

Using the Name Project to Explore Identity and Foster Diversity in Korean Language Classrooms

Haewon Cho

University of Pennsylvania

Mijeong Kim

Washington University in St. Louis

Abstract

Diversity and inclusion have become increasingly important issues in language instruction and pedagogy, as they serve crucial roles in preparing students to be effective communicators in today's global landscape. Within this context, multicultural awareness and intercultural competence create a solid foundation for students to foster a deeper understanding of these issues. This paper aims to share a module called "Name Project" that can be employed in Korean language classrooms to provide students with opportunities to explore cross-cultural issues of diversity and inclusivity. Inspired by the famous documentary *The Grace Lee Project* (G. Lee, 2005), a film chronicling the many different people named Grace Lee living in North America, this learning scenario is designed to examine identity and diversity

while exploring ideas and images that are associated with people's names in different cultures. Multiple examples of learning activities, as well as their teaching implications, are discussed.

Keywords: Diversity and inclusion, Multiculturalism, Identity, Korean language pedagogy

Introduction

In today's interconnected global landscape, language education extends beyond the teaching of linguistic elements to include the cultivation of students' ability to grasp and navigate the cultural subtleties linked with language, thus building a base for cross-cultural empathy, as articulated in the 2017 *NCSSFL-ACTFL Can-Do Statements* (ACTFL, 2017). To this end, today's language curricula should embed inclusive materials that expose students to diverse voices, experiences, and narratives. Less discussed, however, are the ways to integrate cultural diversity within classrooms into language curricula, which involves understanding and appreciating the diverse profiles of today's language learners.

The purpose of this paper is to present a curricular model that explores cultural and linguistic diversity and enhances the critical perspectives of Less Commonly Taught Language (LCTL) learners, leveraging their rich heritage and culture. As part of this endeavor, we have developed a module titled the Name Project, which was inspired by the

famous documentary *The Grace Lee Project*—a film chronicling the many different people named Grace Lee living in North America. This Name Project is designed to examine identity and diversity while exploring and challenging ideas and images associated with people’s names within different cultural contexts. This paper will showcase a learning scenario and clear implementation strategies to illustrate how cultural diversity and identity issues can be incorporated into a module within third-year Korean classes. Additionally, sample activities for lower-level courses are provided to illustrate how this project can be implemented regardless of students’ proficiency levels. Student work samples will be discussed along with the practical implications and suggestions for other LCTLs.

Background

Identity and Language Learning

While the concept of identity is somewhat difficult to define due to its complex and fluid nature, it is generally understood as an individual's perception of themselves and their relationship to the world (Norton, 2013). As identity is dynamic and constantly evolving through everyday experiences and participation in society, language learners' identities are similarly shaped and influenced through their learning experiences as well as their interactions with other language learners and speakers of the target language (Pavlenko & Blackledge, 2004). Numerous studies have pointed out that a language learner's positive self-identification is critical in achieving motivation, investment, and success in their language-learning trajectories (Darvin & Norton, 2015; Pavlenko & Blackledge, 2004). In this light, inclusive and nonjudgmental learning practices play a crucial role in students' positive identity formation and learning engagement. For example, classroom materials

containing elements of racism, sexism, or homophobia may discourage students and lead to disengagement in their studies (Darvin & Norton, 2015).

Despite the need for research on these issues in instruction across different languages, scholarship related to identity and language learning up to this point has primarily focused on the identity development of English as a Second Language (ESL) learners and immigrants (Norton, 2000, 2013). In Korean language education, several studies have examined identity issues in the context of study abroad or working in Korea (Brown, 2016; Gearing & Roger, 2017; H. Lee et al., 2023; I. Lee, 2020), as well as among heritage language learners (H.-S. Kang & Kim, 2012; E. J. Kim, 2006; H. Lee et al., 2023; S. Lee & Cho, 2017; Park, 2021). In contrast, limited research exists on the potential impact of inclusive teaching practices on the identity and investment of non-heritage language learners (nHLLs) studying Korean, and, if any research exists, the setting is often confined to a

target country where the language is spoken (Gearing & Roger, 2017; I. Lee, 2020).

Diversity in Foreign Language Curricula and Pedagogy

Foreign language education increasingly incorporates diversity as part of its mission of nurturing students' communicative and cultural competence, thereby preparing them to become global citizens (ACTFL, 2019; Byram et al., 2002). Although the definition of diversity has evolved over time and across different contexts, it can be summarized as encompassing both meaningful representation and equitable participation regardless of learners' individual attributes, such as race, ethnicity, gender, sexual orientation, cultural background, socioeconomic status, and so on (Anya & Randolph, Jr., 2019). Creating a supportive and inclusive learning atmosphere that acknowledges and integrates diversity among students' backgrounds is crucial to successful language learning in the classroom (Dörnyei, 2001; Lu & Troyan, 2022).

