water resources namely Surma and Kushiara are much connected to the livelihood activities and biological environment of 8.5 million populations in the 12,298.4 sq km of land area. There are important pattern of human population, their congested density and limited economic support system. This economically challenged populated communities critically cling themselves to the agricultural fields, fishery and animal husbandry. The cities and towns are facing real difficulty of water shortages in the division.

#### 4. Conflict dynamics in Northeast India

Inquiry into the Problem of Illegal Migration from Bangladesh and its Impact on the Security of India by Bedanta, Kr Dutta and Dr. S. S. Das. (Oct –Dec 2013) discussed that India's Northeast has been confronting a large scale influx from Bangladesh since a very long time. The large scale migration from Bangladesh to India has been possible mainly due to the porous India-Bangladesh border of 4,096 km. Among the other states of India, Assam is the worst affected by the influx of illegal migrants from Bangladesh. This mass influx which started during the British rule, gradually gained momentum in the later years and today such exodus has changed not only the demographic pattern of Assam, but also a potential apprehension to the social, economic and political conditions of entire Northeast India. The information revealed by the UN Department of Economic and Social Affairs (UN-DESA) shows that in 2013, India was

home to 3.2 million Bangladeshi residents who had migrated into the country. There have been occurrences of multiple violence conflicts between Bangladeshi origin and certain communities of Assam. The communal violence in the district of Kokrajhar, Chirang and Dhubri are some ugly experiences in the history Indo-Bangla region.

### III. Methodology

#### 1. Conflict Linkages between the Barak River and Hydrocarbon Project in Manipur

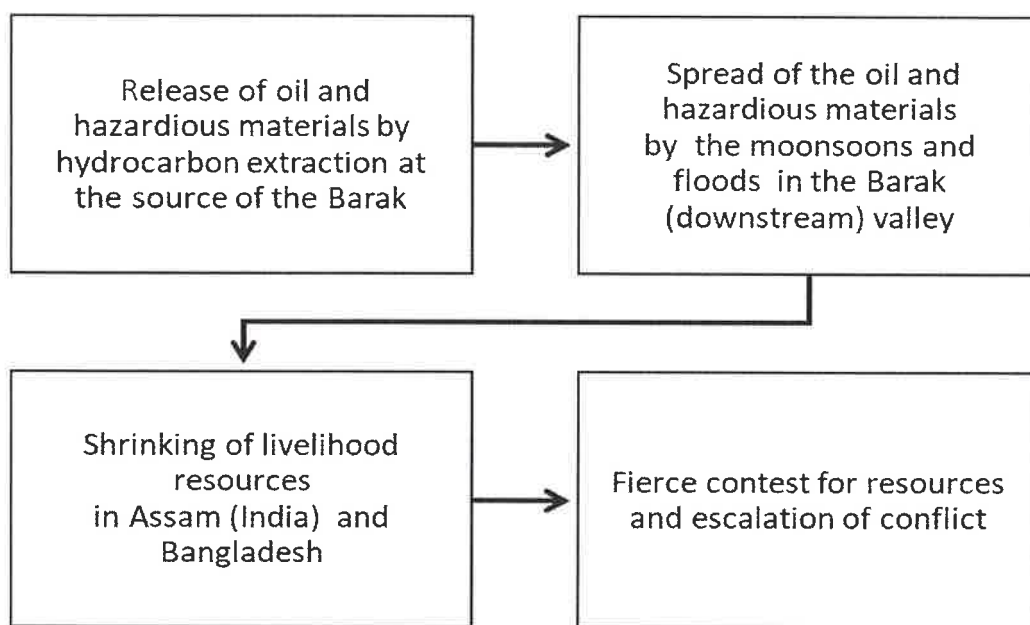


Figure 2: Proximate causes, conditions and eventuality of the hydrocarbon project in Manipur

This extraction project in Manipur is a very critical concern for it will worsen the conflict dynamics among the communities in the Barak (-Meghna) basin right from its source in Manipur through Assam, way up to Bangladesh. The adverse impact of the water contamination due to

the hydrocarbon extraction will make the livelihood challenge more complicated in the region. The condition will intensify a fierce contest over the ever shrinking resources of land and water among various ethnic and religious communities.

During the course of extraction, the saline (formation) water will come out; accidental oil spillage and frequent leakages will happen; sewage, surface runoff, drilling cuts, and other hazardous oil contents will also be disposed. They will flow down through the creeks and drainages to the tributaries of the Barak - namely Makru, Tuivai, Irang, Tuipi Lui and Tuibum Lui Rivers [fig.3].

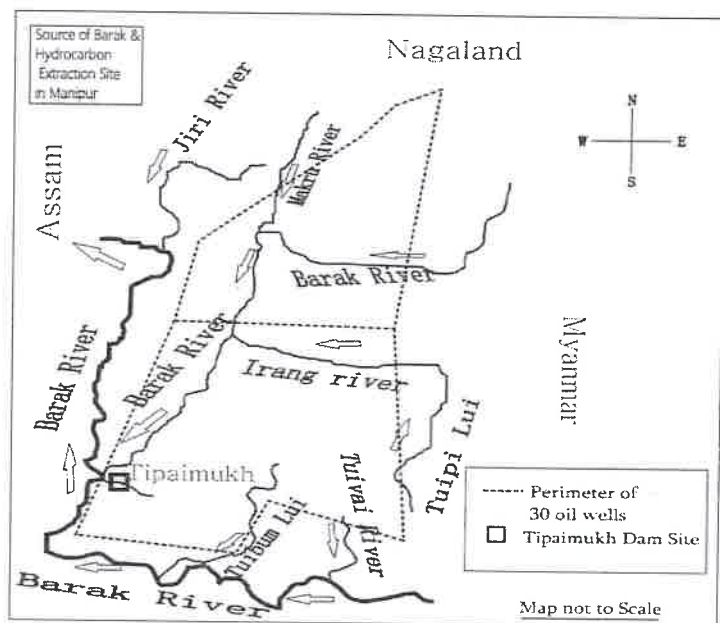


Figure 3: Source of the Barak River and site of hydrocarbon extraction in Manipur

By taking all the pollutants from these small rivers into its stream, a stronger and bigger Barak will run down to the riparian of Surma and Kushiya in Bangladesh after passing Assam. The pollutants will spread along the total length of the Barak i.e. about 1000 km from its source in Manipur up to the mouth in the Bay of Bengal. The adverse environmental impact

will spread relatively faster in the downstream because of two reasons – one, river flow will be buoyed up by the monsoons at the mountainous source of the Barak that recorded an average annual rainfall of 2000 mm, and second, frequent widespread floods in the Barak downstream.

In general, hydrocarbon production and transport has a significant impact on the landscape and local environment. Contamination of soil and water is a common consequence of oil production. In Ecuador, for example, oil and water separation stations in the Oriente generate more than 3.2 million gallons of liquid waste each day, most of which has been discharged untreated into the environment. Groundwater is particularly susceptible to contamination from the Formation Water, extracted along with oil during drilling. This is contaminated both with oil and heavy metals and is therefore toxic. Further impacts stem from the burn-off of excess natural gas which has had a devastating effect on water quality and biota there, most notably Nigeria. This burning releases methane, sulphur dioxide and toxic compounds. The dry winter can also exacerbate the risk of fires.

## 2. The Stakes, Sources and Associating Elements of Conflict

Since this hydrocarbon project will damage the biological environment and consequently trigger harsh contest over livelihood resources among the communities; and the river systems, agricultural lands, wetlands, forests, floods, etc. will be the stakes, sources and associating elements of the looming conflict in the region.

### The Barak River and its Valley

The Barak flows southwest in Manipur and turns north in the Manipur-Mizoram border then flows into the Cachar district of Assam, where it takes westward near Lakhimpur as it enters the plains. The river goes through Silchar town, where it is joined by the Madhura River. After the Barak traverses about 564 km in Manipur and Assam it enters Bangladesh.

The geographical area which is known as the Barak Valley after the name of the Barak River is the most southern part of the State of Assam. The Valley covers a geographical area of 6922 sq km of which some 3839 sq km (55.46%) comprises forests that are mostly confined to the peripheral hill areas. The central plains abound in wetlands that occupy a total area of 13737.5 hectares.

The valley comprises of three districts, namely – Cachar, Karimganj and Hailakandi. This is the meeting place of various ethnic and religious communities, such as – Khasi, Garo, Mizo or Lusai, Naga, Bishnupriya, Meetei, Hmar, Halam, Santal, Orang, Munda, Assamese, Bengalee etc. There is both similarity and dissimilarity in socio-economic and cultural life of every community. All of them believe in their own ethnology and tradition.

The biological capital is the main strength of the valley. It includes the resources of agriculture, forest, river and wetland. Sylhet and Cachar were often dubbed as the granaries of Bengal and Assam, for their bountiful production of paddy. Fishing is one important economic activity in the region. Fisheries, especially in large floodplain wetlands/lakes (locally called *haors* or *beels*) like Chatla, Jabda and Lucca in Cachar, and Shonbeel and Ratabeel in Hailakandi and Karimganj districts are major source of livelihood.



The vegetation is mostly Tropical evergreen and there are large tracts of Rainforests in the northern and southern-eastern parts of the valley, which are home to tiger, elephants, malayan sun bear, capped langur, etc. Rare species found are hoolock gibbon, phayre's leaf monkey, pig-tailed macaque, stump-tailed macaque, masked finfoot, white-winged wood duck, etc.d

Table 1: Potential conditions contribute to conflict

Potential Factors for Conflict	Observation
Drainages at project sites	Hilly terrain and faster current
Flood in the Barak (downstream)	Frequent and widespread
Antecedent conflict in the North East India	Existing
Ethnic and religious hostility among communities	Existing

## Flood

Flood in the Barak riparian will be one of the much potential driving forces to deteriorate the biological environment; the oil pollutants come in the Barak will dreadfully be spread in such a short period time of a single monsoon. The oil will reach wherever flood goes. In other words, the major part of the geographical plane bears the risk of suffering from oil pollution.

The Barak Valley is commonly known as floodplain in southern Assam. During the monsoons the valley is usually flooded. (There were three major floods during 1986, 1991 and 2004). The plight of the internally displaced people will be a mammoth challenge as the affected people will migrate to other areas and also move to the elevated land not affected by the oil pollutants.

In Bangladesh floods are more or less a recurring phenomenon. Each year in Bangladesh about 26,000 sq km, 18% of the country is flooded. During severe floods, the affected area may

exceed 55% of the total area of the country. About 40% of country flood occurs in Barak downstream i.e. Surma, Kushiya and Meghna. Flash flood occurs due to heavy rainfall in Barak basins in India.

In addition to possible direct impact of the oil pollutants to biological environment, one secondary adverse impact will be on the migrant rice-worker from lower Meghna such as greater Comilla, Dhaka, Noakhali, Faridpur and even from Barisal area. They come to the *haor* (depression) areas of Surma and Kushiya to work on harvesting and processing *Boro* (winter) rice. These workers work as exchange worker in which cash is not transacted; they get share of the rice harvested from the farmers.

In the Surma trough, the *haors* and the arable lands require full flood and drying of the land to maintain the ecological and hydrological balance. The flooding is generally considered removing of the undesirable and toxic chemicals left over by the farming, fish droppings and the natural wastes left over by the millions of migratory birds. In addition, the aquatic plants, periphytons, bacteria, fungus and algae or other microbes require flushing every year. The flooding especially the early flood cleans the river beds and banks to a level so that the spawning fish can make their nest for the hatchlings. The flooding also provides the young fish ample space for play and movement including their uninterrupted travel during their migration downstream. However, due to the oil extraction in Manipur, the desirable contribution of flood will be changed completely into the uttermost ugly reality of human suffering and environmental destruction.

### The Riparian Region of the Barak in Assam

The most of the lands for human settlement and cultivation in the following three districts are consolidated by the Barak River.

1. Cachar; 3786 sq km and population about 1.8 million, population density 500 sq km.

2. Hailakandi; 1326 sq km, population about 0.7 million, population density about 500 sq km.
3. Karimganj; 1809 sq km, population about 1.3 million, population density about 700 sq km.

The Barak is a principal water source in the valley for various purposes of human and other biological system including agriculture, fishing and other activities. This intensely meandering river covers extensive plain area of the southern Assam.

The Barak passes important towns and villages, Silchar, Badarpur, Panchgram, Katakhal, Salchapra, Kalinagar, Srikona, Ramnagar, Masimpur, Sonai, Banskandi, Lakhipur, Udharbond, Jirighat, Borkhola, Katigorah, Dholai, Joypur, Kachudaram, Fulertal, etc. Population density is observed to be highest along the river. Agricultural activities and home gardens are characteristic along the entire stretch of the river.

Silchar, the headquarters of Cachar district, is a town of 15.75 sq km with a population of around 0.2 million and population density about 13,000 sq km. A major part of the district is encircled by the Barak. It is one of the busiest towns of northeast India and a commercial hub for the states of Tripura, southern Assam, Manipur and Mizoram. Approximately 90% of the residents of Silchar are Bengalis who speak Sylheti dialect, the rest being Dimasa Kachari (Barman), Meetei, Marwaris, Bishnupriya, Assamese, and some to tribal communities like Nagas.

#### The Riparian Region of Surma and Kushiya in Bangladesh

After Silchar, the Barak flows for about 30 km. Near Badarpur, the river divides itself into the Surma and the Kushiya and enters Sylhet division in Bangladesh. The Meghna is formed inside Bangladesh above Bhairab Bazar, by the confluence of the Surma and Kushiya. The Barak covers a total length of about 468 km in Bangladesh.

### Box 1: The Course of River Barak

1. Sylhet District with an area of 3490.40 sq km is bounded by the Khasia-Jaintia hills of India, Population 3.5 million; Muslim 91.96%, Hindu 7.80%, Christian 0.09%, and others 0.15%; ethnic nationals: Khasi (Khasia), Meetei and Patra (Pathar); Main occupations - agriculture 30.82%, agricultural labourer 15.59%, fishing 3.6%; Cultivable land 66%, fallow land 34%; single crop 54%, double crop 36% and treble crop 10%; Main crops and fruits are paddy, mustered, betel nut, mango, jackfruit, orange, litchi. Fisheries, dairies, poultries Fishery 110, cattle farm 112, dairy 12, poultry 228, hatchery 8.

Sylhet City lies on the bank of the Surma with a population estimated at 0.5 million in an area 10.49 sq km, density population about 50,000 per sq km; 85% of the population of Sylhet is Muslim. Other religious groups include Hindus (15%), and Buddhists and Christians (less than 0.1%).

2. Sunamganj District with an area of 3669.58 sq km with many *haors* and *beels* is bounded by Khasia and Jaintia hills. Population about 2.5 million ; Muslim 83.62%, Hindu 15.95%, others 0.43% ethnic nationals 6,643 (Meetei, Khasia, Garo and Hajong); Main occupations - Agriculture 43.43%, fishing 3.34%, agricultural labourer 24.10%; Arable land 294021 hectares, fallow land 51752 hectares; Main crops and fruits - Boro paddy mango and orange; Fisheries, dairies, poultries Fishery 604, dairy 105, poultry 697, hatchery 6.

Sunamganj Town stands on the bank of the Surma. The town has an area of 22.16 sq km It has a population of about 52 thousand; density of population is about 2500 per sq km

3. Habiganj District with an area of 2636.58 sq km, is bounded by Tripura State of India on the south. Population 21 lakh. Main occupations - Agriculture 42.26%, agricultural labourer 20.55%, fishing 2.73%; Total cultivable land 25299.3 hectares, fallow land 520.53 hectares; single crop 51.6%, double crop 38.7% and treble crop land 9.7%; Main crops and fruits paddy, tea,

wheat, potato, jute, ground nut, betel leaf, oil seed, mango, jackfruit, banana, litchi, coconut, lemon, pineapple and black berry; Fisheries, dairies, poultries Dairy 148, poultry 739 and fishery 638.

Between Surma and Kushiya, there lies a complex basin area comprised of depressions (*haors*) usually used for fishing and fishery. Most of the Surma system falls in the *haor* basin, where the line of drainage is not clear or well defined. In the piedmont tract from Durgapur to Jaintiapur, the network of streams and channels overflows in the rainy season and creates vast sheets of water which connect the *haors* with the rivers.

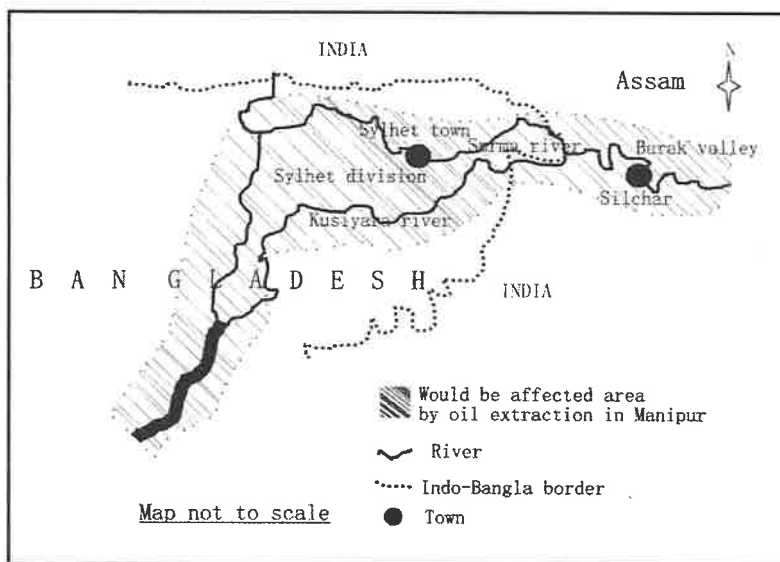


Figure 4: The areas in the Assam and Bangladesh will be affected by the hydrocarbon project in Manipur

## IV. Results and Discussion

### Dynamics of Conflict

#### At the source of the Barak

By assessing the future tendency, the experience of past attitude and the context of armed groups in Manipur, one can say that the peace endeavour is exposed to high risk of inter-ethnic conflict. There has been already violent conflict associated with bargain among certain armed groups on the extraction project. The fear of emergence of interested armed groups in bargaining line will soon aggravate the already compounded ethnic and community conflict. The large presence of the Indian army and paramilitary forces with the impunity of the controversial Armed Forces (Special Powers) Act, 1958, and their contentious activities, will continue to destabilise normal life. The fear of the human rights violations by the security personnel and their alleged nexus in the inter-ethnic and inter community violence will prolong situation of the armed conflict in Manipur.

#### In the downstream

The impact of the project may be critical in the downstream because, first, the water will not be fit for human consumption, agriculture, the environment, flora and fauna. Second, the frequent floods of the Barak Valley and of Sylhet division will spread the oil and other hazardous pollutants through the riparian region. There will be long term deterioration of land, water, vegetation, air, and public health. One of the crucial impacts will be of the destruction of paddy fields and fishing areas. Rice and fish is the staple food in the region. Most importantly, water shortages will become acute. For instance, Sylhet city faces severe water scarcity. The city corporation is supplying only 22,500 gallons of water, far less than the requirement of about 65,000 gallons.

Economic activities will be ruined, peoples will lose their livelihoods. Consequently, conflicts

over the limited livelihood resources will exacerbate affecting the population of 3.8 million of southern Assam of India and 9.8 million of Sylhet Division in Bangladesh.

The challenge may be abetted with the various aspects: the demographic pattern itself display that a potential for communal and religious strife is very high. . The religious break-up of the population in the Barak Valley; Hindu 42%, Muslim 50%, Christians 4% and others 4%. Hindus are majority in Cachar district (57%) and Hailakandi district (58%) while Muslims are majority in Karimganj district (53%). A great apprehension is that the violence may not be confined to certain geographical locations, but could spread across the entire North East India namely Assam, Arunachal, Pradesh Manipur, Mizoram, Meghalaya, Tripura, Nagaland and across Bangladesh.

This oil project impact will add-up to another cause to the already existing conflict of the region.

The information revealed by the UN Department of Economic and Social Affairs (UN-DESA) shows that in 2013, India was home to 3.2 million Bangladeshi residents who had migrated into the country. Though there is no state-wise break-up of the Bangladeshi migrants, the problem is most severe in Assam.

Thus the emergence of a surface conflict may become more visible than ever before in such a very vulnerable atmosphere. The nature of the possible conflict and violence may be very similar to the communal violence in Kokrajhar, Chirang and Dhubri in Assam which is caused by land and livelihood issue rather than the religious hostility.

Here, we may acknowledge the condition and cause of the recurring Assam conflict. There is implication of "outsiders" encroaching on "others' land". Many unskilled or semi-skilled people have crossed over from Bangladesh to Assam and neighbouring states in search of livelihoods. It is a fact that for those living in Bangladesh's border areas with a population

density of 1,150 per sq km and a per capita income of INR 46,870, Assam with a population of 397 per sq km and a per capita income of INR 84,400 is a greener pasture. According to the Supreme Court of India, the all India percentage of decadal increase in population during 1981-1991 is 23.85%, whereas in the border districts of Assam, the decadal increase is 42.08% in Karimganj, 47.59% in Cachar, and 56.57% in Dhubri. It can be assumed that the infiltration of foreigners from Bangladesh contributed

Significantly to the sharp increase in Assam's population.

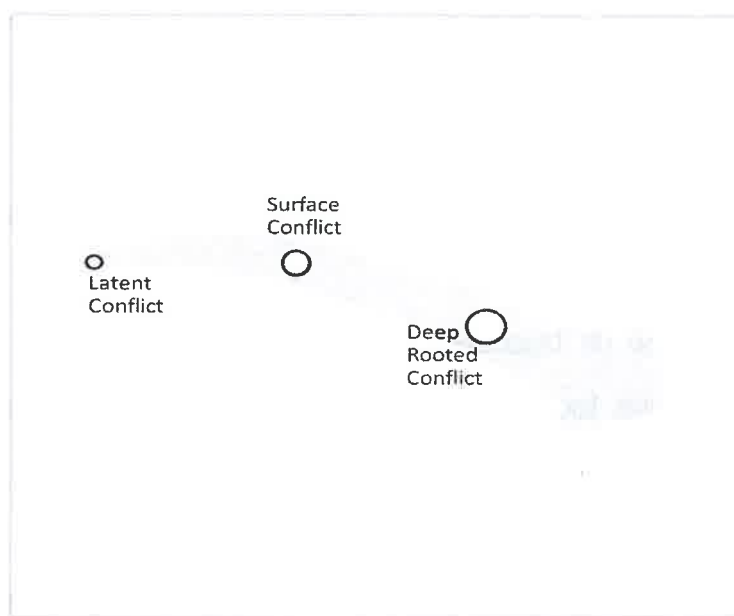


Figure 5: Shifting tendency of conflict in Indo-Bangla region

Owing to the impact on the downstream by hydrocarbon extraction, the conflict in the region may turn more violent; the latent conflict have already turned into a surface conflict, which may in turn become deep rooted. The conflict could be intra-community – within Hindu or Muslim or ethnic communities themselves; inter-community – among the Muslims, Hindus, Christians and others; between the state government and their peoples; inter-state – more or



less among the different peoples of the Indian states (at the peoples level); among the Indian states (at the state governments level) and between the peoples of North East India and Central Government, and international and trans boundary – between India and Bangladesh. An exacerbation of the armed conflict is very likely.

