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Relationship between Using Korean Folktales in Foreign Language Class and Learners' Reading Comprehension and Cultural Understanding

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Relationship Between Using Korean Folktales in Foreign Language Class
and Learners’ Reading Comprehension and Cultural Understanding

Eunsun You

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Arts

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ABSTRACT

Relationship Between Using Korean Folktales in Foreign Language Class and Learners’ Reading Comprehension and Cultural Understanding

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Language is a reflection of society, so knowing about a language also means knowing about a culture. Therefore, many types of literature have been used as a language education tool representing culture. This thesis proposed folktales as an effective material of not only introducing culture but also learning language. Since folktales are old stories that have passed from generation to generation for a long time, values and morals of a culture are naturally presented in the context of the stories. Furthermore, folktales could enhance students’ reading comprehension because the story lines, phrases, and words in a story are used repeatedly. Due to this repeated use of language, students could learn expressions and vocabulary more effectively.

This study examined the relationship between using Korean folktales in a foreign language class and learners’ reading comprehension and cultural understanding. The participants were the students of Korean 201 at BYU. The experimental group had folktale courses once in every week for 10 weeks while they received usual language class from Monday to Thursday, whereas the control group received usual language class every day. The Test in Proficiency in Korean (TOPIK) was administered for observing the students’ enhancement in reading proficiency, and the Likert-scale surveys were given for observing their enhancement in cultural understanding. In addition to the quantitative data, qualitative data was gathered from the oral interviews of the experimental group. The interview questions were about their experiences and attitudes towards the use of folktales in Korean class. The results of the study showed that there was no significant difference between the two groups due to the many limitations of the present study, but the participants’ interviews revealed that the students felt the use of folktales in language class helped to enhance their reading comprehension and cultural understanding, and they had positive attitudes toward to using folktales.

Keywords: Korean, folktales, reading comprehension, cultural understanding, foreign language teaching, second language
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Chapter 1: Introduction

Content-Based Instruction (CBI) is not a new concept to second language teachers. CBI is a second language teaching methodology where students not only learn the target language, but also learn mathematics, history, or geography in that target language. The content of CBI programs is the material that is cognitively involving and demanding for the learner, and is the material that goes beyond the target language or target culture (Shrum and Glisan, 2010). When Communicative Language Teaching came to the forefront of foreign language teaching in the 1970s and early 1980s, teaching language in context became essential for instructors in the foreign language classroom. After second language education theorists realized this, they introduced the perspective of using authentic texts according to the demands of the learners. The most remarkable advantage of this pedagogy is that the target language works as a medium that conveys the meaning of the content. Therefore, learners can develop an intrinsic motivation to learn a language to better understand class content, and this motivation can lead to students’ positive results in foreign language learning.

One of the most effective contents in CBI to enhance learners’ intrinsic motivation is story (Chen, 2006; Ho, 2000). This is because stories have a storyline that learners can follow, predict, and imagine; so the schemata of learners are activated, and they are able to learn a foreign language within context. Furthermore, folktales are recommended for use in a language classroom because they have more advantages than other literature has (Ho, 2000). One of the advantages of folktales is that their storylines are universally similar (An, 2010). Accordingly, it is possible that learners can predict and imagine more easily based on their own folktales, even though they are reading a folktale in the target language for the first time.
However, even though there were studies that insisted the advantage of folktales in second language learning (An, 2010; Kim, 2008), there have been few studies about teaching using folktales in a language classroom. There were some studies that used contemporary literature in language teaching, but its complicated narrative and sentence structures make it problematic to understand the story (García, 2004). On the other hand, folktales prevent students from being overwhelmed, because they have short, simple, and easy to understand sentence structure comparing to the complex and elliptical sentence structure in modern literature, and they have similar storylines including mean stepmothers and stepsisters, helpful animals, and charming princes (An, 2010). Similarly to the advantage of using literature, it allows students to predict and imagine the flow so that their intrinsic motivation is enhanced.

Also, there were few studies that used children’s literature in Second language teaching classrooms. Folktales are a subordinate concept of children’s literature, so children’s literature has the same advantage of folktales, such as a storyline that is recursive and easy to follow, and simple sentence structure. However, the advantage of folktales doesn't stop there.

Folktales are usually passed down from generation to generation, and because of that nature of oral literature, folktales can be said to be the best reflection of the target culture. Therefore, folktales can engage students’ interest and naturally reduce their resistance to studying, thus helping them to learn about the life, emotions, and culture of the target culture (Kim, 2008).

However, even though there are many possible advantages of using folktales in foreign language classes, both in language learning and cultural learning, the research in this area has yet to be done. To verify its effectiveness as a content of language learning, the present study investigated the relationship between the use of Korean folktales and Korean language learners’
level of reading comprehension and cultural understanding. The study attempts to answer the following research questions.

**Research Questions and Hypotheses**

1. Does using Korean folktales in a university Korean language class enhance students’ reading comprehension?
2. Does using Korean folktales in a university Korean language class enhance students’ cultural understanding?

The research hypothesis is as follows: The use of Korean folktales in Korean language class enhances students’ reading comprehension and cultural understanding.

In order to answer above questions, Chapter 2 will present a review of the literature. After that, the methodology including study design and data analysis procedure will be introduced in Chapter 3. In Chapter 4, the results and findings from the data analysis will be presented, and Chapter 5 then will provide a discussion of the results and conclusions.
Chapter 2: Review of the Literature

The purpose of the present study was to investigate the relationship between the use of Korean folktales as a language class material and students’ reading comprehension and cultural understanding. In order to answer the research questions mentioned in the previous chapter, Chapter 2 will present a review of relevant literature. In the first section, CBI will be reviewed according to its overall usage, strengths, and the additional methodologies that enhance its effect. Next, studies using literature as a teaching tool, especially children’s literature will be presented.

Overall Strength of CBI in Comparison with Other Methodologies

Many studies have found that CBI has the potential to enhance students’ language ability in various aspects of their acquisition skills. In the following two studies, students were divided into two groups: one group receiving CBI and the other group receiving a different methodology.