While there has been a call for incorporating diversity into language education, only a limited number of studies have investigated how diversity is represented and integrated into language pedagogy. Additionally, the previous studies on equitable representations of diversity in teaching resources predominantly center around the analysis of characters that are featured in English as a Second/Foreign Language (ESL/EFL) textbooks, with limited attention to LCTL teaching materials. Multiple studies have consistently noted an overrepresentation of white characters in ESL and EFL textbook series utilized across different countries, including Brazil and Cameroon (Ferreira, 2019), England (Bowen & Hopper, 2022), and Croatia (Blažević & Blažević, 2023). In their analysis of five widely used English language textbooks, Bowen and Hopper (2022) reveal a significant disparity in image representation, with Caucasian characters comprising 67.9% of the images, while Black and Asian characters accounted for just 12.4% and 9.7%, respectively. These

findings have prompted calls for increased attention to this issue.

In addition to examining representations of race in teaching resources, recent studies have also explored the implementation of diversity in foreign language instruction. Among those studies, Dion's study (2020) is noteworthy as it provides insights into the current practices of world language instructors' efforts as they relate to diversity. In her qualitative study, Dion interviewed 17 secondary school language teachers, who were teaching eight different languages, including Arabic, Chinese, French, German, Italian, Japanese, Russian, and Spanish, and found that students' diverse backgrounds and profiles did not receive much attention when designing language curricula. In particular, the results indicated that while most teachers considered cultural diversity an "integral component" of their teaching, only a few actually integrated their students' cultural, linguistic, and racial diversity into their teaching practices. Additionally, these teachers' efforts to integrate diversity into their lessons were

often limited to the investigation of cross-cultural differences within the target culture.

While there has not been a rich array of studies focusing on the diversity of students and the integration of such into LCTL pedagogy, the American Association of Teachers of Japanese addressed this gap by publishing a special volume of *Japanese Language and Literature* dedicated to diversity, inclusion, and professionalism in Japanese language education (Mori & Hasegawa, 2020). Although it covers essential topics such as teacher diversity (Ohta, 2020), gender and sexual diversity (Arimori, 2020), and language ideology (Bhattacharya, 2020), discussions were scarce regarding how learners' cultural diversity is addressed in the curriculum. A similar trend is observed in Chinese language education. Lu and Troyan's 2022 study analyzed 13 articles on cultural and linguistic diversity in Chinese language classrooms, revealing that students' ethnic and linguistic backgrounds were mostly mentioned in relation to research topics, such as academic performance and language proficiency. Additionally, the

results show that existing studies commonly dichotomize students into heritage and non-heritage learners or English and target language speakers, overlooking important differences among student subgroups despite their diverse backgrounds.

Diversity in the Korean Language Curricula and Pedagogy

Enrollment in Korean language programs is increasing rapidly and globally, a trend that is also evident in North America. According to the *2021 MLA Newsletter*, enrollment in Korean classes increased by 38.3% between 2016 and 2021, solidifying its position as the fastest-growing foreign language among U.S. higher education institutions over the past decade (Lusin et al., 2023). Student demographics have also significantly changed, with nHLL from diverse backgrounds now constituting the majority of Korean language students, a phenomenon referred to as “the era of superdiversity” (Y.-M Cho & Chun, 2022; Wang, 2015). Although there have not been specific studies focusing on the ethnic composition of

Korean language students in the U.S., recent studies clearly demonstrate this demographic shift. For example, in Wang and Pyun's study on *Hallyu* and Korean language learning (2021), 83% of the 180 students who participated in the study were non-heritage learners, indicating a diverse enrollment in Korean language classes across North America these days. The increase in cultural and linguistic diversity among Korean learners has also been observed in Korea as the country welcomed immigrants from Southeast Asia and China, embraced international marriages, and witnessed the rise of K-pop's global popularity (K. I. Kim & Lee, 2020). Since the late 2000s, this, coupled with Korea's economic growth, has attracted students with diverse nationalities to come and learn the language of Korea (S. H. Kang, 2020).

Despite evolving demographics, there has been a scarcity of studies on the issue of diversity in Korean pedagogy until recently. Comparable to studies in ESL/EFL fields (Blažević & Blažević, 2023; Bowen & Hopper, 2022; Ferreira, 2019), most prevalent studies conducted thus far

focus on investigations into equitable representation in the characters portrayed in Korean teaching materials produced and used in Korea. These investigations have brought to light a notable absence of diverse characters in the content of Korean language-teaching materials (K. I. Kim & Lee, 2020; Shin, 2023). In K. I. Kim and Lee's (2020) critical discourse analysis of two textbooks widely used in Korea, it was revealed that there are prevalent gender inequalities and skewed depictions of race. These texts primarily presented Caucasians from the United States, West European countries, and Asians while neglecting to represent a broader range of racial and ethnic diversity of Korean learning students in Korea. In a similar vein, Shin (2023) analyzed two popular Korean textbooks geared toward migrant workers and noted that they exclusively represented male Asians from three countries: Korea, Indonesia, and Vietnam. They claimed that this narrow representation does not accurately reflect the current diversity of Korea's labor market. Consequently, these

findings prompted calls for more diverse representations to be incorporated into these texts.

There has also been only limited research on how diversity is integrated into Korean language pedagogy. Byon's 2007 study provides valuable insight into fostering cross-cultural awareness and diverse perspectives in the Korean language classroom in this regard, although its scope is limited to the investigation of Korean stereotypes. Overall, past studies suggest that there is much room to improve when integrating diversity and inclusion in the language classroom. Integrating and representing students' diversity into the curriculum is particularly important, as how students' cultural and language backgrounds are perceived in class often plays a crucial role in shaping their learning experiences and motivations (Lu & Troyan, 2022). Further scholarship is necessary as there are limited empirical studies on how students' cultural diversity should be incorporated when teaching Korean and other LCTLs.