## V. Conclusion

The campaign for sustainable development has been revitalised by the United Nations Conference on Sustainable Development, Rio+20, which took place in Rio de Janeiro, Brazil in June 2012, twenty years after the landmark 1992 Earth Summit. It underlines that we are to ensure that the world is liveable for our children and grandchildren, with a greener, sustainable economy. Towards this end, we must consume energy wisely. Sustainability calls for a decent standard of living for everyone without environmental deterioration, and without compromising the needs of future generations.

The two Environmental Impact Assessment reports for the two blocks of hydrocarbon project in Manipur prepared by SENES Consultants India Private Ltd. for Jubilant Company mentioned possible damage to the biological environment, the flora and fauna of the forests, aquatic ecology, water resources, demography, and ambient air. A critical impact of oil extraction that is not mentioned fairly in the assessment reports is the long term pollution of the surface and ground water resources due to drilling activities, the release of saline water, accidental crude oil spillage, etc. A very important potential pollutant known as Formation Water is not highlighted in the EIA reports. When crude oil is produced, this pollutant comes out as well, as it is inherent to the oil. Since it is very rich in minerals, hot and highly saline, it is unsuitable for human use and endemic forest and fauna systems. The contaminated water with various pollutants will hinder cultivation, destroy flora and fauna, pollute drinking water and

damage other associated utilities in the southwest part of Manipur.

According to the environmentalist Dr. R. K. Ranjan, "The area where the two blocks lie is within the Indo-Burma mega biodiversity hotspot zone. The region is very rich in endemic species of both flora and fauna, and is the second largest riverine ecosystem of North-East India. Its botanical and biological systems have not been studied sufficiently. Medicinal plants, dense bamboo jungles and other forest resources are very abundant sources of the sustainable development. As an alternative, an economy of such resources that also fulfils the principles of justice and sustainable development will be best argument to avoid oil and gas extraction." It is also important to assess the extent to which the green forests that will be destroyed by the project are contributing to oxygen production and mitigating climate crisis and how much carbon emission from the extraction process and the consumption of fossil fuel from Manipur will add to global climate change and warming.

The Assessment of Ogoniland, Nigeria by the United Nations Environment Programme (UNEP) in 2011 revealed the tragic history of pollution and its severe hazardous impacts on people and the environment due to oil spills and oil well fires. The Ogoniland community is exposed to petroleum hydrocarbons in the air and drinking water, sometimes at elevated concentrations. The Assessment confirmed that it will take 25-30 years to restore environmental health and reverse the damage. The UNEP recommended the creation of an 'Environmental Restoration Fund for Ogoniland', with initial capital of USD 1 billion with financial inputs from the oil industry operators.

The hydrocarbon extraction will ruin people's lives and the environment. The conflict along the Barak River and its downstream region due to the impending oil extraction in Manipur can be avoided or checked. The Government of India as a principal stake-holder in this conflict

should re-evaluate the oil project. Reviews of the two EIA is required since they did not fairly mention the important aspect of the impacts. It will be helpful to identify the critical threat to the water resources and its eventuality on the human population in terms of livelihood and conflict. If the Government reconsiders the voices of the peoples and civil societies it will be a favourable response towards the issue. In fact, there could be a trade-off calculation between the greater loss and smaller profit of this hydrocarbon project.

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# THE INTERCULTURAL SENSITIVITY (IS) OF KOREAN UNIVERSITY STUDENTS FOR THE DEVELOPMENT OF PROGRAMS PROMOTING INTERCULTURAL SENSITIVITY

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## Abstract

This study measured the level of intercultural sensitivity depending on the respondents' year level, gender, major, and interaction experience with foreigners. A total of 403 respondents answered the Intercultural Sensitivity Survey (ISS), which was developed by Chen and Starosta. The purpose of this study is to provide a direction of English education in Korean society to enhance the competitiveness of a globalized manpower. Accordingly, no significant relationship was noted between their ISS and major as well as their interaction experience with foreigners. The researchers recommend that teachers, curriculum developers, academic administrators, and relevant stakeholders should revisit the thrust of English education in Korea in order to include in its focus the goal to increase the intercultural sensitivity of Korean students. Providing more opportunities for culture exchange and interaction is also recommended.

Key words: ESL education; intercultural sensitivity; university students; foreign professors

## I. Introduction

Globalization paves the way for people across cultures to explore opportunities for collaboration. With the increasing interactions of people from different cultures, many are challenged as to how to become equipped for culture exchange. Moreover, when immersed in a global society, people are compelled to become competitive in communicating their ideas and ensuring they have successful and meaningful interactions (Chen, 2010). More important than communication skills, however, is the ability of people to adjust and to become sensitive to the culture of their counterparts. In any given setting where diverse cultures interact, for instance, people become interwoven members of a pluralistic society. As Huang (2013) noted, "Since globalization makes people from diverse cultural backgrounds communicate effectively, being a global citizen has become the goal of our education." Landis and Bhagat (1991, in Huang, 2013) further emphasized the importance of intercultural sensitivity in this era of globalization because it enables people to live and work with others from different cultures. A person with higher intercultural sensitivity is considered as highly global (needless to say, competitive) because he/she has a sophisticated and an in-depth understanding and recognition of cultural differences. It has likewise been reported that "individuals with global mindset not only have a well-developed ego and positive concept, but also possess a sensitive heart regarding cultural diversity" (Chen, 2005) and "better understand and respect others and themselves (Dong, Koper, & Collaco, 2008). Similarly, as Bennett and Bennett (2004, in Dong, Koper & Collaco, 2008) purported, individuals with intercultural sensitivity tend to transform themselves from the ethnocentric stage to the ethno-relative stage. In ethnocentric stage, individuals view their own culture as central to reality. Then, after "avoiding cultural differences through denying its

existence, raising defense against the differences, and minimizing its importance“, individuals proceed to the ethno-relative stage. In this stage, they experience their own culture in the context of other cultures. It can be noted therefore that intercultural sensitivity does not simply concern itself to globalization, but equally important is its significance in globalization of individuals. When individuals develop strong self identification in their own culture, they have high intercultural sensitivity (Bennett & Bennett, 2004, in Dong, Koper & Collaco, 2008).

Considering the importance of intercultural sensitivity, it continues to attract the attention of companies, researchers, and educational institutions among others. In Korea, the society becomes increasingly diverse and multicultural brought about by intercultural marriages and an influx of foreign workers and international students. Although many Koreans consider themselves welcoming to people of other cultures, still several of them are unprepared to be immersed in a culturally diverse environment. In fact, some Koreans have either negative or indifferent opinions of migrants (UP1, 2015). The central Intelligence Agency (QA) (2017) notes that “Korea is one of the most, if not the most ethnically, homogenous country on earth.“ With this limited exposure to multiculturalism, young Koreans would have difficulty joining the global job market (QA, 2017). For those who have the means, therefore, studying abroad is an option to have an opportunity “To view the world through the eyes of others and become more culturally sensitive and aware“ (Hermesmeyer & Kessler, May 2017). Similarly, in the academe, although a number of foreigners are being hired to teach English, the main reason of Korean schools is to expose students to the accent, pronunciation, and intricacies of English language through the native speakers of English and not really to develop their intercultural sensitivity or even their awareness of other cultures. Ramirez (2013) reports,

“One of Korea’s earliest and most influential attempts to boost English education was to import it. The year was 1995, the president was democratic activist Kim Young-sam, and Korea’s emerging, outward-looking economy was in bloom with a 9.2 percent growth rate.

Politicians recognized English as the key to their country's successful globalization, and launched the English Program in Korea (EPHC) to invite native English speakers to teach in the country. Its official aims were to improve the English communication skills of teachers and students, improve the English education system, and increase Korean's cultural understanding of the world as well as foreigners' understanding of Korea."

At that time, 59 native English speakers from six countries- the U.S., Canada, the U.K., Ireland, Australia and New Zealand- were brought to Korea, and they were the first official native English teachers and holders of the E-2 teaching visa. Even up to the present, in job postings for English teachers, not only academic qualifications and professional experience are highlighted but the applicant's country of origin/ethnicity/race, age, gender, and accent. High preference is given to "white teachers" or native speakers of English, such as those coming from the USA, New Zealand, Canada, Australia, the UK, Ireland, and South Africa (Cale, Matador Network, 2015). Such troublesome phenomenon is not limited to teachers. For other migrant workers and even multicultural children, discrimination is likewise a persisting problem (Lee, UPI, 2015). While it may be true that "the educated population has been the engine for Korea's rapid economic growth, the government still acknowledges that graduates are not globally competitive" (Parry, October 2011). Indeed, Korean students are expected to become more sensitive to other cultures and thus be more competitive in the international job market.

The foregoing observations prompted the researchers to probe into the current level of intercultural sensitivity of Freshman University students. Through the data obtained in this paper, schools and the general Korean society will be provided with further understanding of the present status of the students who, in the future, would be in the frontline of various fields, such as business, communication, education, healthcare, IT, and engineering. Knowing that Korean education from elementary to high school focuses on preparing students for aptitude testing, their actual exposure to diverse cultures happens mostly in the university, specifically in



their English classes. It has been reported also that focus is devoted to education and exams, that typical high school and middle school students, for example, finish their official school day at 4 in the afternoon, but remain dragged for extensive hours in academies or in-school study halls, intensively studying Math, History, Korean, and English. Indeed, Korean students have limited experiences and training that are supposed to guide them on how to relate to other cultures. As education has over-emphasis on rote learning and relatively low levels of exposure to foreigners in everyday life (Ramirez, March 2013), the thrust of education, especially in English, needs to be revisited. This study may provide a benchmark for the development of curricula, activities, programs, and training that will enhance not merely the academic needs but also the intercultural sensitivity of students. In the long run, as Korea ventures toward globalization, this study intended to provide insights into the issues of cultural differences and varying communication styles as well as the current limitations of the students that need to be addressed.

Objectives: This study aimed to answer the question, "What is the level of intercultural sensitivity of Korean university students?" To answer this general question, the following specific objectives were intended.

1. To determine the respondents' demographic profile in terms of age, gender, year level, major, and previous interaction experience with foreigners.
2. To determine the respondents' intercultural sensitivity with regard to the five focused dimensions of the Intercultural Sensitivity Survey (ISS) developed by Chen and Starosta (2000), namely, Interaction Engagement (IEng), Respect for Cultural Differences (RCD), Interaction Confidence (IQ, Interaction Enjoyment (IEnj), and Interaction Attentiveness (IAtt).
3. To determine whether there is a significant difference between the students' level of intercultural sensitivity based on ISS and their gender, major, and previous interaction experience with foreigners.

## II. Literature Review

### 1. Global Society

Being immersed into a different culture can be one of the most challenging experiences anyone could have. International migration, multiculturalism, and globalized economy are a trend in the modern world (Chen & Starosta, 1996, as cited in Balakrishnan, 2015). United Nations (2015) reported that the number of international migrants reached 244 million, a figure that shows a remarkable 41% increase compared to 2000. Even though this number includes almost 20 million refugees, it can be noted that the merging of diverse cultures in one country becomes a major concern not only at present but also in the coming years.

In Korea, 1.9 million foreign residents, of which the Chinese nationals are consistently increasing, are reported to be the current statistics (The Korea Times, May 2016). Moreover, Korean expatriates with foreign citizenship (F-4 visa holders) reached 17.2%, followed by 14.4% with working visits (H-2 visa holders), and 13.7% are foreigners with non-professional work permits. Compared to March 2013, a remarkable 1.2% increase, that is, 152,025 foreign spouses, was recorded as well. The number of foreign students showed similar trend that it increased by 14.4% (106,138).

Indeed, people, regardless of their country of origin and whether they like it or not, in one point or another, will be compelled to relate to a person from another culture. Given that the world becomes increasingly multicultural, being able to respect, accept, and adjust to a culture other than one's own becomes a necessity. Kofi Atta Annan, a Ghanaian diplomat who served as the seventh Secretary-General of the United Nations, perfectly expressed, "Tolerance, inter-cultural dialogue and respect for diversity are more essential than ever in a world where peoples are becoming more and more closely interconnected." Hence, encouraging local people to love their own culture while also embracing the diversity of the society and welcoming the

differences in terms of belief systems, communication styles, and cultural backgrounds promotes a positive atmosphere.

The question is, how to welcome another culture? Is it enough to become aware of another person's culture? Is it necessary to adopt a different culture? Such questions are the main concerns of researchers Chen and Starosta (1997) when they provided the world with their concept of intercultural awareness (the cognitive component), intercultural sensitivity (the affective component), and intercultural adroitness (the behavioral component). Intercultural Sensitivity is considered to be the crucial point because "by studying the affective component, it is presumed that intercultural awareness exists, and that intercultural behaviours result as an outcome"(Balakrishnan, 2015).

## **2. Intercultural Sensitivity**

In the past, studies conducted to identify people's ability to adapt to, lest to say accept, another culture had been more focused on determining their intercultural communication competence. As the two, namely, intercultural communication competence and intercultural sensitivity, are basically different yet somewhat related, a dear line needed to be drawn. Accordingly, intercultural communication competence, according to Morreale, Spitzberg, and Barge (2007) was clarified as "the knowledge, motivation, and skills for effective communication. This description of intercultural communication competence was then "confused, overlapped, and at least used indiscriminatingly with intercultural awareness, intercultural adroitness, and intercultural sensitivity" (Peng, 2006). Intercultural competence is the "mechanism through which individuals develop the potential to interact smoothly with diverse groups" (Fantini, 2000). It is not merely bang intaested in other cultures that makes people effective, but more importantly, they should demonstrate sensitivity, meaning their ability to recognize cultural diffaesnces and modify behavior so as to show respect for otha cultures (Bhawuk & Brislin, 1992). Therefore,

intercultural sensitivity is not an automatically integrated attitude because it is a developmental process, which is further elaborated by Bennett (1986). According to him, intercultural sensitivity has six developmental stages: denial, defense, minimizing, acceptance, adaptation, and integration of cultural difference. People who are sensitive to diverse cultures did not achieve such sensitivity overnight because they (either consciously or unconsciously) undergo the gradual process of solving cultural differences and then developing empathy in accepting and adapting cultural differences. In a different yet related view of Chen and Starosta (1997), intercultural sensitivity is only one of the three concepts of intercultural communication competence. This intercultural communication competence comprises intercultural awareness (cognitive aspect), intercultural sensitivity (affective aspect), and intercultural adroitness (the behavioral aspect). Furthermore, "intercultural sensitivity refers to the subjects' active desire to motivate themselves to understand, appreciate, and accept differences among cultures" (Chen & Starosta, 1997). Chen and Starosta's three concepts, intercultural sensitivity is prioritized because it is deemed fundamental. Accordingly, understanding first the affective component leads to recognizing intercultural awareness and then enacting on the outcome, the intercultural behavior. Furthermore, Chen and Starosta (1997) defined intercultural sensitivity as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behaviour in intercultural communication." Based on this definition, the Intercultural Sensitivity Survey (ISS) was developed.

### **3. Intercultural Sensitivity Survey (ISS)**

In 1990, Chen and Starosta conceptualized a model of intercultural communication competence, which comprises three conceptual dimensions, namely, intercultural awareness, intercultural sensitivity, and intercultural adroitness— all of which contains a set of different components. Intercultural awareness, a cognitive dimension, refers to a person's ability to

understand and recognize similarities and differences of others' cultures. It encompasses two components, such as self-awareness and cultural awareness. The second dimension which is considered as the affective is intercultural sensitivity, which refers to "the emotional desire of a person to acknowledge, appreciate, and accept cultural differences." Intercultural sensitivity has six components, including "self-esteem, self-monitoring, empathy, open-mindedness, nonjudgmental, and social relaxation." Finally, the behavioral dimension is intercultural adroitness, which refers to "an individual's ability to reach communication goals while interacting with people from other cultures." This dimension has message skills, appropriate self-disclosure, behavioral flexibility, and interaction management as its components (Chen & Starosta, 1990, 1998, 1999, 2000). Upon clarifying their model on measuring the dimensions of intercultural communication competence, Chen and Starosta (2000) developed the instrument, that is, the Intercultural Sensitivity Scale (ISS), to explore first the concept of intercultural sensitivity.

The ISS has five underlying factors, namely, Interaction Engagement (IEng), Interaction Attentiveness (IAtt), Interaction Enjoyment (IEnj), Respect for Cultural Differences (RCD), and Interaction Confidence (IC) (Chen & Starosta, 2000). IEng refers to how involved people feel when they are in intercultural settings; IAtt refers to whether people feel they are able to discern cues from their interaction partner during an intercultural interaction. IEnj refers to whether people feel like they appreciate the intercultural interaction; RCD to whether individuals orient to and tolerate opinions of others from a different culture. Finally, IC refers to whether individuals feel comfortable and competent in an intercultural setting. In the 24-item questionnaire, items 2, 4, 7, 9, 12, 15, 18, 20, and 22 need to be reverse-coded before summing the 24 items. The first factor, IEng, is measured by items 1, 11, 13, 21, 22, 23, and 24; ROD by items are 2, 7, 8, 16, 18, and 20; IC by items are 3, 4, 5, 6, and 10; IEnj by items 9, 12, and 15; and IAtt by items 14, 17, and 19.

#### 4. Related Studies

Research studies in the context of the academe and the actual workplace, since the early years the concept of intercultural sensitivity had come out until the recent years, are proof that attention should be exerted more to make the modern society inclusive and accepting. Similar observations on the increasing importance of cultural sensitivity can be noted on how many institutions, including the media, are considering the provision of training for their stakeholders and showing how the present society can be more accommodating to cultural diversity.

Moreover, educational institutions and researchers in other countries, such as in the US (Otten, 2003 as cited in Sakurach, 2014; McMurray, 2007; Fritz, Mollenberg, Chen, 2002), Spain (Banos, 2006), Taiwan (Huang, 2013), and Turkey (Meydanlioglu, Arikan, & Gozum, 2015) to name a few, have become highly concerned whether students possess intercultural sensitivity. That is, if the students are sufficiently equipped and well-adjusted to a possibly culturally diverse workplace in the future.

In 2013, Huang conducted a survey among 358 participants from the Nursing Department and Department of Nutrition and Health Sciences in Taipei, Taiwan. This study probed into the participants' level of intercultural sensitivity in terms of the five dimensions and how such are affected by the participants' demographic factors. Results show that the participants scored highest on the dimension of "respected for the cultural differences" and lowest score on "interaction confidence". Moreover, "decision of studying abroad" and "experiences of living abroad" were indicated to have effectively predicted the participants' intercultural sensitivity.

Another noteworthy research, though conducted some several years ago, was that of McMurray (2007). Her research included undergraduate (N = 2804) and graduate students (N = 231) of the College of Journalism and Communications at the University of Florida. In her paper, McMurray (2007) examined the potential disparities between the levels of intercultural

sensitivity among the groups of her participants, namely, international students, domestic students with international travel experience, and domestic students without international travel experience.

In Korea, extensive studies delving in intercultural sensitivity (Roh, 2014; Kim, Song, Moon, & Lee, 2013; Park, 2015; Jeon & Lee, 2012; Kim, 2008) have likewise been conducted. Indeed, the growing diversity of Korean society brought by cultural and racial integration from foreign migrant workers, international marriage women, ethnic Koreans from China, and North Korean migrants, migrants, and foreign workers calls for establishing multicultural education in Korean schools (Seak-Zoon, 2014; Yoon, Song, & Bae, 2008). In the country in recent years, several studies and initiatives have been done to promote multicultural education and determine intercultural sensitivity. However, most of these studies have been geared towards limited areas and levels. Despite the numerous initiatives, the South Korean society remains challenged given its strong homogeneity and sense of nationalism

One study delved into the attitude of South Koreans toward foreigners, minorities, and multiculturalism (Yoon, Song, & Bae, 2008), where the respondents are found to be “more open and tolerant toward foreigners and immigrants living in South Korea than previously believed.” Another is that of Roh (2014) which measured and analyzed the intercultural sensitivity of middle and high school students in Korea. In this study, variables, namely, gender, age, location, and level of multicultural experience were explored in order to determine the level of intercultural sensitivity of the students. Results obtained from 450 students in Seoul and Gyeonggi Province show that intercultural sensitivity is affected differentially by each variable. Roh also noted a high correlation between the students’ level of intercultural sensitivity and their level of multicultural experience. Jeon and Lee (2012) investigated the relationship between university students’ exposure to foreign culture and their levels of global competency. In this study, 121 students at ‘A’ university in Seoul completed the online survey. Frequency analysis,



correlation analysis, and independent-sample t-test showed that partial aspects of global competency had significant relationship with students' exposure to foreign culture. By contrast, the students' levels of global understanding and English proficiency were both positively related to students' exposure to foreign culture. Moreover, the study noted that the levels of intercultural sensitivity depended on the types of exposure the students have to foreign culture. Kim (2008) provided the status of pre-service teachers with regard to their readiness for the multicultural education in South Korea. In her study, she compared the intercultural sensitivity between the 301 South Korean and the 275 Chinese pre-service teachers who were enrolled in a teacher education program of a 4-year college. Results show that the pre-service teachers in Korea obtained slightly higher scores than those in China. Another was Yoon, Song, & Bae (2008)'s study, in which they conducted surveys that examined South Koreans' notions of national identity, attitudes toward foreigners and racial/ethnic minorities, and social distance feelings toward foreigners and minority groups. The study found out that South Koreans are more open and tolerant toward foreigners and immigrants, and perceive them as not a threat to South Korea in general.

### III. Methodology

#### 1. Respondents and Locale of the Study

This research adopted convenience sampling method. Convenience sampling method is a set of techniques in which the respondents are selected by convenience due to their proximity, availability, accessibility, or other way that researcher decides. This method was adopted in the study because the students identified to participate in the study were under the tutelage of only one professor for their ESL Listening/Speaking and ESL Reading courses. Thus, the study included 27 out of the 98 ESL classes, that is, a total of 403 respondents. Additionally, this study



was conducted in a private-owned university (herein after referred to as S University) located in Gyeonggi Province. S University is a home to some 12,000 students, of which 93% is composed of undergraduate students and 7% is postgraduate. A total of 495 international students, 66 are in the graduate level and the rest is undergraduate students. S University is specifically chosen as the locale of the study considering its impressive ranking among universities in terms of its ration of foreign professors (Korea Joongang Daily, 2013). In addition, the English as a Second Language course of S University is a required course for all Freshman students. With this advantage, the S University is believed to have been providing ample opportunities for its students to be immersed in different cultures through these English classes.

## 2. Research Instrument

Using the 24-item ISS developed by Chen and Starosta (2000), this study examined the intercultural sensitivity of university students in Korea. The ISS consists of five factors: IEng, RCD, IC, IEnj, and IAtt, and is based on a 5-point Likert scale, with choices 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, and 1=strongly disagree.

IEng is related to the respondents' feeling of participation in intercultural communication and how involved they feel when they are in intercultural settings. For RCD, 6 items probe into how respondents orient to or tolerate their counterparts' culture and opinion. Third, IC comprises how confident respondents are in the intercultural setting, such as whether they feel comfortable and competent. For IEnj, 3 items deal with participants' positive or negative reactions, that is, whether they feel like they appreciate the interaction with people from different cultures. Finally, IAtt is expressed in 3 items and is concerned with respondents' effort to understand what is going on and whether they feel they are able to discern cues from their interaction partner during an interaction.

Moreover, in the 24-item questionnaire, items 2, 4, 7, 9, 12, 15, 18, 20, and 22 were

reverse-coded before summing the 24 items.