Amiri and Fatemi (2014) observed 82 freshmen students in Iran to find the difference between CBI method and Grammar-Translation Method (GTM) in students’ achievement scores. The subjects were randomly assigned to one of two groups. All of the subjects had similar backgrounds with respect to their target language (English). The final achievement test was used as an instrument to collect data in four categories: vocabulary, grammar, translation, and reading comprehension. Two groups’ scores on the final achievement test were compared by using t-test, and the results of them were as follow: the mean of CBI group was higher than GTM group, whereas the standard deviation of CBI group was lower than GTM group. These results revealed that the CBI group outperformed the GTM group in the final achievement test.

A study conducted by Kasper (1997) also examined the effect of CBI on the improvement of proficiency and the subsequent academic performance of English as a Second Language (ESL) students. There were 184 intermediate ESL students that participated in the
study at Kingsborough Community College in America. They were separated into two groups based on the instruction type: CBI and non-CBI. Their scores for the English assessment tests were observed as an individual measurement. According to the results of the study, the CBI group scored significantly higher on the English assessment tests than their counterparts in the control group. The results of the two above-mentioned studies suggest that CBI has a positive influence on students’ language learning.

**Strength of CBI in Specific Areas**

CBI has strength in promoting general language abilities as the studies above have shown. It has also been shown to be useful in teaching people to use a second language for specific purposes. The following two studies describe the advantages of CBI in teaching terms related within a specific area.

Ngan (2011) examined the effectiveness of using CBI methods when teaching accounting in English. Subjects included 100 students from two classes in the same year of their major studies and with a similar English language level. One class was taught with the current methodology for accounting, and the other one was taught with the current program plus CBI. The materials of the current methodology’s contents are written for learners who study in the accounting profession and English is their mother tongue. Also, these materials are language-centered, such as linguistic features and new words in the fields. Therefore, this material is considerably inappropriate to combine language and content together.

The data gathered from the experiment were students’ scores in vocabulary, reading comprehension, grammar exercises, translation, and listening tests. The CBI group consistently scored higher than the control group in each section of the test from which they were scored. In particular, students who were taught using the CBI method scored much higher in the vocabulary
Eighty-four percent of the CBI group received results considered to be good by the researchers of the study, while only 24 percent in the control group achieved this rating.

In a study that was conducted by Satilmis, Yakup, Selim, and Aybarsha (2015), they examined the strength of CBI in teaching terms. They showed the efficiency of CBI in teaching concepts and terms from the natural sciences by the introduction of the adjunct model. This model of CBI is designed for foreign students. Traditional CBI does not include grammar explanations, so in order to compensate, the adjunct model includes a language course. Students who have English as their second language attend the academic course with native students in addition to the language course that they take with just foreign students. By applying this model, researchers tried to investigate the effect of CBI on learning vocabulary. The participants included 48 undergraduate students from the Engineering and Natural Science fields of study. They were classified into two groups: one CBI and the other the control group. Students took a pre-test before the experiment, and an achievement test that contained 25 questions about natural science terms at the end of the experiment. In the pre-test, the results of the two groups were equal. However, at the conclusion of the study, the CBI group received better grades than the control group in the achievement test taken.

Both studies indicate that the CBI group received better grades than the control group in multiple subject areas. From these studies, CBI can be interpreted as a positive influence on learning vocabulary. However, there are still a few unanswered questions from the study by Satilmis, Yakup, Selim, and Aybarsha (2015) that require further investigation. These questions include: Which course actually improves the students’ vocabulary test grades, the academic course or the language course? If the CBI group’s better scores are due to language instruction, can this better score still prove the CBI’s effectiveness in teaching vocabulary?
When considering the results thus far, CBI studies show that it helps students achieve greater language ability and understanding. One possible explanation for the success of CBI is its ability to motivate students. In fact, motivation is also considered to be one of the biggest advantages of CBI. Accordingly, Lou (2015) focused on whether or not CBI can help non-English major graduate students improve their motivation to learn English. The subjects were 115 non-English major graduate students from China, and their levels of learning and cognitive abilities were judged as closely equivalent. They were separated into two groups: one treatment group who received CBI and the other group who focused on learning the grammar form and information in the text. Both groups took two surveys related to the students’ English learning motivation and two English language ability tests before and after the experiment; in addition, the CBI group was interviewed (58 students). The results showed that the CBI group not only got better scores on the test, but also had a higher level of learning motivation on the survey. Also, 49 of the 58 students said during their interview that their English ability had improved over the course of the study.

The results of this study clearly show that CBI has a positive effect on learners’ motivation. However, there is still the question of whether or not interviews or surveys are an appropriate and accurate approach to measure learners’ motivation. Interviews and surveys are both self-reporting methods, which are known to have drawbacks such as self-justification that can potentially distort their answers. Also, researchers should be careful not to interpret data from participants’ interviews or surveys with bias. If a researcher focused too much on positive relationship between research questions and participants’ answers, there would be a possibility that the data could be misleading.
The above studies verified the advantages of CBI in the realm of education, but there are also some studies about the effects of CBI after the learning sessions. Song (2006) studied the effects of CBI on ESL students’ future academic performance. The research study focused on long-term success rates because it is important to fully understand the impact of content-based ESL programs on students’ academic achievement. Participants in this study were 770 freshmen in intermediate and high intermediate ESL courses. About half of them (385 students) were randomly chosen as the CBI group, and the others were assigned to the control group. Their academic performances in the first semester and subsequent semester, and on the ACT English proficiency test, were observed from spring 1995 to spring 2000. Their GPA and retention rates were also included in the study. The research found that the CBI group showed superior performance, not only each semester, but also on the ACT English proficiency test. They were also superior in retention and GPA too. This study clearly argues that CBI has positive long-term effects. However, these results rely on the assumption that GPA is a good measurement of long-term learning.

**Additional Methodologies to Enhance Learning in CBI**

The above studies have found some of the advantages of CBI. Furthermore, there are some researchers who consider supportive pedagogies, which may enhance the effect of CBI. Pessoa, Hendry, Donato, Tucker, and Lee (2007) suggest that discourse practices related to the topic enhance the effect of foreign language learning. Students from two sixth grade Spanish classrooms participated in the experiment. Both classes were taught in a CBI-based environment. To gather data from both classes, researchers observed the classes, recorded the instruction, and produced a transcript. According to the records, one class tended to talk more about the content, whereas the other class focused more on forms and vocabulary. The students were then tested on
the vocabulary, comprehension, function, and language control at the end of the study. The class that focused more on content during their instruction received better grades in every category. Despite the emphasis on grammar form and vocabulary in the other class, students received lower scores in grammatical accuracy. The result of this study indicates that focusing on content can enhance learners’ overall language abilities more than focusing on form.