Analysis of Diversity in Current Teaching Materials

As noted previously, there have been a few studies on the representation of diversity in Korean textbooks, but their scope was limited to Korean language textbooks published within Korea (K. I. Kim & Lee, 2020; Shin, 2023). As such, we expanded on previous studies by conducting a quick survey of character demographics and names within three prominent textbook series: one published in the United States (*Integrated Korean Beginning 1 and 2*) and the other two published in Korea (*I Love Korean 1*; *Sogang Korean 1 A and B*) as shown in Table 1.

Table 1. Analysis of Character Demographics in the Three Major Textbook Series

Textbook Series	Names of Characters	Race	Nationality	Gender
<i>Integrated Korean Beginning 1 & 2</i>	Hyunwoo	Asian	Korean	M
	Jenny	Uncertain	N/A	F
	Lisa	White	N/A	F
	Mark Smith	White	Australian	M
	Michael Jung	Asian	Korean	M
			American	
	Minji	Asian	Canadian	F
	Professor	Asian	Korean	M
	Minsu Lee			
	Professor Park	Asian	Korean	M

	Soobin Kim	Asian	Korean	F
	Sophia Wang	Asian	Chinese	F
	Steve Wilson	White	American	M
	Yumi Kim	Asian	Korean	F
	Woojin	Asian	Korean American	M
<i>I Love Korean 1</i>	Adila	Asian	Malaysian	F
	Guillaume	White	French	M
	Jiwoo Lee	Asian	Korean	F
	Kevin	White	American	M
	Lauren	White	British	F
	Minjoon Kim	Asian	Korean	M
	Takuya	Asian	Japanese	M
	TingTing	Asian	Chinese	F
	Tui	Asian	Vietnamese	F
	YangYang	Asian	Chinese	M
	Yuka	Asian	Japanese	F
<i>Sogang Korean 1 A & 1B</i>	Andy	White	American	M
	Danny	Asian	Korean American	M
	Hans	White	German	M
	Hyunwoo	Asian	Korean	M
	Irina	White	Russian	F
	James	White	Canadian	M
	Jenny	Uncertain	Australian	F
	Jihun	Asian	Korean	M
	Lenping	Asian	Chinese	M
	Lien	Asian	Chinese	F
	Mieko	Asian	Japanese	F
	Mina	Asian	Korean	F
	Tuan	Asian	Vietnamese	M
	Sora	Asian	Korean	F
	Susan	Asian	Korean American	F
	Yuri	Asian	Korean	F
	Wan	Asian	Thai	F

As indicated in Table 1, the characters are predominantly Asian and White, with a notable absence of Black and Latino characters. This finding aligns with previous studies highlighting the lack of diversity in Korean textbook series (K. I. Kim & Lee, 2020; Shin, 2023). Furthermore, in contrast with the textbooks published in Korea, the *Integrated Korean* introductory textbook series, widely used in the U.S., primarily features characters with English names (e.g., Jenny, Mark, Steve, etc.) or Korean names (e.g., Minji, Soobin, Hyunwoo, etc.), neglecting to include names from other ethnic or cultural backgrounds. This disparity does not adequately represent the diverse ethnic and cultural profile of contemporary Korean learners and may perpetuate stereotypes, potentially fostering a non-inclusive and discouraging learning environment. By addressing cultural stereotypes and biases, the curriculum aligns itself with pressing global issues like equity and diversity, empowering students to leverage their linguistic skills to discuss social issues.

The Name Project

Overview of the Name Project

This section details the Name Project, which combines language learning with exploring diversity, multiculturalism, and students' identities. This project was inspired by *The Grace Lee Project*, a groundbreaking documentary produced in 2005 that explores the stories of individuals named Grace Lee who challenged stereotypes associated with their names. The director and cowriter of the film, Grace Lee, examines how the stereotypes linked to her name have cast individuals like her as “the stand-in for the model minority of the Asian-American woman” (WORLD, 2016). Through her film, Lee effectively highlights the diversity even among individuals who share the same name, both in the United States and Korea. By adapting the core themes of the documentary, the Name Project offers students a platform to explore their individual cultural histories and navigate stereotypes woven into their names and classmates' names. More than just a pedagogical tool, the project emphasizes the significance of

separating personal narratives from the collective perception of stereotypes and social expectations.

Although the Name Project was implemented across various courses, including First-Year Korean I, Third-Year Korean I, and Third-Year Korean II, this paper focuses on the teaching strategies adopted in the Third-Year Korean II course. The Name Project within the Third-Year Korean course is a carefully chosen educational strategy that illustrates the curriculum's progressively increasing sophistication and layered complexity. It allows students to apply a broad range of language skills and analytical abilities gained through their previous language studies, dedicating two weeks to a module specifically focused on the topic. To illustrate the curriculum's evolving complexity, expanded scope, and progression, this paper also introduces examples from the lower-level courses in the discussions and implications section. The project in the Third-Year Korean II course serves as the culmination of the Name Project's integration into the educational framework, highlighting the

rich and deepened learning experiences offered by the curriculum.