<Table 1> Item Specification of ISS

Factors of Intercultural Sensitivity	Item Numbers
Interaction Engagement (IEng)	1, 11, 13, 21, 22, 23, 24
Interaction Attentiveness (IAtt)	14, 17, 19
Interaction Enjoyment (IEnj)	9, 12, 15
Respect for Cultural Differences (RCD)	2, 7, 8, 16, 18, 20
Interaction Confidence (IQ)	3, 4, 5, 6, 10

### 3. Data Gathering and Analysis

The survey was conducted from early towards the end of the Finals period of the Fall Semester 2016 (between October and December 2016). That period was specifically chosen by the researchers considering that the students have already adjusted to their subjects specifically in English class. The ISS was personally conducted by the researchers, and initially, coordination was done with the respective professors of the ESL sections identified to participate in this study. After coordinating with the professors, the researchers went to the classes and explained to the students the objectives of the study.

The responses were tabulated for frequency using Microsoft Excel, and were subjected to treatment using SPSS Version 20. For the respondents' demographic profile, namely, gender, age, major, and interaction experience with foreigners, frequency counting and percentages were adopted; for the intercultural sensitivity of students as well as the five factors of IS, mean was used as it allowed the researchers to make use of all the data gathered.

On the other hand, to identify whether there is a significant difference between the respondents' level of IS and their gender, as well as their IS and whether they have or do not

have interaction exposure with foreigners, independent-samples t-test was employed. This treatment enables the researchers to compare two samples (in this case the respondents' gender and their level of IS, and the other the respondents' interaction exposure with foreigners and their level of IS) in terms of their means. Moreover, the result obtained from the independent samples t-test provides a clear presentation of how different the mean of one sample is from the mean of the other group, as well as whether such difference is statistically significant.

Meanwhile, one-way between subjects ANOVA was conducted to compare the IS of different majors. One-way ANOVA compares the means between the groups (in this case the respondents' IS and their respective majors). It also enabled the researchers to note whether the means are statistically significantly different from each other.

## IV. Results and Discussions

### 1. Respondents' demographic profile

<Table 2> shows that of the 403 respondents, a little more than half, namely 222 (55.1%) are male. Moreover, in terms of age, the highest percentage of respondents comprises the age bracket from 20 to 25 years. In Korea, this age range, specifically those in the early 20s, who are mostly fresh graduates from High School, consists of the freshman population in universities. In S University, these freshmen students are required to take a number of basic courses, such as ESL.

<Table 2> Age and gender of respondents

	PROFILE	FREQUENCY	PERCENTAGE (%)
AGE	19 and Below	18	4.5
	20-25	378	93.8
	26-30	7	1.7
	Total	403	100
GENDER	Male	222	55.1
	Female	181	44.9
	Total	403	100

Furthermore, the respondents were also composed of students who are non-freshmen students, namely, 11 Second Year (27%), 11 Third Year (27%), and 13 Fourth Year (3.2%) (<Table 3>). These respondents are likely the students who are either taking FSL courses as a repeat course or who were not able to take FSL courses during their freshman year.

In terms of the respondents' field of study (major), majority (42.4%) is in the Business Department, followed by Engineering (14.6%), Natural Science (10.4%), IT (9.9%), and Music (8.4%). A smaller number of *respondents come from the Departments of PE, Medicine, and*

<Table 3> Year level and major of respondents

	PROFILE	FREQUENCY	PERCENTAGE (%)
YEAR LEVEL	First Year	368	91.3
	Second Year	11	2.7
	Third Year	11	2.7
	Fourth Year	13	3.2
	Total	403	100
MAJOR	Humanities	25	6.2
	Business	171	42.4
	Natural Science	42	10.4
	Engineering	59	14.6
	IT	40	9.9
	PE, Medicine, & Welfare	19	4.7
	Fine Arts	13	3.2
	Music	34	8.4
	Total	403	100

Welfare (4.7%) and Fine Arts (3.2%) (Table 2.b).

<Table 4> illustrates that in terms of interaction exposure to and/or experience in communicating/interacting with foreigners, a substantial count of 330 respondents (81.9%) indicated that they have previous experience with people from another culture; whereas only 73 (18.1%) admitted they have none. Majority of the students clarified that their exposure to a foreign culture is due to a number of reasons. According to them, the opportunities to be with foreigners were through private English tutoring or in-school English conversation classes in

either Middle School or High School, overseas travel, having foreigner friends, and overseas study among others. Although the students admitted they had previous interaction experience with foreigners, especially those who had attended English academies and had in-school English conversation classes in the past, some of them claimed that they had relatively limited time in mingling with foreigners because of the class size in their school/academy. They further mentioned that getting to know deeply international people in Korea was limited because of the stringent target they had to achieve during their attendance in academies/school. Often, they are not given sufficient exposure with regard to the actual use of English and immersing themselves in the context of the English teacher's culture and background because of the fast phase of classes.

<Table 4> Interaction experience with foreigners of respondents

		PROFILE	FREQUENCY	PERCENTAGE (%)
EXPERIENCE WITH FOREIGNERS		Yes	330	81.9
		No	73	18.1
		Total	403	100

## 2. Respondents' intercultural sensitivity

The respondents' level of intercultural sensitivity was determined in terms of the five focused dimensions of the Intercultural Sensitivity Survey (ISS) developed by Chen and Starosta (2000), namely, IEng, RCD, IC, IEnj, and IAtt.

### 1) Interaction Engagement (IEng)

In the ISS, this construct, IEng, measures individuals' feeling of participation in intercultural

communication or interaction (Chen & Starosta, 2000 as cited by McMurray, 2007; Cudureanu & Saini, 2012).

In this construct, the respondents "Agree" to items 13 (I am open-minded to people from different cultures), which obtained the highest mean (mean=4.01; sd=0.82), followed by item 21 (I often give positive responses to my culturally different counterpart during our interaction) (mean=3.90;sd=0.78). These two highest items in this construct are followed closely by items 1 (I enjoy interacting with people from different cultures) (mean=3.83; sd=0.95), 22 (I avoid those situations where I will have to deal with culturally-distinct persons) which has been reverse-coded (mean=3.52; sd=0.94), and 23 (I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues) (mean=3.80; sd=0.87). Having relatively high means, these items suggest that the respondents show an open-minded, genial, and welcoming attitude when they are involved in an intercultural situation.

By contrast, the respondents are "Uncertain" with regard to waiting before forming an impression of culturally-distinct counterparts (item 11, mean=3.37; sd=0.96) and having a feeling of enjoyment towards differences between them and their culturally-distinct counterpart (item 24, mean=3.25;sd=0.96). These results suggest that the respondents are somewhat uncertain in forming an impression, thus they either likely or unlikely to jump to any assumptions during their intercultural interaction. In addition, although the respondents, as mentioned earlier, enjoy interacting with people from another culture (item 1, mean=3.83; sd=0.95), they seem uncertain towards differences between them and their culturally-distinct counterparts (item 24). This feeling of uncertainty could be considered as a positive indication as the respondents are possibly looking beyond differences so they do not care whether their counterpart is from another culture. Overall, with the respondents obtaining fairly high mean (3.67; sd=0.90) in this construct of IEng, it can be concluded that they generally have the basic skills and confidence in intercultural interactions.

<Table 5> Respondents' interaction engagement

SCALE	5	4	3	2	1	AGREEMENT		
ITEM NO.	(%)	(%)	(%)	(%)	(%)	MEAN	LEVEL	SD
1	107 (26.551)	159 (39.45)	103 (25.56)	28 (6.95)	6 (1.49)	3.83	Agree	0.95
11	41 (10.17)	152 (37.72)	135 (33.50)	64 (15.88)	11 (2.73)	3.37	Uncertain	0.96
13	114 (28.29)	201 (49.88)	71 (17.62)	14 (3.47)	3(0.74)	4.01	Agree	0.82
21	85 (21.09)	208 (51.61)	97 (24.07)	10 (2.48)	3 (0.74)	3.90	Agree	0.78
22	53 (13.15)	167 (41.44)	129 (32.01)	44 (10.92)	10 (2.48)	3.52	Agree	0.94
23	80 (19.85)	196 (48.64)	100 (24.81)	20 (4.96)	7 (1.74)	3.80	Agree	0.87
24	42 (10.42)	106 (26.30)	185 (45.91)	52 (12.90)	18 (4.47)	3.25	Uncertain	0.96
Ave	74.57 (18.50)	169.86 (42.15)	117.14 (29.07)	33.14 (8.22)	8.29 (2.06)	3.67	Agree	0.90

## 2) Respect for cultural differences (RCD)

This construct RCD measures the participants' orientation to or how they tolerate their counterparts' culture and opinion (Chen & Starosta, 2000 as cited by McMurray, 2007; Cudureanu & Saini, 2012). Moreover, this construct measures an individual's ability to realize, accept, and respect for others' cultural diversities in the communication (Wu, 2015). Among the six items in



this construct, four (items 2, 7, 18, and 20) were subjected to reverse-coding.

In this construct, item 8 (I respect the values of people from different cultures) (mean=4.59; sd=0.75) has the highest mean, which in descriptive statistics is indicated as "Strongly Agree". This means that the respondents have high regard for the values of their counterparts. Other items in this construct are somewhat high as well. The respondents "Agree" to other remaining items, namely, 16 (I respect the ways people from different cultures behave) (mean=4.39; sd=0.66) and the other reverse-coded items, 18 (I would not accept the opinions of people from different cultures) (mean=4.44; sd=0.82), 2 (I think people from other cultures are narrow-minded) (mean=4.34; sd=0.81), 20 (I think my culture is better than other cultures) (mean=4.12; sd=0.89), and 7 (I don't like to be with people from different cultures) (mean=4.07; sd=0.92).

Majority of the participants are seemingly ready and willing to accept and respect their counterparts including their opinions and ideas. Such could further suggest that the respondents are not threatened by cultural differences.

<Table 6> Respondents' respect for cultural differences

SCALE	5	4	3	2	1	MEAN	AGREEMENT LEVEL	SD
ITEM NO	(%)	(%)	(%)	(%)	(%)			
	206	141	48	3	5			
2	151.121	134.991	111.911	10.741	11.241	4.34	Agree	0.811
	145	176	54	22	6			
7	135.981	143.671	113.401	15.461	11.491	4.07	Agree	0.918
	273	108	12	5	5			
8	167.741	126.801	12.981	11.241	11.241	4.59	Strongly Agree	0.745
	190	188	20	4	1			
16	147.151	146.651	14.961	10.991	10.251	4.39	Agree	0.655
	231	140	17	7	8			
18	157.321	134.741	14.221	11.741	11.991	4.44	Agree	0.821
	163	146	76	16	2			
20	140.451	136.231	118.861	13.971	10.501	4.12	Agree	0.885
	201.33	149.83	37.83	9.5	4.5			
Ave	149.961	137.181	19.391	(2.361	11.121	4.33	Agree	0.806

### 3) Interaction Confidence (IC)

This construct measures the confidence of individuals when being immersed in intercultural setting/interactions (Chen & Starosta, 2000 as cited by McMurray, 2007; Cudureanu & Saini, 2012). This construct is measured by question items 3 (I am pretty sure of myself in interacting with people from different cultures.), 4 (I find it very hard to talk in front of people from different cultures.), 5 (I always know what to say when interacting with people from different cultures.), 6 (I can be as sociable as I want to be when interacting with people from different

cultures.), and 10 (I feel confident when interacting with people from different cultures.) As shown in the table below, the respondents “Agree” to item 6 (mean=3.64; sd=3.640), but are “Uncertain” in items 3 (mean=2.89; sd=1.025), 4 (mean=2.95; sd=1.080), 5 (mean=2.70; sd=0.930), and 10 (mean=2.95; sd=2.950). Given the respondents perception of themselves as having not sufficient skills in English language, they express uncertainty in interacting confidently with people from different cultures. Despite such lack of confidence and perceived readiness to interact, the respondents believe that they are sociable as needed when interacting with people from different cultures.

<Table 7> Respondents’ interaction confidence

SCALE						AGREEMENT LEVEL	SD
ITEM	5	4	3	2	1	MEAN	
NO							
3	30	70	162	109	32	2.89Uncertain	1.025
	17.441	(17.37)	(40.20)	(27.05)	(7.94)		
4	30	109	101	137	26	2.95Uncertain	1.080
	17.441	(27.05)	(25.06)	(34.00)	(6.45)		
5	14	52	176	123	38	2.70Uncertain	0.930
	(3.47)	(12.90)	(43.67)	(30.52)	(9.43)		
6	79	161	115	36	12	3.64Agree	3.640
	(19.6)	(39.95)	(28.54)	(8.93)	(2.98)		
10	23	92	154	108	26	2.95Uncertain	2.950
	(5.71)	(22.83)	(38.21)	(26.80)	(6.45)		
Ave	35.2	96.8	141.6	102.6	26.8	3.03Uncertain	1.925
	(8.73)	(24.02)	(35.14)	(25.46)	(6.65)		

This result further suggests the common culture of Koreans that it is not common for them to start a conversation (much more interaction) with others, most especially with people from different cultures. Koreans are generally reserved and need to become more familiar with a setting and the people before they gain the confidence or even the initiative to interact. This “reserved” personality can be attributed to their fear to “lose face” or being in an awkward, compromising situation. Even in Kim’s paper which was completed many years ago in 1993, it explained Korean culture of ‘face-saving’ is intertwined with language behavior. Accordingly, Korean culture inhibits self-disclosure, and thus the language behavior of Koreans gives great importance and consideration on making sure that they “save their face. This sentiment implied by Kim’s paper in 1993 still exists at present despite the many efforts Koreans have exerted towards being immersed in intercultural interaction.

#### 4) Interaction Enjoyment (IEnj)

The items measuring the interaction enjoyment are mainly concerned with participants' positive or negative reaction towards communicating with people from different cultures (Chen & Starosta, 2000 as cited by McMurray, 2007; Cudureanu & Saini, 2012). All the three items for IEnj, namely, 9 (I get upset easily when interacting with people from different cultures.), 12 (I often get discouraged when I am with people from different cultures.), and 15 (I often feel useless when interacting with people from different cultures.) have been reverse-coded as they are stated in a negative form. Results show that the respondents are "uncertain" with regard to items 9 (mean=2.87; sd=1.023) and 12 (mean=3.27; sd=1.041), but "agree" to item 15 (mean=3.59; sd=1.119); with an overall mean=2.95 and sd=1.080. These numbers suggest that some respondents feel discouraged and upset when they are interacting with people from different cultures while others feel otherwise.

<Table 8> Respondents' interaction enjoyment

SCALE ITEM NO	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	MEAN	AGREEMENT LEVEL	SD
9	23 (5.71)	87 (21.59)	137 (34.00)	125 (31.02)	31 (7.69)	2.87	Uncertain	1.023
12	114 (28.29)	201 (49.88)	71 (17.62)	14 (3.47)	3 (0.74)	3.27	Uncertain	1.041
15	96 (23.82)	142 (35.24)	82 (20.35)	71 (17.62)	12 (2.98)	3.59	Agree	1.119
Ave	77.67 (19.27)	143.33 (35.57)	96.67 (23.99)	70 (17.37)	15.33 (3.80)	3.24	Uncertain	1.061

The result for item 15 suggests the respondents' perception of being a useful or valuable part of interaction with people from different cultures. As the interviews have generally shown, the students feel they are an important part of communication if their professors consider them and their English level in order for them to cope with the communication context. For learners of a

foreign language, the teacher's ability to accommodate students so they would feel they are important members of the interaction helps students to open up and be encouraged to learn more.

### 5) Interaction Attentiveness (IAtt)

For the construct "interaction attentiveness", the participants' effort to understand the ongoing process of intercultural interactions is measured (Yu & Chen, 2008, as cited by Cudureanu & Saini, 2012; Chen & Starosta, 2000, as cited by McMurray, 2007). Gegala (1981) defines this construct, which is in almost the same context as Chen and Starosta's definition (2000), as the extent of participants' attention when they are interacting with others. Further remarkable was Gegala's (1981) note that attentiveness may not mean the same as perceptiveness. In his explanation, attentiveness is a cognitive skill and is related to awareness; whereas, perceptiveness refers to having knowledge of the meanings related to or may affect one's or another person's behavior. Thus, when a person is perceptive, he/she has higher skills of interpreting others and how others will interpret him/her. Moreover, attentiveness is one's involvement in the interaction, including whether he/she pays attention and participates while listening to the conversation. In ISS, interaction attentiveness is measured by items 14 (I am very observant when interacting with people from different cultures.), 17 (I try to obtain as much information as I can when interacting with people from different cultures.), and 19 (I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.). Hence, this construct measures not merely attentiveness but perceptiveness altogether.

Results show how varied and diverse are the responses are. Respondents "agree" to item 14 (mean=3.66; sd=0.841), are "uncertain" in 17 (mean=3.41; sd=0.948), and "disagree" to item 19 (mean=2.42; sd=1.061). When interacting with people from different culture (in this case their ESL professor), the respondents are being observant, possibly noting and processing carefully

the English language and the meaning of their counterpart's verbal messages, including non-verbal messages. However, the respondents are "uncertain" with regard to obtaining as much information as they could during interaction. This could possibly due to the painstaking process of English study. Aside from listening and attempting to understand the sound of English of their counterparts, the students are simultaneously processing meaning in Korean, their native language. During this process, students build meaning using the web of words that are familiar to them and process how the meaning mates sense to them as well as in the interaction context they are in. Therefore, it is understandable that some respondents attempt to obtain as much information as they could while the others do not as they have likely considered the tediousness of the process. Meanwhile, the respondents "disagree" in being sensitive to the subtle meanings of their counterparts during their interaction. Such is possibly because of their focus on observing their counterparts as well as themselves during interaction.

<Table 9> Respondents' interaction attentiveness

SCALE	5	4	3	2	1			
ITEM	(%)	(%)	(%)	(%)	(%)	MEAN	AGREEMENT LEVEL	SD
NO								
14	57 (14.14)	189 (46.901)	125 (31.021)	28 (6.951)	4 (0.991)	3.66	Agree	0.841
17	55 (13.65)	126 (31.271)	157 (38.961)	59 (14.641)	6 (1.491)	3.41	Uncertain	0.948
19	15 (3.721)	50 (12.411)	108 (26.801)	148 (36.721)	82 (20.351)	2.42	Disagree	1.061
Ave	42.33 (10.50)	121.67 (30.191)	130 (32.261)	78.33 (19.441)	30.67 (7.611)	3.16	Uncertain	0.950

## 6) Respondents' overall ISS

Among the five dimensions of intercultural sensitivity, the participants "Agree" to both IEng and ROD (mean=4.33; sd=0.81), with the latter obtaining the highest mean. On the contrary, the respondents' scores indicated "Uncertain" in dimensions IC, IEnj, and IAtt, with the first one being the lowest (mean=3.03; sd=1.93). The total mean score of the respondents on the ISS is 3.56 (sd=0.923) with a descriptive value of "Agree". Therefore, the respondents' level of intercultural sensitivity is sufficient for them to handle their interaction with people from a different culture. However, as the results indicated IC to have the considerably lowest mean score, there is a strong need to enhance the respondents' confidence and self-esteem so as to help them become more competitive and prepared in their intercultural interaction. Majority of the students still feel they lack the necessary skills in order to have a meaningful and successful interaction with foreigners.

<Table 10> Respondents' ISS

SCALE/% DIMENSIONS	Mean	Agreement Level	SD
IEng	3.67	Agree	0.90
RCD	4.33	Agree	0.81
IC	3.03	Uncertain	1.93
IEnj	3.24	Uncertain	1.06
IAtt	3.53	Uncertain	1.26

## 3. Significant relationship between the respondents' ISS and their demographic profile

### 1) Respondents' ISS and their gender

The scores of male (M=3.60, SD=0.42124) and of female (M=3.56, SD=0.44)  $t(401)=8.13$ ,  $p =$



0.42) respondents suggest that gender and intercultural sensitivity are not significantly related. In particular, note among the five factors, the mean scores of male and female respondents have quite a noticeable, although not significant difference, in terms of IC in which the mean score of male respondents is 3.11 whereas that of female respondents at 2.92. In addition, both male and female respondents obtained high mean scores in RCD.

<Table 11> Relationship between the respondents' ISS and gender

	Levene's Test for Equality of Variances		T-test for Equality of Means			
	F	SIG.	T	DF	SIG. (2-TAILED)	MEAN DIFF.
Mean						
Equal variances assumed	.530	.467	.813	401	.417	.03519
Equal Variances not assumed			.808	375.573	.419	.03519

<Table 12> Relationship between the five factors and gender

	IEng	RCD	IC	IEnj	IAtt
Male	3.65	4.31	3.11	3.33	3.15
Female	3.70	4.34	2.92	3.14	3.19

## 2) Respondents' ISS and their major

Significant difference is noted between the intercultural sensitivity of the respondents and their majors [ $F(7, 395) = 2.14, p = 0.039$ ]. Although post-hoc comparisons using the Tukey HSD test indicated that the mean score for the Humanities ( $M = 3.68, SD = .49$ ) was not significantly

different than that for the Business ( $M = 3.62$ ,  $SD = 0.43$ ), Natural Science ( $M = 3.40$ ,  $SD = 0.49$ ), Engineering ( $M = 3.54$ ,  $SD = 0.34$ ), It ( $M = 3.66$ ,  $SD = 0.30$ ), PE, Medicine, & Welfare ( $M = 3.66$ ,  $SD = .32$ ), Fine Arts ( $M = 3.69$ ,  $SD = 0.33$ ), and Music ( $M = 3.49$ ,  $SD = 0.49$ ), overall scores show otherwise.

<Table 13> Relationship between ISS and major

Mean					
	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
Between Groups	2.741	7	.392	2.139	.039
Within Groups	72.308	395	.183		
Total	75.049	402			

The respondents' major vis-à-vis their mean scores are presented in <Table 14>. Data show that among the five factors and across all majors, factor IC is notably low although not statistically significant. In this section, notice that in IC, the respondents from the Natural Sciences incurred the lowest (mean score=2.80), followed by respondents from the IT and Fine Arts (mean score=2.98). In terms of factors IEng and RCD, respondents across majors obtained somewhat high mean scores, with respondents from Fine Arts obtaining the highest (mean score=4.51 and 3.98, respectively). In factor IAtt, respondents from the Engineering major incurred the lowest mean (2.97), whereas IT obtained the highest (3.26). Finally, for factor IEnj, respondents from the Engineering courses obtained the highest mean score (3.45), whereas those from PE, Medicine, & Welfare were remarkably lowest (2.84).

<Table 14> Relationship between five factors and major

	IEng	RCD	IC	IEnj	IAtt	Mean
Humanities	4.37	3.8	3.12	3.41	3.2	3.58
Business	4.37	3.71	3.11	3.25	3.18	3.52
Natural Science	4.15	3.39	2.80	3.1	3.22	3.33
Engineering	4.28	3.55	3.04	3.45	2.97	3.46
IT	4.41	3.76	2.98	3.28	3.26	3.54
PE, Medicine & Welfare	4.47	3.68	3.00	2.84	2.93	3.38
Fine Arts	4.51	3.98	2.98	3.05	3.36	3.58
Music	4.13	3.67	2.91	3.18	3.33	3.44

### 3) Respondents' ISS and their interaction experience with foreigners

Significant difference is indicated in the intercultural sensitivity of the respondents without experience with foreigners ( $M=3.42$ ,  $SD=0.45$ ) and those with interaction experience with foreigners ( $M=3.62$ ,  $SD=0.42$ );  $t(401)=3.51$ ,  $p = 0.001$ . Therefore, respondents who have experiences interacting with foreigners have higher intercultural sensitivity.