A further study conducted by Valeo (2010) focused on additional pedagogies applied to CBI. The purpose of this study was to find the effect of Form-Focused Instruction (FFI) on CBI. Two groups of 36 adult learners participated in this experiment. Both groups received CBI while one of the groups received FFI instruction in addition to CBI. There was a pre-test, post-test and a delayed post-test, which consisted of two written tasks (one error correcting and one cloze task with a passage) and a picture elicitation task to measure the effect of FFI. In the error correction test, the score of both groups increased, but the FFI group’s score increased significantly more than the non-FFI group. However, in a cloze test, the score of both groups also increased, but the control group showed a greater increase than the FFI group. In the picture elicitation test, the increased range of the FFI group’s score was greater than the control group again. The result of this study is different from the above study. It could be because of the proportion of FFI, but unfortunately the researchers did not mention the ratio of FFI in each study.

In the above studies, there were some attempts to identify additional methodologies to increase the effect of CBI. However, FFI showed different results in two studies, and the number of academic subjects that participants studied, did not affect their grades.

**Using Literature in Second Language Teaching**

As can be seen from the above studies, CBI has many advantages. Folktales or children’s literature also has considerable advantages in terms of content in a second language classroom.
Abdelhalim (2015) investigated the effects of children’s literature on foreign language learners’ life skills (ability to handle situations and oral communication), language learning strategies, and satisfaction with the course. There were two experimental groups and two control groups consisting of 90 fifth grade elementary school students. One of experimental groups’ instructors did not receive pre-training, whereas teachers of another experimental group did. Both experimental groups and control groups’ life skills and language learning strategies were quite similar in the pre-test, but experimental groups outperformed the other students in the post-test in every section tested. Also, in the students’ feedback questionnaire rating their satisfaction, all students in both experimental groups said that they enjoyed the materials and the classes, and believed they learned better with the course.

Furthermore, Yang (2001) examined the effects of reading a mystery novel on ESL learners’ language proficiency and their attitudes to reading a novel in English. There were four adult ESL classes in Hong Kong; two of the classes used mystery novels in the class, whereas the other two groups just used the textbook. Multiple-choice tests designed to assess learners’ knowledge of English grammar, sentence structure and usage were given during the first and last class meetings, accompanied by interviews to observe participants’ attitude of the course. In the pre-test, all participants received similar scores. However, the experimental groups’ scores in the post-test were markedly higher than that of the control groups’. In the interview, students indicated their satisfaction with the course and they said they got motivation through the course. Also, they said they could receive both speaking opportunities and grammar learning benefits from the mystery novel approach to learning.

Another noteworthy study about the effectiveness of teaching literature to enhance learners’ achievements and attitude toward reading literature is shown in the following example:
Yimwilai (2015) conducted a study that investigated the relationship between using literature in language classes, learners’ achievements, and their attitudes about the reading. The participants in this study were 78 university students in Bangkok and Pathem Thani. Each university had two groups: the experimental group and the control group. In the achievement test after the experiment, both of experimental groups outperformed the control groups. The questionnaire distributed at the end of the class included opinions, feelings, and inclination to action. This information helped the researchers to better understand students' attitudes toward reading literature. The experimental groups’ attitudes at both universities were shown to be significantly higher than those of the control groups. The results revealed that using children’s literature enhances foreign language speaking skills, grammar, and their overall satisfaction, which can lead to increased motivation to learn.

Another study created by Chen (2012) found a relationship between using children’s literature and learners’ foreign language learning. Two English classes of 89 university students in Taiwan participated in this study. The experimental group received a children’s literature course, which contained reading material (Charlotte’s Web) and also a DVD film of the reading. A General English Proficiency Test (GEPT) measured English proficiency of subjects and the questionnaire elicited the experimental group’s perceptions about the treatments they received. Although there were no significant differences between GEPT scores of experimental and control groups in the pre-test, the experimental group achieved significantly higher scores in the post-test than the control group. Furthermore, more than 70 percent of experimental group’s answers to the questionnaire cited reading children’s literature and watching a DVD as helpful in improving their reading, listening, and vocabulary ability. This finding from the study shows us
that using children’s literature and watching DVDs in a foreign language class can elevate the learners’ proficiency in the target language.

Along this same line, there is an interesting study about storytelling and reading stories aloud in foreign language classes. Hemmati, Gholamrezapour, and Hessamy (2015) examined the effects of storytelling and reading stories aloud on the listening comprehension by observing 99 students of two experimental groups and a control group. In the treatment, one of the experimental groups listened to a story told by their teacher and the reading aloud group listened to stories read aloud by their teacher. The control group did not have a story. Both the storytelling group and the reading aloud group better performed in the listening post-test than control group. The study found that storytelling could enhance foreign language learners’ listening ability.

Besides listening comprehension studies, another type of study showed the effects of using literature in language classes and students’ resulting reading comprehension. Lao and Krashen (2000) investigated the impact of literature on foreign language reading competence. The participants were first-year university students in six experimental groups: two from the 1996 spring semester, two from the 1996 fall semester, and two from the 1997 fall semester, with two additional control groups from the 1997 spring semester. The experimental groups took a course that included reading and discussing the books and watching DVDs. At the end of the experiment, the groups who received treatments outperformed control groups in vocabulary growth and reading rate.

Furthermore, there are some researchers who argue that teaching literature also helps learners better acquire vocabulary. Reynolds (2015) observed both adult English-L1 and English-L2 speakers to investigate the relationship between acquired vocabulary and reading fiction in
English. There was an experimental group and control group for each of the categories, and neither group, English-L1 or L2, had ever read the target text before. In overall vocabulary assessment results, the L1 and L2 experimental groups were shown to have significantly higher grades than the control groups’ scores. These results indicate that using literature in language class has a positive influence on learners’ vocabulary.

