My thesis explains the several problems that arise when a person from a Western English speaking country goes to work as an English teacher at private institutes in South Korea. It is based on my own experiences when I worked as an English teacher at private institutes in South Korea from February 1999 to February 2003. I am also using the experiences of other native English speaking teachers from other English speaking countries, such as Canada, New Zealand, Australia, and England. I have also done research in written materials. Much of my data come from business sources. Business people have had to learn about the cultural differences between the Western culture and the Korean culture, in order to be able to conduct business with South Koreans.

I want to write about this problem because of the shock that the native English speakers experience when they start working at the schools in South Korea. The directors of the private schools, called hagwons, are not happy with the situation, either. Both sides in this situation feel that the other side is treating them very badly. Both sides feel that the other side is untrustworthy and disrespectful. The situation originates due to the difference in the values between the cultures. The native English teacher is coming from the Western idealistic values of equality and treating everyone the same.
The Korean *hagwon* director is coming from the Confucian idealistic values of everyone having a place in a hierarchy, and giving respect and deference to those above them, in the hierarchy.

Native English speaking teachers and other expatriates should have some type of training about the Korean values based on Confucian principles before or shortly after going to South Korea. Training should use the five dimensions of power distance issues or equality between people, uncertainty avoidance or ability to deal with uncertainty, whether this society is run by individualistic or collective ideals, and if the society is one where male and female orientations are overlapping or clearly delineated. There is also a fifth dimension of long-term orientation, which shows the amount that a society is willing to devote itself to long-term traditional and forward thinking values. This fifth dimension is integrated into the other dimensions such as power distance, uncertainty avoidance, and even masculinity. These dimensions were created by Geert Hofstede for teaching business people to understand the society that they would soon be living within.

I am integrating the anthropological values orientation method designed by Florence Kluckhohn with Geert Hofstede’s dimensions. By integrating the two views from the two different disciplines, a more complete picture of the situation can be seen. The major points of the value orientation method are the person to nature orientation, the time orientation, the activity orientation, and the human relations orientation. From looking at the various conflicts that occur between the *hagwon* directors and the native English teachers, the human relations orientation is the point that shows the most conflict. The activity orientation shows the second area of conflict. The time orientation
shows the third amount of conflict. The person to nature orientation shows the least amount of conflict.
WORKING IN A KOREAN HAGWON-A NATIVE ENGLISH TEACHER’S VIEW

by
Lyla B. Hendrickson

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Lyla B. Hendrickson, Author
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CHAPTER ONE: INTRODUCTION

A Statement of Problem

The problems that I am trying to explain are problems that arise when a western English speaking person goes to work as an English teacher at private institutes called hagwons in South Korea. The hagwons are not schools that the students go to instead of public school, but are schools that the students go to augment the public school. There are also private schools in South Korea that teach the regular school curriculum of South Korea. Students from the regular private schools also go to the hagwons. The purpose of the hagwons is to give the students more instruction in specific subjects in addition to what they get at the regular schools.

There are many hagwons in South Korea. There are also many types of hagwons. Some hagwons teach science, math, history, taekwondo, or computer skills. Many hagwons teach English. Some hagwons teach English and other languages such as Japanese and Chinese. I taught English for four years at four separate hagwons that all taught English as the principal subject. Two hagwons had preschool classes and taught the preschool children in Korean subjects for two classes and English for two classes. Then the rest of the day, English was taught to elementary and middle school students for two classes.

I taught at one school where adults were the principal students, but there were also some middle and high school students. The adults who went to the classes were either university students or people already in the work force. The last school where I
taught had mostly elementary students and some middle high students and a few high school students.

Why are students from the ages of three years to fifty-seven years going to these extra schools for extra classes? Korea is a small country with a large population. Those students, who do the best in school and on the national exams, will be able to go to the best universities. Those students who go to the best universities will get the best jobs. Those who get the best jobs will make the most money. Competition for the best jobs and pay is very intense in South Korea. How does the *hagwon* contribute to helping people succeed in the modern society of South Korea?

**Background and Why I Went to South Korea**

The reasons that I went to Korea were personal and also for research. When I was a young person, I was pretty much what is called a "bookworm" and read a lot of books, and many were about Asia. I thought that East Asia sounded very interesting and a fascinating place to visit or even live for a while. However, as I got older, there were political problems that arose restricting movement to some of these countries, such as China, Russia, and even South Korea. My family thought of South Korea as quite dangerous because of the continuing threat from North Korea. Japan was not considered to be a bad place to go, but my family considered it to be near the dangerous areas in Korea and China. Probably the biggest reason that I didn’t really consider Japan as interesting as say China was because my stepfather was a Japanese prisoner of war for three and one-half years during the Second World War. My stepfather didn’t hold any big grudges against the Japanese people, themselves, and always said not to hate them,
because it was their leader’s fault for the war. The Japanese people were forced to give up food and many other things to keep the war going for the Japanese Army. From the prison camp near Nagasaki, and when he went out on work crews, my father could see that the common Japanese person was almost as bad off as the prisoners of war as far as food and clothing, and other necessities.

However, even though he had a good attitude about the Japanese people and told his family to have a good attitude, I don’t know how my family would have reacted had I decided to go to Japan to teach and learn instead of Korea. I think that my mom and my stepfather’s family might not have been very happy if I had gone to Japan instead, even though my stepfather died in 1982.

Instead of pursuing higher education after high school, I got married, and eventually started a family. I still had a lot of desire to learn and as my children began to get older, I had a desire to return to school and get an undergraduate degree. By this time, I was aware that I was really interested in was studying anthropology. The local four-year college didn’t have a degree program in anthropology, so I studied subjects that they offered that related to anthropology. Although I considered studying the Far East, I thought that studying Latin America would be more practical. I studied the Spanish, history and other subjects that had to do with Spain and Latin America, and any anthropology classes that were available. I had a minor in anthropology when I graduated.

Then I stayed in my hometown and worked at various jobs, some of them dealing with working with the Mexican farm workers who were working in the
community. I also retained my interest in anthropology and worked on several of the archaeology projects that were done by the local college. I was also a member of the local anthropology club. In these archaeology digs and research, we were trying to reconstruct some of the lost history of the local Native Americans.

After my children got old enough to take care of themselves, as we think of old enough in Western Society, I decided to go back to school, and get a Master of Arts Degree in Anthropology. I applied to the Department of Anthropology at Oregon State University (O.S.U.), in Corvallis, Oregon, and was accepted into the Applied Anthropology program. Since I know Spanish fairly well and I have worked with the Spanish community in my hometown, I presumed I would probably be doing the same things at O.S.U. However, the students that I began to work with were Asian students. This association with the Asian students renewed my interest in going to East Asia. The Asian students wanted me to come to their countries to visit. A couple of the young men helped me to learn some basic Korean phrases and the alphabet.

When I finished my course work at O.S.U., I needed to look for work to begin paying on my student loans, but my Korean friends were asking me when I would be coming to visit them. I did not have a lot of money, matter-of-fact, hardly any for living, so I did not know how I would get to Korea or any part of Asia. Then a friend of mine in Portland saw an ad in the paper for jobs teaching English in Korea, so I inquired about this. I found out what I would need to prepare in order to go to Korea (Appendix A).
I did not feel ready to go and still needed to finish my thesis for finishing my anthropology degree, so I tried to work on the thesis. I was having a lot of trouble, and wasn’t really happy with my progress. Finally, I decided that if I went to Korea this might help me with my thesis by giving more data to use and provide me with the experience living in another culture. The focus for my thesis at that time was to show how knowing another culture’s or any group or individual person’s values would help to make problems with this culture, group or person easier to manage or maybe resolve more easily.

I decided on South Korea because it is in a central location which would allow me to visit other countries in the area. While the cost of living is not terribly high, the Korean standard of living is high, so I would have running water, and heat in the winter, and good transportation. I also had several friends in South Korea who were either my conversants while studying at O.S.U. in the English Language Institute program or friends of my conversants. My family thought that the opportunities offered to me as a native English teacher would probably be a good thing. It would help me to pay my student loans and give me the chance to travel and live in a foreign country, safely. My mother was somewhat dubious of this plan because she was still thinking of South Korea in the same condition as she saw it depicted during the Korean War on the television series M.A. S. H. She was quite surprised when after living in South Korea for a few months I sent pictures of my apartment building and my apartment in Ansan. Her comment was, “Oh, my! Korea has modern apartments and apartment buildings.”
I want to use the experiences that I had while in South Korea, working at
hagwons to help future Westerners if they want to go to South Korea and learn about
the culture and/or just work in another culture. I also hope that this thesis can help
Koreans who want to employ Westerners to teach English or other subjects in their
hagwons, colleges, and universities to understand the actions of the Westerners. I want
to help both sides understand that they are capable of hurting each other without the
least intention of either to do so.

Both sides need to understand that the differences are so unexpected to the other
side, and there is no idea that what they are doing will be perceived by the other as
personally hurtful. This is where the anthropological methods can be used to understand
the way that a person from another culture may react when we treat them the way that
we think is appropriate to the situation, but to the other person what we may think is
appropriate is not appropriate.
CHAPTER TWO: LITERATURE REVIEW

Books That Were Helpful and Gave Direction to My Research

From the personal data and experiences that I collected while living as a native English teacher in South Korea, I had a lot of ideas. I needed some help from books and also articles to help me give direction to present these ideas. Following is a list of the books, and then the articles that showed me a direction to take with my data findings.

The first book that I will review is by Kluckohn (1949). This book explains how the way that a person is brought up and acculturated into the native society where she or he lives has a great deal to do with his/her actions in different situations, throughout his/her life. The person also has a tendency to hold the same views about many aspects of life as the majority of people from the same society, such as, the way children are brought up, when is a good age to marry, or what kinds of jobs are considered high status or low status. These explanations can help explain how a person from one culture, can perceive a situation or cultural aspect differently from a person from another culture.

The second book that I will review and use is by Kluckhohn and Strodtbeck (1961). Kluckhohn and Strodtbeck say that it is the variations in aspects of life which are valued that demonstrate how each culture is different from another.

The next book that I am using in my thesis is by Hofstede (1980). In this book, Hofstede describes how differences in how people within different cultures value the same aspects of life can be shown with questionnaires. Learning how the same aspects
of life can have high value in one culture, but low value in another can help the people from each culture to understand each other’s culture.

Oak and Martin’s (2000) was very helpful to me personally. This book explains many of the ways that Americans and Koreans have differences in the way that they approach many aspects of life. The book explains the religious and philosophical backgrounds of both countries and how these backgrounds produce cultures that are quite different in their outlooks on life.

Lee (1984) enabled me to see the long and interesting history of Korea. This history gives a good overview of the changes and consistencies that have happened in Korean society over many centuries. One surprising thing I read here was that women had a higher level in the hierarchy of Korea at one time, before the introduction of Confucianism to Korea.

Creel (1949). It gave me a better idea of what Confucius taught. It is difficult to understand what Confucius taught because he lived such a long time ago, however, I felt that Creel did try to find the basic ideas of his teachings. Since the time of Confucius many people have added to and changed what Confucius did teach. I felt that it was necessary to filter back, as much as possible, to his original teachings. Changes and additions to any philosopher’s ideas are very common.

The first book that I read about the culture of Korea, while I was working as an English teacher there, was by Covell (1982). This book is divided into three main parts that describe the religions or philosophies that have molded Korea. The three divisions are Shaman Roots, Buddhist Roots, and Neo-Confucian Roots. Covell doesn’t cover the
influence of Christianity, as she felt it was too recent to have left much of an impression on Korea, yet. Covell included many pictures that show the many artifacts and art of the different religions or philosophies and how these different ideas have melded together into the modern era of Korea. Some of the pictures and explanations are about the Kut, or shamanistic ritual used by the women to expel bad spirits from their lives.

Since the hagwons are businesses, I am using two books that relate directly with business in South Korea. The first book is by Jannelli and Yim (1993). This book describes the data collected about how a large Korean conglomerate or chaebol conducts business in the modern world, and still continues the traditional hierarchy of the Korean culture.

The second book is by Boye De Mente (1988). De Mente gives a good overview of the correct ways for the Western business person to act when dealing with the Korean business person and companies. He also gives good background on how Korean values and etiquette developed throughout history.

**Articles That Also Helped**

I have also used some articles that I have found. Some of these articles were the means of finding out about books that I could use for further research. Most of the articles were found on the internet.

One major article that I will use is the article from The Florence R Kluckhohn Center for the Study of Values. This article outlines the values orientation method. The Florence Kluckhohn Foundation uses the values orientation method for better
understanding of cultures. Understanding of the cultures can also help in mediation of problems caused by the different values between differing cultures.

An article by Simmons (2002) advocates the use of Hofstede’s dimensions for educating expatriates about the cultures of the countries where the expatriates will be living and working. It is interesting to note, that in this article is an interesting notation that learning the language of the country where the expatriate is to be living and working is not particularly recommended. It is felt that knowing the language too well will be a hindrance to the expatriates because it will make them too aware of problems in the workings of the business that is being conducted.

I have also obtained an article on the internet through The International Business Center. This article is from the Geert Hofstede Resource Center and there is also a graph of the results of Hofstede’s data. The graph shows the results of the Korean data using Hofstede’s dimensions.

Between the values orientation method of Kluckhohn (1961) and the dimensions of Hofstede (1980), there are differences of the aspects of the cultures that are being measured. Both systems do measure some aspects of cultures that can be seen and experienced by native people of the culture and by foreigners who visit or live in that culture.

**Methodologies Comes From Anthropology, Business and Experience**

Understanding a culture’s orientation of human values is difficult. Each individual knows how their own culture is oriented. Using their own culture an individual starts to measure the human values orientation of other cultures that they may
come in contact with through travel or business. What are the names that the individual can use to designate what type of orientation the cultures have?

I will be using Kluckhohn and Strodtbeck’s (1961) orientation method of the human relations orientation and the power distance dimension of Hofstede (1980) to measure one of the aspects of difference between Western, English speaking teachers and the Korean hagwon directors. By using these measuring tools, the differences in the values of people from the West and people from Korea can be seen. Understanding the differences in values can help the English speaking teachers and other expatriates to adjust to living in South Korea (Simmons, 2002:33). This also should be useful for South Korean bosses who hire Western people in many other businesses. It can also be used by the Korean expatriates who are going to work in Western countries.

I am also using examples from my own four years of working in South Korea as an English teacher in four different hagwons. I also have talked with and interviewed several other English teachers from Western countries and some Western business people about their experiences while working in South Korea. Several Korean friends and some of my hagwon directors, and Korean English teachers also talked to me to explain many things from the Korean point of view.

Using the anthropological methods of participant observation and taking notes on what I observed and felt, I can explain the hagwons and how they fit into the Korean society. This can also help the native English speakers understand how their jobs fit into the Korean society.
I have used the theory of cultural determinism to explain the problems between the *hagwon* directors and the native English speaking teachers. In this theory, Kluckhohn (1949:408) explains how the people of a certain culture feel about their culture, values, and way of doing things and looking at life. People are very attached to their culture's way of life and the values that they have learned in their culture. They are oriented in the values of the culture. This is the way they have been brought up, the way that they look at life. It is comfortable and familiar. When people are confronted by others who either don’t want to conform or try to push a new way of life onto them, there is a major confrontation. To resolve or manage this confrontation, the method that can be used is the values orientation method as described by Kluckhohn and Strodtbeck (1961:12-16). In this method, it is necessary to find out the points or values that each culture puts the most emphasis upon, and show respect to the other culture’s feelings about these values.

The values orientation method model (Appendix B) is composed of four points. These points help to understand the differences in the values between the conflicting parties. The first point is how the person relates to nature. Does the group or person feel mastery over nature, harmony with nature, or subject to nature? The second point is one of time. Does the group or person focus on the past, present, or future? How active a group or person is in their locus of meaning for self-expression is the third point? Are they doing or being in their activities? The last point is that of what type of orientation they have with others in their culture group. Do they act collaterally, with a group consensus, or lineally, deferring to higher authority, or individually, making decisions
on their own? I will be looking at how Koreans and Americans and other Westerners use these points. Thus, the cultures will be better understood.

**Hofstede’s Five Dimensions**

I am also recommending that expatriates, including native English teachers, learn about the culture of the country where they will be working. This knowledge of the new country will help the expatriates to have a happier work experience. Knowledge of the country where they will be going will help the expatriates understand how the work they will do will fit into the culture of the new country. Simmons (2002:34-35) quotes the ideas of Geert Hofstede for the things that are important for expatriates to know. First, Geert Hofstede (1980:80) cites his ideas in the form of four dimensions to know about the culture to which the employee will be going. Power distance is the number one dimension that the expatriate needs to know about the culture. Power distance is the amount of inequality in the culture. How close to being equal to the boss are the employees allowed to get? How the culture values such things as prestige, power, and wealth is also important to know. Every culture has a different power distance that is normal for that culture, so it is important to understand how the culture views these things.

The uncertainty avoidance is the number two dimension. This dimension is about how a culture teaches its members how to feel in situations that are unstructured. Does the culture have a lot of rules to help it keep things stable, or is it able to be tolerant of differing opinions and doesn’t have many rules? Individualism is the number three dimension. Individualism is in opposition to collectivism. Are the individuals
expected to take care of themselves and their family, or is everyone integrated into one group that takes care of and protects all its members in exchange for unquestioning loyalty? The number four dimension is called nurturing or masculinity versus femininity. This means that there is some distance between gender roles. The amount of distance between the masculine and feminine roles shows the style of the culture.

In 1992, a fifth dimension was added. Long-term orientation, or the search for the “truth” is what the fifth dimension is about. This dimension owes some of its origins to the teachings of Confucius who lived around 500 B.C. and is quite prevalent in the countries of East Asia, but not exclusively in these countries. This dimension is also aligned with attributes such as shame, thrift, persistence, and the ordering of relationships by status. The ability to put off gratification of desires until the future is a hallmark of this dimension (Simmons, 2002:35). Because of the long-term commitments and respect for traditions, business can take longer to develop as change is much slower (Hofstede, 2004:3-4). The long-term orientation dimension is integrated into the other dimensions of Hofstede from it’s Confucian roots, therefore, I will integrate it into the other four dimension instead of giving it a chapter of its own.

Understanding the importance of the values of the Korean people by using Hofstede’s dimensions can be a way to understand why many things in South Korea are so puzzling to the native English teacher. Hofstede’s dimensions are the major dimensions that are used to measure cultural differences between businesses and individuals in business.
It will also be easier to understand how the native English teacher’s work and the hagwon are part of modern South Korea. Because the dimensions show specific elements of each culture, the aspects of the cultures can be seen in a way that makes it more comprehensible to foreigners who will be working or living in South Korea.

According to Kluckhohn (2003:2-3), one important value of cultures has been the value of human relations orientation. This value shows which type of human orientation exists in a particular society. The society can be oriented so the emphasis is on a consensus in a laterally extended group, collaterally. Another orientation can be linear emphasis, so the society is highly hierarchal. The society can also be oriented toward the individual person or group within the society making decisions without consulting others in the society.

Using the dimensions of Geert Hofstede (1980) which were developed from a business setting allows us to see how the cultural values impact on business. Hofstede’s dimension scale (Appendix C) is based on using numbers from 0 to 135 minus 25 (Hofstede, 1980:76). 135 is the constant that allows the country index values to fall between 0 and 100. 0 denotes a small value and 100 a large value. This is helpful to understanding the cultural differences that people working abroad will encounter. The Hofstede dimension that corresponds to Florence Kluckhohn’s value orientation of human relations is Hofstede’s dimension of power distance. Power distance is the extent to which a society accepts the inequality between the less powerful members of the society and the more powerful members of the society. Each country has different power distance and all countries have some inequality. Some countries have more
inequality and some countries have less. An example that shows the differences between the Western English-speaking countries and South Korea can be deduced from Hofstede’s dimension of culture scales (2004: Appendix C). According to the scale Australia’s measurement is thirty-six. Canada’s measurement is thirty-nine. Great Britain has a measurement of thirty-five. The United States’ measurement is forty. New Zealand’s measurement is twenty-two. South Korea’s measurement is sixty, which is at least twenty points higher than any of the Western English-speaking countries. Twenty to thirty-eight points is quite a distance, so it can cause misunderstandings from ignorance of each societies values of how much they structure their societies’ hierarchy.

