

Stereotype-Oriented Teaching as an Effective Prospect of Korean-Ukrainian Intercultural Communication¹

DOI: 10.15804/tner.2021.64.2.07

Abstract

The given article highlights an experimental study and pilot stereotype-oriented teaching aimed at an effective perspective of Korean and Ukrainian intercultural communication. Fifty-four Korean students of the faculty of Ukrainian studies at the Hankuk University of Foreign Studies took part in this project. The aim of the research consisted in determining and explaining the contents of ethnic stereotypes concerning Ukraine and the Ukrainians, which are common among Korean students. In addition, the study meant not only to develop effective means to overcome stereotypes, but also to offer ways how to manage them through stereotype-oriented teaching. The procedure of the analysis went through several stages: (a) revealing stereotypes through anonymous surveys among students; (b) quantitative and qualitative analysis of the data obtained; (c) stereotype-oriented / destereotyped teaching and feedback from the students. The experimental study has disproven certain fears of some researchers that stereotypes cannot be taught and spread within the learning process.

Key words: *stereotypes, globalization, multiculturalism, Korean and Ukrainian intercultural communication, stereotype-oriented teaching, Korean students*

¹ This work was supported by Hankuk University of Foreign Studies Research Fund of 2021.

Introduction

Global processes in the modern world have changed priorities not only in everyday life, but in the system of education as well. In the sphere of language learning preparing students for efficient intercultural communication seems impossible without turning to the problem of stereotypes. In particular, ethnic stereotypes exist in every culture and are an integral part of mechanisms that the mankind has developed for interaction between cultures and a person's socialization within any national culture. Moreover, when people find themselves immersed into a globalized society, they have to become competitive in conveying their own ideas and ensuring successful and meaningful interactions (Fritz, Mölenberg, & Chen, 2002). That is why, language teachers who work with foreign students often face a problem of intercultural communication and have to adjust and be sensitive to their students' culture. According to Huang (2013), "Since globalization makes people from diverse cultural backgrounds communicate effectively, being a global citizen has become the goal of our education" (p. 110).

Over the last decades, the Korean society has become and still is getting more diverse and polycultural due to intercultural marriages and the increasing number of foreign workers and students. Although many Koreans regard themselves to be hospitable towards representatives of other cultures, some of them still do not seem ready to immerse into a culturally diverse environment. Therefore, young Koreans often find it difficult to adjust and join effective intercultural communication.

Hankuk University of Foreign Studies (HUFS) is one of the biggest centers for learning and researching foreign languages in the Republic of Korea. Forty-five languages are taught in 52 departments, there are 182 foreign teachers (which constitutes 30% from the overall quantity) and over 2,000 foreign students every year. HUFS has become a centre for intercultural communication and a place where Korean students and teachers can feel the immediate effect of other cultures. Students of the faculty of Ukrainian studies were not a random choice as a source of research. It is one of the youngest faculties at HUFS, which was established in 2009 and is affiliated to the Institute of East European and Balkan Studies. The given group of students are a new generation that has grown and developed as personalities within global changes in the Korean society. Consequently, the stereotypes which appeared at the time of their socialization and education, namely about Ukraine and the Ukrainians as representatives of the Slavic people, as well as the problem of actual stereotypes in Korean-Ukrainian intercultural communication have not been studied properly yet.

A row of scholars in Korea and abroad have researched the problem of stereotypes in teaching Korean students as well as the Korean system of education with its peculiarities and impact on intercultural communication (Klopf, & Park, 1997, 2004; Cho, & Yoon, 2010; Kim, & Kim, 2012). The majority of these studies concentrate on teaching English as the second language, developing and introducing effective methods of teaching it in Korea and abroad to Korean students and schoolchildren, discovering intercultural sensitivity, competence of teachers and students, etc. (Park, 2012; Kim, Tatar, & Choi, 2014; Ghazarian, & Youhne, 2015; Kim et al., 2017). Generally, the researchers agree with the statement that Korea belongs to the countries where globalization, multicultural processes and intercultural sensitivity unfold rather rapidly. However, the development of language teaching is affected by the influence of Confucianism on the Korean education system (Lee, 2002; Juszczak, & Kim, 2017), and the specificity of Korean education in which primary and secondary schools are predominantly focused on preparing the students for exams. The immediate impact of such factors becomes visible mainly at universities, particularly at the lessons of English as the second language. Therefore, it seems rather necessary and useful to research ideas, opinions and even prejudices which students of other cultures can possess concerning the culture and the country whose language they are learning. The questions of stereotypization / destereotypization and management of stereotypes when teaching Ukrainian as a foreign language in the broad context and to Korean students in particular have not been dealt with except for some works (Zbyr, 2020). This testifies to the topicality of the given paper.