**Summary and the Present Study**

Results of the above studies indicate that CBI has advantages for teaching a second language, and literature is one of the more effective content areas. However, there are still some unanswered questions; for example, what kind of literature is appropriate to use in the language classroom? Should teachers revise the literature to use it in their classroom? Also, because literature is related to real life in culture of the target language, an additional area that would benefit from research is the target culture instruction using literature. These questions reveal a gap in the research that is yet to be done.

There are many studies that investigated the advantage of literature in language teaching, but there are few studies focused on folktales. However, as discussed, folktales have advantages in second language teaching and learning over than other types of literatures. More research is needed to study the relationship between using folktales as the content of a language classroom and students’ language proficiency and cultural understanding.

The present study attempts to take a small step forward in verifying the relationship between using folktales in a language class and students’ reading proficiency and cultural understanding. Chapter 3 will describe how this study designed in detail.
Chapter 3: Methodology

Participants

This study included 14 undergraduates enrolled in a Korean 201 course offered during the 2016 fall semester at Brigham Young University (BYU), Provo, Utah. These participants were purposively selected since the materials used in this study were for an intermediate level. Furthermore, this was also a convenience sample. The students’ ages were between 18 and 27. There were six male and eight female students resulting in a gender ratio of approximately 1:1.3. All students spoke English as their first language except one student who spoke Japanese as a first language. There were also four Korean heritage learners. Korean 201 is the third semester of Korean courses at BYU and is a 50-minute daily class.

As subjects had taken Korean 101 and 102 courses at BYU, they were able to read and write Korean characters and could have basic conversations related primarily to themselves and their immediate environment, including family and school topics. Since they had only experienced Korean culture through textbooks in previous courses, their knowledge of Korean culture was limited. Moreover, they had limited exposure to Korean folktales.

There were two sections in the Korean 201 class: one was an experimental group and the other was a control group. Eight students including three Korean heritage learners were the experimental group and six students including one Korean heritage learner were the control group. The same instructor taught each section on Tuesday and Thursday in one classroom, but different teaching assistants taught each section on Monday, Wednesday and Friday in different classrooms. The sign-up system for each group was based on their grades on a pre-reading test in order to obtain similar reading proficiency level for both groups, and the subjects were divided before the participants knew which group they would be placed in.
Procedures

Both the experimental group and the control group performed activities based on the textbook, *Integrated Korean: Intermediate 1* in every class period except Friday. The activities they did included studying words, grammar forms, and dialogues as well as completing comprehension questionnaires for each chapter. The experimental group in this research project studied folktales every Friday; the materials included pre- and post-reading questionnaires (short answer, short writing, and role-play). On the other hand, the control group received the usual Korean language instruction on Friday. The control group also learned about the basics of Korean culture, utilizing short essays were available in the textbook.

On the first day of the 2016 fall semester, the course instructor introduced the study by informing students about the Friday folktale readings and gathered the consent forms from the students (see Appendix G for the consent form). The participants took the pre-reading test and short pre-survey about their knowledge of Korean culture on that day. The pre-reading test was administered in their Tuesday/Thursday classroom with two teaching assistants and took approximately 30 minutes. On the reading test, the students had to answer multiple-choice questions, such as word-choice questions for given sentences, or read a passage and answer questions about the main idea. The pre-cultural understanding survey included 8 questions and it took approximately 10 minutes. The survey questions were Likert-scale, so the participants had to answer the questions in six levels from “strongly disagree” to “strongly agree.”

Treatment started from Friday of the second week and it went until the Friday of the 11th week of the semester. The materials used in the experimental group included the main reading passages with pre-reading questions, post-reading questions, and short activities such as writing a passage related to the folktale or performing a short role-play. There were 10 folktales, one for
each week: *Fox, the King of Animals; The Donkey and the Grasshopper; The Tiger and the Rabbit; The Father and His Two Daughters; The Sun and the Moon; The Tiger and the Persimmon; The Three Years Hill; The Two Brothers; The Golden Axe; and Heungbu and Nolbu* (see Appendix C). These stories were chosen for three reasons: 1) the stories’ level of difficulty is appropriate for intermediate learners, 2) the researcher considered the stories to approximately reflect the base of Korean culture because of their frequency in the prior research and the textbooks using Korean folktales, and 3) the stories are similar to folktales in other countries so students could predict the plots of the stories.

Each piece of reading material was designed to be used for 50 minutes. At the beginning of each class, worksheets were given to each student. The instructor engaged the students’ interests by asking the pre-reading questions. For the pre-reading activities, the instructor asked questions about the main characters of the given story or their personal experiences related to the story, such as “What is the king of animals in American culture?” or “Do you know why Koreans treats tigers as the king of animals instead of lions?” The students had a chance to share their thoughts or their experiences, and the instructor provided cultural explanation when it was needed to answer students’ questions. This took approximately 10 minutes. The main reading activity took approximately 30 minutes. This main reading activity included five kinds of activities: listening to the story (5 minutes), circling the unknown words or expressions (during listening), asking questions about the meaning of unknown words or expressions to the instructor (10 minutes), listening and repeating line by line (10 minutes), and reading line by line and translating each sentence into English (5 minutes). After reading, the instructor had students complete the post-reading questions and activities, such as a short writing assignment or role-
plays. If the students had a question about the story or if a cultural explanation was required to understand the folktales, the instructor provided an explanation.

While the experimental group received folktale sessions every Friday, the students in the control group read the short paragraph about Korean culture every Friday, answered comprehensive questions about the given paragraph and practiced grammar and vocabulary.

At the 12th week, students took the post-reading test for 30 minutes; it contained the same types of questions as were in the pre-reading test. They also took the post-survey, which had the same eight questions as the pre-survey, but this time two more questions were added to look for their improvement in cultural understanding, so the post-survey contained 10 questions and took 10 minutes to finish. Additionally, the experimental group had short oral interviews with the instructor regarding their experience studying folktales. These interviews were one-on-one interviews and recorded by the researcher. They included seven questions and took approximately 10 minutes for each subject.

**Instruments**

**Test of Proficiency in Korean.** To measure the participants’ reading comprehension level before and after the treatment, the Test of Proficiency in Korean (TOPIK) was used. TOPIK was created and put into use in 1997; the purpose of the test is to assess the Korean language proficiency of foreign language learners. Moreover, the test results are used as criteria for college admission and employment in Korea. The organization responsible for the management of TOPIK is the National Institute for International Education of Korea. The 37th TOPIK 1 Reading was used as the pre-reading test, and the 41st TOPIK 1 Reading was used as the post-reading test. These two tests were designed to test the same skills and both were aimed at level 1, which covered novice to intermediate mid-level. The reason why the 37th and 41st
TOPIK 1 (see Appendix A and D) were selected was that these tests were the most recent versions that the researcher could access.