Simmons (2002:33) said that the failure rate for expatriates working in business around the world can be as big as forty percent. These are not just people who are not too happy about their working conditions, but those that actually leave their work in a foreign country before their contract is fulfilled. I am not sure what the percentage is of native English teachers who leave South Korea before their contracts are fulfilled. From the number of native English speaking teachers that I knew or knew of who left their Korean hagwon jobs, the percentage is probably comparable. Simmons (2002:35) also recommends that the business firms carefully train their employees for living abroad and teach them about the culture differences that the employees will encounter when they go abroad to work. The reason for the training is so that the employee can be better prepared for the culture differences. These reactions to culture differences are what anthropologists usually call “culture shock.” Simmons (2002:34) strongly recommends that the companies also provide training for the spouses of their employees. If the
employee's family is not happy in the new culture, usually the employee isn’t going to be happy either.

When an employee or contracting person comes to a new culture, it is usually really interesting and fun for a few weeks, but after that it becomes much more difficult to continue to live in the new culture. Simmons (2002:34) recommends that companies have a place or time when employees can get together where things are more like home and employees can talk to each other and learn from one another that they are not alone and that they are not the only one who is having trouble adapting.

Simmons (2002:33-35) suggestions are also important for all expatriates, not just business people. Few native English-speaking teachers bring their wives or husbands with them, but some do. Some couples come to Korea and both teach English. Some couples teach at different schools, and some teach at the same school, and a few also bring their children. It is really important that the expatriates have places where they can get together and talk about their problems while adjusting to the culture.

_Hagwons_ generally do not cooperate in helping the native English speaking teacher to establish connections. Native English speakers are on their own most of the time and need to start developing their own connections immediately. Many times expatriates meet each other on the subway, bus, or airplanes when traveling in South Korea. Sometimes, expatriates meet when they are shopping or go out to eat or drink. Churches are also a very good place to meet other expatriates.
CHAPTER THREE: POWER DISTANCE

Life in the Hagwon is not Easy.

According to Hofestede’s dimension of culture scales (2004: Appendix C: 1-2), the power distance for South Korea is fairly high, with a score of sixty. The same graph shows the power distance for English speaking countries is lower. The United States has a score of forty. Canada has a score of thirty-nine. Australia’s score is thirty-six. Great Britain’s score is thirty-five. New Zealand’s score is the lowest at twenty-two. The higher level of Korean power distance is visible in the business arena, including the business of the hagwons. Korean bosses have the idea that the business is like a family and so they expect to be treated with the same deference and respect that a father of a Korean family expects (Janelli, 1993:223).

Native English speakers’ unfamiliarity with the way they will be treated, while working in the hagwons for Korean bosses or directors, is the cause of many problems. The Korean way is that the boss is always reminding you that they are boss, and you are the worker. In many Western countries, like the United States, if you are a good worker, the boss usually shows you respect and trusts you to do a good job, and then will give you responsibility, and is friendly and trusting. This makes for good relationships with your boss. In Korea, native English speakers perceive the boss treats them with suspicion and distrust. The Korean boss wants to have a good relationship with the native English speakers, but the native English speaking teachers come to distrust the boss as Western cultural bias causes the native English speakers to assume that the boss
distrusts us. The native English speaker thinks the boss or director doesn’t trust them because the director is acting in ways that make native English teachers think that the director has no trust toward the native English speakers. If the native English teacher was informed about the way that Korean hagwon directors and business bosses treat their employees, they would understand that they are being treated like all employees in Korea.

Neither the hagwon director, nor the native English speaker understands when they are making the other lose “face” or sense of self-worth and dignity. The native English speaker doesn’t usually understand just how sensitive Koreans are and in what areas Koreans are thought to “lose face.” The Korean word for “face” is “ch’emyon. Ch’emyon covers many things that the Western idea of “face” does not cover.

Ch’emyon means not only having honor and respect from others, but means much more such as modesty, humility, pride and shame and the relationship and status a person and his/her family have with others. For instance, who someone marries or what university she or he goes to, gives not only him/her better or worse ch’emyon, but also the whole family. Ch’emyon, is the motivating force for the actions of Koreans. It dictates how they treat each other, and they spend a great deal of time trying to keep things harmonious so that no one loses ch’emyon (Oak and Martin, 2000:31).

In the concept of “face” or ch’emyon the part that the fifth dimension plays in the dimension of power distance can be seen. There is the presence of status in relationships such as the boss/employee relationship. The presence of shame for the
family as a whole if a person’s actions are such that the actions don’t help the status of
the family (Hofstede, 2004:3-4).

I am not sure that Koreans think that Westerners have any sense of “face.” They
don’t know that they should also be careful to not insult or embarrass the native English
speaker. My experience was that the hagwon directors walked all over my “face” and
feelings of dignity and self-worth. The directors had no idea that I was angry with them,
or if they could tell that I was angry, they could not understand why, even if I tried to
explain it to them. My experience in the other direction is that they were angry with me,
and I didn’t know why, but I later found out that I had inadvertently done something
that they felt had caused them to lose “face.” Usually, what had caused them to feel loss
of face was something that wouldn’t bother me at all, and it was vice/versa when they
did something that made me feel loss of dignity or face.

Learning Korean should be thought to be a really important way to learn about
the Korean culture and to understand it. Simmons (2002:33) warns against speaking too
fluently in the language of the country that the expatriate will go to work in. The
thinking of Simmons is if the expatriates understand too much about what is going on
about the discussions of the company where they work, they will have too much stress.
It is better to not know what is happening until plans are more concrete. One American
businessman, I met the first year that I worked in Korea, told me that if he or other
foreign businessmen knew the Korean language well, the managers and bosses would
expect them to do a lot more work than they already were doing. An example that I saw
personally at the first hagwon where I worked concerned this idea. At the hagwon in
Ansan the Korean English teacher and the other Korean teachers were expected to take the remote telephone from the hagwon office to classes with them. While teaching classes, the teachers could talk to people inquiring about the school or the mothers calling to check on how well their children were doing.

I thought it would be easy to find a place that gave Korean language lessons, but if you don’t live in Seoul, it isn’t. In the two English newspapers that are in South Korea there are a lot of advertisements for schools that will teach Korean in Seoul, but nothing about lessons in other cities in South Korea. I finally found a place to take Korean language lessons in Pusan after living in Pusan for a year, but only seven months before I would leave Korea. Another native English speaker told me about someone he knew who had learned Korean at the YMCA in a small city. I lived just behind the YMCA in Pusan, so the next day I went to the YMCA. They didn’t have Korean classes, but they did find me a tutor, so I could finally learn something more than a few phrases of the Korean language. It helped me in my classes, as I could tell the children why they have to use certain words in an English sentence because if they don’t, the sentence means something else. I gave them examples of the same thing in Korean, so they could understand. They could then determine that their meaning was not correct and they had said something that might be very funny, such as “I am pizza” when they were trying to say, “My favorite food is pizza.” It also helped to make the students laugh more and have a good time in class when they could understand their mistakes better.
**Learning Confucian Principles and History Gives Understanding.**

The native English speaker needs to understand the variety of hierarchy that Koreans follow as they have interpreted it from Confucius. The Koreans call their variety of hierarchy “The Five Cardinal Relationships”: (1) father and son, (2) king or ruler and subject, (3) husband and wife, (4) an older brother and younger brother (this also applies to sisters), and (5) friend and friend. In this hierarchy the son must give deep and self-sacrificing devotion and respect to the father. The subject must give the ruler, loyalty. The wife must be obedient to the husband. The younger brother must give the older brother respect. The friend to friend relationship is the only one where there is equal footing between the two people, and they must have an attitude of mutual sincerity between them. The traditional friendship is between people of the same gender, age, and social status. This would insure that the relationship would be on equal footing. My Korean friends told me that in these modern times there are more friendships between men and women. Most of these friendships are between classmates. There is still some deference of the woman to the man in the friendship. Most of these relationships are within the family, and it is still very ingrained into the Korean people that family is first to the exclusion of other relationships. This extends to the fact that subordinates have obligations to superiors, but the superiors don’t have obligations to the subordinates, so the obligations are not reciprocal and create a vertical structure in the relationships. This non-reciprocal element is not the ideal of the Confucian tradition but is a large part of the Korean reality (Oh and Kim, 2002:214).
The native English speaker, on the other hand, doesn’t care about or probably even know about this type of hierarchy. The Western, politically democratic part of the world thinks that our leaders and our countries are to help the people of their countries to maintain freedom of choice and actions within our countries, not to give up freedom of choice and actions to the leaders. In contrast to Confucian ideals, Westerners love their family members and care about their countries and their heads of state, but they don’t feel the least obligation to put them first or above the self in their lives. We want to do the best to help our families and friends and also our country, but we aren’t taught that their needs come before ours in all circumstances. We are taught to think of what is best for us, and won’t cause harm to our family, friends and country. We are taught that our family or a certain member of the family, our friends or our country may come first in a time of crisis, such as illness, serious economic problems or war. Otherwise, we are free to do things the way we think best (Oak, and Martin, 2000:141-142).

Confucius was born in China around 500 B.C. He was appalled by the state of lawlessness that prevailed in China while he was growing up. He dedicated his life to teaching others about a better way in which all people and their governments should be conducted. He felt that it wasn’t normal for people to strive against each other, but the norm was to cooperate with each other. Confucius felt that the welfare and happiness of the people should be the way a ruler’s success would be measured, not the wealth and power of the ruler. Confucius wanted a bloodless revolution that would take the actual power from the rulers and give it to government ministers who would be chosen on the basis of merit. His ambition was to teach his young male students to be the type of
ministers that he thought needed to be chosen to run the type of government that Confucius foresaw.

Confucius did not succeed in his lifetime, or the lifetimes of his graduates. In later centuries his ideals, or at least some of the ideals attributed to Confucius came to be quite different from the ideals originally attributed to him. Today, some people think that Confucius helped make despotism stronger and deeper because of the addition of strict hierarchy throughout history (Creel, 1949:2-4).

A contracting person who comes to South Korea to teach English needs to realize is that Confucianism was introduced and has been used by the kings to make a code for administrative law at least since 372 AD. King Sosurim (371-384 AD) of the Koguryo kingdom during the Three Kingdoms period in Korea introduced Confucianism to Korea. King Sosurim also introduced Buddhism at this time as a way to unify the nation in a spiritual way. The introduction of Buddhism and Confucianism at this time was to change the pattern of the institutions and to establish a new bureaucratic structure and administrative code that would result in the centralization of the state structure and greatly help the expansion of the Koguryo Kingdom by King Sosurim’s son, King Kwanggaet’o (Lee, 1984:39). So for more than sixteen hundred years, the Confucian hierarchical philosophy has been part of the thinking for the people of Korea.

At the end of the Kogurgo kingdom and the beginning of the Choson dynasty, which was at the end of the 14th century and the beginning of the 15th century, the late Koguryo or Koryo kings accepted the philosophy of Neo-Confucianism (Lee,
Neo-Confucianism was a philosophy based on the basic concepts of Confucianism, but it was changed more to one way philosophy that strengthened the loyalty of the subjects to the king, and made the state and king even more of an authority figure and demands more authority up the hierarchy, and less benevolence going down the hierarchy (Oak and Martin 2000:23-24).

It is difficult to understand how this hierarchy works today in a changing world. Even though the culture is evolving in Korea, there are two recent examples that I can use to show how the hierarchy is still a big part of the thinking of people in Korea. Since in both of these instances, the problem caused by the hierarchical thinking was changed, these examples also show that Korea is becoming aware of how the hierarchical system is not good for some aspects of Korean society.

The first example is that of Korean Air Lines (KAL). Just before and shortly after I went to Korea in February of 1999, KAL had several airplane crashes where the airplanes did not or could not land or take off safely and just seemed to fall out of the air. One crash that was very bad happened in the Philippines. A KAL cargo plane was approaching a landing at a major airport in the Manila area and instead of landing at the airport, it just fell out of the sky on a residential area. Since it was a cargo plane, there were not any passengers. All the crew and some of the Philippine citizens living in the residential area, where the plane crashed, died. This was the second crash of a KAL airplane in just a few months and at least one more followed.

The situation was becoming bad enough so that foreigners including native English speaking teachers, including me, were refusing to ride in KAL planes and
taking Asiana, another Korean airline, or one of the other non-Korean airliners. I was really unhappy when the director at the hagwon in Masan bought me a round trip ticket on KAL, when I had to go to Fukuoka to get a new work visa. I was nervous the whole way to Fukuoka and back. The American military was forbidding any of their soldiers or other personnel to ride on KAL planes for any reason even when seating wasn’t available on military or American airlines.

This situation forced the Korean officials to investigate the problem that KAL was having with the mechanics of the airplanes. What they found was that, yes, there were mechanical problems with the airplanes, but the biggest problem was due to the strict hierarchy practiced in KAL airplanes, the mechanics and even the copilots weren’t allowed to inform the captains of the airplanes about the problems! This would be considered to be a great insult to the captain to tell him that he couldn’t fly his airplane because of the negative news of mechanical problems (Korean Herald, August 7, 2000:5); (Janelli, 1993:175). Finally, in the fall of 2000, when I went on a tour to the Kumgan Mountains in North Korea, I met a man on the tour who was from Germany and who had been hired by KAL to help them with the problems that they were having with their airliners. Since that time, KAL has had a good flying record.

The second example is the Korean National Soccer Team. In 2002, Korea and Japan jointly hosted the World Cup Soccer Games. During the preceding World Cup Soccer Games, the Korean team had not done well at all and was defeated very early on. The Korean officials in charge of the Korean Soccer team knew that they had better show a much better performance for their team in the 2002 World Cup Soccer Games as
they were one of the hosting countries. A better performance by the Korean team in 2002 would go a long way to save the face of Korea in the world view.

One of the teams that had beaten the Korean team so badly, in the last World Cup Soccer Games, was the team from the Netherlands. The Koreans approached the coach of the Netherlands National Soccer Team, Gustav Heddink to see if he would be willing to come to South Korea to coach the South Korean National Soccer Team. Mr. Heddink was willing and moved to South Korea and coached the Korean National Soccer Team for the next four years. The South Korean Soccer Team was then able to win many games and rise to fourth place at the 2002 World Cup Soccer Games.

This success was because Mr. Heddink, being from Europe, didn’t have a very hierarchal mind set. The score for the Netherlands on Hofstede’s dimension of culture scales is 38. This score is in the same range as the English speaking countries. The problem with the way the team had been coached was the hierarchy in the team was impeding its’ success. The traditional hierarchy of the team was giving some team players better positions whether that was the position the player excelled in or not. The players used their social and wealth rank outside of the team as well as seniority on the team to determine whether they were coming to training and how long they trained. The team members were not training equal amounts of time or equal quality of time.

Mr. Heddink did not care what the Korean National Soccer team members’ social standings were or how wealthy or poor the parents of the team members were. Some of the team members had outside jobs that did restrict their training somewhat, but they all had a minimum amount of training that was required. He also didn’t care
who had been on the team for the longest or shortest time. Mr. Heddink made them all practice and do strength training an equal amount of time. This made a tremendous difference in how the team was able to play and endure the many games that were played in the 2002 World Cup Soccer Games. He forged a team that was able to rise to fourth place at the 2002 World Cup Soccer Games.

This very long association with the Confucian hierarchical system means that the *hagwon* directors will not change their ideas quickly or easily about their perception of how they should treat their employees. Native English speakers are very surprised when they are scolded often by the *hagwon* directors. This scolding is the traditional Confucian way to train employees (Janelli, 1993:159). The Confucian hierarchical system is so ingrained, and Koreans cannot comprehend that the Westerner is insulted and angry to be treated this way. Among the native English speaking teachers that I knew in South Korea, many *hagwon* bosses have very bad reputations, and my last director told me that the native English speakers have very bad reputations among the *hagwon* bosses. Both sides need to understand more about each other before this situation can get better.

This Confucian philosophy is so ingrained in Korea that even those who are Christians still follow the Confucian hierarchy in their family structure and way of life (Park, 1997:69). The *hagwon* directors will need to remember that the native English speaker looks at everything from the viewpoint of the Western philosophy, which in most cases is the opposite of the Confucian philosophy. The Western philosophy has been to get rid of the hierarchy as much as possible. Western people and their ancestors
have been fighting against it for centuries and even millennia. This results in a situation where two strong and long entrenched philosophies meeting head to head in the hagwons.

Hofstede (1980:72) says that in a hierarchical system those who are considered superior always try to increase the power distance between them and their inferiors. Cultures with great individualism and more equality, always try to reduce the power distance between those who are inferior and their superiors. This situation increases the problems between Korean bosses and Western employees as the Korean boss is trying to increase his power and the Western employee is always trying to decrease it.

When we encounter the hierarchal structure of the Korean hagwon, Westerners are very puzzled, surprised and sometimes angry. In our lives, we’ve probably never been treated the way the hagwon director treats us. The native English speaking teacher has had to have graduated from an accredited four-year college or university, and so has a good grasp of how to use the English language. On the whole they have been treated with respect and as competent people at school, home and work.

When a contracting teacher comes to South Korea the hagwon director, that the teacher has just met, expects them to suddenly look to him or her as if she or he was the father who tells us how, when, and where to do everything (Janelli, 1993:161). The directors feel that they are free to criticize the native English teacher. They don’t approve of Western methods of teaching and also may expect the teacher to be available to the director at any time, although the directors pay them for only so many hours per week (Appendix A). The directors don’t understand that while Westerners are interested
in teaching the students English, they aren’t interested in being very close to the director on a personal basis, or that they don’t have an overwhelming interest in the business aspects of the *hagwon*. The directors do not understand that the native English teachers’ private lives outside of work are not the directors’ business. Westerners feel that what we do on our off-time is not their business at all. We are not happy when they call us in the middle of the night or on our days off to tell us about things they want us to do that are not covered by the contract, such as writing extra syllabi or a play for the students to perform for their parents. Westerners think that these types of things can be discussed when we are at the school for preparation time or at staff meetings (Oak and Martin, 2000:279).

The *hagwon* directors in Korea do not think that taking the native English speaker’s picture and using it for promotion of their business, with or without our permission, is wrong. Western countries and especially the U.S., think that this is a denial of our civil rights and that our picture may be used in ways that will later prove to be detrimental to our reputations. Westerners are very sensitive about it and may protest it. The director doesn’t understand the Western way of looking at using teachers for advertising, and thinks we are just giving him/her a hard time.

The contracting Western person is also not used to being treated as a “special” person by their employers and also sometimes by other Korean friends and acquaintances. When Westerners are in a public place with the employer, friend or acquaintance, they are surprised to find themselves given the “Red Carpet” treatment. They are introduced to everyone and photographed with anyone who wants to have
their picture taken with a Westerner. They may sit at the “head table” and be given other special treatment. This is rather flattering, but do not be fooled. The director will be yelling at them as usual tomorrow in school.

**Western and Korean Views of Contracts Have Different Cultural Roots**

The Western person, who comes to South Korea, to teach English, often doesn’t have any idea of the differences between Western and Confucian cultural ideas concerning contracts, boss/employee relations, or how she or he is expected to teach. When the teacher comes, they are just thrown into the teaching situation, usually without any training. They are unprepared for how this school or this director expects teachers to teach. After the experience that I had at the first school, I asked for a few days of training at the subsequent schools before I signed the new school’s contract (Appendix D). I was promised some training and a chance to watch the Korean English teachers at work and if there was a native English speaker, to watch them at work, so that I could understand how this school preferred to handle the English program. In actuality I did get to sit in on one class and watch one native English teacher teach at the school in Masan. At the other schools, I was handed a book, shown the room I was to work in and put to work without training. My experience is consistent with what the other native English speaking teachers have related to me that their experiences were. The contracting teacher is really just thrown into the room with little or no preparation. The director expects the contracting teacher to trust him/her and follow his/her orders perfectly, even if the contracting teacher doesn’t know what those orders are. It would be much better if the people, who came to South Korea, were better prepared to
understand the culture they are going to be living in. They should know something about the language, or at least have somewhere to begin learning about the culture and the language shortly after arriving in South Korea or beginning to teach at the school. Simmons (2002:33) recommendations are for this type of training for new expatriate personnel coming to a new country.