General Background of Research

Throughout almost a hundred years, the history of research into stereotypes has been predominantly based on studying such aspects as definition, contents and the nature of the concept under analysis. Nowadays, scholars, as a rule, conclude that stereotypes are simplified standardized images, ideas or opinions of certain individuals or culture (or a group) in general (Moore, 2006). Depending on the approach, the definition varied from “units” which are the basis for ethno-centric perception, generalizations and broad categories about humans (Stewart, & Bennett, 1991) to forms of social perception (Bennett, as cited in Stewart & Bennett, 1991), unique perceptive emotional experience (Adler, 1993; Kohls, 1984), one social group’s perception of another social group (Elligan, 2008), and “mental pictures that are incomplete, biased, insensitive to variation, and resistant to disconfirming information” (Pinker, 2003, p. 201) etc. The other aspects of stereotypes that attracted scholars’ attention in the past and now include singling

out and analyzing stereotypes through the prism of sociology (the 1970s and 1980s), unconscious sources of stereotypes that were explored from the aspect of psychodynamics, or the process of stereotypization and its mechanism in the human conscience from the cognitive viewpoint (Kurtz, 1989, p. 216; Quasthoff, 1989, p. 182, as cited in Popovic, 2004). Later, since the 1990s and on, the focus has shifted to the linguistic study of the contents, i.e. language realization of stereotypes (Mieder, 1995; Eshich, 2002, etc.), discourse analysis (Scollon, & Scollon, 2000), the synergy approach, dynamic and semiotic approach, memetic approach (Gu, 2008) etc.

In recent years, much attention has been paid to managing stereotypes in education thanks to teaching English, English as the second language and intercultural communication courses. Scholars' views on managing stereotypes do not appear to be straightforward. Some researchers claim that eradication of stereotypes proves to be problematic in intercultural education as their elimination is impossible (Lehtonen, 1994). Attempts at introducing the problem of national stereotypes into teaching foreign languages has been perceived as spreading stereotypes by teachers. A single discussion of the problem by students was estimated as threatening and the teachers were accused of strengthening the stereotypes (Peake, 2005).

There used to be an assumption that teaching a foreign language served as a perfect means for eradicating stereotypes, and both scholars and teachers identified learning a foreign language as internalization of a foreign culture which, as they believed, helped to automatically avoid stereotypes by learners of the foreign language (Byram & Risager, 1999). However, nowadays we can talk about rather successful attempts to manage stereotypes in education. Scholars have achieved great success in the process of stereotype-oriented teaching and various methods of managing them. In particular, Micah (2002) controlled stereotypes through reading an explanation (including a pre-reading activity), developing this reading, thinking about it and some extended activities. According to Belchamer (2007), destereotypization was achieved through writing a paper and individual approach to teaching the English language. The methodology of Honisz-Greens (2008) was based on self-conscience and reflection presented to teenagers through socially driven bilateral teaching activity. Furthermore, the author developed practical measures to ensure international experience of the English-language learners by using cutting-edge technological instruments such as chatrooms, video conferences, Skype etc. In another research into teaching English (Bruggeling, 2008) the results were positive and the stereotypes were eliminated through stereotype-oriented methods of teaching, namely role-plays created both by the teacher and the students with their further discussion. The research by Houghton (2009) is an

example of successful management of stereotypes through teaching English in the Japanese context. Acting by the methodological assumption that “students need to get comfortable with reflecting upon their own stereotypes in a critical way” (p. 140), the author claims to have eradicated the students’ stereotypes.

Methodology of Research

The main aim of the article consists in revealing ethnic stereotypes about Ukrainians that are common among Korean students and developing a set of measures to manage them with the help of stereotype-oriented teaching within the courses “*Understanding Contemporary Ukrainian Cultural Code*” and “*Introduction to Ukrainian Studies*” as parts of the curriculum for the faculty of Ukrainian studies at HUFS. In order to achieve this aim we have done a two-stage survey (at the beginning and at the end of the second semester) that focused on the views of Korean students about Ukraine and the Ukrainians. The obtained data have been compared and the results of the study now serve as an object of the given paper. Furthermore, our project aims at determining the connotations which, as a rule, the Korean students assign to the Ukrainian people and which define their (stereo)typical features. In the process of the research we have also introduced stereotype-based teaching, while the results serve as a basis for managing stereotypes and changing the students’ understanding of them.