The reading section of TOPIK includes three sections: choosing the right words or sentences, finding the main idea, and reading the passage and choosing the appropriate answer. All of the questions are multiple-choice questions.

**Survey about cultural understanding.** To measure participants’ cultural understanding before and after the treatment, a Likert Scale survey was administered. This scale included 10 questions to test the learners’ knowledge of Korean culture as well as their confidence in their knowledge of Korean culture (see Appendix B and D). The researcher created these questions under the guidance of her committee members and committee chair. The first eight questions were given as the pre-survey, and two additional questions were added in the post-survey for the purpose of eliciting the participants’ thoughts about the course after the semester was over. The Likert scale survey questions will be presented in Chapter 4, Table 4.

**Oral interview about experiences in learning folktales.** An oral interview was conducted to investigate the participants’ attitudes about their experience related to in learning folktales. Consequently, only the experimental group participated in the interview. There were seven questions related to students’ general experiences in the classroom during the treatment, how they felt about learning folktales, and their suggestions for improving the treatment. This oral interview was conducted in English and recorded by the instructor. See Appendix F for all transcriptions of students. The oral interview questions will be presented in Chapter 4, Table 11.
Data Analysis Procedure

The students’ scores on the pre- and post-reading comprehension tests and the results of the survey were both quantitative data. The mean, median, and mode were analyzed by t-test in order to investigate the difference between the experimental and control groups’ reading comprehension and cultural understanding.

The gap between the pre- and post-reading tests was used to run a t-test to investigate whether there was a relationship between the use of Korean folktales and the learners’ reading comprehension. The t-test was used due to the participants’ small number. Furthermore, to examine the effect of the treatment without restriction of sample size, the Effect Size was also calculated. The General Linear Model was run for the students’ results of cultural Likert scale. This is because it needed a statistical model based on independence of data and additivity of model excluding the equivalence of the variables’ normal distribution and variance.

A qualitative analysis of the data gathered from the interviews of the experimental group was conducted based on the procedures of Grounded Theory (Corbin & Strauss, 1990) in order to avoid the investigator’s bias while interpreting the data. The researcher transcribed the recorded interviews, and the keywords pertaining learning area, such as reading, listening, speaking, writing, and vocabulary and the participants’ attitudes towards the use of folktales were coded.

Internal Validity and Reliability

A number of controls for the internal validity of this study have been created. In order to control the location threat, the present study took place in the same classroom during the semester. Even though the control and experimental groups were taught in different classrooms...
on Monday, Wednesday, and Friday, they shared the same classroom every Tuesday and Thursday throughout the semester.

Furthermore, although different teaching assistants taught the control group and the experimental group, the lead instructor provided the curriculum for the semester-long course to both teaching assistants (along with identical tests, quizzes, homework, etc.). Also, the teaching assistants and the main instructor made a shared web drive and uploaded daily lesson plans and gave feedback before the classes for the consistency. The lesson plans were strictly followed on a daily basis except for Friday folktale instruction.

Moreover, to control the implementation threat, the materials for the treatment were standardized for each week. Weekly materials consisted of a glossary, a reading passage, pre-reading questions, post-reading questions, and post-reading activities. Each week the instructor allotted the same amount of time for the completion of each activity, to ensure consistency from week to week.

The reliability of measurement was also verified because the actual samples of TOPIK were used for the purpose of the present study. This test has been consistently and reliably used for 16 years among Korean language educators and is widely used to verify foreign language learners’ Korean language proficiency. However, it is going through revisions so currently there is no published information about the reliability of the TOPIK.
Chapter 4: Results and Findings

The aim of the present study was to examine the relationship between teaching Korean folktales and students’ reading comprehension and cultural understanding. For this purpose, three instruments were used: reading comprehension tests, cultural understanding surveys and oral interviews for cultural understanding.

The results will be presented in three sections: quantitative analysis of reading comprehension tests, quantitative analysis of cultural understanding surveys, and quantitative analysis of oral interviews.

Quantitative Analysis – Reading Test

Since the pre- and post-reading tests had multiple-choice questions only, the researcher graded both of the tests. The descriptive statistics can be seen in Table 1.

Table 1

<table>
<thead>
<tr>
<th>The Descriptive Statistics of the Reading Tests</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>mean</td>
</tr>
<tr>
<td>median</td>
</tr>
<tr>
<td>mode</td>
</tr>
<tr>
<td>low</td>
</tr>
<tr>
<td>high</td>
</tr>
<tr>
<td>range</td>
</tr>
<tr>
<td>variance</td>
</tr>
<tr>
<td>Standard deviation</td>
</tr>
</tbody>
</table>

In Table 1, the pre-test mean of the experimental group was 31.125, and the control group mean was 29.000. Therefore, the difference in the pre-test between the experimental group and
the control group was 2.125. The post-test mean of the experimental group was 49.625, whereas the control group mean was 40.667. The difference in the post-test between the experimental group and the control group was 8.958. Therefore, the mean difference in the experimental group was 18.5, and the mean difference in the control group was 11.667.

There were no values for the mode in the experimental group’s pre-test or in the control group’s pre- or post-test. Since the definition of mode is a frequent score in the results, this could be because of the sample size. The median score, lower score, and higher score of the experimental group’s post-test were slightly higher than the control group’s.

In order to analyze pre- and post-reading comprehension tests, a $t$-test was performed for the total score on each test. The independent variable was the treatment, learning Korean folktales and the dependent variable was the participants’ mean difference between the pre- and the post-reading comprehension test. The analysis of the results is shown in Table 2.

<table>
<thead>
<tr>
<th>The $t$-test Results Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sig. (2-tailed)</td>
</tr>
<tr>
<td>Mean differences</td>
</tr>
</tbody>
</table>

As indicated in Table 2, comparing the mean differences of each group, there was no statistically significant difference. This result answers the first research questions.