In the case of working in South Korea, the expatriate should understand the Korean way of looking at contracts. My last hagwon director in Sodaesindong told me that hagwon bosses just put in things from other written contracts from other hagwons that they think the prospective native English speaker would like to see in the contract. The directors don’t even understand many of the points in the contract. They don’t think that they need to honor the contract, but they expect the native English speaker to honor their part of the contract. Koreans think that only their word is binding, so they don’t have to keep the written contract.

I did explain to the Sodaesindong director that the Western person and the native English speakers expect the contract to be honored. The Korean thinks that this is very funny (they actually laugh about it), as this is just a piece of paper in Korea (DeMente, 1988:122). This attitude is called baek ji wwiim which means trusting in white paper. Since the Koreans have a deep feeling that the only correct business relationship is based in a deep personal relationship, they think that trusting in a white paper with only signatures on it is a really naive thing (De Mente, 1988:122). The native English teacher wants a friendly, trusting relationship, but not necessarily a close relationship. There are sometimes close personal relationships that do develop between a hagwon director and
a native English teacher, but this is not the rule. I explained to the director in Soedaesindong that we think of the contract like a "hard copy" of their word. I think that my boss began to understand what we feel when I put it in this context. She still didn't get the point that if a contract isn't being kept by one party, then by Western tradition, the contract doesn't have to be kept by the other party either. The first party has already broken the contract.

For another example, when a native English speaking person signs a contract to work in South Korea in a hagwon, there is a part of the contract that talks about having a week vacation of five days, so this looks good as a time when the native English speaker can do some traveling and maybe visit other countries as there would also be a Saturday and a Sunday at each end of the five days of vacation, which would make the vacation time nine days. Many times, this is not how the director or the school thinks of the vacation time. What they might do instead is to attach some of the five days vacation to several Korean national holidays, so that you get a three or four-day holiday instead of five continuous days plus the weekends. At the four hagwons that I worked at, only one boss in Masan kept the vacation time to five continuous days, and also the four days of the weekend so that you could do some extensive traveling. This hagwon also gave its native English speaking teachers ten days of vacation, instead of five. They gave them to the teachers in two sets of five, one during the warm weather and the other in the winter. The vacation times were separated with only one week for the vacation, which prevents the native English speaker from having enough time to go home for a visit. It takes at least a day to get home and a day to get back to Korea, so there is very
little time to visit at home when there is only one week. The director at Masan would make a deal with the native English teachers who worked for him for two or more years, to let them have a month to go home and not pay the severance pay that would be due at the end of the contract period.

The only time that I got to go home, during the four years that I worked at the hagwons in South Korea, was when my mother unexpectedly died in her sleep just before Christmas of 1999. I was working at the hagwon in Ansan. The director gave me the time I needed to go to the U.S. and to have the funeral for my mother and get the legal things settled. This was two week's time.

The other hagwon directors not only added some of the vacation days to the Korean holidays, which made a vacation of only four or five days, but often didn’t tell the teachers that they would have a little longer holiday than just the couple days of the Korean holiday until just a week or a few days before the time off. This meant that it was too late to make reservations to go somewhere on a shorter trip because Koreans also love to travel and tickets for international travel would be gone or very hard to get,

There is a Korean Labor Department that will fine and otherwise penalize bosses who are mistreating their employees. I have seen them do this for some native English speakers and with some Korean English teachers, when their bosses were being difficult. However, most native English speakers do not know there is a Korean Labor Department who will or can help them as this is not common knowledge for foreigners not are they informed of this fact. Unfortunately, the people at the Korean Labor Department in Busan don’t speak English well, so if you can’t get a native Korean
speaker to go with you, you will have a hard time getting your grievances heard or taken care of. It is possible, if you are persistent. In other cities’ Korean Labor Department offices English might be more prevalent, but call and find out for sure before you go.

Another area of conflict in the contracts is obtaining Korean health insurance. In my experience the directors do not always feel obligated to fulfill this clause of the contract. I had a problem with this at three of the hagwons. The hagwon in Masan was the only hagwon where the director was ready to obtain the necessary Korean health insurance, immediately. Some contracts stipulate that the hagwon shares the cost of the Korean health insurance with the native English teacher and other contracts stipulated that the native English teacher pays all of the monthly payments. Either way, three of the hagwon directors that I worked for were really slow about obtaining health insurance for me.

The Haeundae director kept postponing medical insurance; I finally threatened to get in touch with the Korean Labor Department about this. I had the Medical Insurance card that day! I later found out from the Korean English teacher at this hagwon, that the director had many problems with the manner in which she was treating her Korean teachers, so the Korean Labor Department was already familiar with the fact that she had problems with honoring her contracts.

Many directors also get away with things because the native English speaking teachers feel that they will only be there a year, so they don’t want to go to all the trouble of fighting things out in the court of a foreign country. Many others just leave
Korea before their contracts are completed or find jobs at other hagwons, where the native English speaker perceives that they will get better treatment than at their previous hagwon.

There is a Web site at www.daveseslscafe.com. On this website there is a lot of information for people teaching English all over the world. There is information about lessons to take for teaching English and for jobs teaching English. There is a part of this site where the Native English speaking person can put their own resume, so that the schools and their agents can find you and ask you if you are interested in working for them. I used this website and method to find my second, third, and fourth jobs in South Korea. I always got at least one hundred responses after posting my resume on the site. There is also a part of this site that shares the stories of people who have had good and bad experiences while working as an English teacher in South Korea. Many schools were named as good or bad places to work on this site.

One of the worst stories that I read on this site, during my job search in January 2000, was a story about a director who really thought he didn't have to keep any part of the contract at all. In this story, a Korean hagwon signed a contract with an American young man to come to South Korea and work for a year. Before the young man arrived, the hagwon was sold to a different person who became the new director. When the young American man arrived, he did not get an apartment of his own as the contract stated. He was housed in an empty classroom of the school. He was told that this is just a temporary situation. He also had to use the school facilities as his bathroom, and there was no shower or bathtub available, so he could only use the sink in the bathroom for
washing himself and his clothing. The young man also found that he was not getting paid his full salary as stipulated in the contract. He was not even getting paid every month as the contract stipulated.

The months dragged on and there was no improvement in his living conditions or payment of his wages. The young man finally decided that he was going to leave this school and Korea and go home. He confronted the director and told the director of his intentions to leave because the director has not kept his part of the contract. The director called in another male Korean teacher, and then the director took a knife out of his desk and threatened the American teacher. The teacher decided that fighting under these circumstances was not a good idea. He continued to try to talk his way out of the situation, and make his case that since the contract had not been kept by the director he did not have to keep his part of the contract, either.

The young American finally decided that he'd better use other tactics. The American pretended to be sick and asked to be allowed to go to a hospital. It took a while, but finally the director said that the American could go to the hospital, but the male Korean teacher had to go with him to make sure that the American did go to the hospital. They walked to the hospital. When the Korean teacher and the American were some distance from the school, the American got away from the Korean and ran to the nearest “police box,” which is a small, neighborhood police building. The police at the police box just laughed at the American, so he left and took a taxi to the nearest police station. There he got some positive attention to his complaint against the hagwon director. The hagwon director was arrested and had to face charges against him for his
treatment of his American English teacher. The director gave the reason for the way that he treated the American teacher was because since he was not the one who contracted the American to come to South Korea to teach English, he did not have to honor the contract. The police and the Korean Labor Department told the director otherwise. The American did go home, and he did get some of his pay before he left.

This example is not the usual situation in disputes between the hagwon director and the contracting native English teacher. Most disputes are noisy and unpleasant, but not life threatening as this example was. Many times there is some type of compromise on the part of both parties. If the native English teacher is not satisfied after she or he and the director talk or yell at each other, then usually the native English speaker either leaves this school, or comes to realize that the director is not going to change and she or he has to adjust to the situation if she or he wants to stay. If the dispute is over pay, and the director does not change and begin to pay the native English speaker, the teacher will have to leave as it is impossible to live without money for food and other expenses. Yelling at the director is not supposed to be a good thing as employees of a lower level are not supposed to show outward anger at decisions or orders from bosses of a higher level because of the Confucian father-son (or daughter) hierarchical idea (Janelli 1993:238). Sometimes the lower level Korean employees do show outward anger toward the boss by the look on their faces. I have even seen a few Korean employees yell back at the bosses. This is usually smoothed over as just a misunderstanding of some type.
The *hagwon* director in Masan that kept his word as Westerners understand it about vacation time as stated in the contract had been in business for several years and had two good sized schools, one for children and one for adults. Some teachers worked with him for several years, both the Korean teachers and the native English speaking teachers. Those, who didn’t work several years at his *hagwons*, were happy to come back to work for him whenever he needed a substitute or part-time teacher. Former teachers were also welcome to come back and stay in the apartments rented by the *hagwon* any time that they came back to South Korea for a visit. I still have the keys to the apartment there and look forward to visiting there in the future.

The Korean bosses and director’s think that the native English teacher will know what is expected of them in the classrooms without being told or having a schedule. Park (1997) talks about how the communication styles are different in Korea and America. Because the Korean director doesn’t know he has to tell the native English speaker these things, the director may think that the native English speaking teacher is being insubordinate and rebellious when the teacher doesn’t do what the director expects or the teacher asks for more information. The native English speaking teacher is thinking that the Korean director is being very stupid and mean when the director doesn’t give the information that the teacher needs to do a better job.

Park (1997:23-25) tells about the differences in transmissions given in the two different languages of Korean and English. Korean is what is called a “high context” culture where information is given with minimal detail. Among the people of Korea, there is much shared information as there is only one ethnic group in Korea. Most of the
people have shared very similar situations in their lives, so everyone knows the same life information and understands the expectations.

English speaking countries, in contrast, have a “low context” culture. English is more expressive because we don’t assume that all English speaking people have as much experience and shared living experiences. America is a large country made up of many different ethnic groups and backgrounds. Our way of talking to each other is to give a lot of information and detail to enable the other person to understand what we want them to do. Often we will give too much information. If we don’t give enough information, we expect the other person to ask questions to help them comprehend.

When I began to work at the school in Haeundae, I got no schedule. I became very confused as to which classes I had and which room the classes were in. I was the only native English speaker at this school, and my schedule was different every day, so that all the students had a chance to have me for a teacher at least once a week. The Korean teachers were indicating to me by gesture or room number which room I should be in for the next class. I was already becoming disillusioned with the lady director of this school because she hadn’t told me the truth about many things concerning her school. I wondered why I didn’t have a schedule of classes so I would know where I was going and what I was doing and could adequately prepare.

After about a week, I asked the director why I didn’t have a schedule, so I could know where I was going and what I was doing. She said, “Well, the other teachers know the schedule.” I said, “Yes, but I am new and I don’t know the schedule.” She said, “Well, I never thought of that!” She just walked off and I never got a schedule.
learned to make my own schedule at the beginning of each term by writing down in my own notebook the time, room number, book name, and names of the children of each class as I went through them in the week, so that I would know the schedule for that term of instruction. Otherwise I had trouble remembering the schedule and when I had time to go out to get lunch or take a walk or do some shopping between classes.

This illustrates how Korean bosses or directors don’t have any idea that native English teachers really don’t understand what is going on in the schools. The native English teachers have to figure much information out by just watching. Many times the information that they learn is good, but sometimes subtle things go unnoticed or things can be misunderstood. It is frustrating for the native English teacher. It would be good if the native English teachers were told about this facet of Korean culture, so that they wouldn’t think that Korean directors are being intentionally rude and inhospitable to them. Sometimes the Korean teachers will try to be helpful, but many times the language barrier gets in the way, so that misunderstandings continue.

There is another factor in the differences in the way that the Korean schools are run, and the way that American schools are run. The hierarchy of the Korean school is closely related to the way that the hierarchal strata of military services of Korea are conducted. American schools do have some hierarchal elements in their structure, as the principal is at the top of the chain of command. There is also a vice-principal who is next in command. But the teachers are not in strict, stratified levels of command. The principal’s decisions are usually disseminated to all the teachers at the same time through memos or postings on bulletin boards, not down a chain of command. Staff
meetings are conducted in a respectful manner and training sessions are conducted like a university class. If a teacher has done something that the principal or vice-principal needs to talk to the teacher about, the talk is done in private and not in front of all the other teachers. Screaming and scolding of teachers in front of other teachers by the principal or vice-principal would be considered very unprofessional and make the principal or vice-principal look bad to the other teachers and others who might find out.

It is also possible to see Hofstede’s fifth dimension of long term orientation within the dimensions of power distance. The fact that the hierarchy still exists in the Korean society shows the degree that Koreans still are thinking within the framework of long-term traditional, forward thinking values (Hofstede 2004:3). It is still the close family unit that is foremost in importance in the society. It is still the father/parent-child relationship that is used to guide the children to what the parents see as best for the future of the family. This same ideal is the ideal behind the hierarchical relationships of the work environment.

The power distance orientation and the long term orientation work together to keep the value of the older, more traditional, and supposedly wiser members of the society in charge of the direction that the family, the business, or the country should take. Hofstede added the long term orientation dimension after a later survey of Chinese managers and employees. Hofstede first called this the Confucian dynamism and then changed it to the long-term orientation.
**Concluding Power Distance Points**

This chapter shows how the cultural differences between the Korean *hagwon* director and the contracting native English speaking teacher can cause many problems that concern the day to day relationship between the employee and boss. The Korean use of the Confucian hierarchy and the Western ideals of equality are philosophies that are very different in the way that people relate to each other. The differences in these two philosophies show the difference in the value orientation that a person from a Confucian culture and a person from a Western culture have in relating to other people. In the Confucian philosophy, ideally the person in a lower authority level always defers to the person in the higher level of authority. In the Western philosophy, the person chooses whether they will defer to the person in a higher level of authority or not. The Western person can disagree and explain why, and their boss may listen and change the orders. The Western person can disagree and do it anyway, because the boss is responsible. The Western person can disagree and refuse to do what the boss wanted and perhaps lose their job. Learning about the differences would help the native English teachers and other expatriates to stay in Korea to finish their jobs there. The Koreans are not going to change their Confucian traditions quickly or for the convenience people from other countries, so foreigners need to learn about the Koreans.

The value orientation method shows through the Human Relations Orientation the lineality of the Korean Confucian hierarchy. The Confucian tradition is very old and deeply entrenched into the Korean psyche. It also shows how the more equalitarian Western cultures do not understand the lineality of the Korean culture. When the people
from these two cultures try to work together, many conflicts can arise. The power
distance dimension of Hofstede also shows the Western and Korean ideas about power
distance to be quite different from each other. The high power distance Korean culture
wants to maintain and increase the distance between the powerful and the least
powerful. The low power distance Western cultures wish to decrease the distance
between the powerful and the least powerful. When the *hagwon* director tries to enforce
his power over the Western English teacher, many times the teacher doesn’t accept the
power of the director. Neither side really understands where the other is coming from.

Expatriates, including native English teachers, would do much better working in
foreign countries if they were given training to understand the new countries working
conditions, knew at least some of the language, understood the underlying philosophy
of the country and how it influences things like contracts and ways of communication.
Lee Simmons (2002) gives the suggestion that this should be done to help expatriates
when they are going to work in another country. Simmons endorses the dimensions of
Hofestede (1980) to measure the differences between the values of countries.
Kluckhohn and Strodtbeck (1961) describe cultural orientations that explain the
differences between the ways that countries value ways to orient their culture to interact
with each other.
CHAPTER FOUR: MASCULINITY

The Masculinity Dimension

Under the human relations orientation of Kluckhohn and Strodtbeck (1961:17), the Hofstede dimension (1980:176) of masculinity can also be considered. This dimension focuses on how much the society follows traditional male work roles and achievement, as well as power. However, comparisons of indicators in the areas of geography, economics, and demographics are much weaker that the indicators of these same areas for power distance, individualism, and uncertainty avoidance (Hofstede 1980:202-203).

Those societies that have a high measure of masculinity are those with high gender delineation, males dominating the society and power structure. Females are also controlled by the males. Societies with a low measurement of masculinity have low delineation and domination between men and women. Females have equality with males in all parts of the society (Hofstede 1980:3). Some examples do show that there is more to this dimension than just the societal delineations. On Hofstede’s Dimension of Culture Scale (2004, Appendix C), it is surprising that the Western English-speaking countries’ measurements are higher in masculinity than South Korea’s measurement. South Korea’s measurement is thirty-nine points. The United States has a measurement of sixty-two points. New Zealand’s measurement is fifty-eight points. Great Britain’s measurement is sixty-six points. Australia’s measurement is sixty-one points. Canada’s measurement is fifty-two points. Western English-speaking countries have between
nineteen and twenty-seven points higher than South Korea (Hofstede, 2004, Appendix C: 1-2).

How can this be? The Western English-speaking countries are known worldwide for having more equality for their women than most of the world. This can be understood better if we also understand one of the traditional values that the Western English-speaking countries espouse is a “live to work” value. Work itself can be seen to be a great reward and purpose in life. This is a masculine approach to business and work. People identify with their work more than by their humanity (Hofstede, 1980: 208).

South Koreans values about work are more in the female value of “work to live.” South Koreans do work very hard and care about advancement in their jobs and wages, but Koreans are more concerned with relationships with managers and coworkers. Job relationships are more important in Korea than in Western, English speaking countries. Much time and effort are spent outside of work, socializing with management, coworkers, and clients in order to make their relationships close (Hofstede, 1980:200; Oak and Martin, 2000:268).

However, the formal expectations of the place of women in Korean society are not always the same as the masculinity measurement for business. In Western countries such as Great Britain, Canada, New Zealand, Australia, and the United States, women have more equality than in the majority of countries in the rest of the world. In Korea, the ideal for women is still to be submissive to men, and to spend most of their time at home. In Hofstede’s (2004, Appendix C: 1-2) scale of dimension measurements, Iran is
also shown to have masculinity points (forty-three) lower than the Western English-speaking countries. In the case of Iran, where the business masculinity measurement is low, the societal expectations for women are to be submissive, and male dominated. Business dealings don’t have much to do with societal roles in some cases (Hofestede, 1980:201).

Things are changing in Korea in these modern times. Many young women are obtaining higher education and advanced degrees. They are becoming dentists, medical doctors, career teachers, university professors, hagwon directors, and even politicians. I met several young Korean women who would rather keep their careers, than get married. They told me that they had enough money to live the way they wanted to and to travel and do other things that they wanted, so they would rather not be married. I also knew several young Korean women who continued to work even after they did get married and even after they had children. Many women continued to work for the purpose of helping to pay for extra educational opportunities, such as the hagwons or schooling abroad, for their children. I think that this change implies that there is a more masculine way of thinking emerging in South Korea. In five years, it would be interesting to see if the masculinity score would be higher on a scale where the same questions were asked of the same population.

There have been modifications in the tradition that the husband’s mother lives with the family. These days, the mother may come to live with the son’s family, but now she is the baby sitter who frees the mother from child-rearing duties so that the mother can continue to work outside the home. Some modern grandparents don’t live
with their sons or other children, but have apartments of their own. Their sons and daughters bring the grandchildren to stay while the parents work. Not only the grandmothers, but also the grandfathers are involved with taking care of the grandchildren. I saw many grandfathers, with their grandchildren walking or riding the subway from one location to another. I also saw a lot of fathers with their little children going places while mom was somewhere else.

The first grandfather/grandchild pair that I noticed after I started working in South Korea was a grandfather on his bicycle with his about two years old (Western age) grandson on the handlebars. They looked like they were having a really great time together. I saw them once a week the year that I worked in Ansan.

Even with the many changes in working conditions for women in South Korea, women still have a much lower status than men. The women still put the education for their children at the top of their list for their energies. Their futures are still strongly linked to the economic success of their children, usually their sons. This is still the traditional idea for the way that the family climbs the social ladder, by helping the children to get the best education so that they will get the higher status jobs. This is good for the chem’yon or “face” of the family. It also increases the marriage prospects of the children. Many of the Korean fairy tales and legends are about mothers working hard so that her only child and son can pass the civil service exams and become a civil servant or great scholar (Ryom, 1990:108).