Participants

The study that was carried out in autumn, 2020 at HUFS involved 54 students. The respondents included students of the 1st and 2nd years of the faculty for Ukrainian studies aged between 19 and 23 years (that average age is 21.5 years), 28 (51.85%) of them were female and 26 (48.15%) people were male. All the participants of the survey had almost equal education, namely they started learning Ukrainian at the university, have never taken part in any exchange programs for learning this language, have not lived in Ukraine for a long period of time etc.

Instrument and Procedures

The procedure of analysis consisted of several stages that reflect the method of determining ethnic stereotypes, quantitative and qualitative analysis of the obtained data as well as methods of stereotypization / destereotypization used for controlling students’ gradual understanding of the ways of eradicating stereotypes integrated into the studying process.

Step 1: Exposing students' stereotypes in order to determine the problem. In order to expose national stereotypes we have carried out an anonymous two-stage survey among Korean students called "Ukraine and the Ukrainians as seen by the Koreans". The first stage was held at the beginning of the semester, while the second one took place at the end of the semester. All the students received two question forms (with identical questions on both stages of the survey), where they had to write the ideas, images, characteristics and ideas coming to their minds when they speak or think about Ukraine. The survey had only open-ended questions and the participants were allowed to give as many answers as they wanted. The time limit was not more than ten minutes. As far as our respondents were 1st and 2nd-year students and their level of Ukrainian was rather low, the survey was performed in Korean.

Step 2: Quantitative and qualitative analysis. The obtained data on the essence of stereotypes have been analyzed and classified according to the frequency of reactions. Corresponding descriptors (30) have been defined as synonymous and similar lexical expression of reactions. The descriptors have been grouped and analyzed according to semantic components of the reactions. The data have been analyzed quantitatively and qualitatively.

Step 3: Stereotypical / destereotypical learning and the students' feedback. The process of stereotypization / destereotypization involved numerous educational events and exercises that had been developed in order to eradicate stereotypes, in particular discussions, comments and reflections on stereotypes, critical thinking and reading, etc. To familiarize the students with the essence of stereotypes we have organized a number of activities, i.e. explicit and implicit, verbal and creolized formats, prominent features that served as a basis for stereotypes etc. These activities aimed at helping the students to figure out stereotypes and reflect on their various aspects. The students also had to do a project on Ukrainian culture, a part of which was to be devoted to stereotypes. After the project the students received a task to fill in feedback and assessment forms which performed the function of a follow-up.

Results of Research

Descriptors of Associations

First stage. The results of the first stage of the survey have shown that only 3 students (5.55%) of all the respondents answered all the questions. The other 51 students (94.45%) gave answers only to several questions of the questionnaire. We have to mention that 2 students (3.70%) have added their commentaries to the

questionnaire saying that in their childhood they used to travel a lot with their parents to Europe and they visited Ukraine as well. Thus, these were their impressions from the country and the people in Ukraine they met in their journeys. On the given stage of the research we do not consider these students' answers, since the inaccuracy is rather slight and does not affect the results.

The data obtained in the first stage of the survey have revealed 20 reactions that were realized through 25 lexically different ways. Thirty descriptors have been singled out and ranked according to their frequency. The quantitative analysis has demonstrated such a distribution of descriptors: the descriptor with the highest rating of a Ukrainian heterostereotype was "*beautiful / pretty*" (frequency = 49.02%), followed by "*cool*" (23.53%); the next two descriptors – "*kind*" and "*smart*", had the same frequency rating (13.79%). What concerns religion of the Ukrainians, we have singled out three descriptors in this stage, namely "*Orthodox*" (60.78%), "*Catholic*" (29.41%) and "*different religions*" (9.80%). The descriptors which rendered views about Ukraine were far more various: the descriptor "*Russia*" (33.33%) had the highest rating, while the following ones included "*East Europe*" (31.37%), "*Donbas war*" (17.65%), "*Kyiv*" (7.84%), "*poor country*" (5.58%), and rich in "*natural resources*" (3.92%). The descriptors characterizing Ukrainian cuisine were distributed as follows: "*borshch*" (41.18%), "*dumplings*" (27.45%), "*bread*" (21.57%), and "*sweet taste*" (9.80%). A popular kind of sport "*football/ soccer*" had the frequency of 58.82%, whereas famous Ukrainians included "*Taras Shevchenko*" (49.02%) and "*Andriy Shevchenko*" (29.41%). The qualitative analysis of students' stereotypes has "painted" a stereotypical "portrait" of the Ukrainians that looked rather unambiguous. The image of a Ukrainian given by the Korean students is as follows: *beautiful / pretty, cool, kind, smart*, the majority of whom are *Orthodox*; there also are *Catholics* and representatives of *different religions*. As a rule, the Korean students associate Ukraine with *Russia*, the war in *Donbas*, *Kyiv as the capital of Ukraine*, *poor country*, which is located in *Eastern Europe* and is rich in *natural resources*. Among renowned Ukrainians the Koreans remember *Taras Shevchenko* and *Andriy Shevchenko*, and the latter represents the most popular sport in Ukraine, i.e. *football*; meanwhile, Ukrainian national cuisine is represented by such dishes as *borshch, dumplings, bread, sweet taste etc.*