Third-Year Korean II

The Name Project was implemented in Third-Year Korean II at two private colleges—University A in the Midwest and University B on the East Coast—during the spring semesters of 2021 and 2022. Although the two Korean programs do not use the same curriculum or textbooks, the content and structures of their curricula are comparable. The target proficiency level of Third-Year Korean II is Intermediate High level, with 45 hours of total contact time within a 15-week semester. A total of six modules were covered in the semester, with 6 hours (four 1.5-hour classes) dedicated to each module, and the Name Project module was one of them.

The average enrollment in these Korean classes is around six to 12 students per semester at Universities A and B, respectively, with mostly non-heritage learners (nHLL) having various ethnic backgrounds and a few heritage learners (HLL). The classes are normally conducted in

person, but due to the outbreak of COVID-19, they were switched to remote instruction during the spring 2021 semester. The breakdown of students who participated in the Name Project and the classes' instructional modes is provided in Table 2.

Table 2. The Instructional Mode and the Composition of Students at Universities A and B

Semester	Instructional Mode	University A	University B
Spring 2021	Remote	6 (3 nHLL, 3 HLL)	7 (5 nHLL, 2 HLL)
Spring 2022	In-person	10 (6 nHLL, 4 HLL)	12 (9 nHL, 3 HLL)

Module: Name Project

Drawing inspiration from *The Grace Lee Project*, this module aims to deepen students' understanding of personal identity and societal preconceptions. For this, students explore the sociocultural practice of naming in greater detail by:

- a. Immersing themselves in the cultural narratives and stories behind names, leading to a greater understanding and appreciation of personal identity.
- b. Challenging and debunking preconceived notions and stereotypes related to names, if any.

As an outcome of this module, students craft a comprehensive digital presentation called “My Name,” which not only displays their understanding of the cultural implications of names but also offers a deeply personal narrative. To produce the outcome, students engage in and complete a series of carefully scaffolded activities, as shown in Table 3.

Table 3. Curricular Model in Third-Year Korean II at University A

	In-Class Activities	Out-of-Class Assignment Due by Class
Class 1	1. Pre-class activities 2. Target grammar and expression practice (1)	Read the Grace Lee article on the reading list for the week and answer the questions.
Class 2	2. Target grammar and expression practice (2) 3. Interpretive communication activities: <i>The Grace Lee Project</i> documentary and article 4. Interpersonal communication activities: Name survey and interview	Watch <i>The Grace Lee Project</i> and answer the questions.
Class 3	5. Presentational communication activities: Biopoem presentation	Write a biopoem and share it with classmates.
Class 4	6. Presentational communication activities: My Name video presentation	Create a 2- to 3-minute video about one's name and biopoem, and share it with classmates.

The following section details the scaffolded activities that culminate in the “My Name” video.

1. Pre-Class Activities

The unit begins with a pre-discussion activity where students prepare to engage with the topic. Students first answer the following pre-discussion questions themselves and then use the same questions to interview their classmates, thus learning about classmates’ reflections and histories as they relate to their personal understanding of naming conventions:

- Are there popular names for Korean celebrities? What images are associated with these names?
- What are some common names for American celebrities, such as politicians, athletes, etc.?
- Do you have an image or stereotype that comes to mind when you hear a certain name? For example, what kind of person do you think Grace Lee would be?

- What is the significance of names in American society, a multiethnic society where people from various backgrounds live together?
- If you were to become a parent, have you contemplated what name you might give your child? What factors would influence your choice?

2. Instruction of Target Grammar and Vocabulary

The target grammar and vocabulary relevant to this topic is introduced next. Students learn vocabulary and expressions pertaining to different personal traits (e.g., cheerful, calm, introverted, creative, diligent, competitive, etc.) and engage in practice activities. The target grammar and expressions that are utilized to compare and contrast are presented next in Table 4.

Table 4. Example of Target Grammar and Expressions

Grammar	Meaning
-을/를 통해서	through
-을/를 때마다	every time
-이긴 하지만	even though
-이자	and, as well as
-게	-ly
아무리 -어/아도	no matter how
한편으로는, 다른 한편으로는	on one hand, on the other hand

3. Interpretive Communication Activities

Next, students watch the documentary, read the Grace Lee article on the reading list, and answer two sets of comprehension questions—one for the film and another for the article—before coming to class. Class time is dedicated to peer discussions using preset questions that are specific to the film. A few sample questions on the content of the film include:

- Where was the director Grace Lee born and raised, and where does she live now?
- Why did the director's mother name her Grace?

- What did Grace Lee do to find other Grace Lees?
- Of the other Grace Lees the director met with, what religion did 40% of them belong to?
- What kind of girl is Grace Lee, the 14-year-old living in Silicon Valley? What did she say was her reason for getting into the “dark arts” lately?
- Why did Grace Lee, whom the director met in Korea, stop doing what she was doing?

Students then reflect on the perspective put forth in the documentary and discuss the sociocultural implications of names and their associated stereotypes. Those questions include:

- When you heard the name Grace Lee, did you have a specific image or stereotype in mind regarding a person with that name?
- What kind of preconceived image did people in the movie have of a person named Grace Lee?