<Table 15> Relationship between ISS and interaction experience with foreigners

Independent Samples Test							
LEVENE' S TEST							
FOR EQUALITY							
OF							
VARIANCES							
T-TEST FOR EQUALITY OF MEANS							
SIG.							
(2-TAILED)							
MEAN							
DIFF.							
D)							
F							
SIG.							
T							
DF							
Experience with Foreigners							
Equal							
variances	.278	.599	-3.69	401	.000	-.20303	
assumed							
Equal							
Variances				100.95			
not			-3.507	9	.001	-.20303	
assumed							

Specifically for each factor of ISS, respondents who did not have interaction experience with foreigners scored significantly low in IC (2.78). However, this group of respondents scored higher (3.09) than those with interaction experience with foreigners (0.96) in the factor IAtt.

<Table 16> Relationship between five factors and interaction experience with foreigners

	IEng	RCD	IC	IEni	IAtt	Mean
With Interaction	3.70	4.36	3.08	3.3	0.96	3.08
Without Interaction	3.51	4.20	2.78	3.0	3.09	3.316

## V. Conclusion

### 1. Conclusions

- 1) Of the 403 respondents, 22 (5.1%) are male; and the highest percentage (93.8%) comprises the age bracket from 20 to 25 years. With regard to the respondents' field of study (major), majority (42.4%) are in the Business Department, followed by Engineering (14.6%), Natural Science (10.4%), IT (9.9%), and Music (8.4%). A smaller number of respondents come from the Departments of PE, Medicine, and Welfare (4.7%) and Fine Arts (3.2%). In terms of interaction exposure to and/or experience in communicating/interacting with foreigners, a substantial count of 330 respondents (81.9%) indicated that they have previous experience with people from another culture.
- 2) The respondents' level of intercultural sensitivity is in the borderline of "Agreeable" and "Uncertain" level. Therefore, the respondents can handle their interaction with people from a different culture with certain limitations, specifically in interaction confidence (IQ, interaction engagement (Ieng), and interaction attentiveness (IAtt). Moreover, as the respondents' incurred lowest mean in IC, they require assistance to become more confident, competitive, and prepared in their intercultural interaction so as to have a meaningful and successful interaction with foreigners.
- 3) There is no significant difference between the level of intercultural sensitivity of the respondents and their gender. However, significant difference is noted between the respondents' ISS and their major as well as their interaction experience with foreigners. Therefore, regardless of their gender, the respondents' level of intercultural sensitivity is due to their major and their interaction experience with foreigners. Students with ample interaction experience have higher level of intercultural sensitivity as compared to those who have limited experience or even to those who have no experience at all. It can be noted as well that those students who are given

opportunities for intercultural exchanges and interactions have higher level of intercultural sensitivity.

## 2. Recommendations

1) Although the respondents' level of intercultural sensitivity is deemed to be sufficient, the lack of improvement in their level of intercultural sensitivity requires necessary consideration. Therefore, academicians in Korea need to revisit and revise the thrust and focus of their academic programs, especially the English classes. While it may be true that enhancing the communication skills of the students is the primary focus of any educational institution, curriculum developers, teachers, school administrators, and other stakeholders should equally prioritize developing the students' intercultural sensitivity. For several years, Korean students have been devoting much time and effort mastering the English language but they remain apprehensive and lacking in confidence and self-esteem because of the limited opportunities to use English in an actual interaction with foreigners. Thus, if students are provided with ample opportunities to use the language and become more exposed to diverse cultures, they will grow more confident in their communication interaction, thus making them more competitive, proficient, and highly motivated and, needless to say, prepared in their intercultural interaction.

2) In learning a second/foreign language, more so in enhancing intercultural sensitivity of students, the larger community plays a vital role. A high exposure to the target language and to the community comprising diverse culture incurs high proficiency, communication confidence, and intercultural sensitivity in individuals. The respondents who do not or did not have any opportunity to mingle with a community using the English language and composed of diverse cultures seemed to have low English proficiency and low self-esteem. Hence, this paper recommends that the Korean society, through the programs the local and the greater government, should provide as much opportunities as possible for students to have

communication interaction with people from diverse cultures. Such programs and activities could be in the form of cultural immersion, language exchange programs, and cultural expositions. Although in many cases, these programs have been made available already, most of these cultural exchanges involve adults or professionals. Activities catering to younger generation, such as elementary school, middle school, high school, and university students are limited because the thrust of many schools is on preparing the students for their examinations such as Sineung or other knowledge/aptitude test.

3) Universities in Korea could also design community service programs that would enable their students to provide assistance or services to foreigners in the country. These community services can directly involve students and foreigners residing in Korea. This program will be beneficial specifically for students who do not have the financial means to travel overseas or to attend international exposure programs. Conducting such activities could likewise be considered by the universities as a marketing/ promotional strategy for them to invite more foreign students and even local students. In addition, activities like these could be an advantage for the university as they focus not solely in preparing their students for their future profession but also their competitiveness in the global market.

4) Related research studies are recommended so as to address areas that this study did not encompass. For one, the study did not probe into the difference between the level of intercultural sensitivity of Korean and of foreign students. Such study could be viable in providing actual data on how foreign students who decide to study in Korea are adjusting to Korean culture and how Korean students adjust to having foreign friends in their class. Similarly, a cross-sectional study comparing the intercultural sensitivity of students from two or more universities or even selected high schools in South Korea could provide a wider perspective of the majority of young Koreans. Another possible research is a longitudinal in nature in which the respondents' initial level of intercultural sensitivity is compared to their level after 4 or 5

years in the University. Finally, a study probing into the IS of the general youth is another point of interest. Conducting such study could provide insights into the status of the general youth's sensitivity to people from other cultures. Results that such study could obtain will enable to local government to design cultural immersion programs that will further promote young Koreans' sensitivity to other culture.



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# KOREAN UNIVERSITY STUDENTS' PERCEPTIONS OF WEBLOGGING AND ONLINE BEHAVIORS IN A BLENDED LEARNING COURSE<sup>1</sup>

Morgan, Sean Allen

## Abstract

This research examines university students' perceptions toward blogging in a university OPIc English conversation course. Twenty-three students enrolled and voluntarily participated with the researcher/facilitator of the course on the SNS tool – BAND. During the fall semester of 2015, blogging perceptions were measured by means of a quantitative pre/post course survey to explore how perceptions changed. Answers to open-ended questions and transcribed semi-structure interviews were qualitatively analyzed for triangulation with the quantitative survey. The findings indicate that students enjoyed the blogging experience and believed in the benefits of using SBLL to enhance SLA. However, the results implied that students' participation is hindered by distractions such as busy schedules, blogging difficulty and ethical concerns. The

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present study also analyzed and categorized online behavior throughout the semester. Results indicated that students form group norms, reflect on quality of writing and use online tools to enhance composition.

Keywords: EFL; blended learning; MALL; perceptions; online behavior; weblog

## I. Introduction

Blended learning (BL) through smartphone technology has enabled classmates to access course material, interact and extend learning online. Implementing a weblog could allow students to practice via synchronous and asynchronous participation online. Lenhart (2012) claimed that texting represents the dominant form of communication amongst teens. Identifying the pros and cons of online interaction is crucial to develop and implement well-organized, convenient and useful online communities. Conducting administrative tasks and lectures online would free up class time for more challenging and interactive activities such as discussion, critical reflection and presentations. Unfortunately, research by Ushioda (2013) asserts that devices like smartphones are devalued as a learning tool. Forcing students to engage with external motivation like higher grades runs the risk of unnatural online behavior. Educators need to comprehend how class weblogs could benefit students and uncover beliefs and motivations regarding online communication. The purpose of this research was to examine participants' perceptions of blogging and online behavior using an SNS Application - BAND. The weblog aimed to provide a safe zone for classmates to preview and review class content. As a result, students could be more engaged in class, build confidence, and encourage each other. Ultimately, the goal of this course is enhancing oral proficiency by sharing ideas, creating

knowledge, and practicing composition. A BL weblog would be an ideal platform for accomplishing this task. This mixed-methods study measured students' initial weblogging perceptions and how they changed during the semester. This research also focused on identifying significant perception themes and exploring various online behaviors. Hopefully, the results could shed some light on the potential of weblogging to aid EFL pedagogues, inform educators about MALL and promote smartphone technology in education.

## II. Literature Review

Blended Learning (BL), according to Rosen and Stewart (2015), is hybrid teaching that incorporates a face-to-face class with an online component. Kazu (2014) claims BL combines the advantages of traditional classroom learning with benefits of online learning. Smartphones have led to increased potential of BL from limited access 'CALL' to a more promising 'MALL'. Kim et al., (2014) found that wikis, blogs and forums all had positive effects on SLA. Jin (2014) determined that reviewing and previewing lessons online led to improvements in writing, reading, comprehension, speaking and vocabulary. Stockwell et al., (2013) recommended simple content in manageable chunks to ensure scaffolding amongst members. Yoon (2014) concluded that online interaction appears to override the time consuming aspect which is linked to social constructivism. The advantages range from cheaper, faster and more available Wi-Fi access to unlimited functionality (Stockwell et al., 2013). However, according to Chu (2011), MALL research is still in its infancy. Devices are owned for social purposes (Ushioda, 2013). The small screen limits tasks to simple tasks and alarms can be distracting to students. These and other shortcomings are surmountable with adequate training, and facilitation. The key is to embrace the creative component without negative technical or affective issues that will demotivate participation (Sun and Chang, 2012).



Interaction is essential to learn language and more likely within specific communities (Efimova and de Moor, 2005). Trajemberg and Yiakoumetti (2011) asserted that less proficient learners benefit from more advanced. Constructivism emphasizes cognitive development of learners being influenced by society and culture (Aydin, 2014; Driscoll, 2005; Vygotsky, 1978). Scaffolding is essential for classmates and teachers to develop knowledge and negotiate meaning, while saving face online which is advantageous for socially inept students. Ward (2004) stated that the purpose of blog-assisted-language-learning (BALL) is for the collective group. ZPD is optimized when people cooperate in a specific environment (Kim & Yoon, 2014). EFL administrators and teachers must keep up with this phenomenon to provide efficient pedagogy in BL courses.

According to Guttler (2011), a weblog is a type of website arranged in chronological order. Aydin (2014) claimed weblogs are normally based on particular topics whereby members share and reflect on ideas. Noytim (2010) concluded writing on a weblog is more motivating than paper-based writing and designed for an audience and diverse community (Ward, 2004). Weblogs offer accessible, asynchronous contexts, anytime, anywhere. However, factors such as limited Internet access, small screen size and other technical difficulties can affect participation (Kwon, 2013; Wu et al., 2011). Weblogs can be utilized while students were commuting, but not often due to inconvenience and distraction (Chu, 2011). Moreover, annoyances such as excessive scrolling, headaches (Kim et al., 2014) and sore eyes (Noytim, 2010) reduce participation. Improper netiquette also has disastrous impacts on group moral (Ward, 2004) as well as concerns of plagiarism and cheating (Pop, 2010; Ward 2004). Students tend to stop blogging at the end of the course (Domalewska, 2014) partially due to external motivation to obtain a higher grade (Kerawalla et al., 2007). The key is to balance 'challenge' and 'fun' to maximize productivity (Miyazoe & Anderson, 2012).

Weblogs provide great potential for extended learning opportunities for SBL (Jin, 2014). The prices of mobile devices and applications have dropped (Lee & Son, 2012; Vinu et al., 2011). Before posting, students scroll through others' posts developing skimming and scanning skills (Ward, 2004). Bloggers plan and reflect on their own entries to produce complex sentences (Noytim, 2010; Rehamany, 2013). According to Kim and Yoon (2014), SBL via Kakao Talk and Mocafe led to increased quality and quantity of English language skills and confidence. Furthermore, reading classmates' posts reduce negative feeling associated with language learning (Guttler, 2011) and increase students' responsibility (Larsen, 2012). On the contrary, Lenhart (2012) believed that these devices are not intended for language learning (Guttler, 2011). Jeong (2007) claimed it is difficult to measure improvements in a 4-month semester while Ward (2004) observed the writing on blogs is sloppy compared to paper-based writing. Jin added that smartphones are more effective for low/medium level learners, not advanced. Nevertheless, Pop (2010) asserted that new technologies are crucial for life-long SLA.

Positive perceptions of blogging and MALL are high due to smartphone fever (Aydin, 2014; Kwon, 2013); mainly due to just one click and less effort than other tools (Jin, 2014). Long-term changes are best predicted by enjoyment (Wu et al. 2011). This leads to reduced user anxiety increasing the desire to engage (Wu et al. 2011). According to Guttler (2011), free Wi-Fi accessibility, multi-modality, portability and attractiveness led to increased student satisfaction. Students also place high importance on choice and flexibility to optimize motivation (Ushioda, 2013). Lawrence (2015) noticed that communication between students and teacher received the highest receptiveness. Research has also shown high perceptions in the belief in the educational value of weblogging (Lee and Sun, 2012). Unfortunately, Cha (2012) claimed that students perceive in-class tasks to be less work than online tasks. Furthermore, students were easily distracted by the Internet and technical problems (Rehamany, 2013). Moreover, Kim and Yoon

(2014) noticed that students had difficulty locating unknown words using SBBL tools. It is crucial to understand the existing perceptions of weblogging for successful implementation into a BL course.

The facilitator plays a huge role in the effectiveness of a weblog and is responsible for providing tutorials and a safe zone. This includes facilitator training and familiarization with MALL applications. Noytim (2010) claimed it is a disservice when the facilitator does not participate. Yang (2009) felt teachers should be vulnerable and active in the beginning to set the tone. Arena (2008) recommended facilitators keep interest alive by inquiring, dialoguing and commenting when participants are struggling. When the students learn how to blog, the teacher could reduce participation and become the mediator and monitor (Kwon, 2013; Yoon, 2014). Unfortunately, Wu et al., (2011) believes teachers lag behind the evolution of SNS technology and Larson (2012) feels teachers' practice has minimal influence on students' perceptions of the BL environment. However, most research highlights the importance of the facilitator.

Kerawalla et al. (2007) claimed the effectiveness of the blog depends on students discovering the benefits themselves. Guttler (2011) suggested that weblogs be utilized for distributing class information. Efimova (2005) observed they pick up customs from each other. And Miyazoe (2012) believes they quickly form group norms. Ward (2004) noticed students submitting opinions and advice without pressure. Rahamany (2013) noticed competitive behavior in how students recommend new phrases. However negative attributes were discovered. In a study by Lin et al. (2013), participants approved of BALL principles, but irregularly employed them. According to Arena (2008) and Ushioda (2013), students display superficial participation for higher grades. Consequently, Lin et al. (2013) noticed that students manipulated the system by contributing the bare minimum. Also, according to Sadeq (2015), students felt a burden to post daily which Forster (2006) believed hindered the ability to track discussion after posting. It

seems that blogging sessions are optimal when the majority of the class or designated groups can interact at the same time.

### III. Methodology

#### 1. Research Questions

RQ1: How did Korean university students perceive weblogging throughout a blended learning EFL course?

RQ2: Were the students' perceptions different according to the background demographics of the participants?

RQ3: What forms of online behavior were observed on the weblog throughout the semester?

#### 2. Context and Participants

This research was conducted at a university located in the southern part of Gyeong-gi Province, South Korea during the fall semester of 2015. 23 students (15 females and 8 males) enrolled in 2 English conversation elective classes. Each class met once a week for a 2-hour class. The majority of the students had completed 6 credit hours of first-year university English: ESL Listening and Speaking and all started studying English in elementary. Students passed a written and oral placement test conducted by the researcher to enroll in the course. The researcher was a 40 year-old Canadian male native English speaker who had taught EFL in South Korea for 14 years. He had completed his graduate TESOL course requirements at the time of the study, and been in charge of the OPIc program at the university for 5 years.

The goal of OPIc is to familiarize students with the test, guide them through the OPIc background survey and anticipate questions. Students were encouraged to work in groups and collaborate with each other in class and online. The blogging questions were taken directly from the course textbook which followed a week-by-week curriculum. The students were also

given oral midterms and final interviews to assess their progress.

The application chosen for this course was BAND. It was founded in March, 2013 by Camp Mobile which was a former affiliate of Naver Corp. It is a social networking tool for private group communication which cannot be searched by outside parties if the group sets the privacy settings accordingly. Beyond blog threading, BAND offers functions such as photo albums and sharing links and videos. It also has extensive storage capacity and user-friendly importing and exporting functionality. Above all, it is a common application in Korea used for group purposes making it a feasible SNS option for educational purposes in EFL.

The researcher invited students to BAND via emails accessible on the university portal. The BL course was carefully explained in the textbook and in a tutorial the first day which covered how to utilize the functions of BAND. There were 3 online sessions on BAND; the first to preview basic concepts of the next class and 2 review sessions for more difficult subject matter following the class. All students had Wi-Fi at home and were able to join the discussion between 7-10pm on Tuesday and Thursday nights and Saturday between 12-5pm. The purpose was to maximize interaction online to optimize class time for collaboration. Facilitative strategies to encourage participation were implemented such as teacher involvement, humor and constructive feedback. Pre-determined, open-ended questions were posted in week 2 for immediate participation. Students were asked to utilize all BAND functions for their contributions and participation was 15% of the course grade.

### 3. Data Collection Procedures

The researcher constructed a 13-question background survey for demographics regarding gender, age, university major, English experience, smartphone usage and weblogging. The final 3 open-ended questions inquired about general likes/dislikes about blogging and using smartphone for SLA. A 2-page pre/post-perception questionnaire was developed to obtain

quantitative data on weblog perceptions at the onset and conclusion of the course. The questionnaire was modified based on pre-existing surveys to suit the local context and purpose of this research. The 24 questions were divided into 5 sub-categories: Enjoyment, motivation, confidence, belief and comfort; each written in comprehensive English before translated into Korean by an advanced Korean student from the pilot study the previous semester. The questionnaire was tested on 25 students prior to this study. Based on the Cronbach Alpha reliability test and received an alpha of 0.881, appropriate for the current study. To compose relevant and authentic semi-structured interview questions, weblog data was exported from BAND, organized and analyzed on a word processor. During midterm examinations, the data was analyzed to develop codes which could be narrowed down into online behavioral themes. Participants' blogging frequency was recorded each week to observe their regularity. However, frequency was insufficient in measuring performance on BAND. Therefore, further exploration into the online behavior of the participants was required. Semi-structured interview were carefully designed and verified by a quantitative expert to reduce bias or leading questions. 4 candidates were chosen based on pre-midterm participation frequencies and pre-questionnaire perception averages at the onset of the course. Profiles were created and analyzed for each participant as a tool to prepare follow-up questions. Interviewees were briefed on the length and purpose of the interview and informed it was to be recorded, transcribed and analyzed. They also agreed to a follow-up interview at the end of the semester. All 4 candidates signed the disclaimer presented prior to the interviews. The second semi-structure interviews were conducted after final exams in week 16.

## 4. Data Analysis

### 1) Pre/post questionnaire

A mixed-methods research approach was needed due to the number of participants (23). The questionnaire was analyzed quantitatively with the assistance of a statistician; a colleague of the researcher. The questionnaire responses and background data were transferred onto a spreadsheet to await statistical analysis. The statistical program used was SPSS 22, specifically *t*-test and one-way ANOVA at a significance level of  $p < 0.05$ . The sub-categories and question numbers were: Enjoyment (Q: 1-5), Motivation (Q: 6-10), Confidence (Q: 11-14), Belief (Q: 15-19) & Comfort (Q: 20-24). The demographic data was statistically treated for significance with the questionnaire data. The open-ended questions (Q. 11-13) on the background survey were analyzed qualitatively. The responses from week 2 and 14 were crunched together, reorganized based on the respected categories. Data from each participant was inserted into a large table and highlighted in colors for first cycle In-vivo coding. The themes generated from the 3 open-ended questions were eventually combined with themes gathered from the semi-structured interviews.

### 2) Weblog

To analyze the various forms of online behavior observed on the weblogs, the BAND weblog threads from both OPlc classes were exported onto a word processor for analysis prior to the midterm. Upon initial analysis, several categories were uncovered: Answering the questions, greetings, offering opinions, agreement, acknowledgement, inquiry, follow-up, explanation, the use of humor and emoticons represented the major reoccurring categories. Posting pictures, giving recommendations and showing excitement were a few others. Thereafter, a more thorough analysis was conducted on the data to identify, color code and generate themes within each posting. To ensure validity, the coding process was shown to 2

qualitative research experts who were colleagues of the researcher. They reviewed the themes and verified the coding rationale. Following the midterm, a second discussion thread commenced and this data was exported at the end of the semester for further analysis. A thorough analysis was conducted on the lengthy weblog threads to color code and quantify the frequencies of the pre-selected online behavior categories. This data was analyzed to uncover reoccurring participant behavior that could assist in supporting the results of the quantitative and qualitative data analyses.

### 3) Semi-structured interviews

The semi-structured interview transcripts were color-coded using the same color coding scheme and In-vivo coding procedure as the open-ended questions. The researcher took direct codes from the interview transcripts, condensed them into phrases and inserted them in the right-hand column of the transcriptions. The codes were color-highlighted based on the categories: Enjoyment, motivation, confidence, belief and comfort. After the first cycle the 'in-vivo' codes were color-highlighted for the open-ended and semi-structured interview transcriptions and separated into negative and positive perceptions and inserted into the appropriate columns on a large white poster to enable reorganization. The purpose of the second cycle coding was to rearrange and crunch all the qualitative data into more concise categories. This lengthy process seemed necessary due to the lack of experience of the researcher. In order to eliminate any bias, these codes were triangulated with the means of the pre-post perception questionnaire as well as direct quotes from the semi-structure interviewees and citations from previous research studies. The coding process was shown to a qualitative research expert and deemed to be satisfactory. Next, the original transcriptions were analyzed again to locate significant quotes from the students to further validate the qualitative analysis. The goal was to generate 5-7 significant themes.



## IV. Results and Discussion

### 1. Quantitative Perceptions of weblogging

Perception on being enjoyable" was almost the same between the pre-usage ( $n=23$ ,  $m=5.03$ ,  $s.d. = 0.63$ ) and the post-usage ( $n = 23$ ,  $m = 4.99$ ,  $s.d. = 0.63$ ) of a weblog in a BL university OPIc classroom at .05 level of significance. Upon further analyses of the 'enjoyable' perception means for questions 1-5, it was clear that the post perceptions for all 5 enjoyable questions didn't deviate significantly. In fact, questions 2 & 5 had the same perceptions in the pre/post questionnaire. The post rating for question 4: 'Enjoy discussing social issues,' was the lowest in the category for both pre and post and dropped by 0.13 points on the post-perception questionnaire. Reasons for this could be a lack of experience with weblogging or usage of BAND. It also pointed out that students were unwilling to discuss social issues that were irrelevant to their own lives and/or difficult to discuss online or in English. Based on question 1, students' perception of enjoyable interaction dropped by 0.08 points, indicating that the students thought the weblog was slightly more enjoyable prior to the course. Regardless, the slight drop in the enjoyable perception is statistically insignificant. Compared to other categories, students had high average perceptions in the category of enjoyment.