Second stage. The results of the second stage of the survey differ drastically from the previous one. In this stage, all the respondents answered the full set of questions in the questionnaire. However, the majority of Korean students gave two or three answers to each question and only some of them gave a single answer. Nonetheless, it was not the primary aim of the given research, so the number of answers to each question will not be taken into account. What is more, the

majority of answers in the second stage coincided with those given in the first stage of our research.

The data obtained in the first stage of the survey have discovered 55 reactions that were realized through 65 lexically different ways. The quantitative and qualitative analyses have demonstrated the following images of Ukraine: this is the country located in “*East Europe*” – 33.3%, the majority of its territory are “*vast plains / step*” – 16.67%, the capital is “*Kyiv*” – 12.96%, “*annexation of Crimea*” – 12.96%, “*war in the east*” – 9.26%; is associated with “*beautiful women*” – 5.56%, “*football*” – 3.70%, the national colors “*yellow & blue*” – 3.70%, “*my major study*” – 1.85%; with developed “*space industry and high-tech industry*” – 44.44%, “*aerospace*” – 31.48%, “*agriculture*” – 14.81% and “*abundant resources*” – 9.26%; the national dishes include “*borshch*” – 31.48%, “*holubtsi*” – 14.81%, “*bread*” – 11.11%, “*varenyky*” – 11.11%, “*oats*” – 9.26%, “*meat dishes*” – 7.41%, “*stewed vegetables*” – 5.56%, “*chicken dishes*” – 5.56%, “*strong taste*” – 1.85%, “*sweet taste*” – 1.85%; popular kinds of sport (“*football/ soccer*” – 55.56%, “*rhythmic gymnastics*” – 35.19%, “*chess*” – 9.26%); art is associated with “*Kobzari*” – 31.48%, “*classical music*” – 24.07%, “*Taras Shevchenko*” – 14.81%, “*religious works of art*” – 12.96%, “*Lviv and the Ensemble of the Historical Centre*” – 9.26%, “*Saint Sophia Cathedral*” – 7.41%, “*Murals*” – 1.85%; famous Ukrainians include “*Taras Shevchenko*” – 51.85%, “*Andriy Shevchenko*” – 27.78%, “*Pavlo Chubynskyi*” – 7.41%, “*Ivan Franko*” – 7.41%, “*Yulia Tymoshenko*” – 5.56%. The Korean students have such an image of a Ukrainian: “*beautiful women*” – 31.48%, “*pretty*” – 29.63%, “*beautiful eyes*” – 27.78%, “*cool*” – 16.67%, “*handsome*” – 14.81%, “*beautiful appearance*” – 12.96%, “*active*” – 14.81%, “*silent*” – 11.1%, “*sincere*” – 11.1%, “*kind*” – 9.26%, “*not lazy*” – 5.56%, “*logical & smart*” – 16.67%, the majority of whom are “*Orthodox*” – 50.00%, “*Catholic*” – 33.33%, “*Most of them are Christians*” – 11.11%, “*different religions*” – 5.56%.

After comparing the results in the first and second stage of the survey one can notice considerable changes in the Korean students' views about Ukraine and its people (see Figure 1). The qualitative analysis of the second stage confirms a more generalized image of Ukraine and the Ukrainians. Not only did the Korean students manage to answer all the questions in the questionnaire, but they also gave more than one answer to the question about their associations with Ukraine, enumerating several stereo(typical) features of character of the Ukrainians, their appearance, etc. The quantitative analysis of data has revealed that 88% of heterostereotypes about the Ukrainians were positive, 12% were neutral and there were no negative ones. Thus, this fact has become a starting point for many discussions at the lessons and has led to developing focused awareness through various activities, control and eradication of stereotypes.

