The cultural dimension of the right to education

1. Multicultural society is one of the various aspects of the 21st century, represented as an information society and a global village. With the advent of the globalization and internationalization era, political and economic exchanges as well as cultural exchanges between countries are active. This is no exception in Korea. According to the Ministry of Education, the number of foreign residents in Korea increased greatly from 720,000 (1.5%) in 2007 to 1.76 million (3.4%) in 2016, and recently, 549 Yemen in Yemen applied to Jeju Island. This shows that Korea is rapidly changing into a multicultural society where various cultures such as ethnicity, language, and religion coexist. Korea has a “Social Integration Committee” under its president, and is promoting various policies and projects to promote harmony and integration among all walks of life. Since 2006, the Ministry of Education has introduced the term “Multicultural Education” to continue to provide equal educational opportunities for students of diverse cultural backgrounds. In 2006, Korea has implemented a multicultural education support policy. From 2006 to present, the goals and targets of the multicultural education policy have been continuously revised and expanded. The Ministry of Education's multicultural education policy, which was first implemented in 2006, was the Measures to Support the Education of Children of Multicultural Families. Early multiculturalism was found in the document, which included phrases such as 'preparing comprehensive support measures from a multiculturalist perspective', 'converting Korea into a cultural melting pot,' and 'cultural democratic integration'. It can be seen that education policy is a mixture of assimilation and multiculturalism. In particular, education for Korean language education and support for social adaptation in Korea shows assimilationism, and education about bilingualism and the prohibition of foreign discrimination shows multiculturalism. In 2011, we focused on and operated a program to improve our understanding of our parents' countries and our leadership in order to grow our multicultural students into global talents. In addition, we expanded the subjects of multicultural education policy to teachers to implement “Multicultural Understanding Education for Teachers”. Multicultural education courses have been established at shifts and instructors, and job training for in-service teachers has been strengthened. In 2012, the company shifted its policy of 'difference to talent, multicultural education for all'. Since 2014, the trend has been maintained as 'multicultural education for all students'. As of 2018, multicultural education policy is not only for Korean language support (preparatory schools, special classes, multicultural language lecturers, etc.), learning support (mentoring college students), bilingualism, but also for multicultural students. The subjects, goals, and contents of the policy have been expanded, including training to raise teacher awareness.
2. In order to improve the quality of life and social integration of multicultural family members, the Korean government enacted the Multicultural Family Support Act in March 2008 and laid the legal basis for multicultural family support law. A family is a family made up of citizens who have acquired Korean citizenship from birth and who are married immigrants or naturalized persons in accordance with Article 2 of the Nationality Act. In addition, multicultural families are excluded from support for refugee families under the Refugee Act, which has been in effect since July 2013, and families with those who have obtained permanent residence in Korea, or families with permanent residents and foreign nationals who do not have permanent residence. In multicultural education policy, however, multicultural students are continually revised, including the Enforcement Decree of the Elementary and Secondary Education Act and the Youth Welfare Support Act, to fulfill the obligations of the state, such as the protection of children and the right to education, as set out in the UN Convention on the Rights of the Child. Is supported. In addition, it is possible to enter and transfer to Korean schools through the amendment of the Enforcement Decree of the Elementary and Secondary Education Act in February 2008. I did it. The Ministry of Education's policy vision for multicultural education in 2018 is `` Students Learning and Growing Together, Diverse and Harmonious Schools. '' In order to achieve this policy vision, the goal is to establish a mature educational environment where diverse cultures coexist, ensure educational opportunities for multicultural students, and bridge the educational gap. In the same vein, the Ministry of Education's multicultural education policy is trying to restructure itself as a global citizenship education under the slogan of 'Education that recognizes the difference, fostering talented people in multicultural era'. Through this, we are strengthening bilingual education for the development of global competency as well as customized support for multicultural students. In addition, to revitalize multicultural education, we are making efforts to enhance site suitability through the operation of multicultural education support groups and curriculum research groups. In particular, we are promoting multicultural education policies not only for multicultural students but also for all students through the operation of special classes for multicultural schools, the placement of regular teachers, the expansion of bilingual classes, the operation of world citizens' cultural experiences, and the operation of schools.
3. The first is the benevolent view of the use of the words cultural diversity and individual cultural rights. For example, when referring to cultural diversity, “the support of cultural expressions and cultural arts activities based on differences in nationality, ethnicity, race, religion, language, region, gender, generation, education, mental and physical ability of individuals or groups, etc. But respecting diversity without restricting or inhibiting participation.” First of all, it can be said that the word respect is contradictory to 'cultural diversity' in the sense that the majority recognizes minorities. It is also a very passive category to not restrict or prohibit activity support and participation, so it is difficult to have the power to control hostility, aversion, discrimination, etc., which is actually practiced by minorities. The second is the respect for cultural expressions, with the limitation that cultural diversity that violates social morals does not constitute cultural tolerance. Among the various minorities, the least-acceptable people are the sexual minorities. Queer festivals, which are chosen as one of the ways to express themselves, are often faced with intense opposition. Of course, some of the methods of expression may be controversial. However, considering that the name of the sexual minority procession or the festival itself alone is a disturbing act that harms the morals of the breeze, the expressions of hate are often expressed. The word cultural diversity is likely to fall into the contradiction of regulating minorities. The spread and practice of cultural diversity has the problem that the minority may be my child, with the exclusive idea that the existence of minorities may adversely affect my child.
4. The Republic of Korea has the Social Integration Committee, which is directly under the President, and is promoting various policies and projects to promote harmony and integration among all walks of life. Since 2006, the Ministry of Education has introduced the term “Multicultural Education” to continue to provide equal educational opportunities to students of diverse cultural backgrounds.
5. The problem of multicultural education needs to be shifted from multiculturalism to interculturalism. The core of interculturalism lies in communication. An important aspect of intercultural dialogue and communication is interactivity. Both Korean and minority migrants, who occupy the majority, need communication in order to interactively understand and share the historical and cultural background, customs, and values ​​of each other. What we should not misunderstand about cross-culturalism is not to compel us to overemphasize or unconditionally accept customs outside the culture, religious doctrines, or national sentiments of a particular country, but to respect for others within the framework of human universal values. I have to teach. On the basis of this, we must recommend that the ultimate goal of multicultural education policy is to truly understand and respect others through multicultural education, and to foster global citizens who coexist and coexist for the development of humanity.