[Table 1] Descriptive statistics on category: Enjoyment (*n*=23)

Category	Question	Pre		Post	
		m	s.d.	m	s.d.
Enjoyment	Q1	5.04	0.82	4.96	0.77
	Q2	5.04	0.82	5.04	0.64
	Q3	5.13	0.76	5.17	0.72
	Q4	4.74	1.01	4.61	0.94
	Q5	5.17	0.65	5.17	0.89

Perception on motivation' rose slightly from the pre-usage (*n*=23, *m* = 5.00, *s.d.* = 0.73) to the post-usage (*n*=23, *m* = 5.02, *s.d.* = 0.51) of a weblog thus indicating no significant difference in this variable. Question 9: 'Motivation to interact with teacher' actually increased slightly from 5.43 to 5.48, but still represented a much higher perception than question 8: 'Motivation to interact with classmates' which increased from 4.65 to 4.63 pre to post. Reasons for this were most likely due to external motivation to receive a higher grade and the fact that the facilitator always read and responded to the posts. The lowest results in the motivation category were from question 10: 'Motivated to join new networks online'. Perceptions for this question dropped from 4.57 to 4.35 pre to post. This implied that students were less motivated to join new groups than was originally anticipated. Reasons for this could be the notion that students use SNS for social and private purposes and are less motivated to join networks for educational purposes.

[Table 2] Descriptive statistics on category: Motivation (n=23)

Category	Question	Pre		Post	
		m	s.d.	m	s.d.
Motivation	Q6	4.96	0.88	5.13	0.97
	Q7	5.39	0.72	5.35	0.71
	Q8	4.65	0.93	4.83	0.78
	Q9	5.43	0.79	5.48	0.59
	Q10	4.57	1.20	4.35	1.07

Perception on confidence' were quite similar between the pre-usage (n=23, m = 4.52, s.d. = 0.83) and post-usage (n=23, m = 4.63, s.d. = 0.89) of a weblog hence, no significant difference exists in this variable. Based on questions 11-14, a few key observations need to be explained. Overall the pre-perception average for confidence was the lowest amongst all 5 categories (4.52). Participants indicated the highest confidence on question 14 regarding 'confidence in using the various functions on a smartphone' for blogging. Even though the mean for this question dropped from 5.04 to 4.91 it still remained the highest perceived question within the confidence category. The second observation was that students displayed the lowest confidence in their ability to contribute to the weblog which is most likely attributed to their lack of experience using a class weblog as well as their unfamiliarity with BAND. Finally, it should be noted that question 13, 'confidence discussing various topics with classmates' was the question that increased the most from pre to post (4.39 to 4.70). I attributed this to the students' confidence to interact with their peers on a variety of topics throughout the course.

[Table 3] Descriptive statistics on category: Confidence (*n*=23)

Category	Question	Pre		Post	
		m	s.d	m	s.d
Confidence	Q11	4.35	1.07	4.35	0.94
	Q12	4.30	1.33	4.83	1.16
	Q13	4.39	0.99	4.70	1.11
	Q14	5.04	0.71	4.91	0.90

The perceptions on 'belief' were practically the same between the pre-usage (*n* = 23, *m* = 4.85, *s.d.* = 0.61) and post-usage (*n* = 23, *m* = 4.65, *s.d.* = 0.61) of a weblog thus indicating there was no significant difference in this variable. Upon further analysis of the belief perception, a few findings were noteworthy. Question 17, 'having enough time to weblog outside of class,' represented the largest drop in perception (pre: 4.91 to post: 3.96) which was a drop of 0.95. This question was the main contributor for the overall drop of 0.20 in the entire belief category. This implied that students originally believed they had enough time to blog, but as the semester progressed, they had a change of heart. Furthermore, question 15, 'a belief in using smartphones for educational purposes,' represented the highest overall mean perceptions in the whole questionnaire (pre: 5.39 and post: 5.57). It also emphasized student awareness on the potential of smartphones. Finally, question 19, which involved a belief in one's English level, produced the lowest perceptions in the belief category (pre: 3.61 & post: 3.83). Perhaps, the students still believed their English levels were slightly inadequate to perform complicated tasks or have complex interaction on the weblog.

[Table 4] Descriptive statistics on category: Belief (*n*=23)

Category	Question	Pre		Post	
		m	s.d.	m	s.d.
Belief	Q15	5.39	0.84	5.57	0.73
	Q16	5.22	0.67	5.09	0.85
	Q17	4.91	0.90	3.96	1.26
	Q18	5.13	0.69	4.83	0.94
	Q19	3.61	1.31	3.83	1.23

Perception means on 'comfort' were virtually the same between the pre-usage (*n* = 23, *m* = 4.58, *s.d.* = 0.73) and the post-usage (*n* =23, *m* = 4.53, *s.d.* = 0.70) of a weblog hence, no significant difference in this variable. Question 23, 'comfort receiving feedback from the teacher,' received the highest mean perception in this category in both pre and post questionnaires (5.35 & 5.17 respectively). Participants were more comfortable receiving feedback from the teacher, compared to the lower perception means in question 18, which involved a 'belief in peer feedback'. Question 20, which involved being familiar with smartphones for educational purposes, received the lowest pre and post perception means (3.96 & 3.74) which was not a surprise based on the background demographics which indicated that most of the students had little experience with weblogging. Overall, the post means for the belief category were the lowest at 4.53.

[Table 5] Descriptive statistics on category: Comfort ( $n=23$ )

Category	Question	Pre		Post	
		m	s.d.	m	s.d.
Comfort	Q20	3.96	1.26	3.74	1.05
	Q21	4.48	0.90	4.39	1.03
	Q22	4.61	0.89	4.65	1.07
	Q23	5.35	0.78	5.17	0.83
	Q24	4.52	1.31	4.70	0.93

### Perceptions according to demographics

In terms of the students' perception during the pre-usage, females had a slightly higher mean average during the pre-usage than males, but not statistically significant. There was a significant difference between males and females during post-usage of the weblog. Male perception of weblogging increased slightly, while the female average dropped significantly. This implies that males maintained a more positive experience weblogging.

[Table 6] Perceptions based on gender ( $n=23$ )

Demographic	Category	Number	Pre		Post		p
			m	s.d.	m	s.d.	
Gender	Male	8	4.96	0.53	5.07	0.44	0.05
	Female	15	5.07	0.63	4.62	0.52	0.05

In terms of 'age', there was no significant difference at the  $p<0.05$  level for the three

conditions. The mean score for 18 -20 years old ( $m = 5.21$ ,  $s.d. = 0.24$ ) was not significantly different from 21 – 23 ( $m = 4.88$ ,  $s.d. = 0.49$ ) and 24 and above ( $m = 4.72$ ,  $s.d. = 0.68$ ). Taken together, these results suggest that age did not affect perceptions on the weblog during the semester.

As for 'year of study', there were no significant or notable differences amongst the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> year students in terms of pre and post usage, suggesting that 'year of study' had no effect on weblogging.

Regarding 'years studying English', there was no significant difference at the  $p < .05$  level for the three conditions: The mean scores for 0 – 5 years ( $m = 4.56$ ,  $s.d. = 0.28$ ) was not significantly different from 6 – 8 years ( $m = 5.13$ ,  $s.d. = 0.47$ ) and 9 years or more ( $m = 4.70$ ,  $s.d. = 0.68$ ). These results suggest that number of years studying English did not affect their perceptions in a weblog during pre and post-usage.

In terms of 'using smartphone for educational purposes' ( $n = 14$ ,  $m = 4.97$ ,  $s.d. = 0.53$ ) and 'not using smartphone in educational purposes' ( $n = 9$ ,  $m = 4.72$ ,  $s.d. = 0.63$ ), those students who were using smartphone for educational purposes had a higher mean average than those who did not, especially prior to the course, but there was no statistical difference at the  $p < .05$  level for both pre and post usage of the weblog.

[Table 7] Perceptions on using smart phone for education ( $n=23$ )

Demographic	Category	Number	Pre		Post		p
			m	s.d.	m	s.d.	
Using Smartphones	Yes	14	4.97	0.53	4.84	0.55	0.05
educational purposes	No	9	4.72	0.63	4.72	0.51	0.05

As for 'experience weblogging' ( $n = 4$ ,  $m = 4.64$ ,  $SD = 0.21$ ) versus 'no experience' ( $n= 19$ ,  $m = 4.84$ ,  $SD = 0.64$ ) at the  $p<.05$  level of significance, no statistical difference existed. However, those students who had experience weblogging tended to have higher perceptions, especially during the pre-usage.

Regarding the pre usage, no statistical difference existed between the students with 'experience using BAND' ( $n = 14$ ,  $m = 4.92$ ,  $s.d. = 0.56$ ) compared to those who had 'no experience' using BAND ( $n = 9$ ,  $m = 4.63$ ,  $s.d. = 0.64$ ) at the .05 level of significance. In terms of post usage, no statistical difference existed between the students with 'experience using BAND' ( $n = 14$ ,  $m = 4.97$ ,  $s.d. = 0.44$ ) compared to those without ( $n = 9$ ,  $m = 4.53$ ,  $s.d. = 0.56$ ). On average, those with experience had a higher mean average in both pre and post usage of the weblog.



[Table 8 Perceptions based on using BAND ( $n=23$ )

Demographic	Category	Number	Pre		Post		p
			m	s.d.	m	s.d.	
BAND experience	Yes	14	4.92	0.56	4.97	0.44	0.05
	No	9	4.63	0.64	4.53	0.56	0.05

In terms of the 'number of hours spent texting per day' at the  $p < 0.05$  level for the three conditions: 0 – 2 hours ( $m = 4.55$ ,  $s.d. = 0.19$ ) compared to 2 –3 hours ( $m = 4.61$ ,  $s.d. = 0.63$ ) and 3 hours or more ( $m = 5.11$ ,  $s.d. = 0.69$ ), there was no significant effect in terms of students' perception during the pre-usage. In terms of the post usage, there was also no statistical significance for 0 – 2 hours ( $m = 4.81$ ,  $s.d. = 0.46$ ) compared to 2 –3 hours ( $m = 4.65$ ,  $s.d. = 0.68$ ) and 3 hours or more ( $m = 4.85$ ,  $s.d. = 0.54$ ). These results suggest that the 'time spent texting' did not affect their perceptions on a weblog. However, it's worth noting that the perceptions went up for students who texted less than 2 hours a day and went down for the students who texted more than 3 hours a day.

## 2. Qualitative perceptions of weblogging

A total of 7 themes were identified from the open-ended questions in the questionnaire and the semi-structured interviews. They are explained in order of total number of codes in each category within each theme. Themes 1-3 are positive perceptions of a weblog, while themes 4-7 are negative. Theme 1 was titled: Convenient & interesting interaction. A total of 129 codes related to enjoyable, cheaper, simple and useful perceptions of common issues,

opinions and interests. Many other students responded positively due to enjoyment, humor, curiosity and the ease of becoming familiar and finding common ground with classmates.

*[Excerpt 1] "At first, I was amazed by the weblog in this course. I never used a weblog like that before. I knew weblogs were used when someone introduced a hotspot or place, so I was so amazed" (Ally, Oct., 2015)*

Theme 2 was labeled: 'Beliefs in online technology to support second SLA. There were 85 codes within theme 2. The most reoccurring themes were efficient communication and the benefits of responding to improve interactive abilities and practical English skills. Resources like online dictionaries and other language applications were believed to be time and cost-effective. Downloading movies and music, reading online newspapers, listening to podcasts were also perceived to enhance SLA.

*[Excerpt 2] "I have to search unknown words or even idioms, so, I can use online tools to learn English. I usually use my smartphone as an English teacher and supporter." (Cole, Oct. 2015)*

Theme 3 was titled: Benefits of weblog in BL class and accounted for 78 codes. Students understood the value of a weblog to support the curriculum, prepare for exams and submit homework. Finally, the weblog encouraged repetition and utilizing supplementary material. It allowed shy and less fluent students more time to respond and benefit from interacting with advanced students.

*[Excerpt 3] "A weblog is a good tool for enhancing the teaching/learning process because it generates frequently asked questions and supports class discussion" (Ally, Oct., 2015)*

Theme 4 was labeled: Participation inhibitors and represented 59 codes. Students had part-time jobs, were attending academies and were seeking full-time jobs. Many felt annoyed by excess work and perceived the weblog as too overwhelming and unnatural at times. Large group online conversations were not ideal for the introverts and those who didn't check their phone frequently

*[Excerpt 4] "I'm a senior so I have to prepare resumes and for job interviews. Weblog is studying, not talking with others. So, I guess, I have some pressure about that. (Cole, Oct, 2015)*

Theme 5 was titled: Not conducive for sustained interaction and included 49 codes. Several students struggled to become familiar with the weblog within a short period. There were 17 accounts related to the difficulty of getting acquainted under these circumstances. There were also 17 reports regarding the inability to use body language. A few students claimed it was difficult to disagree or deviate from the current topic. Overall, it seemed evident that these factors diminished the effectiveness of the weblog.

*[Excerpt 5] "Face-to-face has body language, eye contact but weblog is just me alone and when I started weblog writing, it was a little bit of a burden and not natural for me" (Ally, Dec. 2015)*

Theme 6 was labeled: Lack of intrinsic motivation to learn and consisted of 35 codes. 15 students confessed to posting short messages to gain more participation points. There were no mandatory prompts to reply, post extra resources or links, therefore, 9 students admitted to not contributing on certain occasions. 7 students confessed that the notification settings were

demotivating. Overall, students lacked intrinsic motivation to contribute extra on the weblog when they didn't feel they were being rewarded.

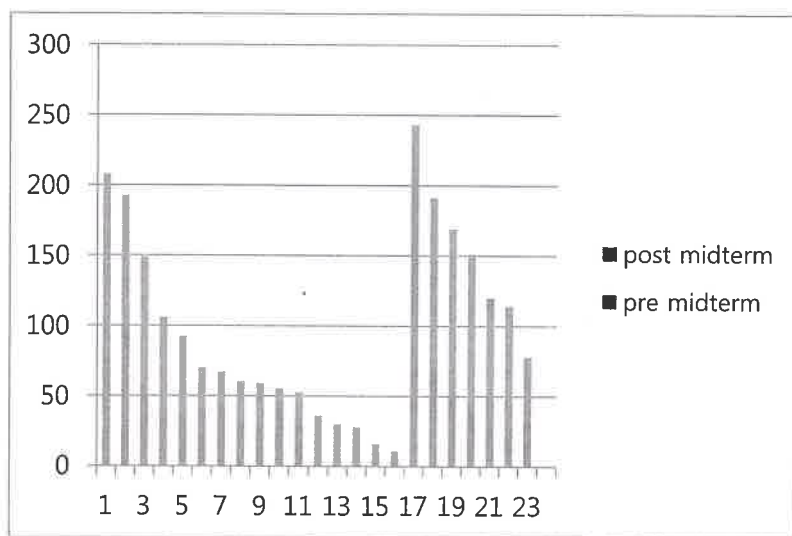
*[Excerpt 6] "BAND is part of the grade. That's why I posted a lot; for my good grade." (Ellie, Dec., 2015)*

The 7th theme was titled: 'Ethical concerns' and had 34 codes. OPIc involves answering personal questions in private. However, the purpose of the weblog was to share ideas on how to answer OPIc questions. There were 15 reports of topics being too personal for sharing. A few students were defensive and withdrew from large group conversations. Also, some felt ostracized when their posts were ignored. On occasion, poor online netiquette, the spreading of rumors and inappropriate humor, were hurtful to sensitive students. Overall, using a weblog to support a conversation course that deals with personal information was hindered by ethical concerns.

*[Excerpt 7a] "Some topics were an invasion of privacy, personal and there was teasing." (Ally, Oct. 2015)*

### 3. Online behavior

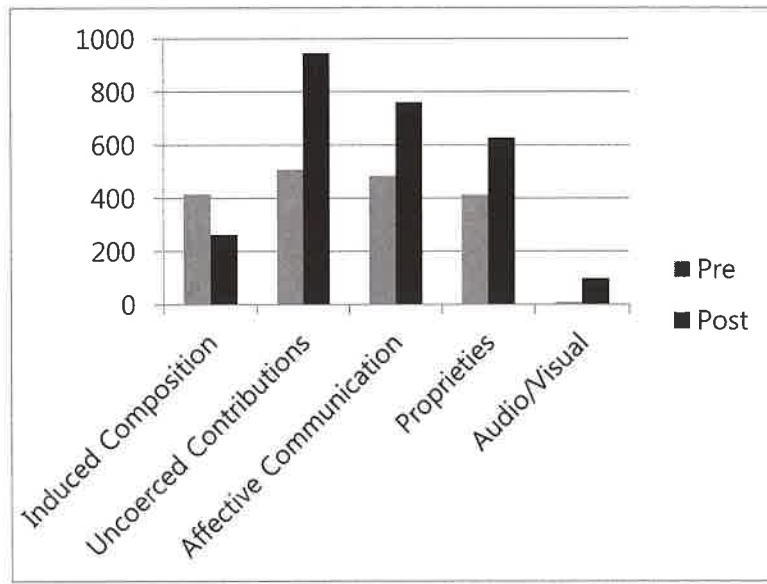
The participation frequency of all 23 students was calculated during the semester. One credit was given for each post, regardless of quality or quantity. The results of the students in the first class are labeled 1-16 and second class, 17-23. The lower section of the bar represents weeks 3 to week 7 and the upper section, weeks 9 to week 13. Each section represented exactly 5 weeks of blogging activity.



[Figure #1] Blogging Frequencies pre/post midterm

It was evident from the graph that students 1-5 in the first class of 17, participated much more than the rest, and actually increased their frequency in the second half. Students 13-16 hardly participated in the first half of the semester and even less in the second half. In terms of the second class of 7 students, participation amongst the class was much more frequent and consistent. The frequency of all 7 members increased in the second half implying that blogging could be more effective in smaller groups since students were able to interact with each participant more in class and quickly became familiar with each other online.

This first category of online behavior was: Induced composition. As the semester progressed, the level of difficulty and rising expectations of the students became evident. Only direct responses to the original question were counted. Prior to the midterm, 415 cases of induced composition were observed. Post-midterm, there was a 63% drop in 'induced composition, seemingly due to the increase in other voluntary forms of online behavior. Secondly, many students resigned from posting direct answers.



[Figure 6] Online behavior themes

Uncoerced contributions included 5 subcategories. The first was: 'Opinions'. Pre-midterm, students posted opinions 150 times compared to 297 following. As students became more acquainted, they were more willing to express opinions. The next subcategory was: 'Follow-up' comments. This included posting additional information and increased from 112 posts pre-midterm to 250 post-midterm. The third subcategory was: 'Explanations', to offer more detail. These increased from 61 to 188 post-midterm. The fourth subcategory was: Questions. It represented students' inquiries regarding other posts. The number of questions decreased from 152 pre-midterm to 139 post midterm, due to less course-related questions as the semester progressed. The final subcategory was: Suggestions. Students offered consultation and advice based on their experiences. This seemed to build relationships and trust within the community. There were 32 cases of 'suggestions' pre-midterm, compared to 72 cases afterward.

Affective communication included 4 sub-categories: Emoticons, humor, excitement and encouragement. Posting simple emoticons is a convenient and common part of texting. 216 emoticons were posted pre-midterm and 272 following the midterm. The second sub-category was: Humor like 'ha ha,' simple jokes, exaggeration and Korean expressions. There were 165 cases of humor pre-midterm and 318, post mid-term. It appeared students became more comfortable joking, instead of just acknowledging. The third subcategory was: Excitement which increased from 79 to 151. The use of exclamation marks and capital letters indicated excitement. Expressions like, 'WOW'and 'I can't wait' were common examples. The final sub-category was: 'Encouragement' which slipped slightly from 23 to 19, pre to post midterm. Total affective communication posts increased by 57%, pre to post midterm.

Proprieties are acceptable manners in communication. The majority were 'acknowledgment' which increased from 144 pre-midterm to 334; comments such as: 'I see', 'Oh', 'Aha' to show they read the post. This behavior gradually became status quo on the blog. The second was: Agreement, which increased from 104 to 158. Surprisingly, there were no traces of disagreement. The third propriety was: Greetings, which dropped from 129 to 87. Saying 'hello' and 'good night' were less essential as the term went on. The fourth one was: Apology, such as saying sorry for posting late or missing class. The number of apologizes increased from 36 to 48, indicating the polite nature of Korean culture when deviating from the norm. Students posted 413 total proprieties pre-midterm compared to 627 afterwards, a 52% increase.

Audio/visual contributions included posting pictures or voice clips. There were only 8 prior to the midterm. Afterwards, students posted audio or visual posts a total of 98 times. Even though the facilitator utilized the voice note function, there were zero voice note posts prior to the midterm and only 11 post-midterm. There were only 8 photos prior to the midterm

compared to 87 photos afterwards. Once a few students utilized these functions, similar behavior followed suit.

#### 4. Discussion

Several important findings and assumptions were uncovered. Enjoyment perceptions remained quite high (pre: 5.03, post: 4.99) as participants reported preference for convenience, simplicity and fun. Relevant topics seemed to optimize participation on the weblog. These factors were supported by the highest occurring qualitative theme: Convenient & interesting interaction. Questions 6–10 on 'motivation' scored highest in all five categories. Students preferred small groups, or private conversations with the researcher. Extrinsic motivation affects participants' willingness to volunteer their leisure time. In the current study, there were 15 confessions of participation to obtain higher grades. Perceptions regarding 'belief in technology' to support SLA dipped 4.85 to 4.65, mainly due to a perceived lack of time to blog even though the belief of using smartphones for education rose from 5.39 to 5.57; the highest perception in the whole study. In the current study, peers did not correct each other, but realized the comparative levels and expectations of the blog. Aydin (2014) claimed that learners perceived gains in speaking proficiency while engaged in an EFL blog. Shy or lower proficient students actively participated on the weblog alongside more advanced learners. The researcher actively interacted until the participants were acquainted, at which time, gradually reduced his presence. Students need to discover the benefits themselves (Kerawalla et al. (2007). In the current study, frequency of posting was credited, not quality or quantity. The percentage of uncoerced behavior significantly increased while the number of induced composition decreased. Unfortunately, only one continuous thread was available per class, hindering students from keeping up with previous conversations. Moreover, it was assumed that simple texting would be



utilized while students were commuting. However, as Chu (2011) attested, this task was inconvenient and distracting. Lin et al. (2013) noticed that students contributed the bare minimum and often repeated other students' posts. Domalawska (2014) felt that poor reflection from the browsers can result in superficial, haphazard or irrelevant contributions, while other comments do not generate discussion. All of the positive and negative attributes need to be optimized to successfully implement a weblog into a BL course.

## V. Conclusion

### 1. Conclusions

Technological devices like smartphones enable SLA at a quicker and more efficient rate. Weblogs allow EFL students to interact more ubiquitously, economically and conveniently. Based on social constructivist theory, students can maximize the ZPD as they interact, create knowledge and reflect on their English skills. Successful assimilation of MALL and SBLL accelerates SLA however many factors need to be considered to assure that a weblog is effective. An experienced facilitator needs to set up the BL course and procedures while creating tasks that are relevant, useful, easy and fun for students to volunteer their time. A belief in the educational value of technology is paramount for students to utilize the theories of BALL. A balance of extrinsic and intrinsic motivation is also required. Minimizing demotivating factors like annoying notifications and poor netiquette is critical. If the blog simulates natural conversation, students would be more willing to participate. Past research does not sufficiently address specific blogging perceptions and various types of online behavior amongst Korean EFL students. Further research needs to be conducted in the area of BL in an EFL environment to explore students' online behavior and perceptions of weblogging.