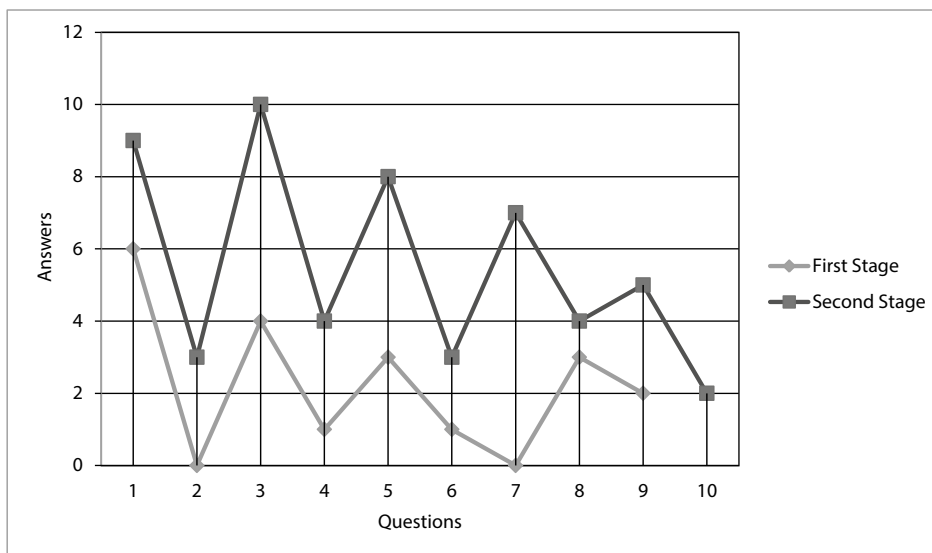


Figure 1. Answers quantity to questions of the questionnaire in the first and second stages

Module of Stereotype-Oriented Teaching

The research has applied a complex methodology not only for eliminating ethnic stereotypes, but also to some extent for allowing the Korean students to shape certain stereotypes with the help of different activities, exercises, texts etc. Stereotype-based teaching was based on authentic texts from modern literature, films, cartoons, jokes, idioms, proverbs and sayings, mass media, Internet forums, blogs, students' personal experience and the experience of the author of the given paper etc. We have organized four focus-awareness types of events that aimed at switching the students' attention from one aspect of ethnic stereotypes to another in order not to just highlight these aspects, but also to encourage them to think critically. Three types of activities focused on various manifestations of ethnic stereotypes in the language (*Activity 1*), non-verbal (*Activity 2*) and creolized (*Activity 3*) formats. *Activity 4* drew attention to fundamental features of ethnic stereotypes.

Therefore, *Activity 1*, which aimed at detecting language manifestation of stereotypes, included some tasks for tracing the language realization of ethnic stereotypes in an authentic text; identifying the status of a certain language means used for stereotypes; generalizing linguistic methods of presenting stereotypes and considering the role of a language in creating stereotypes in intercultural

communication. *Activity 2* focused on drawing the students' attention to another (non-verbal) way of conveying a stereotype. The task for students was to determine non-verbal features presenting stereotypes and to consider the role of non-verbal means in realization of ethnic stereotypes. The *Activity 3* aimed at developing students' focus awareness by drawing their attention to verbal and non-verbal depiction of ethnic stereotypes. The students had the following tasks: to interpret or comment semiotic signs and language manifestation; to elaborate on the role of two heterogeneous systems (natural language and semiotic signs), namely what is more expressive and influential, how they complement or contradict each other; to answer the questions on how the cartoon affected them. The *Activity 4* consisted in determining characteristic features of ethnic stereotypes, which serve as a basis for stereotypes in general. The students were offered to find stereotypes in texts and comment on their major features as well as determine if those characteristics are true to life, and consider the question why a stereotypical person as a rule blames the others.

Each type of the activities was meant to encourage reflections on the main aspect of stereotypes. Exercises with various tasks were developed to improve critical thinking skills that helped to perceive ethnic stereotypes theoretically. The tasks were based on certain definitions, alternative theoretical views, positively and negatively marked stereotypical expressions which the students were asked to consider. The tasks for critical reading, which aimed at developing critical thinking skills, were taken from the article by Robert L. Heilbroner (1961), *Don't Let Stereotypes Warp Your Judgments*. There were assignments that encouraged the students to think over some reflections and ideas in order to explore authors' views and express their own opinions.