- What were some common traits shared by the Grace Lees featured in the film?
- Among the many Grace Lees in the film *The Grace Lee Project*, which Grace Lee do you find most impressive, and why? What motivated the director to make *The Grace Lee Project*?
- What stereotypes does *The Grace Lee Project* attempt to break? Do you agree with the viewpoint presented in the documentary?

4. Interpersonal Communication Activities

Inspired by the documentary and the related activities, students answer a name survey while they reflect upon their own identities, names, the cultural and familial histories tied to them, and how these names have shaped or influenced their identities as shown below. The survey includes the following questions:

- What does your name mean? Who gave you your name and why?

- Do you go by more than one name? Is there a different name your family or friends call you? If so, which one is your preferred name?
- Is your name associated with attributes such as gender, race, or religion?
- Do you happen to know anyone who shares your name? If so, were there any noticeable similarities between their character and yours?
- Is there an anecdote that happened because of your name? What have been some advantages or challenges with having your name in your culture?

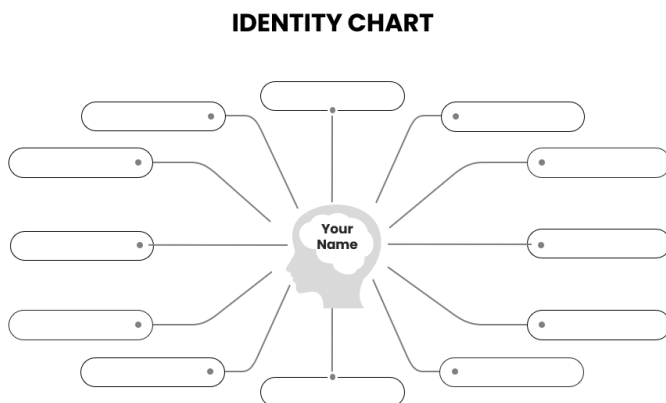
After filling out the survey, students collaborate with classmates from different cultural backgrounds to explore their names' significance, history, and connotations. Such interactions foster a better understanding of cross-cultural perspectives on naming practices. Next, students engage in two presentational communication activities after a series of

interpretive and interpersonal communication activities as follows.

5. Presentational communication activities: Biopoem presentation

Students are asked to write a biopoem that encapsulates the history, experiences, and emotions linked to their identity and life, providing a poetic narrative about themselves. For this, students will first create an identity chart (Figure 1), illustrating which personality traits best define them.

Figure 1. Identity Chart



Then, students create their own biopoem, using the outline adapted from Westby's (2019) study. The template is provided in Table 5.

Table 5. Guide for Biopoem

(Line 1)	My name
(Line 2)	Five to six adjectives that describe me well
(Line 3)	Two or three things that I believe in
(Line 4)	Two or three things, people, or ideas that I love
(Line 5)	Three things that I am capable of or that I have accomplished
(Line 6)	Three things that I am not yet good at or have not yet accomplished
(Line 7)	Two or three things I am doing now
(Line 8)	Two or three things I want to see happen or want to experience in the future
(Line 9)	My home
(Line 10)	Important relationships that define me

6. Presentational communication activities: My Name video presentation

This project is the culmination of the Name Project module, where students craft a video presentation about their name and biopoem. Students incorporate multimedia elements, voice recordings, and personal narratives to create compelling stories about the significance of their names and life journeys. Using Padlet, an online bulletin board, students post their presentations online, which allows them to review each other's work and engage in dialogue with their peers. During this activity, students introduce themselves using their personal qualities and backgrounds. Simultaneously, they gain insights into their fellow students' diverse cultural heritage, histories, and viewpoints. Table 6 shows the guidelines for this project.

Table 6. Guidelines for the My Name Video

Outcome	A two-to-three-minute video integrating the information from the name survey, interviews, and biopoem.
Steps	<ol style="list-style-type: none"> (1) Review the following activities you completed so far: Responses to the name survey and interview, identity chart, and biopoem. (2) Develop an outline for the video presentation. (3) Create a video about your name and the history associated with it. Your video should include the following: a recording of the correct pronunciation of your name and the narrative behind it, as well as a reading of your biopoem, along with relevant images, photos, music, etc. Your video should incorporate the target grammar and expressions discussed earlier in the module and be subtitled in English. (4) Upload the completed video to the class name project Padlet and comment on three of your classmates' videos.
Evaluation	Speaking Performance Rubric with four categories (Task Completion, Content and Creativity, Language Use, and Delivery)

Students' performances are evaluated according to the predefined rubric, which consists of four criteria: Task

Completion, Content and Creativity, Language Use, and Delivery. Table 7 contains samples of work from two students, Student A (HLL) and Student B (nHLL), illustrating the outcomes of this module. Translated versions of their video scripts and biopoems are also provided. The students' identities are kept confidential to respect their privacy.