The research question #1 was: Does using Korean folktales in a university Korean language class enhance students’ reading comprehension? Since the results showed there was no statistically significant gain in the experimental group’s results, it is hard to state that using Korean folktales is more effective in enhancing reading comprehension compared to the other treatments.
This result differed from the hypothesis that the researcher made before the study was started. It could be because 11 folktale lessons for 50 minutes over three months may not have been enough to have a strong influence on students’ reading comprehension. Since this study was carried out in a regular Korean course at BYU, it was not possible to teach Korean folktales everyday for 11 weeks. Moreover, due to the researcher’s lack of expertise in assessment, the content in the pre- and post-reading tests had little relevance to the content in the textbook and the folktales. Furthermore, the researcher was focused more on the reliability of the testing materials while planning this study. Any of the above could be a factor in the treatment not being as effective as it might otherwise have been.

A matter of greater concern may be the sample size of the participants. Even though there is no absolute minimum number of samples required to run a $t$-test, as the sample sizes get smaller, the test results depend more rigorously on the estimation that the samples are from populations with similarly normal distributions (Cohen, Manion, & Morrison, 2011). There were only 14 students in both the experimental and the control groups, and this fact could be one of the reasons why the results were not statistically significant.

For the sample size constraints mentioned above, the Effect Size (ES) was calculated to measure the magnitude of the treatment effect. Contrary to a $t$-test, it is more independent to the number of samples (Becker, 2000). To measure ES, both the experimental group’s and the control group’s post-reading test mean and standard deviation were used. The result is shown in Table 3.
Cohen (1988) hesitantly defined effect sizes as “small, \(d = 0.2\),” “medium, \(d = 0.5\),” and “large, \(d = 0.8\).” In Table 1, Cohen’s \(d\) was 0.758. With a Cohen’s \(d\) of 0.758, 78% of the treatment group was above the mean of the control group, 70% of the two groups overlapped, and there was a 70% chance that a person picked at random from the treatment group would have a higher score than a person picked at random from the control group.

Furthermore, there was a steeper rise in Korean heritage students’ reading test results. The heritage students’ pre-and post-reading test results and the other students’ results will be compared in Table 4.

Table 4

**The Korean Heritage Students’ Reading Test Results**

<table>
<thead>
<tr>
<th>Participant Codename</th>
<th>Pre-reading test results</th>
<th>Post-reading test results</th>
<th>Difference between pre- and post- test results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amy</td>
<td>17</td>
<td>53</td>
<td>36</td>
</tr>
<tr>
<td>Chris</td>
<td>44</td>
<td>74</td>
<td>30</td>
</tr>
<tr>
<td>Emily</td>
<td>33</td>
<td>51</td>
<td>18</td>
</tr>
<tr>
<td>Greg</td>
<td>15</td>
<td>28</td>
<td>13</td>
</tr>
<tr>
<td>Average of Heritage students</td>
<td></td>
<td></td>
<td>24.25</td>
</tr>
<tr>
<td>Average of the other students</td>
<td></td>
<td></td>
<td>12.10</td>
</tr>
</tbody>
</table>
As can be seen in Table 4, the students of Korean heritage tended to show higher increases than the other students in the reading test results. The average in score difference of the heritage students was 24.25 whereas the other students’ was 12.10. The lowest score difference in heritage students group was 13, which is slightly higher than the average of the other students’ score difference.

Therefore, there was no statistically significant difference between the gain of the experimental group and the control group in the \( t \)-test results. However, the result of ES calculation was close to the 0.8, which means the treatment has a large effect size. In addition, the Korean heritage students showed that their score differences between the pre- and the post-test were higher than the other students’ score difference. The following section will discuss the results of the survey questions.
Quantitative Analysis – Likert Scale Survey

Under the identical conditions to the reading tests, the researcher graded the cultural understanding survey. The list of the survey questions is shown in Table 4.

Table 5

The List of the Survey Questions

<table>
<thead>
<tr>
<th></th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Culture is just a matter of ethnicity and race.</td>
</tr>
<tr>
<td>2</td>
<td>I can describe at least five characteristics of Korean culture.</td>
</tr>
<tr>
<td>3*</td>
<td>I know what is important in family relationship in Korean society.</td>
</tr>
<tr>
<td>4</td>
<td>I can use proper words and expressions to address older people.</td>
</tr>
<tr>
<td>5*</td>
<td>I know about the birth myth of Korea.</td>
</tr>
<tr>
<td>6</td>
<td>I am familiar with major Korean holidays.</td>
</tr>
<tr>
<td>7*</td>
<td>I can state typical characteristics of animals in Korean folktales.</td>
</tr>
<tr>
<td>8*</td>
<td>I would be able to address family members properly in Korean (without using their names).</td>
</tr>
<tr>
<td>9</td>
<td>I am more interested in reading new Korean stories now than I was before this class/project.</td>
</tr>
<tr>
<td>10</td>
<td>I feel that I understand Korean culture better than I did at the beginning of the course.</td>
</tr>
</tbody>
</table>

In the Likert scale survey, there were two kinds of questions: general culture-related and folktale-focused questions. Questions number 3, 5, 7, 8, which have asterisks (*), were folktale-focused questions, and questions number 1, 2, 4, 6 were related to general culture. As can be seen, questions number 9 and 10 pertained to participants’ thinking after the treatment, so these two questions were not given in the pre-cultural understanding survey. The mean and standard deviation of the pre- and the post-Likert scale surveys can be seen in Table 6.
Table 6

*The Descriptive Statistics of Likert Scale Survey*

<table>
<thead>
<tr>
<th>Group</th>
<th>Test</th>
<th>Mean</th>
<th>Mean difference</th>
<th>Low</th>
<th>High</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>Pre-test</td>
<td>25.000</td>
<td>5.333</td>
<td>17</td>
<td>36</td>
<td>6.419</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>30.333</td>
<td></td>
<td>27</td>
<td>45</td>
<td>5.279</td>
</tr>
<tr>
<td>Experimental</td>
<td>Pre-test</td>
<td>27.750</td>
<td>7.000</td>
<td>24</td>
<td>35</td>
<td>3.991</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>34.750</td>
<td></td>
<td>36</td>
<td>52</td>
<td>4.464</td>
</tr>
</tbody>
</table>

As indicated in Table 6, the mean difference of the control group was 5.333, and the mean difference of the experimental group was 7.000. The increase of the control group’s pre- and post- survey scores was around 10, whereas the highest score of the experimental group increased 17 points after the treatment.