This is another example of Hofstede’s fifth dimension being integrated into the other dimensions. The work of the parents, especially the mother, today, will be
rewarded by the better opportunities and status that their children will enjoy and share with the parents and other relatives latter in life. This is a long-term commitment for rewards for the whole family (Hofestede, 2004:3).

I need to explain the idea and meaning of Yang and Um (Yin) in Korea so that the role of the mothers in the hagwons can be understood. In Korea the symbol for Yang and Um (Yin) is not black and white, but is red and blue. The red is Yang and represents the male or masculine aspect of the cosmos. Yang represents the sun, and the light, positive, masculine and active aspects of the cosmos. The blue is Um (Yin) and represents the moon, and the feminine, passive, cold, dark aspect of the cosmic forces (Covell, 1981:4).

Another Korean tradition, which shows the status of women, is the use of titles when addressing people who are your neighbors or co-workers or even members of your family. The titles are different for each person depending how they relate to you according to status and how your status relates to them. Your boss may be called “Middle Manager Kim” You may be called “Worker Young.” In the family everyone also has a title to be called by instead of a name. “Grandfather” is “haraboji”.

“Grandmother” is “halmoni.” I was called, “halmoni” or “grandmother” many times when I wasn’t teaching. The children called me, Lyla, sonsaengnim, which means, teacher, when I was teaching. The oldest brother is called, oppa, by his younger sister, and he would call her, tongsaeeng. The brother would call his older sister, nuna. The titles are numerous and confusing for a foreigner, but this is a good example.” In Korean families, married women are usually identified in the third person by being the
mother of their oldest child, using a shortened form of the word, mothers, omma, e.g., Duk-Hee omma. Neighbors usually will not know a woman neighbor’s name unless they ask for it specially” (Oak and Martin 2000:108).

This was how a woman was designated to me as an evening student at the hagwon in Soedaesindong. She was listed on my schedule as Duk-Hee’s mother. Duk-Hee was one of our other evening students of high school age, who came as a student for one-on-one tutoring. This title told me nothing about her mother, and this distressed me, so I asked the director if the mother had a name. The director, said that the mother, of course, has a name, but mothers are called by the title of being somebody’s mother in Korea, so this was her name. This really irked me with my Western feeling of individualism, feminism, and ethnocentrism. I felt that to call a person a title of somebody’s mother meant that Korean society only sees this person as a womb and not a whole valuable person with intelligence and brains. When the lady came for her lesson with me, I asked her what was her name, and if she worked, etc. Her name sounded close to a common Western name, so she used the Western name with Western people. She also worked. She is a medical doctor, with a specialty in pediatrics and neurological diseases of children! In the U.S., a medical doctor would be very upset to be known only as somebody’s mother. The experience that I had when my children were growing up showed that Western mothers don’t mind being introduced as somebody’s mother when people don’t know the parents but know the children as their own children’s classmates or friends. When introductions are made the mother’s name
is also given to the other person. The mother is then called by her own name or the family name.

The difference between Western cultures and the Korean culture is that in Korea, it is a really big distinction to be a mother, so being called somebody’s mother is an honor. In Western culture to be known only as the mother of somebody is like becoming invisible and a sign of disrespect. We are happy to be mothers and we love our children very much, but having children is not the only thing that we accomplish in life. The difference is that in Western countries, the children will grow up and have their own homes and families. The children will always be part of the parent’s family, but will not be the only accomplishment or activity in the lives of parents.

The tradition in Korean society is that women were at the bottom of the hierarchy. When they were born, no one was happy, because they weren’t boys. When they married, they could be beaten or easily divorced and left without a home, by their husbands. The woman’s only recourse and greatest joy was to love their children very much and deeply. Having children, especially boys, gives them some status in the family and also some security for the future. Now, wife-beating is no longer legal, and women work outside the home, so women don’t have to stay in an abusive home if they choose to leave (Breen, 1998:58-59). Korean women still think that it is a very great honor to be known to the world as somebody’s mother.

In addition to concentrating on their children, Korean women traditionally had another outlet for their feelings and frustrations. They had the *kut*. The *kut* is a part of the shamanistic ceremony that has been a part of the Korean society since before written
history, or the introduction of any other religions or philosophy such as Buddhism or Confucianism. The *kut* became an emotional outlet for women after the introduction of the strict hierarchy of Confucianism for the last half millennium. The *kut* can last as long as several hours to three continuous days (Covell, 1981:23).

The *kut* is conducted by a shaman called a *mudang*. The *mudang* is either a man or woman, but more usually a woman. The *mudang* does a lot of singing and dancing, as does the woman who called for the *kut* ceremony. The dancing, singing, and drumming bring on a sense of ecstasy that could place the stressed woman in a state that allowed her to express her feelings in words and actions that would not be ordinarily be tolerated. In this state of ecstasy the woman could show her feelings about how she is treated by her mother-in-law or someone else that she feels is putting her under excess strain and stress. There are also other women friends and relatives who witness and participate in the *kut*.

The *mudang* wears different clothing throughout the ceremony to represent different spirits of household spirits or departed ancestors. These spirits must be mollified to restore harmony to the house. The spirits include the house god, the birth grandmother god, the outhouse god, the rice bin god, the house site god, and spirits of strong seasonings such as red pepper or soy sauce. There are also spirits that can possess someone and make them sick. These spirits must be mollified or chased out in the case of possession. To help mollify the spirits, they must be fed at regular eating times throughout the day. The spirits are offered such things as rice cakes, wine and
fruits. First the spirits inhale the essential natures of the offering, and then the people attending the *kut* eat the food offering.

With drumming, dancing, singing, and offerings, of the *mudang* and other participants this is a good way for the women to air their anxieties and frustrations. Speaking to the different spirits through the *mudang*’s characterizations, and helping to chase away the spirits causing sickness is a great way for the women to rid themselves of frustrations that had no other outlet. Since the *kut* ceremony was a traditional way to restore harmony to the house and its environs, it made a good excuse for the women to air their problems and concerns in life. They could have some emotional relief in a way that was acceptable. Covell (1981:22-25) asserts that the *kut* is still used by women to relieve the frustrations and stress of still having status at the bottom of the family and societal hierarchy.

**Does Christianity Help in Changing the Roles of Korean Women?**

Korea has a large Christian population. Does the Western, Christian principle of equality for everyone, influence how the modern woman is treated in Korea, today? Is the hierarchy less of an influence in the home and business, if the home or the business head is a Christian? Are women higher in status in the churches than in the society at large?

As I am a Christian, I wanted to attend church in Korea. I would have gone to any church but since my own denomination is Lutheran, I wanted to go to one where I would feel more at home, and that I felt I would give me the most support. This worked very well, and the pastors and members of the two Lutheran churches that I attended in
South Korea were very supportive and helpful to me. I also attended a Methodist church once and some Presbyterian churches at times. This gave me the opportunity to observe how the Christians had changed or not changed their ways of living from what the philosophy of Confucianism had been practiced in South Korea for many centuries.

The population of South Korean is between one quarter and one third Christian (Kim, www.kimsoft.com/1997/xhist.htm). The Korean people seem to be very tolerant of the differences of the religions in South Korea. In my classes I couldn’t tell which students were Buddhist and which were Christian unless they told me. Some students asked me if I was a Christian and if I went to church. The children were very accepting of each other as classmates and friends. The Korean teachers were very accepting of each other, whether they were Christian or Buddhist, and also of the native English-speaking teachers whether we were Christian or not.

I have read some books (Lee, 1984:335; Breen, 1998:108-109) and other literature (Kim, 1997:1-15) that explain historically how Christianity brought several good things to Korea during the time of the failing of the Choson Dynasty at the end of the nineteenth century. The Christians brought hope in difficult times, education, Western medicine, and ideas of nationalism to Korea. The churches were also characterized as supporting the Koreans in their independence movements during the time of the Japanese occupation. The Christian churches returned to help the Koreans with massive relief services after the Korean War and were there when the Korean people were feeling anxious during the social, industrial, and economic changes that happened during the years since the Korean War. Christianity has continued to actively
serve as a rallying point for those active in the labor and democratic movements. The churches also had native Korean priests and ministers very soon after the beginnings of Christianity in Korea. They also established their own universities and seminaries for the training of their own priests and ministers. Because Christianity has become a Korean institution helpful to Korean goals, not run by foreigners, Christians are not seen as a threat to Korea (Kim, 1997:4-15).

I went to the Korean Lutheran church for three and a half years and observed my fellow parishioners and their families both in church and at social gatherings outside of church, and I observed my students for four years. During this time, I could not see a great difference in the ways that the Christians conducted their lives from what the rest of the South Koreans, who are mostly Buddhists. The Christians didn’t go to the Buddhist temples to pray, but went to their own churches and the Korean national holidays were celebrated in a secular and not religious manner.

For example, the fall Korean holiday of Chusok is a four-day holiday for Koreans to get together as a family, have big dinners, play games and clean the tombs of their ancestors. They also offer a sacrifice of food to the ancestors in the tombs and bow and pray to the ancestors. Chusok has been compared to the American holiday of Thanksgiving, with the family reunions and eating of much traditional food that is ripe at the fall season. I think Chusok is like a combination of American Thanksgiving and Memorial Day, as the Koreans also remember their dead ancestors and clean up the tombs. My Christian friends told me that they will go to the family reunions and play the traditional games and eat the traditional Autumnal meal with their relatives and also
cut the grass and clean around the ancestral tombs. My Korean Christian friends told me that they do not give sacrifices or pray to the ancestors. When I visited their homes, I couldn’t see any differences in the way that the members of Christian home conducted themselves in their relationships than in the homes of the Buddhists. The conduct between the husband and wife were still the same. The children were expected to show the same type of respect and conduct as their Buddhist friends in their home (Park, 1997:69).

I experienced a couple of examples of traditional Confucian attitudes still prevalent in members of the Lutheran church that I attended in Pusan. The first example happened in the summer in June of 2002, when a group of four ministers from the Lutheran Seminary in St. Louis, Missouri came to South Korea to give some training workshops to the Korean Lutheran ministers. One was a Korean seminary student from the church in Pusan where I attended services for the last two and a half years. The other three ministers were older men who are professors at the seminary in St Louis, Missouri. The Korean student and two of the American ministers brought their wives. This Korean student and his wife had been living in the U.S. for about eight years while he studied. The American ministers know the Korean student and his wife well and do activities and attend church with them in the U.S. But the American ministers and their wives were very amazed at what happened after the church service in this church. This was the home church for the Korean seminary student and his wife.

In the Christian churches in Korea it is a common thing for the congregation to all have lunch together after church services. The women take turns being in the group
of women who cook the lunch, and serve the lunch. Many times the children also help to set the table and serve and clear the table. Sometimes, some of the men have also helped in the past with serving and clearing the tables. Usually the first woman to begin to set the table is the minister’s wife, but this Sunday, the local minister’s wife sat down at the table with the visiting ministers and their wives. Being an American, I was also a part of the group at the “head” table with the visiting ministers and their wives. Before we started to eat, however the local minister’s wife and the seminary student’s wife both got up and began to serve the whole church. These two ladies didn’t sit down with the rest of us at the “head” table at any time throughout the rest of the meal. The Americans were very surprised about this and commented to me about how surprised they were. They were especially surprised because the seminary student’s wife was not sitting down to eat with the ministers and their wives. In the U.S. this young woman acted like all the other American women and so they were surprised to see that she was behaving in such a Korean manner when she went back to Korea even after many years of living in America. They also were surprised that the local minister’s wife was expected to be serving the group in this way, when there were some honored guests. The American ministers were so surprised because in America the view is that the minister’s wife is part of the team with the minister and so she is expected to be seated with the minister at the “head” table with the minister and oversee care of the guests at the head table, not serving everyone else and not having much contact with the guests.

I was asked about this situation by the American ministers and their wives and so I explained that the Confucian values are still followed pretty closely in Christian as
well as Buddhist families in Korea. The American ministers were feeling very negative about this and made comments about having to do some work on teaching more about women’s equal rights to the Korean Lutheran Church.

A couple of years earlier, when another Lutheran minister from Germany visited the church, the minister and a church elder decided to show the German minister the sights of Pusan. I was also asked to go along as someone the German minister could easily talk with. This German minister was married to a Korean woman and had lived in Korea for quite a while, so his command of the Korean language was quite adequate.

Perhaps they asked me to go along as it was also a chance for me to spend some time with a Western person. The minister and the church elder also asked their wives to go along. The wives went along on this trip, but were giggling and laughing the whole time and said that they were embarrassed to be going somewhere with their husbands.

I was glad that the minister’s wife and the elder’s wife had come with us, as many other Sundays after church, the minister, the elder, and I went to eat out or go sightseeing after church without the wives or anyone else with us. This was said to be for the purpose of helping the minister and the elder to improve their English. I thought that it was also because it gave them an opportunity to go somewhere with some female company and also some prestige as they would be seen showing their foreign friend around and speaking English with her. For my part, I felt self conscious going all over Pusan and neighboring towns with these two men and no other women. In South Korea, many people do gossip and I wondered if some people were gossiping about our threesome. These two gentlemen were very helpful to me many times when I needed
help in moving or to find some place that I needed to go while I was in Pusan and tell me where things or places were in other parts of South Korea. After seeing how uncomfortable the minister’s wife and the elder’s wife were about accompanying their husbands, the visiting minister, and me to see the sites of Pusan, I began to understand how deeply imbedded many of the Confucian traditions still are in the Korean people’s feelings about proper conduct. This also gave me some insights on how Koreans have interpreted Christianity and other Western ideas to accommodate their own traditional customs. In this instance the ladies had kept their traditional gender roles and were more comfortable with not going on social outings with their husbands.

These examples show that while things are changing in Korean society, even now, some women are themselves still more comfortable with staying more in their place in traditional society. The women still do not feel right about putting themselves in a position that could be construed as equal to the men.

This Confucian background helped to create what I call the “mommy factor” in the actual teaching process. The directors themselves refer to the mothers of the students as “mommies” instead of “mothers”. It has also been traditional that the mother is responsible for the education of the children. This was where they have had some authority. Even in this time, the perceptions of the children’s mothers are very important in the business of the hagwon. My last director and some of the native English speakers explained the mother’s perceptions to me like this. If the mothers don’t like the contracting native English-speaking teacher, then they will take their children out of the school where that contractor works. The director will lose students
and be angry with the contracting native English teacher and make the native English teacher's life miserable by heaping blame on the head of the native English teacher. The mothers have preconceptions about the type of teacher that their children will like. If you differ from this perception, then you are looked upon with a great deal of suspicion. The mother's ideal is slim, blond, twenty something female. Perhaps this perception is obtained from viewing of American movies. Men of the same age and stature are also considered good, but not quite, as the mothers think that the women are more patient with the students. The mothers are also suspicious of native English-speaking teachers who are of Asian, Latin or African ethnic backgrounds, and will sometimes not accept them because they don't look like "real" native English speakers. Not only are the looks important, but also the contracting teacher must have a lot of energy and be funny and entertaining. The contracting teacher must also teach well and have measurable results with the children showing improvement in their English ability in reading, writing and speaking of English.

I had some problems with being accepted by the mothers as in their eyes the only thing that I had for physical aspects was that I am white, female and have a young voice. Otherwise, I didn't fit their ideals as I am not blond, young, or slim. I did earn acceptance with the mothers after a time working at the schools, because I did help the children to speak better, also after they knew me a while, the children did like me. I also learned from the children what kinds of things and activities the children liked to do and enjoyed most and incorporated them in lessons so that the children enjoyed school.
The directors of the *hagwons* are very sensitive to the criticism of the mothers, and will change things to accommodate the mothers. This can sometimes go to great extremes as the following example shows. At the Sodaeindong *hagwon* where I was working, a mother changed her daughters to our *hagwon* because she didn’t like a certain aspect of another *hagwon* where her daughters had been going. This aspect was that she thought that the other school did too much coloring instead of really learning English. She changed her daughters to our school, because the head teacher told her that we would do very little coloring. We didn’t color very much or on a daily basis. Then the director of our *hagwon* told all teachers that we couldn’t color at all in classes. This is really difficult when the lesson plan is to teach colors.

To accomplish teaching colors without being able to color, I developed some oral exercises and games. The children had to name things or guess things by color. The children had to describe what they or some classmates were wearing that day. Another good game was, “I’m thinking of something the color of _______.” The children had teams to guess which color the thing I or one of the other children was thinking of.

The teachers had to be careful of using games, also, as the mothers didn’t approve of games. The mothers thought of games as just play and not learning. They didn’t realize that the children will use more English if they are playing a game than they will if they are just doing lessons. One example is the game, “Hangman.” The mothers hate it but the children love it. It is a great way to teach the children spelling and vocabulary. So, I changed “Hangman” to “The Spelling Quiz,” and left off the hanging man. The mothers couldn’t understand that “Scrabble” is a very tough game
and requires learning a lot of skills that help the children to use words and learn new words, so we couldn’t play Scrabble very often and Scrabble became a very rare and big reward game to play.

The students have to like you, or they will complain about your school and possibly the mothers will remove them. They often want to play games or color. Trying to satisfy the mothers and the children was quite difficult. In order for the mothers and the students to like you, you have to be more comedian than teacher. It seems like it is more important for the students to be entertained than for them to learn anything. I am a mother and grandmother, and I really haven’t seen children who are so catered to and spoiled as the ones in Korea. I really didn’t have much respect for the mothers. The mothers have too much power in the hagwons from an American point of view and not enough experience with teaching to make the types of demands that they make on the hagwons.

It has always been a tradition to spoil the sons, especially first sons, of families in Eastern countries, but now the girls are also becoming spoiled. What you have in your class is a group of princes and princesses, who don’t like to let you tell them what to do. They are used to doing what they want to do when their parents aren’t around, and frequently are not happy about learning. Sometimes, these children are the only children in the family, and they are not used to having to share with anybody. Some don’t like being in a class with other children, because the teacher isn’t giving them all the attention.
The "mommy factor" is a very big part of work in the hagwon. It has a lot of influence on how teaching is done in some hagwons. The newer the hagwon, the more the director tries to satisfy the mothers’ preferences and ideas. This is very disruptive to teaching as books and teaching methods may change a couple of times a month or even a week. The longer the hagwon has been in business, the more skilled the director is in talking to and calming the mothers’ fears regarding the teaching methods of the teachers in the hagwon. If the director is successful in keeping the mothers calm then, the hagwon is an easier place to work.

By using the authority they have when it comes to their children’s education, the mothers have a way to be more influential in the Korean society than is visible on the surface. This is why they use the “mommy factor” in influencing the hagwons and even the public school system and other aspects of education in Korea. The mothers are more influential in the hagwons because the hagwons are local and more flexible than the public schools. However, mothers are leading the fight for changes in the Korean public school system, also.

The children are also tired. They go to regular school, and go to extra schools, like the English language hagwon that native English speakers teach in. Frequently it isn’t just one extra hagwon. Many times it is three or more per day, and may also include some private tutoring. These schools are for many different subjects. They go to art school, math and history school, taekwando school, computer school, and music lessons, also. Sometimes, they also go to a second English hagwon.
The children's school day including the public and private schools and tutors can last most of the day and evening. The students begin public school at eight in the morning. They may have had to get up at five-thirty or six because they had to study or they had an earlier class with a tutor or a hagwon. The children go to public schools until two or three-thirty in the afternoon. Then they go to the different hagwons. They sometimes take more than one class per day at the hagwon where I worked and also had other hagwons to attend before and after attending classes where I worked. Usually the children didn't get to go home until eight or nine in the evening. Some children also had tutors come to their homes in the evenings to teach them in various subjects like math, history, science or English. After they finish with the hagwons and tutors, the children have to study. I knew of many children who did not get to bed until midnight or one in the morning almost every day of the week. Korean children also go to school for half a day on Saturday, so the only day that they not go to school is Sunday.

Adults Are Not Easy to Teach, Either.