Due to the limited time for teaching stereotypes in the curriculum, the Korean students also had an assignment to write an essay on ethnic stereotypes as a part of integral and more comprehensive research project on the Ukrainian culture. The task was assigned at the beginning of the semester and the deadline was due three weeks before the semester finished. The students were free to choose between a processed text and the PowerPoint presentation. In order to get the students' feedback and discover changes in the perception of stereotypes in general as well as ethnic heterostereotypes of the Ukrainians in particular, we have carried out one more survey and the students were asked to fill in a feedback and assessment form.

Attitudes to Ethnic Stereotypes

We could monitor changes in the students' attitude from three main sources: (a) the teacher's evaluation of both written and oral answers during seminars, (b) the feedback and assessment forms and (c) the part of a research project on stereotypes. After integrating various activities into the studying process, the students' attitude to stereotypes has changed a lot. The axiological aspect of stereotypes gave us the understanding that stereotypes can be positive, negative and neutral. The general tendency of all the activities and exercises for critical thinking has allowed the students to perceive the nature of stereotypes and the ways to eradicate them. In particular, here we mean the critical reading assignment where the students discussed Heilbroner's article on stereotypes. Positive changes in the students' attitude could be vividly traced from the feedback and assessment forms.

Discussion

The purpose of this pilot research was to define and explore the essence of ethnic stereotypes about Ukraine and its people that are common among the Korean students. We also aimed at developing activities for eliminating them as well as managing them through stereotype-oriented teaching. The first stage of the survey preceded the given research. The data obtained from the survey have confirmed the author's expectations that the Korean students have a one-sided perception of the Ukrainians. The quantitative analysis has revealed positive features that prevailed in heterostereotypes about the Ukrainians along with the neutral ones. Meanwhile, the qualitative analysis has demonstrated a rather primitive content of stereotypes. The statistics of the quantitative analysis as well as the results of the qualitative analysis testify to people's prejudices. They do not think critically, but have a superficial understanding of stereotypes and believe that these stereotypes do not affect the studying process. Experimental research and preliminary stereotype-oriented teaching has led the author to the thought that it seems much easier to teach skills than to develop the right attitude to stereotypes. Despite the fact that the skills can be acquired through experimental studies, the attitude requires reflexive approaches to learning because it is based on cognitive processes and is deeply rooted in the people's conscience. Furthermore, we have discovered that the students do not only gradually develop their skills in eliminating their own stereotypes in the intercultural context, but also acquire sensitivity to and understanding of ethnic stereotypes and changes in their own paradigms.

After getting familiar with the non-verbal format, the students understood that stereotypes could be represented through various explicit and implicit means as well as formats (verbal, non-verbal and creolized one). The non-verbal format of the stereotype is as important as the verbal one, since both verbal and non-verbal channels shape the infrastructure of the person's information. Realization of the stereotype in creolized texts, which have never been used to analyze stereotypes in intercultural communication, was rather innovative. The importance of the given format can be vividly seen in its emotional impact on the person's perception. Creolized texts have singled out two systems of expressing stereotypes in their interaction, i.e. natural language and semiotic signs (animated movies).

Learning about the axiological aspect of stereotypes allowed the students to realize that there can be negative, positive and neutral stereotypes (the majority of students were certain that stereotypes can be only positive). Their theoretical awareness of ethnic stereotypes has risen after a series of exercises that highlighted the typology of stereotypes, contrasted theoretical definitions of stereotypes, discussed alternative views on the problem of teaching stereotypes and considered what was wrong in the sentences with stereotypical utterances.

The students' impressions from the feedback and assessment forms testified to positive changes. The majority of them gave various answers to the question "Now that I have done some research into Ukrainian culture what can I personally do in order to avoid stereotypes, culture shock and understand a foreign culture?" For instance,

"I think I'll be more attentive to representatives of other cultures, common cultures and subcultures. I won't make conclusions about their "weird" behavior. I'll try to communicate with people of different cultures and learn as much as I can about the people who represent this or that culture". (translated from Korean)

Conclusions

Experimental research and preliminary stereotype-oriented teaching have allowed us to make three main conclusions.

Firstly, the Korean students interpreted heterostereotypes of the Ukrainians in the context of their own culture, and that was why evaluation of the same feature differed drastically from the way the Ukrainians perceived themselves. One can mention vivid interpretations of the following descriptors like "logical & smart" ("... is inventive, logically formulates the aim and tasks, knows how to put them

into practice” etc.). Lexical realization of the given descriptor presupposes positive interpretation of this content in the Korean culture, but it is neutral in the Ukrainian culture. As a matter of fact, the Koreans are usually good at putting the other people’s ideas or inventions into practice, while they have some problems with their own ideas and critical thinking. In the eyes of the Korean students Ukraine is rich in “*natural resources*”, has highly developed “*space industry and high-tech industry*”, which was evaluated as a positive feature. Meanwhile, reactions like “*poor country*” had a negative connotation, since Korea does not have plenty of mineral resources but still is a technologically developed country. This can be explained by the fact that the Koreans and the Ukrainians have different assessment of and attitude to progress.