Regarding the Likert-scale survey questions in the pre- and the post-cultural surveys, a General Linear Model (GLM) was used to analyze the total score on the pre- and the post-surveys as well as on each of the questions. The dependent variable was the mean difference between the pre-test score and the post-test score, and the independent variable was the treatment. All analyses were performed using SPSS. The result for the total score on the pre- and the post-surveys can be seen in Table 7.
Table 7

*The GLM Results Analysis*

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>88.048</td>
<td>1</td>
<td>88.048</td>
<td>3.544</td>
<td>0.072</td>
</tr>
<tr>
<td>Between Pre- and Post-survey</td>
<td>260.762</td>
<td>1</td>
<td>260.762</td>
<td>10.495</td>
<td>0.003*</td>
</tr>
<tr>
<td>Between each Group’s Pre- and Post-survey</td>
<td>4.762</td>
<td>1</td>
<td>4.762</td>
<td>0.192</td>
<td>0.665</td>
</tr>
</tbody>
</table>

As indicated in Table 6, there was a statistically significant difference between the pre- and the post-survey for both groups, and the difference between the two groups was approximated to 0.05. However, comparing their mean differences of each group, there was not a statistically significant difference.

Furthermore, to investigate influences of the treatment, GLM was used to analyze questions number 3, 5, 7, and 8, which are designed to glean information about the folktales the participants studied. The results for question number 3 will be shown in Table 8 and Figure 1.
Table 8

The GLM Results of Question Number 3: I know what is important in family relationship in Korean society.

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>0.503</td>
<td>1</td>
<td>0.503</td>
<td>0.316</td>
<td>0.579</td>
</tr>
<tr>
<td>Between Pre- and Post-survey</td>
<td>13.360</td>
<td>1</td>
<td>13.360</td>
<td>8.392</td>
<td>.008*</td>
</tr>
<tr>
<td>Between each Group’s</td>
<td>0.503</td>
<td>1</td>
<td>0.503</td>
<td>0.316</td>
<td>0.579</td>
</tr>
<tr>
<td>Pre- and Post-survey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 1. I know what is important in family relationship in Korean society.

Question number 3 was: “I know what is important in family relationships in Korean society.”

As with the results for the total score, there was a statistically significant difference between the pre- and the post-surveys for both groups; however, comparing their mean differences of each group, there was no statistically significant difference as it can be seen in Figure 1. In the figure,
Group .00 was the control group and Group 1.00 was the experimental group. The result of question number 5 can be seen in Table 9 and Figure 2.

Table 9

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2.333</td>
<td>1</td>
<td>2.333</td>
<td>0.919</td>
<td>0.347</td>
</tr>
<tr>
<td>Between Pre- and Post-survey</td>
<td>1.440</td>
<td>1</td>
<td>1.440</td>
<td>0.567</td>
<td>0.459</td>
</tr>
<tr>
<td>Between each Group’s Pre- and Post-survey</td>
<td>2.012</td>
<td>1</td>
<td>2.012</td>
<td>0.792</td>
<td>0.382</td>
</tr>
</tbody>
</table>

Figure 2. I know about the birth myth of Korea.

Question number 5 was: “I know about the birth myth of Korea.” As indicated in Table 8, there was no statistically significant difference in any kind of relationships. However, as seen in the Figure 2, the control group showed a slight decline on the post-survey, whereas the
experimental group showed a small gain. The results for question number 7 can be seen in Table 10 and Figure 3.

Table 10

*The GLM Results of Question Number 7: I can state typical characteristics of animals in Korean folktales.*

<table>
<thead>
<tr>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>24.107</td>
<td>1</td>
<td>24.107</td>
<td>21.419</td>
</tr>
<tr>
<td>Between Pre- and Post-survey</td>
<td>18.107</td>
<td>1</td>
<td>18.107</td>
<td>16.095</td>
</tr>
<tr>
<td>Between each Group’s Pre- and Post-survey</td>
<td>8.679</td>
<td>1</td>
<td>8.679</td>
<td>7.714</td>
</tr>
</tbody>
</table>
Question number 7 was: “I can state typical characteristics of animals in Korean folktales.” For this question, there were statistically significant differences in all of the categories: between the two groups, the pre- and the post-survey, and the mean differences of each group. In Figure 3, the experimental group and the control group scored at a similar level in the pre-survey, but the control group’s mean on the post-survey was around 2, while the experimental group’s the post-survey mean was around 5. The results for question number 8 can be seen in Table 11 and Figure 4.
Table 11

*The GLM Results of Question Number 8: I would be able to address family members properly in Korean (without using their names).*

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>6.574</td>
<td>1</td>
<td>6.574</td>
<td>4.769</td>
<td>0.039*</td>
</tr>
<tr>
<td>Between Pre- and Post-survey</td>
<td>0.074</td>
<td>1</td>
<td>0.074</td>
<td>0.054</td>
<td>0.818</td>
</tr>
<tr>
<td>Between each Group’s Pre- and Post-survey</td>
<td>0.003</td>
<td>1</td>
<td>0.003</td>
<td>0.002</td>
<td>0.963</td>
</tr>
</tbody>
</table>

*Figure 4. I would be able to address family members properly in Korean (without using their names).*

Question number 8 was: “I would be able to address family members properly in Korean (without using their names).” As shown in Table 10, there was a significant difference between the two groups; however, between the pre- and the post-surveys and the mean differences of each
group, there was no statistically significant difference. Figure 4 shows that their degrees of gain have a similar angle, but the experimental groups’ mean is located higher.

Lastly, questions number 9 and 10 were: “I am more interested in reading new Korean stories now than I was before this class/project.” and “I feel that I understand Korean culture better than I did at the beginning of the course.” Since these two questions are about the participants’ thoughts after the treatment, they were not given in the pre-survey. The participants’ rating for question number 9 can be seen in Figure 5.