In the Masan hagwon, I worked with adults and high school students and some middle school students. The atmosphere was more relaxed in the classrooms because the students weren't fighting with each other, as the younger children had done when I was working in the Ansan hagwon. Everyone was attentive and paid attention in class. That didn't make it any easier to teach. The high school and middle school students were good students and did the best in class. They were used to studying and paying attention at their regular schools and these habits carried over to the class at the hagwon. The adults and university students seemed to be attentive, but their attitude was similar
to the smaller children’s attitude because they wanted to be entertained. They also felt
that they should be able to speak English as well as the native English speaker after
finishing a month or two of class at the hagwon. Since this is not a possibility, they
often decided that it was the native English-speaking teacher’s fault, and I was labeled
by many of these older students as being “boring.”

Not all of the older students felt that I was so boring, and there were probably
about three of the young men who felt that I had helped them to improve their ability to
speak English. They felt this way, because their TOFEL tests showed this, and also they
were able to get jobs that they wouldn’t have gotten with their previously existing
English abilities. Their English improved enough to communicate with people who
were from other countries and spoke English and not Korean. Many of the high school
and middle school students also told me that their scores in their English classes
improved after they began taking classes from me.

Most of the university and other adult students would just sit in class and not
participate. These students would be the ones that would complain that they didn’t want
to follow the book, but just do “free talking.” The director of the hagwon didn’t have
that many free talking classes scheduled, and their schedules for work or school
wouldn’t allow them to come to class when the free talking classes were held. They
wanted the class to be free talking anyway. I told them that the director was insisting
that we work in the books, but we could compromise. We could work in the books for
half the class and then do some free talking. This didn’t work very well as these
students would just sit and not participate during the free talking portion of the class.
I tried to introduce several different methods to help them find things to talk about. I tried to start them talking about something that we had studied in the book, but most of the time that didn’t work. I brought in some stories to read such as Grimm’s Fairy Tales and Korean fairy tales so we could compare the two cultures’ ideas, but most didn’t like those either. I tried to bring in articles from the Korean Herald or one of the other English written newspapers to discuss. The students did not find these to be very interesting either. I had them vote about whether they would like to bring in their own topics to discuss, and they voted that this would be good, but only one or two people brought in their own topics, and the rest didn’t like those topics. The rest of the class wouldn’t bring up any other topics that they might want. We discussed English songs that they would like to sing, and I brought in tapes with those songs so we could sing. They still weren’t happy. I never did figure out how to help them to open up and talk freely to the best of their ability. I couldn’t understand what they wanted. They said that they just all wanted to talk freely, but when we had no activity to start them talking, they just sat there and said nothing.

I have talked with other native English teachers who have worked with the university age and older people, and they have had similar problems. I think that the Korean idea of free talking and the Western idea of free talking is not the same. I didn’t figure out what it was that my students wanted. My personal opinion and the opinions of the other native English-speaking teachers is that the university level and older students thought that they should be able to do free talking and have better
conversational skills, but they didn’t realize that they had to work to get there. The native English-speaking teachers couldn’t just pour it into their heads.

Working with the adults did have some very good aspects. However, as these students took you out to lunch or dinner, or we went to the movies or on other outings together. Working with the older students improved the native English speaker’s social life because of the contact with the students outside of the classroom. This did provide the students to speak more opportunities to speak in English and helped them to talk more freely. They asked questions about the Western culture and compared it with the Korean culture. Maybe what is needed with these students is to have a more social time with them even in class. Maybe have food and refreshments and go on short field trips rather than so much work with the books.

**Concluding Thoughts on Masculinity Dimension**

The masculinity dimension of Hofstede (1980:176) is also part of the human orientation of Kluckhohn and Strodtbeck (1961:17). It shows the amount of hierarchy or lack of hierarchy is a basic part of any society of any country. In the instance of the masculinity dimension, the measurement for some countries is not an accurate measurement of the amount of masculinity within a society. In some societies and countries, the measure of the masculine facets in business is quite low, but the actuality of the society, masculinity may be very high. This is the way it appears in Iran and South Korea. The reverse can also be evident, as in the societies of the Western countries of Australia, Great Britain, Canada, New Zealand, and the United States. This
seeming anomaly has to do with the way business and other work is perceived in the society (Hofstede, 1980; 205).

In countries that have a low masculinity measurement for business, the measurement reveals the work philosophy for work. Low measurement countries work and business philosophy is that they “work to live.” In countries that show a high measurement on masculinity, this measurement reveals a work philosophy of “live to work.”

The hierarchy of South Korean tradition still puts the women at the bottom even if the work philosophy measurement for masculinity is low. Since women were at the bottom of the hierarchy, they have used their love for and influence on their children to help them to make their lives better by insisting on high educational standards for the children. The children can then raise the status of the family with higher status jobs and marriages. One of the ways that Korean women have used to maintain their mental health from stress and frustration because of their lower status is the traditional shamanistic ceremony of the kut. In this ceremony a mudang or shaman conducts a woman and other people through a series of encounters with various household gods and other spirits. During these encounters, it is acceptable to say and do things that are usually not acceptable for women to say and do. The women can rail against those above them in authority. It is permissible to do this during the kut because the dancing and singing cause a type of ecstatic state of mind that makes the women not responsible for their actions. This gives the women a chance to vent their feelings and get some
emotional relief (Covell, 1981:21-25). The introduction of the Christian religion has not made it easier for the women to change many of their traditional roles in society.

The mothers of the Korean students have some expectations of the native English-speaking teachers that Western people do not think of as measures of a good teacher. The mothers also have a lot of influence in the hagwon because of their traditional influence on the children’s education. The students have expectations for having fun in the hagwons rather than studying. The explanation for some of the student’s attitudes is that they have to work very hard for many long hours most of the week and have little time for play. Some personal examples demonstrate how the older adult students are not much better than the young students of elementary age in their attitude in the class.

The human relations orientation dimension of the values orientation method is still the dominant measurement of the differences between how the Korean mother and the native English-speaking teacher will view teaching a language. Korean mothers power and influence in Korean society is in the influence they have on their children and the children’s education. The Korean mothers want the native English teacher to be entertaining for the students. The native English teacher wants to interact with the children though games or activities to help the students to use the English language. The Korean mothers want to maintain a great deal of control over their children’s education to maintain the dependence that the children have on the mothers. The mothers choose the hagwons where the children go to school. They influence the directors teaching methods, so the children will be taught the way that the mothers think is important or
the mothers will move the children to another hagwon. The native English teacher
wants the students to really learn to speak English, but sometimes this is prevented by
the restraints that the mothers put on the directors, which are then passed on to the
native English teachers. The mothers have a permanent relationship with the children
and want it to be very close. The native English teacher only has a temporary
relationship with the children, but would like it to have long-term effect of having the
children able to communicate with the rest of the world in understandable English. The
native English teacher has a difficult time because he or she is not part of the children’s
families or even a permanent part of Korean society. If the native English teacher is also
a woman, she is still farther down on the hierarchal scale and so has a somewhat harder
time with power issues in the hagwon.
CHAPTER FIVE: INDIVIDUALISM

*Individualism Conflicts*

Within Kluckhohn's values orientations within the relational orientation is the variation of individualism. In this variation the individual person or group of people make decisions independently from other people or other groups of people. There is also the value orientation of activity orientation. In the activity orientation there are two variations. The first is “doing” where the meaning of self-expression depends on external values. There is more attention paid to activities that both the individual and others in the group sanction. The second variation is “being” where the meaning of self-expression depends on the internal values of the individual. There is more attention paid to activities that the individual sanctions, but the others in the group do not necessarily sanction (Kluckhohn, 2003:2).

At first glance it looks like the Western countries would be in the “being” variation and Asian countries such as South Korea would be in the “doing” variation. The opposite is true. Kluckhohn and Strodtbeck (1961:17) explain that the “being” variation actually uses codes made by the demands of the other orientations. These codes restrain the actions of the individuals to very definite actions. The “doing” orientation is in reality a restrictive orientation but one that is very deeply imbedded in the American society. The actions that are required for this orientation are actions that must result in measurable accomplishments. “Getting things done” is always the goal for doing an action. “What does he or she do?” is always a question that people ask.
when meeting someone new. Americans feel that they must be actively doing something that has a purpose (Kluckhohn and Strodtbeck 1961:16-17). I have also heard and used a saying of some of my friends when they and I feel frustrated with a situation. This saying is, “Let’s do something, even if it’s wrong.” The idea is that we feel better to doing something, than to just sit and wait.

Hofestede (1980:148) also has a dimension of individualism that correlates closely to Kluckhohn’s (2003:2-3) relation orientation variation of individualism and activity orientation. This dimension focuses on the amount the society encourages achievements which are individual or collective. It also shows how the society directs relationships in the family and outside the family. For Hofestede (1980:149-150) there are two types of individualism. There is high individualism ranking, which shows that individual rights are important in this society. There is also an inclination to form several relationships that are not all close in an individualistic society. There is also low individualism ranking. The low individualism ranking shows a more collective character with closer relationships such as extended families or groups where the members are responsible for each other.

On Hofestede’s (2000: Appendix C:1-2) dimension of culture scales the individualism point ranking for South Korea is eighteen. This is pretty low. The Western countries have much higher individualism point rankings. Australia has ninety points. Canada has eighty points. Great Britain has eighty-nine points. New Zealand has seventy-nine points. The United States has ninety-one points. The point spread between
the Western countries and South Korea is very large, there is a sixty-one to seventy-three point difference.

The individualism point spread of the measurements of the Western countries and South Korea is larger than the power distance point spread for these same counties by almost three times. This means that there is much more individualism difference between the Western countries and South Korea than there is power difference between the Western countries and South Korea. Does this mean that expatriates from the Western countries will miss their feelings of being individuals more than those feelings of being under stronger hierarchy while they are in South Korea?

Several times I felt that the hagwon directors were being very disrespectful toward me or the other teachers because of the way that the directors would suddenly change the books or designated manner of teaching without warning or consultation with the teachers. The director had an idea or vision of the way that things should be done, and changing some of the components to better suit his or her vision was not considered to be a concern of the teachers.

Our job was to make the director’s plan a success. It didn’t occur to the director to consider the teacher’s opinions. For the good of the school, we should go along with the director’s decisions. Westerners felt that their opinions should be considered, as they were the ones who were in direct contact with the students. Unlike the highly individualistic Western countries, South Korea does not support employee initiative. This can cause problems, as the Western teacher is used to being encouraged to use their initiative at work (Hofestede, 1980:161). While I was working and socializing with
Koreans in South Korea, I did feel a great deal of frustration about the fact that the adult Koreans, not just the *hagwon* directors, felt they should and could make many decisions for me. Many times I would feel that they were trying to take my civil rights away from me. If we went out to eat, the Koreans would keep telling me to eat more and more even after I was full and I wanted to stop eating. If I was drinking some alcoholic beverage such as beer or *soju* (Korean vodka style whiskey), they thought they had the right to decide when I had enough and then order a soft drink for me. This was also true in reverse, when I felt that I would rather have a soft drink or tea instead of an alcoholic drink, they would order an alcoholic drink for me anyway. If we were shopping, and they had to return home, then I also had to go home even if I would have preferred to shop by myself.

I knew that the Koreans were making these decisions from the point of view of doing what they thought was best for me under the circumstances in the group, but it still irritated me. I usually didn’t say anything, and I went along with the group for the sake of harmony. However sometimes, I did express my displeasure with their decisions when their decisions would mean that I could not go and purchase materials that I needed for my school classes. The Koreans were always surprised that I would have an opinion about the situation. The Western thought is that each individual can make these decisions for himself or herself and the rest of the group is free to eat, drink, or go wherever they want without damage to the group relationship. The Koreans didn’t have any idea that I would have any thought other than to go along with their plans, or that I
might have any tastes or plans other than what was presented by the group (Oak and Martin, 2000:247).

The actions of the Korean are based on their ideas of being part of a group and keeping everyone’s “face” or *ch’emyon*. This is done by understanding the host’s or other members of the group’s situation or *munch’i*. This in turn protects the *kibun* or convivial feelings of the other person or persons, which is closely connected to the *bunui* or atmosphere of the group. Thus it is very important that all members of a group stick together in actions and outward appearances in order to support the “face” of everyone in the group (Oak and Martin, 2000:38).

Privately, some of my Korean friends and acquaintances told me that they hadn’t wanted to do some things with their friends or work group, especially drinking. Because of social pressure they had to drink, eat things they didn’t like, or go places they didn’t want to go for the good of the group. One of my Korean friends who is a Christian of Baptist denomination, complained to me, “In Korea, even Baptists have to drink to keep good work relations”.

Oak and Martin (2000:228) tell us that there are some ways to get out of not wanting to drink as much as the group you are with is urging you to do and still keep the good feelings of the group intact. First of all, you can let the host pour you a drink, but you only take a sip or two and not finish. You can also offer and perform the ritual of pouring a drink for the host. Medical reasons can also be used as an excuse for why you don’t want to drink or eat some particular food.
One of my Korean friends had to teach me how to get Koreans to quit giving me more food after I had finished the food in my bowl. My Korean friend told me not to keep telling the others, “No more, thanks.” Just don’t eat anymore that was put into my bowl. They would finally get the idea that I had enough. Telling the hosts “No thanks” is a Korean way of wanting the hosts to continue to insist on giving a person more food. This would certainly be a good thing to know for expatriates. Americans and maybe other Westerners are taught to eat everything on our plates. It is considered to be wasteful to leave food on our plates. We are also taught to be polite and say, “No thanks,” when we are full and do not want more to eat or drink (Oak and Martin, 2000:244). The people from both cultures are trying to be polite by their own culture’s standards, but each is being impolite by the other culture’s standards.

Korean and Western views are quite opposite in the manner that they show respect and politeness to each other in a social setting such as going out to dinner together. This can cause problems and frustrations between people from the two cultures when they are trying to get to know each other better and build good relationships. Several of the Western expatriates that I knew in South Korea told me that they had to learn the hard way about being careful when they went out to dinner with their Korean friends and co-workers. They had learned that the Koreans would encourage them to get really drunk and ill from drinking or eating more than was comfortable. These Westerners had learned to be more assertive about their own limits when they went out with their Korean friends to avoid hangovers and illness.
Within the Korean family, this idea of unity extends to the way that anyone who is considered to be at a higher level in the family hierarchy can tell a person in a lower level of the hierarchy who they ought to marry, what university he or she ought to go to, where they should live and what type of work they ought to do (Oak and Martin, 2000:145). Within the Western family, the idea of relatives telling another person what to do in such personal situations of who to marry, career and job choices, and where to live would be considered to be very intrusive, meddling, and none of their business. In the U.S., relatives can and do give their opinions in these areas, and the person making the decision may even seek the opinions of friends and relatives, but the final decision is the person who is getting married, preparing or changing careers or jobs, or moving. Western parents of adult children would be considered to be abusing their influence over their children if they presumed to make these decisions for the adult child. In my family, older brothers or sisters who would try persistently to influence a younger adult sibling to the older sibling’s way of thinking might even cause a break of days, months, or even years in their relationship with the younger sibling (Oak and Martin, 2000:142-154).

In America, this individualism is seen to be a contributing factor to the way that the United States has developed and become a leader in the world. The individualist society has no stable traditions to use to mark their life paths. The individualist person has an inner guide that has been programmed during their early education. This inner guide keeps the individual going in a positive direction in a society that is in a transitional state of growth such as the United States in the nineteenth and twentieth
centuries, and in parts of Europe at the same time period in the Industrial Revolution (Hofstede, 1980:150). It is also a part of feeling that progress is continuing. Things are getting done (Kluckhohn and Strodtbeck, 1961:17).

In many Asian countries such as China and Japan, as well as South Korea, collectivist ideas predominate. Individualist ideas are seen as being selfish as these individualist ideas put personal interests and attention ahead of the interests and attention to the group. Collectivist countries' ideals for the individual are best realized by maintaining the best interests of the group. This is done by each individual of the group maintaining their responsibilities according to his or her social position within the group. Not maintaining one’s responsibilities results in loss of “face” for the whole group as well as for the individual (Hofstede, 1980:151).

Both individualism and collectivism have been criticized. Individualism has been said to alienate individuals from others. Collectivism has been criticized for producing tyranny of persons who are higher in the hierarchy over persons who are lower in the hierarchy. Both orientations, used to the extreme, can cause problems for individuals and groups as well (Hofstede, 1980:151).

Hofstede (1980:165-168) has written that it is this dimensional orientation of a country that shows a country’s level of development economically. The more economically developed a country is the more the people tend to be independent or else there are obvious signs that the people are becoming more independent in their thinking.

While South Korea is still very collectivist, I observed an example of change toward more individualist thinking. As I stated earlier in the chapter on masculinity,
South Korea is loosening of the tradition of multi-generations living within the same home. More young women are working and making careers and some are living in their own apartments and not with their parents. Several of my single, adult, female students and friends told me they would rather stay single than get married. More young married women are continuing to work after they get married and even after they have children. I have also observed that more of the older couples and many older widows were not living with their son’s families but were maintaining their own households. The grandparents were continuing to help their children by babysitting for the working son or daughter and spouses.

Some of the lessons that I was teaching in the classroom, had the subject of “How many people live in my home, and who are they?” In these lessons, the students had to count how many people lived in their homes and name them as being “mom”, “dad”, “brother”, “uncle”, “grandmother”, and so on. I was surprised at how many of the students lived in nuclear families with just the parents and one or two children. This was about half the students. The remaining students lived in homes that also contained grandparents, and sometimes aunts or uncles. These two types of arrangements also extended to my adult students in their thirties and forties. It appears that the changes have been taking place for more than just the younger generation that is now getting married and having children. I observed students from city environments and not students who lived in the country. The statistics might vary if I had worked in hagwons in the country.
Why Expatriates Need to Know Korean Traditions

When I got together with other expatriate teachers that I knew to have something to eat and talk, we were most concerned with the differences between Western and Korean perceptions of how to behave toward each other, how to conduct classes, and relationships with the *hagwon* directors. These expatriates were from New Zealand, Australia, Canada, Great Britain, and the United States. Even though we were from different parts of the world, we all had our cultural background stemmed from Great Britain and the British Isles. It amazed me to see how much we shared in our cultural outlook, which we inherited from our forebears who had migrated to different areas of the world. If the expatriate, English speaking teachers could be culturally close, even though we had all grown up in different parts of the world, how deep would the Korean cultural outlook be ingrained in the Korean mind? The Korean people have lived in the same place for at least five thousand years.

The differences in the way that Koreans and Westerners view individualism, is also shown in Hofstede’s dimension (2004:3-4) of long-term orientation. Westerners think more in the short-term and are much more likely to be individualistic and not think in terms of collective actions when making up our mind to do something. Westerners don’t have to go shopping or out to eat in a group. Westerners like to think and act independently and with initiative and not worry about tradition.

Once when some expatriate teachers and I were eating and talking, one young man from New Zealand complained about how the director at his *hagwon* and he had a dispute over how to conduct a class. Previously, the expatriate teacher and the director
had discussed a certain methodology for teaching the class. Then one day when the
teacher went to work, he was informed that the whole methodology was to be changed.
There was no explanation for the change. The teacher was indignant and reminded the
director of how they had discussed and decided on the first methodology. The director
denied ever discussing this subject with the teacher. The teacher was even angrier. I
explained to the teacher about the hierarchy and keeping face traditions of Koreans. The
teacher replied, "I don't care what their tradition is. A lie is still a lie." All of the other
expatriates present had the same experience at least once and didn't like it, either. It
would be helpful to know that this is one way "keeping face" is interpreted by the
Koreans. To Western people this kind of "face saving" doesn't help the situation. A
direct lie such as the director told the teacher from New Zealand, is considered to be a
way to lose face, not save it according to the Western tradition. Understanding the
Korean point of view would be helpful to the Western person when trying to adjust to
living in South Korea, even if the Western person doesn't share the Korean point of
view.

Several of my Korean friends told me that they didn't like the individualism of
the Western countries, either. Some of the thoughts that they expressed were because
they thought that I was old enough so that my children and the U. S. Government
should be taking care of me, and I shouldn't be working. They couldn't understand that
I would rather be independent, not living with my children. The retirement age for
Koreans is fifty-seven so they thought I should be retired, not working. These ideas
might have been the ideal for Koreans, but I knew several Korean women my age or
older who were still working. Like all countries the ideal, may not be the reality in South Korea, either.