Table 7. Samples of Student Work

Student A's My Name Video Transcript and Biopoem	
Video transcript and biopoem	<p>안녕하세요. 제 이름 프로젝트를 시작하겠습니다.</p> <p>제 이름은 XY입니다. 많을 'X' 와 아름다움 'Y' 로, 'XY'라는 이름으로 부모님이 지어 주셨습니다.</p> <p>이런 이름을 지어준 이유는 제가 자라면서 많고 다양한 아름다운 부분을 가졌으면 바랐습니다.</p> <p>제가 미국에서 미국 사람으로 살기는 했지만, 한국 이름을 가져서 부끄럽지 않고 항상 자랑스러웠습니다.</p> <p>저는 주로 내성적이고 별로 사교적이지 않아요, 사람들이 많은 데에 가는 걸 싫어하고, 혼자서 있거나 친구 한, 두 명이랑 같이 있는게 더 편해요.</p> <p>어려운 일을 당하더라도 끝까지 버티는 편이라서, 제가 끈기가 있는 사람이라고 부를 수 있습니다. 나쁜 생각하는 걸 싫어해서, 제가 매일 긍정적인 사람이 되려고 노력합니다.</p> <p>요즘에는 내가 너무 많이 생각하는 것 같아요. 머리 속으로 복잡하게 생각이 너무 많아서 힘들어요. 그래서 가끔 내 꼼꼼한 성격은 단점이라고 생각합니다. 그냥 평생 아주 침착한 상태로 살고 싶습니다.</p>

	<p>세상에서 제 가족을 제일 사랑하고, 제가 제일 행복할 때는 과거나 미래에 생각하지 않고 이 순간에 집중할 때예요. 앞으로는 더 차분하고 확신에 찬 사람으로 성장하고 싶습니다. 이제 제 이름 시를 읽어 보겠습니다.</p> <p>XY 한편으로는 긍정적이고, 끈기 있고, 활발하지만, 다른 한편으로는 내성적인 사람이다. XZ의 여동생이자 부모님의 딸이다. 세상에서 평등과 안정감 그리고 자기 가족을 제일 사랑한다. 가족들과 지금 이 순간에 집중할 때 제일 행복하다. 장점은 솔직함과 성실함 그리고 다른 사람들에게 좋은 기운을 주는 것이다. 불평등과 인종 차별 그리고 불안정함이 제일 두렵다. 미래에 평화스럽고 공평한 세상과 건강한 환경을 보고 싶다. State A에서 태어났고 State B에서 자랐다.</p> <p>제 비디오 프로젝트는 여기까지입니다. 들어 주셔서 고맙습니다.</p>
<p>English Translations</p>	<p>Hello. I will start my name project now.</p> <p>My name is XY. My parents named me [this] using X, meaning “many,” and Y, meaning “beauty.” They gave me this name because they hoped I would grow up to have many beautiful aspects.</p> <p>Although I have lived in America as an American, I have never been ashamed of my Korean name and have always been proud of it.</p> <p>I am mostly introverted and not very sociable; I dislike being in crowded places and feel more comfortable alone or with just one or two friends. I tend to persist through difficulties, so I can be called a person with perseverance. I dislike having negative thoughts and try to be positive every day.</p>

	<p>Lately, I think I overthink too much. It's hard because my mind is too cluttered with complicated thoughts. Therefore, I sometimes consider my meticulous nature a disadvantage. I just want to live my life in a very calm state. I love my family the most in the world, and I am happiest when I focus on the present moment rather than thinking about the past or future.</p> <p>In the future, I want to grow into a more serene and confident person.</p> <p>Now, I will read my name poem.</p> <p><i>XY</i></p> <p><i>On one hand, positive, persistent, and active, but on the other hand, an introverted person.</i></p> <p><i>XZ's younger sister and a daughter to her parents.</i></p> <p><i>Loves equality, stability, and her family the most in the world.</i></p> <p><i>Happiest when focusing on the present moment with her family.</i></p> <p><i>Her strengths are honesty, sincerity, and giving positive energy to others.</i></p> <p><i>Fears inequality, racial discrimination, and instability the most.</i></p> <p><i>Wants to see a peaceful and fair world with a healthy environment in the future.</i></p> <p><i>Born in State A and raised in State B.</i></p> <p><i>XY</i></p> <p>This is the end of my video project. Thank you for listening.</p>
<p>Student B's My Name Video Transcript and Biopoem</p>	
<p>Video transcript and biopoem</p>	<p>안녕하세요? 제 이름은 A B-C. B-C는 우리 가족의 성입니다. B는 아버지의 성이고 C는 엄마의 성입니다. 라틴 아메리카에서 아이들은 아버지와 어머니의 성을 받습니다. 그리고 A이라는 이름은 그리스어로 “OOO”를 의미합니다. A는 희망, 평화이자 인내의 상징입니다. 그래서 저는 어울리는 이름이라고 생각합니다. 그럼 제 이름시를 발표하겠습니다.</p> <p>A B-C를 소개합니다.</p>