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Sean Allen Morgan was recently recognized by the IC Dean, Dr. Kim Ok-Soon, for building the OPic and Summer Programs of the College. Prof. Morgan holds an MA in TESOL from Kyung-hee University and has co-written three OPic books. He consistently tops teaching evaluations and has been with USW since March 2011.

# THE GEOPOLITICAL AND GEOECONOMIC PICTURE OF ASIA: CHALLENGES AND OPPORTUNITIES FOR THE FUTURE

Pierfrancesco Moscuza

Since the beginning of the new millennium, Asia has shown an unprecedented level of economic growth in absolute terms, but growth itself is not always an indicator of wealth and well being for the majority of the people.

Asia is the biggest and most populated continent on earth with two countries alone, China and India, holding about one-third of the world population<sup>1</sup>. Before the beginning of European colonialism, it enjoyed periods of glory and wealth. The continent was divided into five main regions which were ruled by local empires. Those were 1) the Central Asian region, 2) the Far East region, 3) the Indian subcontinent that is the geographical area below the Himalayas Mountains, 4) the South East Asian region, 5) the Islands that include Japan, Taiwan and the Philippines. From the sixteenth century until the end of WWI, Asia lost most of its glory and wealth as a direct consequence of the European colonial expansion. During that period, many of the Asian countries fell under the European imperialist domain, becoming a periphery of the economic and financial capitals in Europe. With the exception of Japan, the majority of Asian

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<sup>1</sup> China population in 2015 by the World Bank data is estimated to be 1.371 billion; the same estimate for India is 1.311 for a total 2.682 billion. The total world population in 2015 is estimated to be about 7.347. Source the World Bank, 2017. Available at: <http://data.worldbank.org/>

countries were at some point invaded and colonised by one of the European empires that imposed a system based on the exploitation of natural resources, the monopoly of trade and the concentration of industrial production in Europe. All trade was controlled and managed by transnational corporations based in the European countries. The first of these corporations was the Dutch East India Company, which established a network of trade bases all over the world, sealing the beginning of the Dutch hegemony in the international system. The trade bases had a double purpose 1) control the monopoly on the Dutch spice trade, 2) serve the fleet of the Hanseatic League as a trade and refuelling stations.

Following the decline of the Dutch hegemony, the British and French colonial Empires emerged, taking control of all the trade activities that once belonged to the Dutch East India Company. The British Empire acquired the majority of the Dutch trade routes, becoming the new hegemon of the international system for a period of over hundred years. The Dutch East India Company became the British East India Company, or simply the East India Company. The British copied the successful multinational trade model of its Dutch predecessors and expanded throughout the Asian continent establishing some of its most important colonies and trade basis in India, China and the Southeast Asian region. The British and French colonial rule in Asia lasted until the end of WWII with important consequences for the political and economic development of the entire region.

In the aftermath of the Second World War, the European colonial powers found themselves in the midst of a new geopolitical situation, the rise of two new superpowers the U.S. and the U.S.S.R. and the need to rebuild their nations. This led to the beginning of the decolonisation process that lasted until the early 1970s. In the meantime, a new form of hegemony was born, the imperialism of the 20<sup>th</sup> century, based on the idea of co-optation and hegemonic indirect rule. The old colonial model of direct control of foreign land was substitute



with the creation of geopolitical alliances, such as NATO and the Warsaw Pact, whose main goal was to guarantee political and economic security. The Asian continent was caught in this new game with some of their countries falling under either one or the other side of the newly created political blocs. The countries that joined NATO have had a consistent path of economic growth and a substantial level of development, while the countries that joined either the communist bloc or the Non-Aligned Movement (NAM) fell behind, both under the aspects of economic growth and development. In particular, the countries that experienced conflict and a long period of undemocratic rule and isolation paid the highest price. China, for example, suffered a long period of sluggish economic growth, famine and chronic underdevelopment. However, this situation changed in the late 1970s after the death of Chairman Mao Zedong, when the new Chairman Advisor for Economic Reforms Deng Xiaoping drove the country into the current phase of industrialization. His strategy was based on two main points, 1) the opening of China to international trade, 2) the start of the process of industrialization of the country that up to that point had an agrarian-based economy. Cambodia, Vietnam, Laos and North Korea followed a similar historical and development pattern, even though they have transformed greatly since the Cold War days.

Today's picture of the Asian continent is quite mixed. On one hand, we have the developed fast-growing Far-East and Southeast Asian countries, nominally China, Japan, South Korea, Malaysia, Brunei, Taiwan and Singapore that at different stages have achieved a high level of economic growth and development. On the other hand, we have the countries of south, southeast and central Asia like India, Thailand, Cambodia, Vietnam, Laos, Bangladesh, Pakistan, Turkmenistan, Azerbaijan and Uzbekistan that are catching up quite quickly with the rest of the Asian countries, and that to some extent have already a certain level of influence in world economy and world political affairs. India, in particular, has undertaken a remarkable

path of economic growth and development becoming one of the new world economic powerhouses. Finally, there is a third group of small Asian countries, like Nepal, Bhutan, Tibet, Myanmar and Kirgizstan that are either in a situation of voluntary semi-isolation or that are struggling to join the train of progress and development.

The recent development of world political affairs with the European Union in demise due to Brexit, the economic crisis and its fundamental lack of internal cohesion, summed to the new US foreign policy may give way to new scenarios, where Russia and China play a bigger role. The actual geopolitical picture suggests that Russia will keep strengthening its hegemony in the central Asian region, while China will try to expand and co-opt the biggest number of allies possible in the region of east and southeast Asia, pushing gradually the US out of the region. The problem with these projections is that they will gradually clash with the European interests in the West, and with the autonomy and independence of Japan, Taiwan and South Korea in the East. What may happen in the future is a big unknown, and could mark the beginning of a new period of prolonged diplomatic and military confrontations. The problem with this scenario is that at the moment there is not an effective substantial organism —such as the U.N.— that can rule out these kinds of territorial disputes with legal authority, having at the same time the power and the capacity to enforce those ruling for the sake of global peace and well-being.

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# DIGGING THE PIT OF BABEL—RETHINKING THE INTERPRETATION OF ‘CHINESE MODERNITY’ IN THE CONTEXT OF CROSS-CULTURE

An Chu Tee

Are languages incommensurate? If so, how do people establish and maintain hypothetical equivalences between words and their meanings? What does it mean to translate one culture into the language of another on the basis of commonly perceived equivalences? For instance, can we talk about ‘modernity’ across the East-West divide without subjecting the experience of the one to representations, translations, or interpretations by the other? Who fixes and polices the borders between the two? Are the borders easily crossed? Is it possible to have reliable comparative categories on universal or, trans-historical grounds? And indeed, what does it mean for a contemporary scholar to cross the ‘language barrier’ between two or more cultures and linguistic communities? With these concerns in mind, this project devotes to rethinking, critically, the condition of contemporary theoretical discourses about East and West, language and power, history and change.

In the title, the tower of Babel is often invoked by theorists of translation to symbolize the chaos of human communication. As if prefiguring the long history of Bible translation, the Babel story itself (Gen 11:6) derives in part from earlier Sumerian legend and made its way into the

Hebrew Bible through adaptation and translation.<sup>1</sup> Babel not only figures the impossibility of translating among the irreducible multiplicity of tongues but institutes a desire of completion and for the original Logos (George Steiner). However, the faith in the original Word does not help resolve the contradiction of a common language when it comes to translating the Bible into vernacular tongues. As Willis Barnstone puts it, 'on the one hand, there is the sacred view that holds to the process of entropy, the idea that any passage between languages implies waste, corruption, and fundamental loss. On the other, there is the constant didactic and messianic need to spread the word of God to potential converts, for which Bible translation is an indispensable tool.'<sup>2</sup> Focusing on the ways in which the perennial question of translatability has been asked in translation theory, their work has actually offered a historical critique of the metaphysical foundation of Western philosophical tradition and, in particular, its Universalist notion of language.

Perhaps, it would be useful to turn to Walter Benjamin's essay 'The Task of the Translator' at this point, for not only is Benjamin self-reflexive about his role as a practicing translator but his formulation of cross-linguistic communication follows a new mode of inquiry that promises to take us outside the familiar terrain of universalism and cultural relativism.<sup>3</sup> He dismissed the factor of readers' reception or the 'ideal' receiver as a useful approach to the theoretical issues under question. In his view, the original in the source language and its

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<sup>1</sup> For the prehistory of the Babel story and its implication for the theory of translation, see Barnstone, Willis, *The Poetics of Translation: History, Theory, Practice* (New Haven: Yale University Press, 1993), pp. 135-152.

<sup>2</sup> Barnstone, p. 43. And, indeed, there is a great deal more at stake politically surrounding the translation of the Scriptures. As we know, Martin Luther's revolutionary *Verdeutschung* of the Bible into common German became the cornerstone of the Protestant Reformation in Germany. He was also celebrated as a great writer, a creator of literary German by Herder and Klopstock.

<sup>3</sup> Benjamin, Walter, *Illuminations* Harry Zohn (trans.) (New York: Schocken Books, 1968), p.70.

translation in the receptor language must yield to a third concept, or pure language, which 'no longer means or expresses anything but is, as expressionless and creative Word, that which is meant in all languages.'<sup>1</sup> Nevertheless, what is pure language? It binds both the original and translation to Holy Writ and belongs to the realm of God's remembrance where the original and translation co-exist in a complementary relationship. It is in this sense that 'the translatability of linguistic creations ought to be considered even if men should prove unable to translate them.'<sup>2</sup> Apparently, in this context, Benjamin discloses, wittingly or not, his own profound indebtedness to the story of Babel.

But can the Babel story not be questioned on its own ground? Has the story itself not been translated into and read in numerous tongues and, therefore, always already contradicted the myth of the origin? Through a 'complementary' re-reading of Maurice de Gandillac's French translation of Benjamin, Derrida offers a deconstructionist approach to the problematic of translation theory. He reminds us that the irony surrounding the story of Babel is that 'one pays little attention to this fact: it is in translation that we most often read this narrative' and yet one continues to reiterate the impossibility of translation.<sup>3</sup> Hence, the structural linguist's concern with the original and its untranslatability is now replaced by a fundamental questioning of the metaphysical status of the original and originary text. In this sense, translation is no longer a matter of transferring meaning between languages 'within the horizon of an absolutely

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<sup>1</sup> Ibid., p.80.

<sup>2</sup> Ibid., pp. 70, 82.

<sup>3</sup> Derrida, Jacques, 'Des Tours de Babel' Joseph F. Graham (trans.), in J.F. Graham (ed.), *Difference in Translation* (Ithaca: Cornell University Press, 1985, pp. 165-208), p.171.

pure, transparent, and unequivocal translatability.<sup>1</sup> The original and translation complement each other to produce meanings larger than mere copies or reproduction. In other word, the irreducible multiplicity of languages cannot be reduced to anything other than itself, and yet, like proper names, these languages are bound to call for interpretation, translation, and complementarity. Babel and God are examples of such names that simultaneously command and forbid one to translate.

Here, it sounds to me that translation becomes an oxymoron: inasmuch as nothing can be reduced to anything else and translation cannot but say one thing in terms of another, the epistemic violence is committed out of necessity—a condition that circumscribes cognitive understanding itself and must, therefore, be grasped in its proper context. Even so, how does hypothetical equivalence get established and maintained between concrete languages? What needs are served by such acts of equation historically? These are not just technical or linguistic issues that one may hope to resolve in a case-by-case study; rather, they point to forms of practice and power that deserve our foremost attention in cross-cultural inquiries.

My hypothesis, in this study, is that cultural translation of foreign ideas in early twentieth-century China are not simply the linguistic translation of one language into another, to a certain extent, they are very medium in and through which cultural and political power relations are negotiated and implemented, and in the modern era there was a deep asymmetry in the power relations between China and the West. The slippages, distortions, enhancements, and accommodations of meaning that occur as a guest language enters a source language are produced as the source re-appropriates the alien form and inscribes new values to fit it into its own environment and to meet the needs of the time. The target language may simultaneously

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<sup>1</sup> Derrida, Jacques, *Positions* Alan Bass (trans) (Chicago: Chicago University Press, 1981), p.20.

serve as a vehicle through which a foreign discursive power becomes embodied within a source culture, lodged deeply in something as pedestrian, unconscious, and everyday as language.

## Methodology and Expect Result

I am interested in theoretical problems that lead up to an investigation of the condition of translation and of discursive practices that ensure from initial inter-lingual contacts between languages. Broadly defined, the study of trans-lingual practice examines the process by which new words, meanings, discourse, and modes of representation arise, circulate, and acquire legitimacy within the source language due to, or in spite of, the latter's contact/collision with the guest language. Meanings, therefore, are not so much 'transformed' when concepts pass from the target language to the source language as invented within the local environment of the latter. In that sense, translation is no longer a neutral event untouched by the contending interests of political and ideological struggles. Instead, it becomes the very site of such struggles where the guest language is forced to encounter the host language, where the irreducible differences between them are fought out, authorities invoked or challenged, ambiguities dissolved or created, and so forth, until new words and meanings emerge in the host language itself. Since the crucial goal of ASCA seeks to further acquaint and provide practical debates and problem solving, or, even more importantly, to contribute to an understanding of social and political realities, sensitive to the manifold historical contingencies, I truly believe that this project can certainly fit into this framework, especially at the research field of literature and philosophy.

Basically, my goal is to reconceptualise the problematic of 'language' in a new set of

relationships that is not predicated on some of the familiar premises of contemporary theories of language, which tend to take metropolitan European tongues a point of departure. It is my contention that the study of modern Chinese history must take the history of trans-lingual into account. The prominence of the problem of language in the Chinese imagination of modernity can hardly be disputed. Rather than continuing to argue about tradition and modernity as essential categories, one is compelled to ask: How do Twentieth-century Chinese *name* the condition of their existence? What kind of language do they use in talking about their differences from whatever contingent identities they perceive as existing before their own time or being imposed from the outside? What rhetorical strategies, discursive formations, naming practices, legitimizing processes, tropes, and narrative modes impinge upon the historical conditions of the Chinese experience of the modern?

With bearing these concerns in mind, this study intends to expose the wide-ranging Chinese contact/collision with European languages, and literatures, focusing special attention on the period from the turn of the century to the beginning of the Anti-Japanese War (1937), which encompasses the rise of modern Chinese literature and its early canonization. My emphasis on language, and literature, however, does not presuppose a metaphysical divide between representation and reality. What I try to do here is to place language and literary practices at the heart of China's experience of the modern and of its much troubled relationship with the West. It is possible to say that if modern Chinese literature stands out as an important event in this period, it is not so much because fiction, poetry, and other literary forms are transparent vehicles of self-expression that register the heartbeat of history in a mimetic fashion as because reading, writing, and other literary practices are perceived as potent agents in China's nation building and its imaginary/imaginative construction of 'modern' men and women.



In brief, this study is not about translation in the ordinary sense of the word, much less the so-called signification of foreign terms and discourses. To talk comfortably about signification, one would have to assume a good deal about China's confidence in the absolute centrality of its own civilization vis-à-vis the rest of the world, whereas that confidence was almost completely shattered by the presence of the West in the period I examine, so much so that China could no longer maintain a separate identity for itself without making explicit or implicit references to the rest of the world, which is often represented by the West. Nor am I particularly concerned with neutral-sounding, universalizing projects such as the domestication of foreign words in any language contexts—a frequent concern of historical linguistics. The true object of my theoretical interest is the legitimation of the 'modern' and the 'West' in Chinese literary discourse as well as the ambivalence of Chinese agency in these mediated processes of legitimation.

#### *About the Author*



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## BLENDING LEARNING: A STUDENT-CENTERED APPROACH TO LEARNING

Garrett Cromwell

We live in a world that is experienced "on the go." A world where place is often not defined simply by physical location. Today people are connected in ways that were almost inconceivable just a few decades ago. Children do not have to wait for adults to impart knowledge or share experience. For better or worse, most independent learning is done through YouTube and Wikipedia and people's accomplishments and experiences are not seen as real if they are not published online for the world to see. Outside of the traditional classroom, where are people simply sitting, listening, and taking notes? Nowhere really, however, many teachers feel frustrated by the lack of participation that they see from students. Sadly, many classrooms have failed to adapt to society's paradigm shift on learning and the public forum.

Blended learning is an approach to learning that attempts to meet the demands of modern learners by combining the traditional classroom and the online sphere. One of blended learning strengths is its approach to space. It turns the conventional model that adheres to linear thinking and learning on its head. We typically think of the front of the room as the stage where instructors perform. However, by nature this layout creates an audience of passive,

unengaged learners. Instead if the desks are rearranged where the students are center stage, then the instructor can move about freely and assist students as they are participating in learning activities. This space also extends online where students are able watch and rewatch lectures at their own pace, thus making class a place where learners are expected to actively produce. It is puzzling that most traditional learning does not expect students to come to class prepared to contribute to the learning process. Of course, instructors assign homework, but homework is more about completion than preparing students for class production. As a teacher, it feels like you are at a party with 30 people and you are the only one who brought food and beer.

Everyone looks at you to feed them, yet you want them to learn how to feed themselves, and yes, bring something to the party.

Blending learning is built upon collaborative, project-based activities, heavily relying on Bloom's Taxonomy-based objectives. The concept of "class" is a shared experience where the students play the lead role and the teacher is a learning resource who offers clarification and guidance instead of the role of master whose lectures must be memorized for exams. Of course this approach to teaching is intimidating for many teachers for fear of losing control or authority in the classroom; however, this approach makes a stronger case for instructors. Teachers must be highly skilled to facilitate this more organic approach to learning that does rely on rote learning from textbooks.

Another common fear for educators is that all learning will eventually go online, making teachers irrelevant. However, blended learning, which is becoming extremely popular and effective, requires face-to-face time in the classroom compared with less successful online-only education that does not.

Currently, I am looking into ways to incorporate blended learning into my classrooms. I



# Chinese Articles



# 对外汉语教学中“刚(刚刚)”、“刚才”偏误分析

## ——以韩国学习者对象

隋雨竹

### 中文提要

“刚(刚刚)”和“刚才”是韩国学生在学习汉语过程中易产生混淆的一组词。本文结合学生课堂练习及作业中出现的偏误,对比考察对应韩语中的时间副词,对该类偏误进行整理归类,并对其产生的原因进行解释,最后对外汉语教学提出几点建议。

关键词:刚(刚刚)、刚才、偏误分析、语义范畴

### 1. 引言

对外汉语教学中,时间词“刚(刚刚)”、“刚才”是难点之一,属易混淆词。

就“刚”与“刚刚”来说,大部分语法学家和语法专著认为“刚刚”同“刚”,是“刚”的重叠形式。对于“刚(刚刚)”同“刚才”的词性问题,现已基本确定。如:《现代汉语八百词(增订本)》(商务印书馆,2003年),《语法讲义》(朱德熙,商务印书馆,1982),《汉语会话301句》(北京语言大学出版社,2003)都标明“刚”、“刚刚”为副词,“刚才”为名词。

对于“刚(刚刚)”、“刚才”，学者们已从其语法性质(冯成林，1981)、所处位置(周晓水，1993)等角度对其进行过大量的研究。本文在这些研究基础之上，从对外汉语教学角度，对“刚(刚)”“同”刚才”进行再考察。

## II.“刚(刚刚)”、“刚才”的区别

### 1. 时间范畴的区别

“刚(刚刚)”和“刚才”的语义功能在于表示时间范畴，即“过去”的时间。“过去”属于时制(tense)系统，通常时制三分为“过去时”、“现在时”、“将来时”，这种“过去”是绝对时制角度与“现在”、“将来”相对的概念。时制表示的是某一事件的发生时间与发话人说话时间或某一指定的参照时间之间的关系，有两种基本类型：绝对时制同相对时制。前者指事件发生时间与说话时间形成的时间上的关系，后者指事件发生时间与说话时间之外的某一指定参照时间形成的时间上的关系。

龚千炎(1994)指出“时相部分是语义层，属于词汇范畴，时态部分是语去层，属于语去范畴，而时制部分虽然多使用词汇成分，但是作为时相到时态的过渡，也包含有不少语去因素。”由此得出汉语时间系统是一个“词汇-语去范畴”。由于汉语时间系统的这一特性，我们可知表现时间义的词语在该系统的重要。而“刚(刚刚)”、“刚才”分别作为表示时间相关的副词同名词，与现代汉语时间的相、制、态、有着极为密切的关联。

《现代汉语八百词》将“刚(刚刚)”分为两个义项：一是表示说话前不久发生；二是紧挨在另一个动作之前发生。从这两个义项上来看，“刚(刚刚)”的时间参照点并非固定的，可以以过去时间或将来时间为参照点，均表示两个时点的间隔很短暂，相关行为动作在不久前开始或完成。这便决定了其一般不能与静态动词搭配，但时间名词“刚才”有时可以同静态性弱的一些动词搭配。比如“坐”、“睡”、



“躺”等。

“刚才”是时间名词，表达时点的语义范畴，在句中指事件发生、经历的具体时间，而不是对动作行为进行修饰。“刚刚”是时间副词，在时间上或程度上对谓语起积极的限制或修饰作用，表明事件在一定时间内的进程或性状的变化，指出动作或状态在不久前已经开始或完成。

此外，从相对时角度看，“刚才”表达的是同时，“刚（刚刚）”既可以表达同时，也可以表达异时。如：

刚才妈妈进门的时候，我正在看书。（同时）

你晚上八点去找她，她可能刚到家。（异时）

## 2. 语义范畴的区别

“刚”和“刚才”在语义上分别表达的是时段及时点的概念。一般认为“刚才”意义上表示过去不久的时间，强调时点意义，是可用“那个时候”替代的体词。谢成名（2009）认为“刚才”作为时间名词，在时间轴上占据一个相对固定的位置，跟“现在”，“今天”类时间词一样，表达确切的时间概念。“刚（刚刚）”则表示事件时间和参照时间间隔很短，是短时意义的副词。“刚才”在时间轴上有固定的参照点——说话时间、参照时点固定，在时间轴上会有固定位置，不能以人的主观意愿为转移。“刚”在时间轴上的参照点不一定是说话时间，其参照时点不固定，因此无法在时间轴上找到它的确切位置。

此外，据聂建军（1998）可知“刚”和“刚才”虽都表示时间，但在时间长短上有区别。“刚才”表示的时间一般不超过半天，标准较客观。“刚”所表示的时间短到几秒，长到几年，只要主观上觉得时间不长就可以用“刚”。即“刚”的时间意义是笼统抽象，无法进行测定的，是主观认定的。“刚才”是一个相对固定的可感知的时点位置。

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1 陆俭明、马真（1985）指出时间副词大多不表示“时”，表示“态”。

### III. “刚(刚刚)”、“刚才”的偏误类型

为了解韩国语为母语学习者对时间副词“刚(刚刚)”以及时间名词“刚才”掌握的具体情况,我们收集了某大学汉语公共课中级班三个班学生的课堂练习以及课后作业,挑选出包含“刚(刚刚)”的病句62条,包含“刚才”的病句39条<sup>2</sup>。整理后得出下列典型偏误:

#### 1. “刚(刚刚)”、“刚才”的误用

该类型偏误主要表现为在应该使用“刚(刚刚)”的位置错误地使用了“刚才”。如:

(1)\*我刚才多吃了,现在非常困了。

(2)\*刚才学汉语的时候,很辛苦,但是也非常有意思了。

以上(1)(2)都要将时间名词“刚才”改为时间副词“刚(刚刚)”,便可得到正确的句子<sup>3</sup>。

#### 2. “刚(刚刚)”在句中位置偏误

该类偏误主要表现在错序。如:

(3)\*刚他走。

(4)\*刚刚早晨离开了。

“刚(刚刚)”的副词性质使其通常选择在主语或者话题之后出现,例句(3)应将“刚”置于主语后,变为“他刚走”。同理(4)改为“早晨刚刚离开”即可。

#### 3. “刚(刚刚)”、“刚才”与“立刻、马上”的混用偏误

“立刻、马上”作为副词表示的也是短时间,由于对语义理解的不足,学习者将其与“刚(刚刚)”、

2 “刚(刚刚)”还表“仅仅,恰好”义。如:“刚十岁”;“钱不多,刚刚够用”等。这类“刚”、“刚刚”属程度副词,表达意义同时间概念无关,不在本文讨论范围之内。另,病句中与“刚(刚刚)”、“刚才”无关的偏误,本文也不予讨论。

3 例句中与“刚(刚刚)”、“刚才”无关偏误,暂不讨论。

刚才”混淆,出现偏误现象。例句如下:

(5) 汗刚才出来了。(立刻)

(6) 刚刚能修好。(马上)

(5)的作者本义是希望表达“立刻”义,所有将“刚才”改为“立刻”或“马上”便可得到正确的句子。

(6)同。

#### 4. “刚(刚刚)”、“刚才”与时间词共现偏误

(7)\*他现在刚到。

(8)\*他现在刚走。

“刚(刚刚)”、“刚才”无法与某些时间名词共现,学习者不清楚这一限制,从而产生偏误现象。

(7)、(8)属于同一类型的偏误,均为时间名词“现在”同“刚”的共现造成。

几种偏误情况整理如下表:

偏误	互相混用	位置偏误	共现偏误	其他偏误 <sup>4</sup>	共计
刚(刚刚)	30	16	11	5	62
刚才	18	13	4	4	39

整理后的几类偏误中,“刚(刚刚)”同“刚才”之间混用现象较为突出,位置偏误现象也较为明显,

此外也有个别词义混用,同时时间词共现产生的偏误类型。由此大略可知学习者对“刚(刚刚)”、“刚才”之间的语义差别比较模糊,并且使用时对其所处的位置并没有很好的掌握。此外,个别例子也可看出学习者会同其他词汇混淆,在共现问题上也没有太好的办法。下面我们将逐一解释这些偏误产生的原因。

4 该类偏误主要表现为与“了”的共现,以及少数词义不明造成的偏误。

## IV. “刚(刚刚)”、“刚才”偏误成因分析

### 1. 混淆语义造成的偏误

对于韩国语为母语的汉语学习者来说,未加仔细辨析或是无法区别差异就使用造成的偏误不在少数。例如

\*刚才学汉语的时候,很辛苦,但是也非常有意思了。

整体来看,该句表示的应是“开始学习汉语的时候”这一时间,“刚才”表示的时间跨度较小,“刚(刚刚)”表示的时间跨度较大。《现代汉语八百词》(2003):

1) 刚(刚刚):[副] 1.表示发生在不久前。修饰动词和少数表示变化的形容词。a)指说话前不久 b)指紧挨在另一个动作之前发生。后面常用“就”、“又”呼应,有时也说“刚一……”; 2.正好在那一点上(指时间、空间、数量等;有不早不晚、不前不后、不多不少、不……不……的意思)。a)刚动形 b)刚数量; 3.表示勉强达到某种程度;仅仅。

2) 刚才:[名]:指说话前不久。

时间跨度上,词典均解释为发生在不久前的动作。这种解释对学习者造成了困扰,大部分学习者并不清楚“刚(刚刚)”同“刚才”语义上的实际差异,即义素“不久”到底有什么区别。这一句中的“刚才”会被理解为主语在说话前几个小时开始学习汉语,明显同作者的本意相悖。

“刚(刚刚)”同“刚才”属不同的语法范畴,前者是时间副词,后者是时间名词。<sup>5</sup>“刚才”作为时间名词,表示的是一个绝对的时间概念<sup>6</sup>,并且发话者的说话时间便是其参照时点。在这种情况下,其表示的时间概念所能够覆盖的范围,必须是词义模糊性所能够承受的范围,如果超过了这个范围,句子便不成立。如:

(9) 我刚才读了两个小时的书。

5 在“刚才”是时间副词还是时间名词这一问题上,本文从《现代汉语八百词》划分。

6 类似于“今天”、“现在”这样的时间概念。

(10) \*我刚才读了二十个小时的书。

在这(9)(10)中,我们可以看出语义模糊性所能承受的范围大致在两个小时之内,如果超过这个范围,比如“二十个小时”,句子便无法成立。这也是“刚才”最大的特征之一。

反观“刚(刚刚)”,属时间副词范畴,修饰动词及少数表示变化的形容词。《现代汉语八百词》对其解释中有两个义项为:1.表示发生在不久前。a)指说话前不久。b)指紧挨在另一个动作之前发生。义项a)主要强调的是动作同现在的关系,对现在的影响;义项b)强调了两个动作的关联以及动作之间的时间很短。

由此我们可知“刚(刚刚)”重点强调的是两个时点的关系,并没有固定的参照物,这与有固定参照物的“刚才”显然是最大的不同。我们再看下面的例子:

(11) 刚(刚刚)来北京的时候,我什么都听不懂。

这种类型的句子在练习中经常出现,此时的“刚(刚刚)”+“.....的时候”,实际就已经起到一定时点确定的作用,这种类似“刚(刚刚).....的时候”的构造所表示的是一个时段,需要注意。

综上,我们可知“刚才”表达的是一个客观的时点,“刚(刚刚)”表示的是一种时间关系,这种关系没有固定的某个时点,是由主观判定的。学习者在不了解这种差别的情况下,很容易混淆使用两者。

## 2. 负迁移造成的偏误

作为汉语非母语的学习者,学习汉语过程中会受到母语的影响。韩国语同汉语又分属不同类型的语言,其母语造成的负迁移自然容易使学习者产生偏误。

### 1) 位置不同造成的偏误

“刚(刚刚)”、“刚才”在韩国语中的双拉形式有“아까”,“금방”,“방금”,“이제”几种。韩国语中的这些副词均可出现在主语之前,也可出现在主语之后,在句中的位置相对自由,并且其位置的变换也不会带来意义上的不明确,但是相对于韩国语这种特性,语序为重要表现手段的汉语中,“刚(刚

刚) ”、“刚才”的位置则不能如此自由。如：

(12a) \*刚(刚刚) 他走。

(12b) 他刚(刚刚) 走。

(13a) 刚才，是他送我去的医院。

(13b) ?是他刚才送我去医院。

(12a)中“刚(刚刚)”的位置出现在主语前造成了偏误，但其实对应的韩文翻译中，“방금”这一时间副词的位置同病句中的位置保持一致。如下：

(12a') 방금 그는 떠났다.

(12b') 그는 방금 떠났다.

(13a') 방금 그는 나를 병원에 데려다 주었다.

(13b') 그는 방금 나를 병원에 데려다 주었다.

韩国语中对应“刚(刚刚)”的“방금”并无过多的位置约束，前置后置均并不影响理解，受这种影响的韩国学习者自然会根据这种方式造出因所处位置而产生偏误的句子。

## 2) 词义理解错误造成的偏误

“刚(刚刚)”表示发生在不久前，但有时也可很长时间。例如：

(14) 他刚(刚刚)离开北京一个月。

(15) 他刚(刚刚)回国半年。

(16) \*그가 방금 북경에 떠난지 한 달 된다.

( \* 他刚才离开北京一个月。)

(17) \*그가 방금 귀국한지 반년 된다.

( \* 他刚才回国半年。)

在这种表示较长时间的情况下，韩国语是不能使用“방금”的，又因为大部分学习者会将其对应为“

刚(刚刚)”,在不能使用时,则会选择“刚才”进入语句。这种方式也是因为对词义的理解产生了偏差,导致学习者选译了不正确的时间词。

### 3) 共现造成的偏误

在韩国语中表达参照时点之前的“방금,금방,아까”相对于参照时点,其意义表示还略有提前,并且还可以同带有“一天”时间概念的时间名词共现。

(18) \*他现在刚到。

(19) \*他现在刚刚离开。

(18') 그가 지금 방금 도착했다.

(19') 그가 이제 방금 떠났다.

这两句例句中的“刚(刚刚)”表示“过去不久”这一概念,同“现在”不能共现,所以是病句。但是从韩国语的角度,这两句话却是可以成立的。由此,韩国学习者很容易造出不符合汉语语法的句子。这仍是一种受到母语影响而忽略了汉语的共现条件而产生的偏误现象。

## V.“刚(刚刚)”、“刚才”偏误的对外汉语教学启示

韩国学习者在学习“刚(刚刚)”、“刚才”过程中之所以出现错误,按照本文的分析其最主要的原因还是在于对其语义范畴的模糊。“刚(刚刚)”、“刚才”在相同句法位置上所呈现出的不同语法表现取决于其各自所属的语义范畴。“刚才”具有固定的参照点,表达绝对的时间概念;“刚(刚刚)”无绝对参照点,更多地表达着一种时间关系。

学习者只有真正地把握“刚(刚刚)”,“刚才”的语义范畴,才能减少偏误,达到正确使用目的。而这种情况也为对外汉语教学乃至对外汉语教材的编写提供了一些启示。

首先,不能简单地以近义词语互释的方法来进行教学。某些时候近义词互相解释替换可以很有效

地帮助学习者理解,但遇到形式、意义、功能比较类似的教学点时,还需要逐一分析。要做到帮助学习者理解相似之处,也要让学习者更清楚其中的差别和限制。

其次,适度安排讲解的知识点。比如“刚(刚刚)”“同”“刚才”对于时间范畴的各自特点,讲解时要考虑适度性,不能解释得过难。对于高级学习者来讲可以略作深度解释,对于中级和初级学习者来讲还是简明易懂最为主要。

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# 金文“者”字形小考

李繼征

## 中文摘要

金文“者”義較多，字形變化較特殊。本文以《金文大字典》、《金文編》所錄“者”字形為對象進行整理，描述“者”自商後期以降至戰國演變過程，以期對現有研究予以補充。

關鍵詞：金文、者、字形演變

## I. 引言

古漢語中“者”使用頻率較高，學界對其論述極多。但金文“者”相關論述，除散見於幾部古文字工具書外，並不多見。本文試以前人研究為基礎，對金文“者”字形演變進行析論。

## II. 金文“者”研究概述

“者”義於《說文》可查，《說文·卷四·白部》：“者，別事詞也。從白𠂔聲。𠂔，古文旅字。”另前人釋義有八家多為學界認可，整理如下：

劉心源	(1891)	《古文字詁林》
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高田忠周	(1960)	《古籀篇》
朱芳圃	(1962)	《殷周文字釋叢•卷下》
馬敘倫	(1985)	《說文解字六書疏證》
劉 釗	(1987)	《釋𣎵》
連邵名	(1988)	《甲骨文字考釋》
戴家祥	(1995)	《金文大字典》
張世超	(1996)	《金文形義通解》

#### 1. 劉心源 (1891)<sup>7</sup>

“𣎵”舊釋七月二字，引龔氏說雲。七月黍為之。月象哉生明月之形。案此字從“𣎵”從“𠂔”。即“𣎵”。“𣎵”為古文。旅者字所從也。……此者省“𠂔”作“𣎵”。亦非月字。者用為諸。

#### 2. 高田忠周 (1960)<sup>8</sup>

說文。“𣎵”別事詞也。從“𠂔”“𣎵”聲。“𣎵”古文旅字。然旅下古文做“𣎵”。無此“𣎵”篆。許氏此說甚非。“𣎵”實黍字異備。

#### 3. 朱芳圃 (1962)<sup>9</sup>

者，金文從“𠂔”，從“𣎵”。“𠂔”附加之形符也。“𣎵”像樹枝舒展，子實蕃衍之形。從聲類求之，當為諸之初文。郭雲“或作諸者，聲近假借字。”其說是也。

#### 4. 馬敘倫 (1985)<sup>10</sup>

7 《古文字詁林》，上海：上海教育出版社，2005。卷四，p31轉引

8 《古籀篇》，臺北：大通書局，1960。卷四十七

9 《殷周文字釋叢卷下》北京：中華書局，1962。p141

者字見於金文者，用為諸字，即諸字初文。然宋公榘鐘.....皆不從白。蓋從口。故為別事詞也。其所從得聲之字。形與旅下古文作“𣎵”，者不同。而與諸金文之“𣎵”“𣎵”者為近。倫謂“𣎵”古文旅字者。非確語。“𣎵”即諸金文之“𣎵”。而整齊之。觀者子尸鐘可證也。“𣎵”即社之初文。

## 5. 劉釗 (1987)<sup>11</sup>

《說文》：“者，別事詞也，從𣎵𣎵聲，𣎵古旅。”從古文字形體看，者本從口，謂者“從𣎵”是錯誤的，謂“𣎵”，古旅也令人迷惑不解。以往對者字本形本義的解釋皆不可信。這一問題尚需探討。

## 6. 連邵名 (1988)<sup>12</sup>

商代青銅器銘文中的“者”字寫作“𣎵”，見於著名的亞醜青銅器羣，其字上半部份與甲骨文“𣎵”字完全相同。所以甲骨文中的“𣎵”“𣎵”應是者字的初文，《說文解字》認為者從“𣎵”聲，又認為此是旅字的古文，這種說法似乎缺乏明確的證據，也許漢代已經不太明瞭者字的字形結構了。另外，.....商代者字從口，到了兩周金文中，者字一律變為從日。

## 7. 戴家祥 (1995)<sup>13</sup>

集韻上聲八語依魯 𣎵 同字。金文魯作 𣎵 或作 𣎵，者作 𣎵 或 𣎵，其下皆作 𣎵 或 𣎵，象承盤形。許云從 𣎵 非是。以形聲推之，“𣎵”“𣎵”殆“𣎵”之繁寫，說文五篇：“𣎵”廬，飯器。以柳為之，象形。𣎵 “𣎵”或從竹，去聲。唐韻魯讀郎古切，來母，魚韻。旅讀力舉切，不但同部而且同母。“𣎵”讀‘去魚切’，溪母魚部。三字都讀魚部，其為一詞無疑。








10 《說文解字六書疏證》 上海：上海書店，1985. p54

11 《釋》，《考古與文物》，1987，第4期

12 《甲骨文字考釋》，《考古與文物》，1988，第4期

13 《金文大字典》，上海：學林出版社，1995. p2857

# 8. 張世超 (1996)<sup>14</sup>

.....此構字之意不明。甲骨文有 若，或釋為‘者’。謂金文之為加飾之結果。金文‘者’字作，上部除飾點外為木形，者減筆字作，上部除飾點外為止.....‘者’的演變軌跡與‘葉’、‘世’同.....早期金文下從‘口’其後或加飾為‘甘’口，‘甘’兩端或延出下斜之筆作若.....其演變過程如下：



兮甲盤 陳侯因簋敦 陳侯午敦 中山王鼎

上為八家解釋，概拮如下：

劉心源 (1891) 以“者”為“諸”高田忠周 (1960) 以為“者”從“𠂔”“𠂔”聲，依“𠂔”與古文旅“𠂔”不同而否定許慎“古文旅字”說，定“𠂔”為黍字異體。朱芳圃 (1962) 以“者”下部構件為附加衍符“口”，上部似樹枝舒展，為“櫛”字初文。馬敘倫 (1985) 以“者”即“諸”初文，下部從“口”，非許慎所謂從“白”。馬氏比較“者”上部構件，認為“𠂔”並非古文旅字“𠂔”，且以者、尸鐘為證，以為其上部乃“社”初文“𠂔”。劉釗 (1987) 認為“者”應從口，非許氏“從白”，同時疑上部構件為“旅”字古文說。連劭名 (1988) 亦反對“者”上部構件為“旅”，認為“者”於商從口，至兩周“口”嬗變為“日”。戴家祥 (1995) 否定“者”下部構件為“𠂔”，認為“𠂔”“𠂔”實乃“𠂔”繁寫，以為“魯、廬、旅”三字上古同為魚部實為一詞。張世超 (1996) 以為“者”上部為加飾點之“止”，下部於金文早期從“口”，后加飾變為“甘”，其一併描述出金文“者”之變化過程。

14 《金文形義通解》，日本：中文出版社，1996. P843

### III. 金文“者”字形分析







《說文·卷四·白部》：“者，別事詞也。從白

米

聲。

米，古文旅字。”因謹慎受制時代及可用文字材料，在前人研究基礎之上，我們採取對現有最新材料金文中出現“者”字進行整理歸納，後進行考察之方法，選取《金文大字典》與《金文編》中所現“者”字製表，其時間排列順序以《商周金文總著錄表》<sup>15</sup>所載年代為參考（未載詳細時間器物暫不分前中後期），以便觀察“者”於不同時期呈現不同之樣態。

〈表一 “者”字形一覽〉

序號	名稱	商代後期 <sup>16</sup>	西周	春秋	戰國
1	者女觥（蓋）				
2	者女觥				
3	者姁爵				
4	者姁罍				
5	且丁甗				
6	者女甗		 早期		












15 劉雨,沈丁,王文亮,《商周金文總著錄表》,北京,中華書局,2008

16 商代前期 公元前1600-1300年;商代後期 公元前1300-1027年














西周早期 公元前1027-966年;西周中期 公元前966-865年;西周晚期 公元前865-771年

春秋前期 公元前771-652年;春秋後期 公元前652-476年

戰國前期 公元前476-369年;戰國後期 公元前369-221年 一引自《商周金文總著錄表》P1



7	令方尊		 早期		
8	麥尊		 早期		
9	伯者父簋		 早期		
10	奔者君尊		 早期		
11	者兒觶		 早期		
12	免簋		 早期		
13	衛盃		 中期		
14	五祀衛鼎		 中期		
15	九祀衛鼎		 中期		
16	甯處簋		 後期		
17	芾伯簋		 後期		
18	仲父幾簋		 後期		




19	兮甲盤		 後期		
20	伯公父銅		 後期		
21	伯公父銅		 後期		
22	駒父盥		 後期		
23	父季良父壺		 後期		
24	王孫鐘		 後期		
25	白公父簋		 後期		
26	曾者子鼎		 後期		
27	諶鼎		 後期		
28	者滅鐘				
29	余卩 諂尹鉦				
30	叔家父簋				

31	者女匜			 前期	
32	白者君鼎			 前期	
33	白者君盤			 前期	
34	白者君匜			 前期	
35	曾子仲宣鼎			 前期	
36	王孫遺者鐘			 後期	
37	邾公輕鐘			 後期	
38	銅君壺				
39	子璋鐘			 後期	
40	喬君鉦			 後期	
41	口者生鼎				
42	者尚餘卑盤				
43	越王者旨於賜矛				 前期



44	者𠄎尸鐘				 前期
45	者𠄎尸鐘				 前期
46	越王者旨於賜戈				 前期
47	越王者旨於賜劍				 前期
48	越王者旨於賜劍				 前期
49	陳純釜				 前期
50	子禾子釜				
51	中山王𠄎鼎				 後期
52	𠄎壺				 後期
53	中山王𠄎兆域圖				 後期
54	陳侯午敦				 後期
55	陳侯因𠄎敦				 後期

56	中山王罍壺				 後期
57	中山王罍 方兆域圖				 後期



甲骨文中“者”只得幾例，形如  <sup>17</sup>，加“口”變為  <sup>18</sup>，而金文中“者”則多為 

形（者女觥），上下結構。觀字形，相對甲骨金文“者”主要特點在於將甲骨彎筆改為斜線條交錯，並增飾點。

、 者女觥， 者 姁 爵， 者 姁

壺，均為商後期器皿，上下部仍未結合，西周“者”金文字形上與商金文“者”類似。兩者不同在於上下部



結合。可知者女觥等商後期“者”字上部與下部並不相連，而自者女觥始，至令方尊

可見，上下部已連於一處。且丁卣屬商後期，但其上下幾近相連。表一西周器皿中僅仲幾簋

與兮甲盤，爰季良父壺，王孫鐘四字上下未相連。仲幾簋字形有一處收筆，王孫鐘

下部為“其”，且上部附構件圓潤，中心豎直筆劃未出上部附構件。

由上可知“者”西周早期字形並無大變，其變化以兩種為主：




一可以者女觥為代表，保持原有字形不變；另一可以者兒解

代表，上部附構件均分上下，左右對稱，並且在部件左下有一筆橫出。飾黑垠兩點，三點，四點兼有之。中期字形可以衛盃為例

，上部附構件筆畫較為傾斜，飾點為三點。西周後期“者”字字形律定，以衛處簋






17 姚孝遂，《殷墟甲骨刻辭類纂》，北京：中華書局，1988，p1405

18 姚孝遂，《殷墟甲骨刻辭類纂》，北京：中華書局，1988，p1405

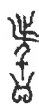
為例，均為上下構造，上部附屬件平衡，飾點以四點平均分配，有時略去下部兩點。下部附屬件來說，西周後期“者”字仍以“口”為主。兮甲盤下部口字加飾點，由此“口”兩端或延出下斜中間有飾點，形似“甘”字，易造成混淆；駒父盤則上下貫通；唯一例外為王孫鐘並不從口，下部為“其”，對此張世超（1996）釋為：“王孫鐘因穢為其。”從張說。

春秋時期“者”字形基本延續前狀。特例如下：者減鐘



中應裝飾於上部飾點向下，並與“口”兩旁，極容易混淆為“甘”；白者君鼎，白者君盤，白者君匜中“者”幾均去除飾點，上部已不似，與“止”類似；王孫遺者鐘下部亦為“其”。

戰國後，“者”由於使用者不同而出現多種形態。戰國前期所造越王者旨於賜矛，戈，劍上文字為鳥蟲書，其裝飾性功能決定其形態必較之以前有所不同：




越王者旨於賜矛







越王者旨於賜戈



越王者旨於賜劍

由於修飾，“者”字下部已非“口”、“甘”或“其”，漸類似“白”字。上部附屬件已完全省去飾點，用類似“

”，“”構件來替代。此外可於者；屍鐘中知，上部附屬件筆畫嫵媚散漫增多，且顯得更為

修長柔和，其下部附屬件會加兩側筆劃。至戰國後期，中山王系列器皿中可見“者”已如下：



中山王𧔔鼎



中山王𧔔壺







中山王𧔔方兆域圖





中山王𧔔兆域圖



𧔔壺

中山王系列器皿中“者”字上部附屬件已簡為“”，下部附屬件簡為“”或將中間飾點黃寫為“

。其中僅陳侯午敦與陳侯因敦除飾點幾乎消失外，還保留“者”舊有形態。

〈表二〉《陝西金文集編》<sup>19</sup>中“者”及相關字








拓本號	器名	頁碼	時代	出土時間	出土地點	收藏單位
170	五木已衛 	140	西周共王世	1975. 02	岐山縣京當鄉董家村	岐山縣博物館
171	九年衛鼎  	142	西周共王世	1975. 02	岐山縣京當鄉董家村	岐山縣博物館
287	伯簋 	192	西周早期後段	1971	白水縣	陝西省博物館
288	仲州簋  谷者  木者  者 丿	192	西周中期後段	1981. 04	岐山縣京當鄉董家村	岐山縣博物館
448	駒父盨蓋  諸	365	西周宣王世	1974. 02	武功縣蘇坊鄉迴龍村	武功縣文化館
459	伯公父簋	373	西周晚期	1976. 01	扶風縣黃堆鄉雲塘村	周原文管所