**Individualism Conclusion**

Western countries have the highest measure of points for individualism on Hofstede’s dimension of culture scale. South Korea is quite low on the measurement for individualism on Hofstede’s dimension of culture scale. There is approximately a seventy point difference in the measurement for individualism between the Western and South Korean countries. Because of differences in the way that these two cultures look at how to do many things, there can be problems when working at a *hagwon*. Even socializing with each other can become a problem. While Western countries are individualistic, South Korea is collectivist. Koreans think that things should be done as a group. Everyone should act in unison in drinking and eating or other activities while they are out together as a group.

Westerners are individualistic and like to make their own decisions about how much to eat or drink. Westerners like to decide where to go and how long to stay at a meeting or group activity. For other people to tell an adult Western person how much to eat or drink or where to go is the same as telling that person that he or she is either sick, incapable, like a child. This is considered to be a big insult to the Western person. Koreans can’t fathom the individualist thinking and are only trying to be helpful and hospitable.

Understanding the Korean collectivist style of thinking about relationships would help the expatriate to adjust to living, working, and socializing in South Korea.
This dimension is one area that needs to be taught to expatriates from everywhere.

South Koreans or other Asians going to live and work in Western countries would also be surprised and insulted to be treated in an individualist manner just as the Western expatriate teachers and I felt surprised and insulted to be treated in a collectivist manner.

Looking back at the situations where I was trying to be polite and eat all my food, but getting frustrated because the more I ate, the more food my Korean hosts gave me to eat, brings a smile and chuckle to my lips. It was a funny situation. It was even a comedic situation. The Koreans were doing their best to make sure I had enough of a food that I liked, as their culture told them to do. I was doing my best to finish the food on my plate, as my culture told me to do. At the time, it didn’t feel comedic, but frustrating.

The situation where the Korean hagwon director changes teaching plans is also very frustrating. When the teaching plans are always being changed it leaves the feeling that real teaching and learning are not accomplished. To Americans especially, this leaves a feeling of wondering why the hagwon director has hired a native English speaking teacher at all.
CHAPTER SIX: UNCERTAINTY AVOIDANCE

Different Traditions Are Used When Meeting Uncertainty

Hofstede’s dimension of uncertainty avoidance can coordinate with Kluckhohn’s time orientation. Hofstede relates the avoidance of uncertainty with how a society encourages its members to accept unstructured and ambiguous situations (Hofstede, 2004:3). Kluckhohn (2003:2) relates the time orientation with whether a society encourages its members to focus on the past and preserving traditional teachings and beliefs or the society focuses on what is happening now and provides for changes in teachings and beliefs. Is the society focused on the future by planning ahead and looking for ways to change teachings and beliefs (Kluckhohn and Strodtbeck, 2003:2)?

Hofstede’s (1980:110) dimension of uncertainty avoidance and the time orientation of Kluckhohn and Strodtbeck (1961:15-16) are related because they both show how the society relates to uncertain circumstances. Countries with high uncertainty avoidance are also countries that are concerned with preserving traditions and beliefs from the past. Countries with low uncertainty avoidance are countries that are concerned with what is happening now and what could happen in the future. In wealthier countries, uncertainty avoidance is related to power distance, individualism, and masculinity. The power distance, masculinity, and uncertainty avoidance are closer in scores on Hofstede’s dimension of culture scales (Appendix C:1-2) for individual wealthy countries, while individualism scores are usually very different from the avoidance uncertainty scores on these same scales.
On Hofstede’s dimension of culture scales, uncertainty avoidance for South Korea is measured at eighty-five points on the scale. The United States has a point measurement of forty-six points. Australia, Canada, Great Britain, and New Zealand have measurements of fifty-one, forty-eight, thirty-five, and forty-nine, respectively (Hofstede, 2004:1-2). From this comparison we can see that there is less uncertainty avoidance in these English speaking countries than in South Korea.

When I was working as an English teacher in South Korea, I was surprised to see that Koreans would look at foreigners walking down the street with what appeared to be frowns on their faces. The looks made me feel that I wasn’t wanted in South Korea. Sometimes I felt puzzled about how Koreans could give me and other expatriates such unfriendly looks, but still be so helpful when I was lost or carrying some heavy packages or baggage. This was difficult for me to understand. I have come to understand that this is part of their tradition of being hospitable, but not wanting foreigners to stay and become part of Korea. The feeling is that foreigners bring foreign ideas and will change Korea and Korean traditions.

The history of Korea can give some clues as to why Koreans feel this way. Korea’s relationships with other countries have not always been beneficial to Koreans. The peninsula of Korea has been fought over by the neighboring countries of China, Japan, and Russia for many centuries. During the period of European colonization in the eighteenth century, the French, English, Portuguese, and United States tried to establish trading relations with Korea. Korea saw how establishing trade relations with the Western countries soon led to the Western countries trying to take over other Asian
countries, and in many cases succeeding. Korea kept resisting, but in the nineteenth century Korea did have to establish limited trading with some foreign countries. This led to many Christian churches entering Korea and changing the religious environment (Lee, 1984:301-335).

The opening years of the twentieth century saw Japan taking over Korea by first establishing limited trading agreements. By 1910, Japan, completely occupied Korea, and displaced the Korean king and the rest of the Korean government. The Japanese totally took over Korea and even tried to stamp out the Korean’s traditional language, costume, and holidays. This continued for thirty-five years, until the end of the Second World War, when the Axis Powers of Japan, Italy, and Germany were defeated by the Allied Powers of England, France, Canada, Russia, Australia, the U. S., China, Philippines, and most of the rest of the world. Russia came into Korea at the very end of the Second World War to aid in pushing out the last of the Japanese military. The U. S. defeated Japan and inherited the occupation of Korea. Because Russia and the U. S. were allies during the Second World War, Korea was divided into two parts along the 38th parallel, as Germany also had been divided in Europe. Russia and the United States administered their part of Korea separately. The Russians set up a Communist government under Kim Il Sung in North Korea and the United States military occupied South Korea.

Since the end of the Second World War, the U. S. has had armed troops stationed in South Korea. First the troops and other Americans were there to help South Korea to recover from the ravages of the Japanese occupation. After a general election
in South Korea in May 1948, the Republic of Korea was declared on August 15, 1948. After the second general election in May 1950 in the Republic of Korea, the U.S. government decided that Korea was now outside it's defense perimeter. The North Korean Communist Government decided that this was a good time to force South Korea to become united under communism with North Korea. On June 25, 1950, the North Koreans attacked across the 38th parallel into South Korea. The U. S. did not leave South Korea, but fought to push the Communist North Korean army back. United Nation troops from around the world also came to South Korea to fight for the freedom of South Korea. Troops from China joined the North Korean troops. This fighting for the domination of the Korean Peninsula continued for three years, and ended on July 27, 1953 with a cease-fire. There was no victory for either side and the division line was placed back at the 38th parallel. The U. S. has had troops in South Korea since the end of the Korean War to keep this area of East Asia stable and halt the spread of communism (Lee, 1984:355-385).

There have been many problems between the South Korean people and the U. S. military personnel. Some of the military personnel have committed crimes while stationed in South Korea, including the murders of some South Korean citizens. The South Koreans are angry and upset because when the U.S. military personnel commit a crime in South Korea, the U. S. military handles the trial and punishment of the military person. The South Koreans feel that the U. S. military lets its personnel off too easily. Even if the U.S. service person is found guilty, the South Koreans feel he or she gets off
with a very light punishment, that does not suit the gravity of the crime (KBSTV, 5:20PM, July 3, 2002).

Many Koreans also feel that there is not a policy of treating South Korea as an equal by the U. S. in the areas of economy and trade. It is thought that the U.S. treats South Korea like a younger brother and puts South Korea at a lower level than the U.S. Because of this treatment, South Korea's economy doesn't grow as well as it could, and many South Koreans suffer economically (KBSTV, 6:40PM, September 11, 2002).

This summation of Korean history gives some idea why the Koreans are not happy about any attempt to replace their own distinctive culture with that of another country such as the culture of the U. S. This is also why there is a lot of anti-Americanism. Many of my Korean high school and adult students told me that they are afraid that the U. S. wants to take over South Korea and make it part of the U. S. My Korean students also told me that they were afraid that Japan would come back to take over Korea again. The anxiety about foreigners taking over Korea causes a lot of coldness and distrust toward people of other cultures and countries. When I tried to explain that the U. S. does not want to have Korea be a U.S. territory, and the Japanese no longer have a large army, navy, or air force, my students laughed at me and said I was very loyal and patriotic to my country, but they knew the real truth of the situation. This attitude fits in with the high uncertainty avoidance consequence of having a large degree of nationalism (Hofstede, 1980:140).

Hofestede (1980:139) gives lists of the societal norms for countries which are either low uncertainty avoidance or high uncertainty avoidance. Countries with a high
uncertainty avoidance measurement are also higher in having stress and anxiety. Countries with a lower uncertainty avoidance measurement have less stress and anxiety. Most countries are somewhere in between the two extremes of being very stressed and anxious and having low stress and feeling at ease. My observations of some differences in the societal norms between the Western, English speaking countries and South Korea are close to what Hofestede (1980:138) has noted in his list of societal norms.

My personal observations while I was working in South Korea showed a presence of higher anxiety level in South Korean society than the anxiety level shown by the Western expatriates working in South Korea. The Koreans were always talking about how hard they worked and how busy they were. The Korean hagwon directors and Korean English teachers were always complaining about how little sleep they got at night because they had to work late. They were always saying how little time they had for relaxation and fun activities. What I noticed, however, was that though they were up late working, they also slept as late as they could in the morning. For example, the Korean teachers in the hagwons where I worked would talk about staying up until one-o-clock in the morning preparing lessons. But they didn’t get up until eleven or twelve the next morning as they didn’t have to be to work until one-thirty in the afternoon. Many times the evening’s work was going out with colleagues or business associates for dinner and drinking and maybe karaoke. The Western expatriates don’t see this type of socializing as work. School children do actually get very little sleep and many adults, especially business owners, don’t get a lot of sleep, but much of the discussion about sleep loss seemed over emphasized in the eyes of Western expatriates.
Part of this stress and anxiety as expressed by emphasis on how much hard work Koreans do as a way to fight against the threat against the uncertainties of life. Hard work is kind of a talisman against bad situations in life. The idea being, that if he or she is a good, hard worker, he or she is worthy of having good things happen because he or she is fulfilling my social responsibilities in the Korean society. Certainly, there are also people in the Western societies who also think like this and are what we would call “workaholics”.

This dimension ties in with the use of hierarchy as larger power distance in everyday life. Asking for a person’s age, marital status, and other personal information when first meeting them is another way that a Korean is able to feel more secure in a new situation. By knowing these facts about a new acquaintance gives the Korean a traditional, hierarchal way to relate to the person (Hofstede, 1980:129). This is a comforting thing as it reduces anxiety and uncertainty for the Korean. The Korean feels good because he or she can put the Westerner into the proper place in the Korean hierarchy and so knows how to act toward the Westerner. A Western person being asked this information does not feel comfortable and these questions raise their anxiety and stress levels. Westerners usually don’t tell new acquaintances these things until we know them for a while, or unless this is necessary information for medical purposes. Westerners may perceive the Korean person who is asking them about their age, etc. as being impertinent, nosey, and rude. The Westerner may even think that the Korean is trying to obtain this information for purposes of using the information against the Westerner (Oak and Martin, 2000:49 and 53).
I had not been a woman who cared if people knew my age or not, so when I first went to South Korea, I willingly told my age. However, I soon found that when people knew my age, I was treated as a woman of this age is treated in South Korea. Many Korean women of my generation are not very highly educated and have only a high school diploma or less. They are not respected for their intellectual capacities. I could get a seat on the bus or subway easily, but some of my students tended to think that I didn’t know anything and treat me as though I was not very bright or had diminished mental capacity. Many students called me “stupid (pabo)” in class. Since I didn’t care for this treatment, I chose not to tell people my age, if I could avoid it.

When I did not tell the student or other person my age, he or she would become very agitated and frustrated. He or she would keep asking me my age and could not understand why I would not tell him or her my age. I even tried to explain to him or her that in my culture this was not a good question to ask someone just met. The person asking me my age could not understand this and would keep asking and becoming more agitated and nervous. I would finally tell him or her my age to relieve the problem. The degree of relief that my new acquaintance felt at receiving this information was clearly visible as they would relax and smile. Then, I would mentally have to remind myself not to become agitated with him or her. He or she would immediately begin to act as though I was not capable of doing things such as use an escalator or walk across the street without him or her grabbing my arm to prevent me from falling off the escalator or being hit by a car.
In businesses, including the *hagwons*, there is a tradition of bosses and directors organizing after-hours events with the workers. These events are usually dinner and drinking and perhaps karaoke in the evening after work. In the *hagwons* this is also the case. In the *hagwons* where I worked, director and the teachers went out to dinner where we drank and sometimes also went to a *nori bang* for karaoke. These events happened about every two months. Businesses also organize other events for social time with the workers. Usually these events happened on the weekends. In the *hagwons*, this time is also time to spend with the students. At the three *hagwons* where I worked with children, these outings were usually like field trips for the children. We went to zoos, amusement parks, television studios, swimming, and museums. These types of extra activities were supposed to relieve some of the stress that people felt at work. It gave them a chance to be informal with each other and create closer relationships (Janelli, 1993:173). I found that it did help a lot to create closer relationships with the director and the other teachers. Since we also had outings with the children, it also helped to have better relationships with the children. The more informal atmosphere at these events helped us to see each other as people, not just components of work. Having a good time together helped a lot to develop closer relationships.

*Influential Uncertainty Avoidance Dimension or Time Orientation Promotes Tradition*

In the conference entitled, “Transforming Korean Business and Management Culture” at Michigan State University, East Lansing on September 19 and 20, 2000, Tai K. Oh and Ensoo Kim talk about the fact that the formality that is shown in business
deals, and I would say, also in hiring Western workers, is a way to present a good face to business partners or foreign workers. Because of this formalization in the way they show themselves, they are able to cover up any facts from which any future problems will arise between the business partners or the foreign employees. For the reason that a good face is so highly desired, the facts of the working conditions and situations are often not presented in the contract between two parties. Face is so important, that it is more important to get a degree from a prestigious university, than to have a degree in an appropriate area of study for business or whatever career the person wants to pursue (Oh and Kim, 2000:212).

Due to the Confucian hierarchal ideals of family relationships and the Korean organizational behavior that follows this hierarchal ideal, the Koreans feel a narrow range of loyalty and have not developed a sense of obligation to outsiders, and they have a lack of social consciousness. They are not good at compromise and cooperation either as a result of having to always have the cooperative concept within the family. Koreans do not have the idea of transparency in relationships with those outside the family. This also includes Westerners. The Confusion hierarchal standards that are used in business would be understood by other Asians but may seem to the Western person to be full of hypocrisy and dualism, which the Westerner will not like. The Westerner thinks that the Korean director or boss is insincere because the Korean boss is placing his trust outside the signed contract. The Korean boss trusts the Western person to understand the limitations of the Korean business to deliver goods/services as
stipulated in the contract. The Westerner trusts that the Korean boss will meet contract stipulations for delivery of goods/services (Oak and Martin, 2000:77-78).

The Confucian background of the long-term orientation is shown readily in the high score of eighty-five (Appendix C: 2) for uncertainty avoidance for South Korea. To help avoid uncertainty in life, the hierarchal relationships that prevail in South Korea are very helpful. The traditional ways of relating to members of the family as well as to classmates and colleagues is a way to keep from feeling uncertain (Hofstede, 2004:3). Due to not having a sense of obligation to outsiders, Koreans have very bad coping behaviors. These behaviors look to Oh and Kim (2000:214) as though they are the same as what the Western psychologists have come to say are behaviors seen in co-dependent families where heads of these families are addicts of some type, such as drugs or alcohol. These behaviors are those of people who have had to survive under great pain and stress. Co-dependents are people who have let (or have had to let) another person’s behavior affect him or her, and they in turn become obsessed with controlling other people’s behavior. This leads the co-dependent person to have characteristics of being worried, anxious, angry, and feeling victimized. They also may also become an addict to something such as work, alcohol, drugs, achievement, gambling, religion, etc. (Oh and Kim, 2000:215).

Many times I witnessed my students of high school or university age in great states of anxiety. They would tell me that they were being pressured by their families to study for a profession that they were not interested in such as being a business person when they would prefer to be a dentist. Other students would tell me they were feeling
very anxious because their parents wanted them to marry a certain person, but they did not want to marry that person. They wanted to marry someone else or they didn’t want to be married yet because they wanted to continue to study in school. The students felt that they should do what their parents wanted as loyal children, but they also felt that what their parents wanted was not good in the long term effects for the children or for the family. The students felt really torn between the filial tradition and their own feelings about what is best. Some of my students left the area to stay with friends or relatives in another part of South Korea to think and work out what would be best for solving this dilemma between personal internal feelings and traditional obedience.

One of my Korean friends at Oregon State University told me that getting accepted to Oregon State University had saved her life. Her parents had wanted her to marry a certain young man in her hometown, but she really didn’t want to marry this man or to marry yet. Because she was accepted to Oregon State University, she was able to get out of this situation gracefully and to study what she wanted to study.

Oh (1990:211-212), has analyzed the situation of the social problems of countries that have a Confucian philosophy as the basis for their society, and he thinks that they are reacting to the stress of the formal and repressive society in the same way as those who live in a co-dependent relationship such as those in Western countries whose families have someone such as an alcoholic in the family that the rest of the family has to cater to in order to maintain peace. This hypothesis goes a long way to helping me to understand the actions of my students and their mothers as well as the actions of the directors where I have worked. By staying true to the Korean hierarchal
tradition from the Confucian philosophy, the Koreans feel less anxiety in relationships and new situations. However, the hierarchy is repressive and creates stress on the personal level. The stress is passed down to the next lower level in the hierarchy.

Oh and Kim (2000:212) state that this is what happens between Korean directors and Korean employees. If it happens between Koreans, the effect is worse when it is between Koreans and Westerners. In trying to save their face, the Koreans totally lose their face in the thoughts of the Westerners. The actions of the Korean directors are thought of as tricky and dishonest by the Westerner, and so the Korean loses all his dignity and is not worthy of respect in the eyes of the Westerner. Even when the Western native English speaker continues in his job, there is no real respect for the Korean director, and there is no closeness or real relationship there. There is no harmony, and even through the native English speaker will continue in the job, the Westerner feels that he or she cannot really trust Koreans. Maybe there is trust for a few Korean friends or maybe there is not trust for any Korean at all. (Oh and Kim, 2000:213)

The situation that Oh and Kim (2000:211-215) describe as being the way that Confucianism works in Korea, also explains the problems that the native English speaker may encounter with the students and mothers when they are teaching. The obligations of loyalty go only up to the next level and they don’t go downward in a reciprocal direction. This puts the parents in the position of total power without recourse for the children. The children and others in the lower levels of this hierarchy have a great displacement of hostility to those in even lower levels than they are. The historical
view of Korea’s students is that they are very respectful of teachers and older people and were orderly in their classrooms (Janelli, 1993:45). When I first learned that I would be teaching children in Korea, my concern was that I would have a hard time getting them to respond or speak up in class to learn at all. When I got to the school and began to teach, I found the reality was that after a few days of being curious and respectful toward me, they tried their best to ignore me and turn the class into a noisy play period in Korean! They fought with each other constantly, both physically and verbally. My attempts to get them to learn English were met with contempt and physical and verbal abuse being thrown at me. It was also a surprise to me that the children not only treated me that way, but they also treated the Korean teachers the same way. The Korean teachers also expressed indignant feelings about this treatment. Since the teachers and other students are not part of their families, the students do not feel that they are worthy of respect as teachers are not part of the family hierarchy.