Secondly, stereotype-oriented teaching has to be integrated into all the courses despite the fact that some scholars believe that it is impossible to teach stereotypes (Lehtonen, 1994). The given research has shown that stereotypes have to be taught in a specific way so as to gradually draw the students’ attention to ethnic stereotypes, shift their focus awareness onto the necessary object of analysis (their character, implicit and explicit perception, characteristic features that stereotypes are based on, their types, functions, etc.), ponder over stereotypes, discover alternative views, introduce critical thinking and reading, which highlights various aspects of the problem. Stereotype-oriented teaching has been integrated into the courses “*Understanding Contemporary Ukrainian Cultural Code*” and “*Introduction to Ukrainian Studies*” through focus awareness, critical thinking and a reflexive approach that was implemented in the given research. This has demonstrated positive changes from an unconscious stereotype to a well-thought one.

Thirdly, if stereotype-oriented teaching had been applied the students’ attitude towards stereotypes would have changed from unconscious stereotypical assumptions to the conscious understanding of them. In this pilot study we have managed to disprove the fears some authors had about spreading stereotypes through teaching them (Peake, 2005). This conclusion is based on the students’ feedback that vividly demonstrated the change in their attitude to stereotypes. In our view, stereotype-oriented teaching could help the Korean students not only to solve the problem of Korean-Ukrainian intercultural communication, but also to develop their critical thinking, perceive multiculturalism as an undeniable phenomenon of our life today and accept other cultures without prejudices.

With these hopeful preliminary conclusions the author of the paper sees the perspective of further research in introducing updated means of collecting data, namely questionnaires before and after the survey, new methods, using internet technologies (i.e. social networks) to connect with students from other countries

and cooperate with scholars in order to find the best ways of managing stereotypes. In the future we plan to write a textbook on stereotype-oriented teaching that could help students (Korean students, in particular) to understand various world cultures and contexts as well as improve perception of our world with its fast globalization and slow-changing stereotypes.

References

- Adler, S. (1993). *Multicultural communication skills in the classroom*. Boston: Allyn & Bacon.
- Belcham, R. (2007). Overcoming Asian stereotypes : Opportunities for enhancing student participation in Chinese ELT classes. *Reflections on English language teaching*, 6 (2), 59–63.
- Bruggeling, L.M.W. (2008). Stereotype-oriented teaching in English secondary school classes in the Netherlands. Retrieved 24/02/2021, from <http://igitur-archive.library.uu.nl/student-theses/2009-0320-201457/Voorblad%20scriptie.doc>
- Byram, M., & Risager, K. (1999). *Language Teachers, Politics and Cultures*. Clevedon: Multilingual Matters.
- Cho, Y., & Yoon, H.W. (2010). *Korea's initiatives in multicultural education*. Retrieved 11/02/2021, from http://www.intlalliance.org/fileadmin/use_r_upload/documents/Conference_2010/NP-KO.pdf
- Elligan, D. (2008). Stereotypes. In: *Encyclopedia of race, ethnicity, and society*. London: Sage. Retrieved 3/03/2021, from http://sage-ereference.com/ethnicity/Article_n532.html
- Eshich, M.B. (2002). Ethnicity and ethos. In: G.P. Neschimenko (Ed.), *Meeting ethnic cultures through the language looking glass* (pp. 7–70). Moscow, Russia: Nauka.
- Fritz, W., Mölenberg, A., & Chen, Guo-Ming. (2002). Measuring Intercultural Sensitivity in Different Cultural Contexts. *Intercultural Communication Studies*, 11(2), 165–176.
- Ghazarian, P.G., & Youhne, M.S. (2015). Exploring intercultural pedagogy evidence from international faculty in South Korean higher education. *Journal of Studies in International Education*, 19, 476–490.
- Gu, J. (2008). Theorizing about intercultural communication: Dynamic semiotic and memetic approaches to intercultural communication (a commentary). *China Media Research*, 4(2), 86–88.
- Heilbroner, R.L. (1961). *Don't let stereotypes warp your judgments*. Retrieved 05/02/2021, from http://www.enterprisehornets.com/enterprisehornets.com/teachers/mr_curry/TRW/MFW%20Prejudice.htm
- Honisz-Greens, J. (2008). Explore national identity and stereotypes through tandem learning. *Journal of Policy Studies*, 29, 25–32.
- Houghton, S. (2009). Managing stereotypes in intercultural communication. *The Humanities and Social Studies in the Far East*, 1(21), 139–141.
- Huang, Mei-Lan. (2013). Research into the Assessment of the Intercultural Sensitivity