	<p>A는 그리스어로 OOO라는 뜻이지만 꼼꼼하고 활발하고 열정적이지 긍정적임, 하지만 고집이 센 사람. 음악 듣기와 예쁜 일몰 보기와 맛있는 음식 먹기를 좋아하는 사람. 한편으로는 요리하기, 책을 많이 읽기, 그리고 글을 통해 스스로를 표현하기를 잘 할 수 있는 사람. 하지만 다른 한편으로는 그림을 그리기와 수학하기를 잘 할 수 없는 사람. 미래에 세계를 여행하고 아름다운 풍경을 사진을 찍고 그 경험에 대해 쓰고 싶어하는 사람. 지금 인간의 뇌를 열심히 공부해서 미래에 많은 사람들을 돕고 싶은 사람. City X 출생의 Country Y계 미국인이자 Country Z계 미국인이며 B-C씨 가족의 딸과 막내이자 여동생, A B-C는 그런 사람입니다.</p>
<p>English Translations</p>	<p>Hello, my name is A B-C. B-C is my family's last name. B is my dad's last name, and C is my mom's last name. In Latin America, children receive both of their parents' last names. And the name A is Greek for OOO. OOO are symbols of peace, change, and endurance. So, I think it's actually a very fitting name. Next, I will be presenting my name poem.</p> <p><i>Introducing A B-C.</i> <i>A means OOO in Greek, yet a meticulous, active, passionate, positive, but stubborn person.</i> <i>A person who likes listening to music, watching sunsets, and eating delicious foods.</i> <i>On one hand, a person who can cook, read lots of books, and express themselves well through writing, but on the other hand, cannot draw well, nor do math.</i> <i>A person who'd like to travel the world, take pictures of beautiful scenery, and write about those experiences.</i> <i>A person who studies the human brain now, so in the future they can help others.</i></p>

	<p><i>A Country Y-American and Country Z-American born in City X.</i></p> <p><i>The B-C family's youngest daughter and sister.</i></p> <p><i>A B-C is such a person.</i></p>
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Discussions and Implications

This paper has detailed Name Project modules and activities that provide students with unique opportunities to explore cross-cultural issues of identity, diversity, and multiculturalism. In this context, students are offered inclusive learning materials that respect and validate diverse viewpoints and perspectives while engaging with the target language's culture. Additionally, sharing the origins and meanings of students' names promotes a deeper understanding of naming conventions within different cultures and the class's individual identities.

To gauge the effectiveness of this module, students' feedback regarding the project was collected through surveys in the Spring 2021 (six students) and 2022 (10 students) semesters at University A, as well as in the Spring 2021 (seven students) and 2022 (12 students) semesters at University B.

Students had overwhelmingly positive feedback for the Name Project modules. They appreciated the unique approach of the unit for several reasons. First, the module provided an opportunity to explore the issue of diversity, with one student commenting, “This was by far my favorite unit in KORN 211 and 212 so far. I thought the activities listed above allowed us to approach and explore diversity from many interesting angles.” Second, the topic was relevant to students, with another student stating, “I also really appreciated *The Grace Lee Project* since, as an Asian-American, I could relate with a lot of the stories shared in the documentary.” Another added, “My favorite topic was Diversity in the U.S., because I felt it was incredibly relevant to what was happening in society when I learned it.” Third, students cherished the opportunity to learn about their classmates’ backgrounds as well as share their own. One student mentioned, “I enjoyed the classmate presentations and learning more about my fellow classmates. I thought the part where we explained our names was particularly fun,” and another stated, “We learn a lot about

ourselves and classmates with the exercises and class discussions.” Finally, students found the language components presented in the unit to be useful, with one student noting, “The topic equipped me with the terms and grammar structures to talk about my place in society and learn about how to talk about others. I found every vocabulary term in that section incredibly relevant and helpful.”

Through the Name Project, students gain insight into the distinct cultural identities of their classmates while simultaneously understanding the shared motivations that families—particularly those from minority cultures in the U.S.—have across various backgrounds. This understanding is reflected in the student feedback regarding the project. For example, one student remarked, “I learned that, despite our diverse cultural backgrounds, there were common reasons behind our parents’ choices when naming their children in the U.S.” As another student noted, “It is so interesting how most people in our class are not Korean, so I really enjoyed

learning about their backgrounds.” Students’ deep engagement with the topic is further evidenced by the exemplary student works produced, which display their heightened sensitivity to cultural nuances and an ability to navigate differences empathetically.

Although the cultivation of intercultural competence is an integral goal of language education, cultural education also carries the risk of perpetuating and strengthening stereotypes (Byram et al, 2002), which was observed in this study. Within the provided examples of the Name Project series, students had the opportunity to explore cultural diversity within the United States. However, the activities may have inadvertently reinforced students’ perception of Korea as a homogeneous country. This was exemplified in one student’s comment where they note that “it is definitely refreshing to see a unit dedicated to diversity since Korean culture is centered around ethnically homogenous people.” In this respect, the Name Project could be expanded to better capture the diversifying demographic composition of

contemporary Korean society, driven by an increase in immigration and a low birth rate. Any such curriculum modifications would align with students' demonstrated interest in the growing racial diversity of Korea.

This paper highlights the significance of developing and sharing personal stories by promoting activities that sharpen language skills and cultivate cultural awareness while honoring individual identities within learning communities. It also offers insights for LCTL practitioners interested in incorporating diversity themes into their curriculum, an area not yet thoroughly explored in LCTL classrooms. While the Name Project was implemented in third-year Korean classes, the exploration of identity and diversity is certainly doable for those in beginner levels. University A implemented two additional name-related tasks in Beginning Korean I and the first semester of Third-Year Korean I and exemplified how the Name Project's tasks and output spiral upward, becoming progressively more complex and sophisticated at each level. They culminate in the My Name Project, which is

implemented on a much broader scale in the Third-Year Korean II class. Table 8 showcases these two activities for those who want to implement the Name Project in lower-level classes.