**Conclusions about Uncertainty Avoidance**

In this chapter, I have talked about the way that uncertainty avoidance relates to the way people and countries react to life. Countries or people which are low in uncertainty avoidance are not as anxious and stressed in their lives and have different ways of coping with life than countries or people who have high uncertainty avoidance. People or countries that are lower in uncertainty avoidance are not as anxious or stressed when they meet people who are not within traditional or hierarchal guidelines. Relationships do not have to have certain guidelines or be restricted to relatives, classmates, or colleagues forming “looser” societies. Where there is high uncertainty
avoidance, people prefer that there is more hierarchy in relationships. More hierarchy results in less uncertainty in relationships. People who fear uncertainties feel safer in relationships that conform to strict guidelines and who are relatives, classmates or colleagues forming “tight” societies (Hofstede, 1980:142).

Because the Confucian hierarchy makes everyone relate to each other in predictable ways, it takes the uncertainty out of life. That is the ideal, anyway. My personal opinion of Korean people was that they were very anxious about life most of the time. I don’t think that the hierarchy works as a means to lessen anxiety, as it makes the people more anxious about always having to keep up appearances of being within the tradition and behaving in a traditional manner. Many things in the society may be the same, but there is always differences of the way families and individuals interpret the traditions and hierarchy. There will always be some uncertainty in life because of these differences.
CHAPTER SEVEN: CONCLUSION

Cultural Training is Essential for Better Relations

During my research and participant observation in South Korea, I came to some conclusions concerning the conflicts that occur when the Korean hagwon directors and the Western, native English speaking teachers work together. I came to realize that the problem is not between people of South Korea and the United States, or South Korea and other Western countries, but between different cultural values. These values can be values that this culture has had for hundreds or thousands of years prior to meeting a culture with other values. Meeting a culture with differing values can be traumatic, to both cultures and the people of the cultures.

Through using the values orientation method by Kluckhohn and Strodtbeck (1961:12) to perceive what the differences are between Western and Korean values, the reason for conflicts can be seen. Also using Hofestede’s results from his dimension of culture scales (2004; Appendix C: 1-2) the differences between the values of South Korea and Western, English speaking countries are easily seen. In both of these measuring methods something that is shown to be important to the Western, English speaking countries is something that is not very important to South Korea, and vice versa.

In Western, English speaking countries of Australia, Canada, Great Britain, New Zealand, and the U. S., most of the scores are in the middle zone of the scoring by Hofestede’s dimension culture scale (2004; Appendix C: 1-2). Korea’s number scores
are much closer to either ends of the scores on the high side or the lower side of the scale than the Western countries. The differences between Western, English speaking countries and South Korea are also easily seen as the Western, English speaking countries are very high in individualism in their orientation, while South Korea is linear or hierarchal (Kluckhohn, 2003; Appendix B:2-3). This difference in the way that people from these cultures perceive ways to conduct themselves in everyday life and in business cause many misunderstandings in their relations.

I still feel that the best way to help the expatriates from any country is to give them training in the culture and at least the basics of the language. Many companies who send their employees to other countries to work, do have some cultural and language training. Some companies still don’t, and the Western, English speaking teachers are usually free agents without company backing, so they don’t get any cultural training. If the expatriate employee doesn’t get any training, I think that the company hiring the expatriate should be responsible for helping the expatriate to find cultural training. There are language classes that expatriates can take in South Korea, and there are even cultural sessions given by some of the Buddhist monks in Korea. While I was looking for further jobs in South Korea after the first year I worked there, I saw some schools that offered to make cultural and language training available to the new Western teachers. However, I never talked to any Western, English speaking teachers who had received any help to find language or cultural training from the hagwon director or anyone at the school. The reason that I accepted the contract with the first hagwon in Ansan was because the contract stipulated that there would be help from the
Korean English teacher to find this kind of help. What I found out after I got to the school was that neither the director nor the Korean English teacher had any idea that this help was stipulated in the contract. (Appendix D:1-4) When I pointed these stipulations out in the contract, they were not aware of these stipulations. As a later hagwon director told me, “Many things are put into the contracts to attract native English teachers, but there is no intent that the school or director will keep them.”

*Relationships between Different Dimensions and Values are Interdependent*

Hofstede (1984) shows that especially in the wealthier countries the cultural dimensions have some interdependence on each other. This interdependence helps the dimensions to reinforce each other, and either retains, changes, or deletes the values of these dimensions/orientations as economic, environmental, or other changes are produced over time. There is a relationship between the dimensions that can clearly show the values of the countries. Countries that have a high score on uncertainty avoidance also have a more than medial score on their power distance and a lower score in individualism. Countries with a less than medial score on their power distance, have less than medial score on their uncertainty avoidance and are higher than medial on their individualism scores (Hofstede, 1980:216). The largest distance in scores between the Western, English speaking countries and South Korea is in the area of individualism. The individualism scores for the Western countries are very high, with the U. S. with the score of ninety-one, showing the highest score of all the fifty-five countries tested for this scale. South Korea is not the lowest on its score for
individualism, but it is the fourth lowest of the countries tested for this scale. South Korea’s score for individualism is eighteen. Guatemala, with the score of six, has the lowest number for individualism on the scale (Hofstede, 2004; Appendix C: 1-2).

The scores for uncertainty avoidance in the Western English-speaking countries is less than the medial score. The uncertainty avoidance score for South Korea is larger in comparison. There is a fifty point difference between the scores of Great Britain and South Korea. The differences in the scores for uncertainty avoidance point up a large difference in the way that the Western countries and South Korea approach many facets of life (Hofstede, 2004).

The score for South Korea in the long-term orientation is quite high (seventy-five). Other northeastern Asian countries score higher scores, with China the highest in the world with a score of one hundred eighteen (2004 Appendix C: 1-2). The U.S. has a score of twenty-nine. Australia’s score is 31. Canada’s score is twenty-three. Great Britain’s score is twenty-five and New Zealand’s score is thirty. The English speaking counties are quite low for this dimension.

Long-term orientation is the fifth and newest of Hostede’s dimensions. Hofstede developed this dimension to measure some of the differences that show in Asian countries, but are not obvious in other parts of the world. The long-term orientation corresponds to Kluckhohn’s (2003:2) time orientation.

My own conclusion about this dimension is that it is very integrated with the other four cultural dimensions designed by Hofstede. This dimension is intertwined
with the other four dimensions, so that it seems to me that it is where the other
dimensions have their basis.

From my personal experience and from what the other expatriate English
teachers told me when we talked in South Korea, the problems arising from the clash of
the cultures which have different values are connected with the ideas of being
individualists and of avoiding uncertainty. The Western teachers are willing to go ahead
on their own and do things the way that they know to teach and relate to the students
and others in South Korea. The South Korean hagwon directors and the hagwon
student’s mothers are not willing to have things changed in the way that the students are
taught in the hagwons. The directors and the mothers want things done within the
tradition of South Korea. The Westerners don’t know what the Korean traditional ways
of teaching are. The directors and mothers don’t know that the Western teachers don’t
know the traditional Korean ways of teaching.

One example, when I first started teaching English in South Korea, I received a
reprimand from my director because the mothers were complaining that I wasn’t
touching the children enough, and the children thought I didn’t like them. I didn’t know
about this value of the Korean culture. I had been treating the children the way that we
are told in the U. S., and not touching them very much. Teachers in the U. S. are warned
against too much touching because of worries about pedophiles or other improper
relationships between teachers and students.

Oak and Martin (2000) help understand views about what is common courtesy
to Americans and South Koreans in business situations. Working in a hagwon is
certainly a business situation so this analogy can be used. By contrasting the differing ideas of what South Koreans and Americans or other Western, English speaking expatriates consider courtesy when working together, areas of conflict between the two views of business courtesy can be seen. The values orientations of Kluckhohn (2003) and the cultural dimensions of Hofstede (1984) can explain why the business views of South Korea and Western, English speaking countries are so different.

The hagwons are run like businesses because they are businesses. While the business of the hagwons is to further the education of the students in whatever subject they are studying, the fact that they are a small, family run business that provides income for the family of the director is just as important. The hierarchy is not as large or extensive as in a large corporation, so there are not many levels to the hierarchy of the hagwon. Usually, the hierarchy is the teachers, the director, the mothers, and the larger company that owns the director’s franchise for this hagwon. The teachers usually deal with the hagwon directors, while the directors have to deal with the teachers, the mothers, and the company that owns the hagwon franchise.

The mothers are not traditionally higher in level than the directors, but because of the mothers’ influence over the education of their children, the mothers have a higher level. The directors must be diplomatic and flexible to handle the desires of the mothers. To keep the mothers happy the directors need to be able to explain hagwon policies to the mothers in such a way that the policies appear to be close to what the mothers’ concerns are. The director also has to change or modify some policies and activities of the hagwon to some of the desires of the mothers. This makes the hagwon
appear to be closer to the mothers’ ideals for a place for their children to learn. Then the mothers want their children to stay at this school and will also bring in more of their friends children. The director and his family will also make more money.

The companies that own the *hagwon* franchises have meetings about three times a year, for the franchised, *hagwon* directors or their representatives are to attend to learn more about the company policies or changes in policies. The directors do attend these meetings, but sometimes they might send the secretary/receptionist to the meetings instead. The secretary/receptionist or other representative reports to the director about what has been discussed at these meetings. The companies also get a percentage of the *hagwon*’s profits. I could never learn what the percentage might be. Nobody would talk about it.

The Western, English speaking teacher is not advised about this type of hierarchy above the *hagwon* director. When the teachers arrive in South Korea, they only see the director and surmise that he or she is the owner of the school and doesn’t answer to anyone but themselves. Expatriates could understand the business culture where they work better if they knew the structure of the business hierarchy when they start working. Otherwise, the expatriate teachers learn about the *hagwon* hierarchy by observation over time.

South Korean culture is quite formal at work as well as other situations. It is quite obvious in the Korean use of titles and always deferring to superiors. This formality contrasts with Western cultures, especially American culture which is outwardly quite informal. But it is important to realize that the Western cultures also
have more formal traditions in many situations that may not be so obvious to the South Korean. It is possible for the Korean director to insult the native English teacher just as easily as it is possible for the native English teacher to insult the Korean director (Oak and Martin 2000:61-62).

Other work ethics that are opposite in the business arena are those of personal relations. Westerners do not like to integrate personal relationships and business. South Koreans and other Asians do like to integrate personal relationships with business relationships. The trust between people doing business is quite different. Koreans trust is based on the personal relationship and the ability of the associates to understand the situations preventing the Korean and the company from being prompt, filling orders or contracts. Westerners do not want a personal relationship to enter into the trust with the Korean associate or the company. The Western trust is based upon the ability to sign a contract and to fulfill the stipulated points within the contract. A difference also exists in the way that Americans or other Westerners separate work time from private time. Koreans feel that most of his time should be dedicated to work and the company. Koreans may work many hours late at night every night. If a personal relationship does develop between associates in Western business, it usually continues even when business dealings are finished. A personal relationship between Korean associates usually ends when the business dealings end (Oak and Martin, 2000:267-268).

Because Koreans like to avoid uncertainty, they may not introduce themselves to new clients. They would rather be introduced by a third party who is known to both the business person and the new client. Being introduced by a mutually known person
makes it possible to begin the relationship from a known position and former relationship. Because Americans and Westerners are not so upset by uncertainty, they usually will introduce themselves to new clients without having a third party present. They would rather get to know and understand the new client for themselves, without another person’s prejudice. They do want to know about the new client’s reputation, but they also prefer to draw their own conclusions about whether this is a trustworthy person or not.

**Examples of How Cultural Training Can Help Expatriates Adjust to a New Culture**

At the beginning of this thesis, I quoted Simmons (2002) as saying that forty percent of the expatriates in business fail to finish their overseas assignments. I recently read about an organization where eighty to ninety percent of the Americans who go overseas to work finish their assignments. This organization is the Division of Global Mission of the Evangelical Lutheran Church in America of Chicago, Illinois. This organization always gives the expatriates that they send to foreign countries one to six months of cultural and language training in the foreign country before the expatriates start to work. The difference in training time depends on whether the work will require learning the language or not and how long the job assignment is slated for. There is not a one hundred percent assignment completion score, because there are reasons that some people have to come home early, such as sickness of the expatriate or their family. There is also a small percentage that does not adjust to the new culture and so do not finish their assignments. All of the expatriates who go through this organization are
between the ages of nineteen and thirty. The expatriates that go to teach English in South Korea, are from the ages of twenty-one to somewhere in their sixties. Before anyone can teach English in any of the schools in South Korea, they must have a degree from a four year college or university, so the youngest an expatriate can be is twenty-one or twenty-two. The upper age limit is nonexistent.

I read about one young woman’s experience with the Division of Global Mission in The Lutheran magazine (June, 2004) for Lutheran members. In this article a young lady from Milwaukie, Oregon describes her experience working in Thailand as an English speaking teacher for one year (Peterson, 2004:30D). Part of this young lady’s experience was a month long culture and language training session on her arrival in Thailand. I called the phone number of the Division of Global Mission in Chicago, Illinois and talked to Tanya Rosland, the Assistant Director for Candidate Processing. This is where I obtained my information about the percentage of their expatriates who finish their assignments and the different lengths and reasons for different types of training. Tanya and I both agreed that another part of the problem is being able to be alone in a foreign country and not lose their sense of humor and sense of purpose, (Rosland, personal communication, August 12, 2004).

I also interviewed Richard Roland (Roland, personal communication, September 16, 2004), who had been a vice president of marketing for a company that made mining machines. Mr. Roland didn’t live in the foreign countries, but he had to go to many foreign countries to complete the negotiations for selling mining machinery with companies in these countries. He was mostly sent to China because he was the vice
president of marketing for the Chinese division. Sometimes, he also was sent to Japan, and South Korea, as well as Indonesia, and Latin America.

Mr. Roland didn’t get any type of cultural training when he first went to China in 1980. He had been able to watch the behavior of the Chinese businessmen when they had come to the U. S. for preliminary negotiations. He had also been able to meet some of them, personally. From these contacts, he realized that there were different cultural business practices between the Chinese and Americans. When he found that he would be going to China, he tried to do his own training and learning some of the language by buying a Berlitz language course in Mandarin. However, when he got to Beijing, he found that wasn’t the language that was spoken there. The Chinese were speaking a mixture of several dialects including some Mandarin. Fortunately, his company also had an employee who had grown up in China when the employees' parents had been Christian missionaries there. He brought this employee with him to translate for him. The Chinese provided a translator, but his own translator could tell him when the Chinese translator was not translating correctly or was only telling him what the Chinese translator thought he wanted to hear. The American company translator could tell him when the Chinese negotiators were discussing contract points and prices of one amount and then telling their translator to tell him another condition or price.

In the negotiations there was a long table with the local head of the American company, Mr. Roland, the American expatriate representative, and their company translator were on one side of the table and on the other side of the table was a panel of around six Chinese businessmen representing the Chinese mining company. Mr. Roland
found that the best way to negotiate with the Chinese businessmen was to be patient and watch the Chinese negotiators. This way he could find out which of the Chinese men on the negotiating panel was the head of the panel and who was really making the decisions. He also found out that it is best to be very firm about what his company could change to suit the Chinese demands and what his company could not change. Mr. Roland said that this type of negotiating was the hardest part of the business deal. He kept emphasizing that patience was very necessary as the Chinese used very different negotiating tactics than do Americans or other Westerners. The way that the Chinese conduct their business was long and tedious by American standards.

By the latter part of Mr. Roland’s work in this capacity, these business meetings were not so formal and long. He also had some young Chinese women translators who were very good and capable for the last six years that he worked in the negotiating capacity. The negotiating meeting had been shortened and there was only one Chinese representative, who might even be a young Chinese woman. The one representative couldn’t make the final business deal without permission from higher authorities, but he or she only had to make a phone call to make the deal after the contract points had been agreed upon. Years of negotiating with the Chinese had made good relationships that no longer required the formality of the first years of negotiating together.

By the mid 1980s many technicians from the mining company were going overseas for the company. The technicians were going overseas to teach the workers in China or other countries how to use the machinery that their companies had bought from the American company. Many technicians hadn’t had much experience with
people from other countries so the company started giving cultural training to the
technicians before they would go overseas. This cultural training contributed greatly to
the success of this company. Mr. Roland worked for this company for seventeen years
and he retired in 1994. He had been one of the managers who negotiated business
overseas for fourteen years, from 1980 to 1994.

Now, Mr. Roland is working as a department manager for a non-government
organization that takes donated medical supplies and organizes the supplies for use by
Northwest Medical Teams that are going overseas to help when disasters strike in other
counties. This organization also gives the medical teams some cultural training before
they leave for giving aid to the foreign countries. The training has helped this
organization greatly in the success it has had when dealing with the people who have
been caught in many types of disasters.

In these instances that I have written about above, training of the people going
overseas has had a great deal to do with their success. I had spent a couple of years
working with and socializing with Asian conversants and their friends while they were
at O. S. U. to study English and their major subjects. I think that this type of contact
prior to going to South Korea helped me to understand the South Korean culture to
some extent and helped me to stay and finish my teaching contracts. I knew that despite
the somber looks that Koreans have on their faces in public, they really do have great
senses of humor and can be really amusing with friends and relatives. I also knew that
with things I didn't like about the culture, I would find many things I did like. Things
go better if you accept the things you don’t like but can’t change, and concentrate on things that you do like.

**Several Things that Are Enjoyable — a Personal View**

I feel that I should give some of my personal views and ideas about living in South Korea. Some of these same ideas would be applicable anywhere abroad.

It is hard to live in another country. You are not close to home, family and friends. The food is different, and sometimes there aren’t places where you can find food that is familiar. Not only is the language different and sometimes incomprehensible, the customs and traditions for everyday ways of living are different and sometimes difficult to understand. This can lead to culture shock when an expatriate will feel negative about everything to do with the new country and its culture.

A good thing to do when an expatriate feels negative about the new country is to go out and about to eat, or to some historical site or other site of interest. Just walking about on the streets and looking at the stores and how the people interact with each other can be a very good and interesting activity. Once you are out, it is easy to see how much the people of a new country are like you and like to do many of the same things as you. You will also meet and talk to other expatriates, so you won’t feel so isolated. Local art that is on sale is usually a very good way to become acquainted with the area where you live and with your neighbors and the local businesses. Eating some of the local foods at local restaurants or that you buy at the grocers is also a way to begin to feel part of the new community.
As a foreigner to South Korea or any country foreign to you, you will find some things funny or embarrassing. You will also find, the Korean (or other local) people are usually friendly and helpful. Even though the people may glare at foreigners as they walk down the street, if the foreigner gives them a bow, a smile, and says “hello” (learn this in Korean - *an young ha say o*), they will usually bow, smile and say “hello” back. If a foreigner looks lost, some Korean will usually try to help the foreigner to find their way and may even go out of their way to take you where you want to go. Several times I had the experience of a Korean trying to help me when I wasn’t lost. They were trying to be so helpful and nice, that I let them show me the way even if I wasn’t lost. I always thanked (bow, and say “*kam sa ham ne da*”) them very much for their help. Sometimes the helpful Korean took me to the wrong place, but I thanked them anyway, and when they were gone, I went to where I wanted to go in the first place. If a foreigner is carrying baggage or packages that are very heavy, a Korean will help carry the packages or baggage to the closest available transportation. Koreans are always helping the older people to carry things up and down the stairs in the subways or hold things for others who are standing on the crowded buses and subways. I used to also help some of the older people when they were carrying heavy things up the stairs. The Koreans always looked very surprised when I did this.

As I traveled to other parts of Asia, I also found a lot of other people who were very willing to help whenever I needed to know where I was going or where some things I wanted to see were located. Most of the time, the people gave me helpful
information, and were not looking for me to buy goods or services from them in return. Courtesy and good manners seem to work everywhere.

In South Korea, when you go to a Korean restaurant, instead of napkins on the table, there will be a roll of toilet paper on the table, which you will be expected to use for a napkin. If you need to go to the bathroom while at the restaurant, you should take some of the toilet paper with you, as there will probably not be any toilet paper in the bathroom of the restaurant. The toilet of the restaurant will probably be for both sexes with both a stall with a toilet (either sit-down or hole in the floor) and a urinal. Both men and women are expected to use the toilet at the same time. It is also a good idea to take a handkerchief with you to use to dry your hands after washing in the bathroom. I learned these ideas from my Korean friends.