- Among University Students of Science and Technology. *Sino-US English Teaching*, Vol. 10, No. 2, 110–116. doi:10.17265/1539-8072/2013.02.003.
- Juszczak, S., & Kim, Y. (2017). Impact of Culture on Education in Poland and South Korea. A Comparative Analysis. *The New Educational Review*, Vol. 48, No. 2, 132–143.
- Kim, S.K., & Kim, L.H.R. (2012). The need for multicultural education in South Korea. In: D.A. Urias (Ed.), *The Immigration & Education Nexus: A Focus on the Context & Consequences of Schooling* (pp. 243–251). doi: 10.1007/978-94-6091-820-9_15
- Kim, J., Tatar, B., & Choi, J. (2014). Emerging culture of English-medium instruction in Korea: Experiences of Korean and international students. *Language & Intercultural Communication*, 14, 441–459.
- Kim, O., Dancel, M., A., Dancel, R., Baniassen, J., Carr, A., Doyle, S., Laishramcha, J., & McLaughlin, R. (2017). The Intercultural Sensitivity of Korean University Students for the Development of Programs Promoting Intercultural Sensitivity. *Forum for youth culture*, Vol. 51, 7–39. doi: <https://doi.org/10.17854/ffyc.2017.07.51.7>
- Klopf, W.D., & Park, M.S. (1997). *Korean Communicative Behavior: recent research findings*. Seoul: Dankook University Press.
- Klopf, W.D., & Park, M.S. (2004). *Communicating Interculturally*. Seoul: Thaeaksa.
- Kohls, L.R. (1984). *Survival kit for overseas living*. Yarmouth, ME: Intercultural Press.
- Lee, J.K. (2002). *Korean Higher Education: A Confucian Perspective*. Edison, NJ; Seoul: Jimoondang Publishing Company.
- Lehtonen, J. (1994). Cultural stereotypes and intercultural communication. In G. Bartelt (Ed.), *The dynamics of language process* (pp. 173–182). Tübingen, Germany: Günter Narr Verlag.
- Micah, J. (2002). An approach to teaching expository texts in the high school classroom. Retrieved 11/02/2021, from <http://www.calstate.edu/SAS/PartVI>
- Mieder, W. (1995). “*The only good Indian is a dead Indian.*” *History and meaning of a proverbial stereotype*. *Deproverbio.com*, 1. Retrieved 12/02/2021, from: <http://www.deproverbio.com/index.php>
- Moore, J.R. (2006). Shattering stereotypes: A lesson plan for improving student attitudes and behavior towards minority groups. *The Social Studies* (ERIC Accession # EJ744210), 35–39.
- Park, H. (2012). Insight into learners’ identity in the Korean English as a lingua franca context. *Journal of Language, Identity, and Education*, 11, 229–246.
- Peake, K. (2005). Problematising the teaching of culture. In: G.N. Lovtsevich (Ed.), *Sharing challenges, sharing solutions: Teaching languages in diverse contexts* (pp. 131–133). Proceedings of the Fifth Pan-Asian Conference on Language Teaching at FEELTA 2004. Vladivostok, Russia: FENU-Press.
- Pinker, S. (2003). *Blank slate: The modern denial of human nature*. New York: Penguin Books.
- Popovic, R. (2004). *National stereotypes in teaching English as a foreign language*. Retrieved 15/01/2021, 2009, from http://digitalcollections.sit.edu/ipp_collection/142/

- Scollon, R., & Scollon, S.W. (2000). *Intercultural communication: A Discourse approach*. Beijing, China: Foreign Language Teaching and Research Press.
- Stewart, E., & Bennett, M. (1991). *American cultural patterns*. Yarmouth, ME: Intercultural Press.
- Zbyr, I. (2020). Overcoming Stereotypes in the Ukrainian-Korean Intercultural Communication (In Ukrainian). *Korean Journal of Ukrainian Studies*, Vol. 1, No. 1, 41–54. doi: <http://data.doi.or.kr/10.22968/kjus.2020.12.1.1.41>