Table 8. Examples of Two Other Name Projects

Task	Let Me Introduce Myself	The Name Jar
Level	Beginning level	Intermediate level (Low-Mid)
Objectives	The primary aim is to have students introduce themselves with an emphasis on their names. While typical self-introduction questions might cover basic information, this approach encourages them to delve into the deeper significance of their names, even for beginning-level students with limited language proficiency.	The primary goal is not only to have students hone their language skills in translation, grammar, vocabulary, and speaking but also to cultivate their ability to recognize and critically assess the stereotypes, cultural inferences, and deeper meanings related to names. By doing so, they bridge linguistic learning with sociocultural awareness.
Outcome	By the end of this unit, students will deliver a short digital presentation on Padlet—a digital tool—that not only serves as a self-introduction but also as a window into their	At the end of the unit, students produce a multimedia presentation that showcases their translation skills and their interpretation of <i>The Name Jar</i> (Choi, 2001). Through this

	<p>cultural identity. Additionally, using the Padlet platform, students will contribute to a catalog of interactions with their peers to hone their communication, inquiry, and response skills—crucial in language learning.</p>	<p>process, they also gain insights into questions of identity and societal norms related to naming practices.</p>
<p>Implementations</p>	<ol style="list-style-type: none"> 1. Name Exploration: Students begin with an analysis of their names, delving into their pronunciation, sharing the cultural origins and meanings, and examining any personal or family history associated with their names. 2. Short Interviews: Students ask their classmates about their names. 3. Name Presentations on Padlet: Using Padlet, students craft multimedia presentations that encapsulate their name explorations. These presentations can include a variety of elements, including images, voice recordings of their name pronunciation, videos, and short text. Collectively, these components provide a 	<ol style="list-style-type: none"> 1. Translation Workshops: Students work in groups to collaboratively translate sections of the English-language storybook <i>The Name Jar</i> into Korean. These sessions involve peer-to-peer discussions over word choices, as well as explorations of how cultural nuances present themselves through certain names and contexts. 2. Deep Dive into <i>The Name Jar</i>: After translation, students engage in comprehension activities where they discuss the main themes, character descriptions, and the overarching message of the story. 3. Developing Interview Questions: Drawing

	<p>more in-depth personal introduction and include insights about their names.</p> <p>4. Interactive Sessions: Once presentations are uploaded on Padlet, the platform transforms into an interactive board. Students can view their peers' presentations, comment on them, ask questions, and share related personal anecdotes. This promotes peer-to-peer learning and fosters a sense of community as students appreciate their class's diverse tapestry of names and stories.</p> <p>5. Deepening the Inquiry: Students are prompted to think deeper by moving away from traditional introductory questions like "What's your name?" or "Which country are you from?" They ponder over questions like:</p> <ul style="list-style-type: none"> ● What cultural or familial significance does your name hold? ● Are there any unique traditions or stories 	<p>from the book's themes, students create sets of interview questions. These are not mere surface-level inquiries; they probe deeper into the stereotypes and sentiments associated with names. Questions might revolve around the personal experience of having a unique or common name, societal perceptions, or the emotional weight a name might carry.</p> <p>4. Conducting Interviews: With the prepared questions, students interview peers, teachers, or even family members. The aim is to uncover real-life parallels to <i>The Name Jar's</i> themes and understand how names play a role in societal perceptions and personal identity.</p> <p>5. Reflections on Identity: Students engage in personal reflection sessions after the interviews. They document what they learned from the interviews, their feelings, realizations, and any</p>
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	<p>associated with your name in your family or community?</p> <ul style="list-style-type: none"> ● How do you feel about your name, its sound, its meaning, and the identity it gives you? <p>6. Grammar and Vocabulary Integration: At the beginning level, students share information about their names, while simultaneously engaging with structured grammar and vocabulary exercises. These exercises are tailored to facilitate their Name Project activities, thereby making grammar and vocabulary lessons contextual and meaningful.</p>	<p>preconceived notions that were challenged.</p> <p>6. Name-Related Surveys: As a class, students create and participate in a survey, collecting information about naming conventions and stereotypes they have encountered in their own lives.</p> <p>7. Creating Multimedia Presentations: Using the information, reflections, and insights gained, students craft a multimedia presentation. This could be a YouTube-style audio or video recording where they not only narrate the translated <i>The Name Jar</i>, but also weave in their personal narratives and insights.</p>
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The Name Project was designed with the belief that a person's name is not merely a label but also an encapsulation of their cultural identity, history, and personal narrative. Going beyond the conventional scope of language lessons, this project becomes an essential part of a broader academic

framework, deepening the curriculum's intellectual exploration and promoting a nuanced understanding of diversity and inclusion. Thus, the project effectively integrates language studies with crucial cultural discussions, creating a rich and impactful learning experience that enhances students' exploration of identity within a diverse and interconnected world. Such narratives encourage self-reflection and enrich students' understanding of diverse perspectives, fostering greater motivation and commitment to their language studies. While this paper offers practical strategies for implementing these topics in the language curriculum, further empirical research is necessary to validate the efficacy of this approach.

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