Korean food is good and healthful. There are some deep fried traditional foods in Korea such as some chicken, seafood, and even some vegetables. Most other traditional food in Korea is very low fat. Most of the food is either steamed or boiled on top of the stove. Very few restaurants or homes have ovens. The desert is usually raw, fresh, seasonal fruit. The Korean diet contains a lot of grasses, tree parts, and seafood that we don’t usually eat in the U.S. or other parts of the Western world besides foods like corn, potatoes, chicken, and beef that we usually do eat. Maybe we should think about adding some of the different foods to our diet, as we are depleting some other supplies of other foods. Korean food is usually cut up into small pieces. A large variety of these foods are served at each meal. There is always sticky rice or noodles for the meal. Indoor Korean barbeque is very popular for eating pork and beef. Korean food
has a reputation for being very spicy, and much of it is, but not all Korean food is spicy. However, if you see a red sauce with Korean food, it is not tomato sauce, but pepper sauce.

If the contracting English teacher has an attack of needing some Western style food, they can find MacDonald’s, Pizza Hut, and Kentucky Fried Chicken fast food restaurants. The toilets in these restaurants are Western style. There are also more expensive Western style restaurants as well as restaurants from many other parts of the world, especially in the bigger cities. Koreans seem to like pizza and spaghetti so there are Italian style restaurants in many places.

Even with Western style food available, I got very hungry for oatmeal. I could only find it at stores that specialized in supplying Western style food. It was at least twice the price as oatmeal costs in the United States, but sometimes I would buy it, anyway. I also had a friend in Japan that would send me oatmeal from there. Other friends and family would send me oatmeal from the United States. One of my Canadian co-workers supplied me with some oatmeal from the supply that her relatives in Canada had sent her. I guess I wasn’t the only one who missed their oatmeal.

The history of South Korea is interesting, and there are lots of palaces, temples, folk villages and historical sites to visit. I was able to visit the National Museum of Korea in Seoul, and also the Folk Museum and Palace next to the National Museum. I was also able to visit the “Blue House” or the modern residence of the President in Seoul. There are great shopping areas to go to such as Itaewan in Seoul and Nam-po-dong in Pusan, as well as other shopping areas in many of the smaller cities. I also went
to some of the other scenic and great tourist areas in South Korea such as Andong. There, they have great traditional masked dances and the oldest wooden temple in South Korea as well as many other very old homes. I also visited in Haein-Sa in the mountains of the southern part of South Korea. Haein-Sa is where the oldest Korean copy of the Buddhist Tripitaka (similar in status to the Bible in Western countries) is preserved in buildings built so that the air flow itself is regulated to preserve the ancient wood blocks containing the Tripitaka. I also visited the large, ancient site of the capital of the Silla Kingdom, Kyung-ju, in southern South Korea. The Silla Kingdom was the first kingdom to unite the entire Korean peninsula under one government. I went to Kyung-ju several times as it is very big and spread out over a large area. Kyung-ju has many places where the ancient ruins have been rebuilt and other areas where there is no rebuilding of the ruins. Many very large tomb mounds of the kings and queens of the Silla Kingdom are in Kyung-ju. One tomb has been excavated and has been made open to the public to show the construction of the tombs and the type of artifacts that have been found in the tombs. There are also some folk villages that will show the old style houses and sometimes the ways that the people lived in previous centuries before the Japanese occupation began in 1910. South Korea has many national parks that have good hiking trails to scenic areas and tourist accommodations.

Transportation is cheap, even taxis. You can go anywhere in Korea easily by bus, train or airplane. It also is easy to go to other counties from Korea as it is centrally located to most of East Asia and also to Eastern Russia. I was able to go to Japan as a tourist, and not just for renewing my work visa. I also went to Taiwan, twice; Thailand,
once; Beijing in mainland China, once; and even to the Kumgan Mountain National Park in North Korea, once.

If you plan to travel to other countries make sure that your hagwon director or boss gets you a multi-entry work visa so that you can easily get back into South Korea. Sometimes the directors don’t even think of the fact that the native English speaker will want to travel, so they get only a one-time entry visa. Then, if you want to travel outside of South Korea, you will have to fill out forms and pay about thirty dollars each time you go out of South Korea to get special permission to get back into South Korea. The work visa costs about sixty dollars, and it isn’t extra if you ask to have the multi-entry instead of the one-time entry visa stamped into your passport. If you get the multi-entry in your work visa, then you don’t have to pay any extra money any time that you go out and come back in to South Korea. I had to get a multi-entry stamp in my work visa for the Sodaesindong hagwon where I worked because the director hadn’t thought of it when she got the work visa for me or for the other native English speaking teacher either. I think it cost us about thirty dollars apiece for the one time to get the multiple visa stamped into our passports, and so we didn’t have to pay thirty dollars each time we went traveling to another country.

**Future Research I Would Like to Accomplish**

In the future, I would like to continue to research how expatriates, especially native English speaking teachers, are coping with cultural values that are different from the Western values they are used to living with. Is the Korean society changing more to accommodate these teachers and other expatriates from other countries? Are the
expatriates learning more about how to adjust to the Korean society? Are there better schools for helping the expatriates learn about Korean culture and language? If there are changes in the way that Koreans and expatriates are getting along, are these changes carrying over to the way that Koreans are treating each other? Are any changes only for those who are not Korean, while Koreans continue to treat each other in the same traditional ways?

I would have to do research in books and articles that discuss this type of situation in business and travel. I would also need to keep in touch with some of my former directors at the schools where I taught. It would be necessary to consult with some Korean friends who are engaged in business in Korea. More data would need to be gathered by experience and observation when I would return to Korea to see how things may or may not have changed.
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Oak, Susan, and Virginia Martin.

Oh, Tai K.

Oh, Tai K. and Eonsoo Kim.

Park, Myung Seok.

Peterson, Rachel.


Simmons, Lee C.
APPENDICES
Appendix A: Sample of Korean Hagwon Job Description

HWR Language & Educational Center, Inc.
9312 South Tacoma Way, Suite 170
Tacoma, WA 98499-4403
Telephone: (253) 582-4345
Fax: (253) 582-4704

Dear Prospective Applicant:

Thank you for your interest in teaching conversational English in Korea. Korea, with its long and rich history, has been a relatively closed society until recent decades. Despite South Korea's tremendously successful economic development and its consequent emergence as a major force in the international arena; the majority of its people have not had much exposure to the West. In recognizing the need for greater cultural integration in today's ever-shrinking global community, the Korean government has initiated educational reform policies with special emphasis on English courses. These open-door policies welcome native English speaking instructors, who are qualified, to teach the English language, as well as share with the Korean people a cultural heritage quite different from their native culture and traditions.

Our role at HWR Language and Education Center is to act as a liaison between you, the prospective instructor, and the language institutions in Korea. We work exclusively with the institutes to screen and recruit highly qualified English instructors. Equally important, we assist the applicants with the processing of all the various documentation necessary to travel to and work in Korea. Our goal is to facilitate the process of bringing the two ends of the globe closer together. HWR is devoted to providing committed applicants with accurate information. We ask for no fee for the use of our services.

Enclosed you will find a job profile as well as the application materials. We strongly recommend that you make the effort to do the research necessary to make an informed decision. Read up on Korea, talk to friends, and invest some serious thought. If, after thorough consideration, the opportunity appeals to you, please complete the enclosed application. If you require further assistance, please contact our office to speak with a representative.

Han Woo Ree Language and Education Center

Encl.: Job Description
Application Procedure and Requirements
Application Form
Diploma Confirmations

Han Woo Ree Language and Education Center, Inc.
JOB DESCRIPTION

TERMS OF EMPLOYMENT

Employer: Foreign Language Institute.
Duration: One-Year Contract (12 months).
- Approximately 30 Hours per week; Monday - Friday (possible Saturday @ 1.5)
- 120 hours per month. Every effort will be made to standardize the work week to
  30 hours per week, but please be advised it could vary slightly from week to week.
Salary: Salary starts at $15,000 per year but varies according to qualifications. You will
  be paid in the Korean currency of Won. Overtime is available and paid 15,000
  Won per hour, over the 120 hours per month.
The salary level is considered a comfortable income relative to Korean living
  standards. In general, most teachers live on roughly one half of their monthly
  earnings.
Income Tax: During your residence, you will not be liable for U.S. or Canadian income tax.
  However, you will have to pay Korean income tax, approximately 3-5%
Materials: Textbooks, Teacher's manuals and general curriculum will be provided. You may
  set your own pace as long as you cover the required material.

LIVING ACCOMMODATIONS

Housing: Appropriate housing, comfortable by Korean standards, will be provided.
- Basic furnishings will be provided; specific items vary depending on the institute.
- Housing will be equipped with Western style bathrooms.
Utilities: Utilities will range from $20 - $50 per month, depending on specific housing.
  Officetels require an all-inclusive building maintenance fee (including utilities)
  ranging from $60-$80 per month.
  Some institutes will house you in an officetel. The officetel is considered to be a
  more modern type apartment, and therefore a slightly higher monthly building fee.

MEDICAL INSURANCE

Coverage: Provided by the institute through group membership plan. Specific terms of
  coverage vary depending on the institute.
Premium: 50% paid by the employer and 50% by the employee; Employee's portion of
  monthly premium is deducted from salary, and comes to roughly $20-$40 per
  month.
  You have the option of declining medical coverage if you desire.

Han Woo Ree Language and Education Center, Inc.
AIRFARE

A one way ticket will be provided by the Language Institute. HWR will coordinate you specific itinerary to issue you a plane ticket. You may depart from the nearest international airport. A return trip ticket to your point of origin will be provided upon the completion of you contract.

HOLIDAYS & SICK DAYS

Holidays: 10-14 paid Korean holidays per year.
Vacation: 5-10 paid vacation days per year.
Sick Days: 6 paid sick days per year, with a doctor's note.

ADDITIONAL INFORMATION

Since institutes vary in terms of facilities, class structure, housing accommodations, etc., the above information is meant to give you some general guidelines. Once you have been hired/contracted by a given institute, more specific information will be provided to you.

Either the director or someone associated with the institute will greet you upon your arrival at the airport in Korea. Throughout your stay in Korea, a representative of the institute will be available to assist you in getting settled and adjusting to life in Korea.

You are not required to learn or understand any Korean, but since you will be living in Korea for a year, you would probably want to learn some Korean for basic "survival".

As a teacher in Korea, you will face many challenges related to the adaptation of a new culture. We that you take this into consideration and only apply with the intentions of absolute commitment and dedication towards this position.

APPLICATION PROCEDURE

Completed application materials are received at Han Woo Ree language and Education Center, Inc.

A personal interview at this point may be required.

HWR will contact you to go over your application and answer any questions you may have. You will be working with the staff at HWR throughout the hiring process. Feel free to call us at anytime to check the status of your application.

Han Woo Ree Language and Education Center, Inc.
II. Application packet processed and submitted for approval by Language Institutes.

Under normal circumstances, you can expect to be hired within 2-3 weeks after you complete your application. If there are any specific conditions for your employment, e.g. simultaneous placement with another applicant, preferred location of institute, etc., more time may be necessary to accommodate your preferences. Please keep in mind that the individual waiting periods will vary depending on your credentials and experiences. After your employment, you may be expected to leave in matter of weeks.

*If for any reason, the status of your application changes during this time, you must notify us immediately. Once contracted, you will be required to accept employment.*

III. Once hired by an institute, you will be notified by HWR. You will be informed as to when you can expect to receive your official employment contract as well as an estimate date of departure.

You will be given further information about the particular institute, including location, student body characteristics, size of institutes, living accommodations, class size, etc.

IV. After receiving your contract, you will apply for your working visa.

*Since different institutes prefer different methods for filing work visa applications for their instructor, you will be given specific instructions after you have been contracted. An HWR representative will walk you through this process in terms of required documents and mailing procedures.*

V. You receive your visa and your airplane ticket.

**APPLICATION REQUIREMENTS**

The following materials are required to complete your application file:

- **Resume** (If it has not been previously submitted.)
  Please make sure that your resume accentuates those qualities that you feel will contribute to appeal as a teacher in Korea as well as your ability to adjust to life in a foreign country. Feel free to attach an introduction letter or any personal information you would like considered with your application.

- **2 Passport size or wallet size photos.**
  Do not underestimate the power of a picture. Asian cultures tend to read much from a face. Try to smile and wear something less casual.

- **Certified copy of undergraduate/graduate diploma(s).**

- **Official undergraduate/graduate transcript(s).**

- **Photocopy of valid passport (opened to information page).**

- **Completed Application**

*Han Woo Ree Language and Education Center, Inc.*
# Appendix B. Kluckhohn and Strodtbeck's Variation In Value Orientation Chart

## Table 1-1: The Five Value Orientations and the Range of Variations Postulated for Each*

<table>
<thead>
<tr>
<th>Orientation</th>
<th>Postulated Range of Variations</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>human nature</strong></td>
<td>Evil</td>
</tr>
<tr>
<td></td>
<td>mutable</td>
</tr>
<tr>
<td><strong>man-nature</strong></td>
<td>Subjugation-to-Nature</td>
</tr>
<tr>
<td><strong>time</strong></td>
<td>Past</td>
</tr>
<tr>
<td><strong>activity</strong></td>
<td>Being</td>
</tr>
<tr>
<td><strong>relational</strong></td>
<td>Lineality</td>
</tr>
</tbody>
</table>

*The arrangement in columns of sets of orientations is only the accidental result of this particular chart. Although statistically it may prove to be the case that some combinations of orientations will be found more often than others, the assumption is that all combinations are possible ones. For example, it may be found that the combination of first-order choices is that of Individualism, Future, Doing, Mastery-over-Nature, and Evil-mutable, now changing, as in the case of the dominant middle-class culture of the United States, or that it is, as in the case of the Navaho Indians, a combination of the first-order preferences of Collaterality, Present, Doing, Harmony-with-Nature, and Good-and-Evil (immutable).
Appendix C. Geert Hofstede's

<table>
<thead>
<tr>
<th>Country</th>
<th>Power Distance</th>
<th>Individualism</th>
<th>Uncertainty Avoidance</th>
<th>Masculinity</th>
<th>Long term orientation</th>
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</thead>
<tbody>
<tr>
<td>Arab countries</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Argentina</td>
<td>49</td>
<td>46</td>
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<td>Australia</td>
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Appendix D. Sample of a Hagwon Contract

English Plus CONTRACT

1. POSITION

The Board of Director of the School (hereafter referred to as "English Plus") and the Instructor (hereafter referred to as "the Instructor") mutually enter this agreement as set forth in the following statements. The Instructor is to be considered as a full-time English Instructor of English plus in Pusan, Korea.

2. Terms of Employment

a) Length of contract: a one year contract is offered by English plus to the Instructor beginning from 2/01/03 and ending on 1/31/03. Said contract may be extended by the request of the Instructor with approval of the Board of Directors.

b) Methodology: the Instructor will teach according to the scheduled methodologies and use the text books specified for all courses. Additional material or books may be used to supplement a course as long as the result is favorable and students respond well to the program. The Instructor will be in charge of teaching students that range from the elementary school age to adults.

c) Termination notice: the school will give at least two (2) weeks notice before and a written explanation about premature termination of employment and dismissal. The Instructor must give four (4) weeks notice to the school about premature termination. If the Instructor fail to do this, the school will have to report to TESOL, Korean Ministry of Justice, and Korean INS.

d) If Instructor leaves at his own request before the end of the contract year, the Instructor agrees to repay a proportion of the expenses incurred by the school to arrange all expenditure for the Instructor. The proportion will be as follows:

<table>
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<th>Termination within:</th>
<th>Proportion to be repaid:</th>
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<tr>
<td>0-90 days</td>
<td>100%</td>
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<tr>
<td>91-180 days</td>
<td>75%</td>
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<tr>
<td>180-270 days</td>
<td>50%</td>
</tr>
<tr>
<td>271-361 days</td>
<td>25%</td>
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<tr>
<td>361+ days</td>
<td>0%</td>
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</tbody>
</table>

e) Outside employment: this contract will be terminated by the school, and the Instructor will be dismissed when he/she is found to have other jobs (such as working at other language institutions or organizations) during the term of the contract, without the approval of the school.

f) Responsibility: the Instructor must act in a professional manner that won't result in damaging the image of school. If the Instructor fails to do this, the employer reserves the right to terminate this contract.

g) Payment: the instructor is to be paid on a base of 1,800,000 won per contact.
hours in a month. The rate of pay is calculated on the basis that each lesson operates over a period of 50 minutes. A 10 minute break period is prescribed but not paid for.

h) Working hours: Whenever possible, all of the guaranteed hours will be scheduled as actual teaching hours. In the event that the actual number of teaching hours scheduled for a particular month are below 120 hours requirement, the Instructor will be required to make "English plus-related work such as editing, creating dialogues, service class, interviewing, etc., to meet the 120 hours for that month. If the Instructors are asked to write new materials for English Plus, they will be required to waive all rights and privileges in performing this job on English Plus behalf. English Plus retains the right to schedule the Instructor to teach up to one hundred thirty three (133) hours in a month.

i) Overtime payment: Should the hours worked exceed 120 hours the rate of pay will be 18,000

3. Bonuses

a) Bonus: In the case of your one year contract being completed successfully, a 1,800,000 won bonus will be paid as a severance pay to the instructor.

b) Concerning Orientation:

i) Immigration: English Plus will provide instruction and guidance in dealing with the Immigration Office. Instructors are required to follow Korean Law to obtain an Alien Registration Card.

ii) Health Insurance: English Plus will provide assistance in obtaining medical insurance for the Instructor. The Instructor will be required to return the medical card to English Plus when this contract is terminated.

iii) Bank account: English Plus will assist the Instructor in opening a savings account at a local bank. The management of this bank account is the responsibility solely of the Instructor. All expenses incurred by personal banking matters are the sole responsibility of the Instructor.

Note: an English speaking Korean English Plus staff member will assist in the above areas within the first month of this contract. The instructor shall be responsible for the costs incurred.

4. Deductions

Concerning taxes:

i) Korean taxes: Korean taxes are deducted monthly as required by law.

ii) Foreign taxes: any taxes owed to any foreign government are the responsibility of the Instructor. English Plus does not involve itself in foreign tax law.

5. HOUSING
English plus will provide housing for the instructors while he/she is teaching. However, the instructor may look for other housing and the school will pay for the deposit (5,000,000 won) on an apartment. English plus will provide basic furniture—a bed, a wardrobe, a table, chairs, and a refrigerator—for the instructor. The instructor is responsible for utilities and maintenance fees.

6. Vacation

English plus will provide a minimum of 7 fixed days and a further 5 days holidays for the instructor. The instructor has a set number in summer and also around New Year. The school will notify the instructor of the vacation dates. The instructor must get permission from school one month in advance if he/she has personal holidays to be scheduled.

7. Job Description

1) The instructor must be punctual, reliable, and conduct himself/herself in a professional manner.

2) The instructor will abide by English plus policy in all related matters.

3) The instructor must prepare lesson plans for each class and submit one such plan to the Director of studies.

4) The instructor will prepare and administer a Final examination. The results will be evaluated by the instructor and reported in writing to the Director of studies.

5) The instructor must evaluate the student's performance and attendance at the end of each semester and report the findings to the Director of studies in writing.

6) The instructor should conduct classes according to the scheduled teaching method.

7) The instructor should attend scheduled staff meetings in English plus whenever possible.

8) The instructor will, whenever possible, assist with substitute teaching.

Substitution: Should the instructor be absent due to illness, he/she is required to contact the school as soon as possible. A doctor's note must be submitted upon return to work. English plus will then find a substitute instructor for the class or, if such is
unavailable, contact the students and cancel the class. In the event of a substitution, the instructor who was absent will teach the same number of hours as the instructor arranges for those hours to be made up at a later date after consultation with the class students.

8. Textbooks

Textbooks are provided for the instructors. They are the property of English plus and must be returned when the contract is terminated.

9. Summary

I have read and agree to the conditions of employment as an English Instructor at English plus. In signing this mutual agreement, I understand my responsibilities toward English plus, and I accept all of my position on the basis of this contract.

[Signatures]

Sara J. Hendrickson | January 23, 2002

TEACHER | DATE

[Signatures]

CHAIRMAN OF English plus | DATE