19 吳鎮烽，《陝西金文集編》，西安：三秦出版社，1989

						
						
648	裘衛簋 	451	西周共王世	19753.0 2	岐山縣京當鄉董家村	岐山縣博物館
二219	弭仲簋  	669	西周晚期	宋代	藍田縣	——
688	秦詔版 	469	戰國晚期	1959	咸陽市秦都區長陵車站	陝西省博物館

以通時角度考察《金文大字典》《金文編》所錄“者”後，我們嘗試再以地域角度來考察“者”在某一地區發展。我們選用了《陝西金文彙編》中所錄“者”字為研究對象，進一步對其字形進行考察。

如表二所示，在該地區共有含有“者”字銘文器皿8件，“者”及其相關字共有14例，其中“者”字9例，“諸”字2例，“谷者”、“木者”、“者卩”字各1例。

西周早期後端之伯簋 ，以及西周中期共王世時期的五木已衛鼎 ，九年衛鼎  ，裘衛簋 ，還有西周晚期的伯公父簋 ，，同我們剛才考察現象類似，“者”字上下構件均為銜點上部構件加上“口”形下部構件。

西周中期後端仲州簋中含有以“者”為聲旁  谷者， 木者， 者卩三字。

木者字金文中，聲符“者”在左，形符“木”在右，

𣎵

字無下部構件。是為金文“者”一顯著特點：即間或省下部構件，僅留上部構件。如：

堵作“𣎵”《金文編》一二六二頁

年者作“𣎵”《金文編》一二六四頁

由此可知，谷者右部構件“𣎵”為省去下部構件之“者”；木者字右部構件“𣎵”亦同。𣎵者𠂔字中“者”

並未省略下部構件，方向同一般所見“者”金文相反。

西周駒父盃蓋中“𣎵”假借為“諸”，戰國晚期秦詔版中“𣎵”（諸）“已非常易於辨認。

此外有一現象值得注意：西周晚期所獲𠂔仲簋中所見“𣎵”，“𣎵”只得上部而無下部構件。可見卜辭中

文字偶有贅加構件“口”，但並無實義。“如族字作“𣎵”，又作“𣎵”，𣎵

字作“𣎵”，又作“𣎵”，𣎵字作“𣎵”，又作“𣎵”，𣎵字作“𣎵”，又作“𣎵”，𣎵

字作“𣎵”，又作“𣎵”，𣎵字作“𣎵”，又作“𣎵”，𣎵

。𠂔仲簋中“者”也對“者”下部構件“口”為贅加構件提供一例證。

由此，可大致梳理出“者”變化之脈絡。“者”初文甲骨中已見，多為“𣎵”形狀，后贅加構件“口”，為

𣎵

。金文中“者”多呈

𣎵

形，上下結構，改變了甲骨中線條彎曲之字形，且增以飾點。西周早期“者”外觀並無較大變化，其中一部份出現了上下構件連接，而且下部構件建“口”開始萌芽綴飾點之情況（其中亦有“其”出現）。春秋時期“者”變化中，較為特別指出乃上部飾點靠近下部構件兩側，易於造成下部構件混淆為“甘”，此外上部構

件筆劃變化，漸近似“止”之形狀。入戰國時期，於使用者不同，“者”也呈現出多種形態。至中山王系列器皿上“者”，上部構件已經完全脫離隸體，寫法也異於戰國之前。通過對陝西地區出土金文之考察，我們也可以發現在某一個地區內金文仍保持穩定性，無論是“者”字本身還是“者”字相關字，都與考察《金文大字典》《金文編》中傾向吻合。

#### IV. 金文“者”用義

“者”在金文中用義較多，參陳初生（1987）簡單例舉其用義如下：

##### 1. 用作“諸”，表示多個，許多之義。

此用法常見，因甲金中未有“諸”字，只見“者”字，諸假者謂之，典籍均作諸。從文字孳乳角度看，“諸”由“者”發展而來。《說文》諸，辯也。從言者聲。《正韻》凡衆也。銘文中如《兮甲盤》“者（諸）侯百生”，《曾子仲宣鼎》“者（諸）父者（諸）兄”。者，章也，照馬開三上，照魚；諸，章魚，照魚開三平，照魚；二字古音同，通假可通。

##### 2. 用作“赭”。

赭，赤土也。從赤者聲。赭，金文未見。者，章也，照馬開三上，照魚；諸，章也，照魚開三平，照魚；二字古音同，通假可通。《麥尊》“侯易（錫）玁者臣二百家。”郭沫若以為：“者當讀為赭

##### 3. 用作虛詞，不單獨使用，而是同其他次或詞組構成“者”結尾的短語。

《中山王鼎》：“昔者，吾先祖……”楊伯峻（1981）：“者字作為助詞，常常接在時間副詞下，或為湊成音節以便誦讀，或為加明銑韻的作用。”<sup>20</sup>

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20 楊伯峻.《古漢語虛詞》[M].北京：中華書局，1981. P335









#### 4. 用作“書”。

免簋：“王受乍（作）冊尹者（書）”。金文“者”“書”同形。趙誠（2001）認為金文中“書”字從聿者聲，“者”完全可以用作“書”並可推測西周中晚期正是由“者”向“書”孳乳的過渡期。在沒有“書”之前的使用，是本無其字的假借。

#### 5. 用作人名。

伯者父簋：“白（伯）者父乍（作）寶簋”《越王鐘》：“越王者旨於賜，擇厥吉金……”者旨於賜為越王之名。《頌齋述林》林雲于《越王者旨於賜考》：“鮀於和者旨於賜是聲音相同的……緩言之為者旨於賜，急言之為鮀于。……是同一人名的不同記音方法。<sup>21</sup>”者只是用於記音。

### V. 結論

以“者”字金文字形整理可窺其發展脈絡。“者”初文可上溯至甲骨，其形多呈形狀，后贅力戠。金文“者”改變其甲骨彎曲線條形態，並力增飾點且長期保持字形不變。西周早期“者”字開始出現少數上下構件連接，且於下部構建“口”內加綴飾點（亦有“其”字出現）。春秋“者”字上部飾點接近下部構件兩側，易令下部構件誤為“甘”；同時上部構件筆畫趨於變化，似“止”。戰國后，“者”呈多樣形態。至中山王系列器皿，其上部構件已無飾點，其寫法意異於戰國之前。劉釗（2006）認為戰國文字中“者”較凌亂，舉例如：，，，並指出其由等字形訛變而來，指出其形同“旅”字古文接近，其說可從。觀“者”上部構件變化



21 趙誠.《金文的“者”》.《中國語文》[J], 2001, 第三期 轉引



上部去除飾點且柔化筆劃，確以似“旅”形態繼續變化，尤在北部少數民族政權中山王所有器皿中，該類簡化傾向較為強烈。許慎“古文旅”說大致以該類文字為由，以為古文“旅”

。另從音韻可知，“者”為章紐魚部，“旅”為來紐魚部，均為魚部，可通。

綜上，我們以為金文中“者”之構造較固定為上下構造，其下部構件並非確實“從白”，實應為“口”

同時其上部構件結構穩定，自商  至戰國似  之形，其變化均有理可循。至於上部構件本字為何字，尚需進一步研究，但據目前考察可知其為“旅”古文可能性甚微。

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Guidelines for  
Writing a Manuscript  
in Korean



## 원고작성의 원칙

### 1. 편집용지

- 1) 원고용지는 폭 190,길이260(16절지)기준, 분량은 30쪽 내외로 한다.
- 2) 여백은 위 28mm, 아래 15mm, 좌 25mm, 우 24.8mm, 머리말 8mm, 꼬리말은 10mm로 한다.

### 2. 본문 작성규칙

- 1) 글자모양은 휴먼 명조체로 한다.
- 2) 글자크기는, 제목은 17pt로 하고 본문은 11pt, 장편은90%, 자간은 -5%, 줄 간격은 160%로 한다.(단, 각주의 경우 글자모양은 바탕체로하며 크기는 9pt로 한다.)
- 3) 본문의 단락표기는 왼쪽 들여쓰기 2칸으로 하고 각주는 하단에 위치하도록 한다.  
(영문 본문의 단락표기는 왼쪽 들여쓰기 5칸으로 하고 중문 본문의 단락표기는 왼쪽 들여쓰기 4칸으로 한다)
- 4) 표지, 국문요약, 본문의 내용, 참고문헌 사이에 구역나누기(새 쪽 번호)를 하지 않는다.

### 3. 논문의 구성

- 1) 논문의 구성 순서는 표지, 국문제목, 영문제목, 국문저자명, 영문저자명, 국문요약, 국문 주제어, 본문, 참고문헌, 영문초록, 영문주제어의 순서로 구성한다.
- 2) 표지의 경우, 글자크기는 논문의 국문제목은 17pt, 영문제목 16pt, 저자의 국문이름과 소속은 13pt, 영문이름과 소속은 12pt,이며 부제목은 콜론(:)으로 구분하여 표시한다.
- 3) 영문저자명은 성과 이름을 반점(.)으로 구분하고 이름은 띄어쓰기 없이 표기한다.

#### 4. 논문 제목과 저자의 표기

- 1) 글자크기는 17pt(진하게)로 하고 국문제목은 중앙에, 바로 아래 영문제목(16pt) 우측아래에 국문저자명(13pt, 진하게)과 그 아래 영문저자명(13pt)순으로 작성한다.
- 2) 국문저자명에는 주석을 달아 저자 소개를 한다.
- 3) 저자가 2인 이상인 경우, 주저자를 앞에 쓰고 저자명 오른쪽에 ‘\*’, ‘\*\*’, ‘\*\*\*’의 방식으로 기로를 표기하여 제2저자와 제3저자 등을 밝힌다.
- 4) 교신 저자의 경우 주석에 교신저자임을 밝힌다.
- 5) 저자가 2인 이상일 경우 저와 저자 사이에 가운뎃점(.)을 넣어 구분한다.
- 6) 영문 제목과 영문 저자명과 동일한 원칙으로 같은 면에 작성한다.

#### 5. 국문 요약

- 1) 국문요약은 ‘국문요약’ (15pt, 진하게)이라고 중앙에 기재하고 내용은 600자 내외를 원칙으로 하며 휴먼명조체 11pt로 작성한다.
- 2) 국문주제어는 휴먼명조체 9pt로 기록하되 국문요약 2칸 아래에 ‘주제어’라고 기재하고 콜론(:)을 표시한 후 주제어를 4개 정도 기재한다.

#### 6. 목차 및 본문의 구성

- 1) 장, 절, 항, 목 등의 번호는 ‘I.’, ‘1.’, ‘1)’, ‘(1)’의 순으로 한다.
- 2) 장은 ‘I.’로 표기하고 글자크기는 15pt로 진하게 가운데 정렬한다.
- 3) 절은 ‘1.’로 표기하고 글자크기는 13pt로 진하게 왼쪽에 정렬한다.

- 4) 항은 ‘1)’ 로 표기하고 글자크기 12pt.로 진하게 왼쪽에 정렬한다.
- 5) 목은 ‘(1)’ 로 표기하고 글자크기 12pt.로 왼쪽에 정렬한다.
- 6) 목을 제외한 제목들은 진하게 표시한다.

## 7. 언어

- 1) 논문은 한글전용(휴먼명조 11pt)을 원칙으로 하되 한자의 경우 , 의미의 혼동이 있는 경우에만 한글을 먼저 쓰고 한자를 괄호 안에 표기 할 수 있다.
- 2) 기타 외국어의 표기는 첫 번에 한하여 한글 뒤에 괄호로 표기할 수 있다.

## 8. 본문 중의 인용문헌이나 인용문구

- 1) 단행본의 경우 단독연구는 저자명 옆에 괄호를 넣어 발행연도를 표기한다.
- 2) 공동연구인 경우, 2인은 두 명의 저자명 사이에 가운뎃점(.)을 표기하고 옆에 괄호를 넣어 발행연도를 표기한다.
- 3) 3인 이상인 경우 저자명 옆에 ‘외 0명’ 으로 표기하고 옆에 괄호를 넣어 표기한다.
- 4) 문구가 짧은 인용일 경우, 직접인용부호(“ ”)로 인용문을 표시하고 별도로 인용문을 기술 한 때는 문단을 바꾸고 좌우 5자씩 들여 쓴다.
- 5) 인용하는 문헌이나 문구 등이 한자나 외국어인 경우에도 위와 동일하게 적용한다.
- 6) 각주에서 자료출처를 밝힐 때에도 위와 동일한 방법으로 작성한다.
- 7) 인용문헌이 2권 이상일 경우에는 세미콜론(;)으로 표기한다.

## 9. 참고문헌

- 1) 참고문헌은 반드시 본문에서 언급한 문헌만을 기재하고 본문에서 언급되지 않은 문헌

은 따로 명기하지 않는다.

2) 국내 문헌과 외국 문헌을 함께 참고문헌으로 처리하는 경우, 국내문헌을 ‘가나다’ 순에 의 해 먼저 인용하고, 외국문헌은 ‘ABC’ 순으로 인용한다.(기타 외국어의 경우 자모 순으로 인용)

3) 참고문헌은 韓·中·日·西洋書 순으로 인용하고 사장 마지막에 인터넷 인용을 기재한다.

4) 단행본의 경우 저자명, 발행연도, 제목, 발행지, 출판사의 순으로 기재한다.

5) 정기간행물(학술지) 속 논문의 경우 저자명, 발표년도, 제목, 정기간행물명, 권(호), page 순으로 기재한다.

6) 공동저자 사이는 반점(.)으로 구분한다.

7) 학위 논문의 경우 저자명, 발표년도, 학위논문 제목, 학위 수여 대학교 대학원명 학위명 순으로 표기한다.

8) 연구보고서의 경우 저자명, 출판연도, 보고서제목, 보고서번호, 발행지 발행사 순으로 표 기한다.

9) 번역서의 경우 발표년도 옆에 ‘역’ 이라고 표기한다.

10) 인터넷을 인용한 경우 주소를 적은 후 괄호를 하여 인출한 날짜와 연월일을 반드시 표 기하여 밝힌다.

11) 외국어 문헌의 경우도 동일하게 표기한다. 첫 단어만 대문자로 표기하고 나머지는 소문 자로 표기한다. 영어의 경우 저자가 2명일 경우 마지막 저자 앞에 &를 넣어 표기하고, 3명 이상일 경우 한명의 주저자명 뒤에 et al.로 표기한다.

## 10. 영문 초록

1) 영문초록은 논문의 마지막부분 즉 참고문헌 뒷면에 붙여 영문제목(휴먼명조 16pt)과



영 저자명(휴먼명조 13pt)과 함께 기록하며 저자명 옆에 각주를 달아 저자 소개를 한다.

2) 저자명 아래 중앙에 ‘Abstract’ 라고 기재 (휴먼명조 15pt, 진하게)하며 내용은 100단어 내외를 원칙으로 하며 휴먼명조 11pt로 작성한다.

3) 영문주제어는 휴먼명조 9pt로 영문 초록 아래에 ‘Key Words’ 라고 기재하고 콜론(:)을 표기한 후 주제어를 4개 정도 기재한다.



Guidelines for  
Writing a Manuscript  
in English



## Guidelines for Writing a Manuscript

### 1. Paper

- 1) The standard paper for the manuscript shall be 190 for width and 260 for length (16 size paper). The quantity shall be around 30 pages. (Sophie's note: A 16 size paper is what's commonly called an A4 size paper. Its size is 297 and 210 mm according to the internet.)
- 2) The margins shall be 28 mm for the top, 15 mm for the bottom, 25 mm for the left side, and 24.8 mm for the right side. The margins shall be 8 mm for the header and 10 mm for the footer.

### 2. Rules for Writing the Main Part

- 1) The font shall be "Human Myeong Jo (휴먼명조)".
- 2) For the size of the fonts, the title shall be 17 points and the main part shall be 11 points. The width of a character shall be 90%, character spacing shall be -5%, and line spacing shall be 160%. (However, in the case of footnotes, the font shall be "Ba Tang (바탕)" and the font size shall be 9 points.)
- 3) To indicate paragraphs in the main part, make indents on the left side for 2 spaces. Place footnotes at the bottom. (For English paragraphs, make the left side indents 5 spaces, and for Chinese paragraphs, make the left side indents 4 spaces.)

4) Do not insert section breaks (new page numbers) between the title page, a summary in Korean, the main part and the references.

### 3. Composition of Thesis

1) The order of the thesis shall be the title page, the title in Korean, the title in English, author's name in Korean, author's name in English, a summary in Korean, keywords in Korean, the main part, references, an abstract in English, and keywords in English.

2) For the title page, the font size shall be 17 points for the title in Korean, 16 points for the title in English, 13 points for the author's name and position in Korean, and 12 points for the author's name and position in English. The subtitle shall be indicated by a colon (:).

3) For the author's name in English, insert a comma (,) between the lastname and the firstname. Write the firstname without a space.

### 4. Writing the Title of the Thesis and the Author's Name

1) The title in Korean shall be in the center and the font size shall be 17 points (dark). The title in English shall be right underneath in 16 points. The author's name in Korean shall be at the bottom on the right side in 13 points (dark). The author's name in English shall be under that in 13 points. (Sophie's note: I think the original

Korean text is wrong here. Above, it says that the author's name in English shall be 12 points. Here, it says it shall be 13 points. It's inconsistent.)

2) For the author's name in Korean, insert an annotation and introduce the author.

3) If there are 2 authors or more, write the lead author's name in the front and insert '\*', '\*\*', '\*\*\*' on the right side of the author's name and then show the names of the second, third and other authors. (Sophie's note: I think they mean that you put in annotations marks like these ('\*', '\*\*', '\*\*\*') and write additional author's names in an annotation. I could be wrong.)

4) If an author is a corresponding author, indicate that in an annotation.

5) If there are 2 authors or more, insert "center point marks (가운뎃점)" between their names to distinguish the names. (Sophie's note: "Center point mark" is my translation of the Korean word. It can be translated differently. These point marks look like periods (.), but they go to the middle of the line rather than the bottom of the line like periods. Example: (철수 · 영이))

6) Apply the same rules for the title in English and the author's name in English, and write them on the same page.

## 5. Summary in Korean

1) For a summary in Korean, write "Summary in Korean" on the paper in 15 points

(dark). The content should be around 600 characters and it shall be written in font “Human Myeong Jo (휴먼명조)” 11 points. (Sophie’s note: The original Korean text has many spelling mistakes and an omitted character throughout the text. In this section, they could have meant that “Summary in Korean” should be written in the middle or in the bottom half of the paper. But, it could have been a spelling mistake and maybe they didn’t mean anything like that. It’s unclear whether “Summary in Korean” can be written anywhere on the paper or should be written in a specific location of the paper.)

2) For keywords in Korean, use font “Human Myeong Jo (휴먼명조)” 9 points. Write “Keywords” 2 lines below “Summary in Korean”, insert a colon (:), and then list about 4 keywords.

## 6. Composition of Table of Contents and the Main Part

1) The numbers for chapters, sections, paragraphs, clauses, etc., should be in the following order: ‘I.’, ‘1.’, ‘1)’, ‘(1)’.

2) Chapters shall be indicated with a ‘I.’, and the font size shall be 15 points, dark. Place them in the center.

3) Sections shall be indicated with a ‘1.’, and the font size shall be 13 points, dark. Line them up on the left side..

4) Paragraphs shall be indicated with a ‘1)’, and the font size shall be 12 points, dark.



Line them up on the left side..

5) Clauses shall be indicated with a '(1)', and the font size shall be 12 points. Line them up on the left side..

6) All the titles except for clauses shall be dark.

## 7. Languages

1) The thesis shall be written in a Korean font ("Human Myeong Jo (휴먼명조)" 11 points). In the case of Chinese characters, use them only when the meanings of Korean words are confusing. In those cases, write the Korean words first and then write the Chinese characters in a parenthesis.

2) In the case of other foreign languages, they can be written in parentheses after the Korean words only when the first number is applicable. (Sophie's note: The original Korean text doesn't explain well here. I think they mean that, just like the Chinese characters in 1) above, other foreign languages can be written only when the meanings of Korean words are confusing.)

## 8. Quoted Documents or Quoted Phrases in the Main Part

1) If it's a separate volume and a research by 1 person, insert a parenthesis next to the author's name and indicate the year of publication.

2) If it's a joint research, for 2 people, insert a "center point mark" between the

names of the authors. Next to the author's names, insert a parenthesis and indicate the year of publication.

3) If it's 3 people or more, write 'and x number of people' next to the author's name and then insert a parenthesis next to it and indicate them. (Sophie's note: I think they mean that you put in the names of the additional authors in the parenthesis. The original Korean text is not very clear.)

4) If the quoted phrase is short, use quotation marks (" ") to indicate the quoted phrases. When you are listing a quotation separately, change the paragraph and insert indents on both left and right sides by 5 characters. (Sophie's note: They say "change the paragraph," but it probably means "use a new paragraph." I could be wrong.)

5) When the quoted documents or phrases, etc., are in Chinese or in other foreign languages, apply the same rules.

6) When you show the source of the materials in footnotes, write using the same methods.

7) When the quoted books are 2 books or more, use a semicolon (;).

## 9. References

1) List only the books mentioned in the main part, and do not list books that were not mentioned separately.

- 2) When you list Korean books and foreign books together in the references, list the Korean books first in the "Ga, Na, Da" Order and then list the foreign books in the "A, B, C" Order. (For other foreign languages, list them in their consonant vowel order.)
- 3) In the references, list the books in the following order: Korean books, Chinese books, Japanese books and Western books. At the end, list the internet citations.
- 4) If it's a separate volume, list in the following order: author's name, year of publication, title, place of publication, and publishing company.
- 5) For theses inside periodicals (academic journals), list in the following order: author's name, year of presentation, title, name of the periodical, volume number, and page number.
- 6) For authors in collaboration, place commas (,) between their names.
- 7) For theses written for degrees, list in the following order: author's name, year of presentation, title of the theses, the name of university awarding the degree, the name of the graduate school awarding the degree, and the name of the degree.
- 8) For research reports, list in the following order: author's name, year of publication, title of the report, the number of the report, place of publication, and the publishing company. (Sophie's note: Here, "the number of the report" means, if the report has a given number, list it.)
- 9) For translated books, write "translated" next to the year of publication.

10) If you used internet materials, write the address and then add a parenthesis and (inside the parenthesis) show the year, month and date you got the material.

11) Apply the same rules for foreign language materials. Use a capital letter for the first word and use small letters for the rest. For English materials, if there are 2 authors, insert a "&" in front of the last author. If there are 3 authors or more, write "et al." after the name of one lead author.

## 10. Abstract in English

1) Put the abstract in English in the last section of the thesis, after the references. Write a title in English ("Human Myeong Jo (휴먼명조)" 16 points) and the author's name in English ("Human Myeong Jo (휴먼명조)" 13 points). Insert a footnote next to the author's name and introduce the author.

2) Under the author's name, write "Abstract" ("Human Myeong Jo (휴먼명조)" 15 points, dark) in the center. The content shall be around 100 words and use "Human Myeong Jo (휴먼명조)" 11 points.

3) For keywords in English, write "Key Words" in "Human Myeong Jo (휴먼명조)" 9 points under the abstract in English. Insert a colon (:), and then list about 4 keywords.

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