![Figure 5. The Participants’ Rating on Question Number 9](chart.png)

As shown in Figure 5, the half of the participants in the control group rated under 4, whereas the lowest rating in the experimental group was 4. Also, over half of the experimental group rated 6, which means, “strongly agree.” The participants’ ratings for question number 9 can be seen in Figure 6.
In question number 10, the participants’ ratings from both groups were similar. Even though there was one more student in the experimental group with a rating of 5 and one with a rating of 6, it could be due to the fact that the experimental group had two more students than the control group.

These results answer the second research questions. The research question #2 was: “Does using Korean folktales in a university Korean language class enhance students’ cultural understanding?” Since the results showed there was no statistically significant difference when comparing the experimental group’s and the control group’s results in the cultural understanding survey, it is hard to state that using Korean folktales is more effective for enhancing cultural understanding compared to other treatments.

This result differed from the hypothesis that the researcher made before the study was started. Identical to the reading comprehension test, the greatest factor for these results could be the small sample size of the participants. Additionally, treatment duration (11 folktale courses for
50 minutes over three months) could be too short to have an effect on the participants’ cultural understanding.

Furthermore, the cultural understanding survey asked questions about general culture. In retrospect, to observe significant results in a short period, both the folktales and the survey questions should be focused on a specific area of culture, such as proper behavior or use of appellations with their family members in Korea, common characteristics of animals in Korean folktales, or common morals of Korean folktales. The following section will discuss the results of the oral interview.

**Qualitative Analysis – Oral Interview**

Since the questions for the oral interview were about participants’ experiences and attitudes of the treatment, the interviews were done only for the experimental group. All of the questions were open-ended questions, and the researcher recorded and transcribed the participants’ answers. The list of interview questions is shown in Table 12.
Table 12

The List of Interview Questions

A  This semester in Korean 201 you used Folktales to help you learn Korean language and culture. Can you describe your overall experience using folktales in the class?
B  Do you feel that using the Korean folktales in class was beneficial to your language learning, in particular reading? Why or why not?
C  Do you feel that using the Korean folktales in class was beneficial to your cultural understanding of Korea and Koreans? Why or why not?
D  If you had the option of taking Korean 201 again or in your future classes, would you keep the folktales in the curriculum? Why or why not?
E  Did you find the stories to be interesting and accessible (understandable?) why or why not?
F  What advice would you give the instructor about using folktales in the class?
G  Do you have any last thoughts you would like to share or questions you have about the any portion of the study?

As previously mentioned, an interpretive analysis based on Grounded Theory was carried out because of the qualitative characteristics of the data gathered. Using the Grounded Theory basis, the researcher could not only focus on finding answers to the research questions of the present study but also go further by following the data’s lead, which allowed the researcher to investigate the participants’ responses in unanticipated ways. The participants’ attitudes to the research questions were also analyzed as well as the key words in their answers, as will be presented in the following chapter. An interpretive analysis including student quotes and key takeaways follows below.

A. Overall experience using folktales in the class. The first interview question asked about the students’ overall experience of the use of folktales. Most of the participants answered that they “enjoyed” and “liked” it, and that they were “entertained” as well.
These three keywords were related to the participants’ positive attitudes toward using folktales, and it could mean that their affective filters regarding the materials were lowered. Furthermore, the students mentioned that they learned “vocabulary,” “grammar,” and “culture” through the folktales. For instance, one student simply commented, “I really liked the folktales that we read in class because I was able to learn more vocabulary and about the Korean culture.” Another responded similarly, “We were able to recognize vocabulary we had learned, and also grammar.” Since this question was about the overall experience, the participants gave a detailed explanation of how they learned vocabulary, grammar, and culture through the folktales in question number two, so the specifics will be described in the section below pertaining to that question.

It was interesting that several participants answered that using folktales in language class gave them a chance to “apply” what they had learned. For example, one of the students said, “We were able to apply those (vocabulary and grammar they had learned) in studying folktales.” Another student provided a detailed description; “I feel like it was real-life application because we were reading sentence structures and vocabulary that we were not learning in class, that was not made based on our textbook.”

Despite the previous responses, one of the participants answered that the folktales were “not authentic,” saying: “Because I always read children’s book to my children, and I knew that the folktales we read in the class were different from those, like real children’s book in Korean. So they are somehow helpful to learn a new grammar and new words, but maybe not super authentic.” This different point of view could be due to that fact that, as already mentioned in the
quotes above, the participant already knew the original version of the folktales, unlike the other students from the experimental group.

**B. Benefits of Korean folktales in reading.** As previously mentioned, the participants referred to vocabulary and grammar when they were questioned about their overall experience using folktales. As a follow-up to question number 1, in question number 2 the researcher asked about student attitudes toward using folktales and improvement of their reading comprehension in more detail.

The most frequent keyword in the students’ answers was “vocabulary.” For example, one answered, “By reading them we learned a lot of new vocabulary, a lot of phrases, and idioms that helped a lot.” There was a student who mentioned the application of grammar they had learned: “As I read the stories, I was able to understand how to use grammar in a certain situations.” While these comments addressed the learning experiences, there were also cognizant opinions about the value of using folktales: “I did learn some new vocabulary and new patterns and stuff, and the thing is most folktales have similar patterns in language, like similar words, (so) we kept seeing the same words over and over so we got to review of those things.” This was an impressive response because learning by repetition through in the similar storylines was mentioned in the prior research as a key of enhancing students’ reading comprehension.

In addition, several students mentioned that using folktales was studying “in different ways,” and that it was “a different source.” One participant remarked, “Because our Korean class is very tailored to the one specific thing or situation, I think it is good to have different sources. The way they write the stories is different from the conversations that we read. I think it is good to see the different types.” Another stated, “I think it was helpful to see the sentences constructed in different ways.”
Multiple participants described how they felt about their reading comprehension after the experiment. Their opinions were generally positive. As one student said, “I feel I got better at reading by the end of the semester.” Another commented on improvement of her reading skills in more detail, “I was able to read faster and was more used to reading in Korean.” And finally, one student pointed out the methods in folktale classes that helped her in reading: “I got better at reading, and I think also reading faster. Reading out loud and translating it was helpful for my reading.”

These responses illustrated that the participants had a positive attitude towards the relationship between the use of folktales and improvement of their reading comprehension. However, one of the students claimed, “I think any type of book can be beneficial to improve our reading abilities, so it does not have to be really folktales.” This remark will be further addressed in Chapter 5.

C. Benefits of Korean folktales in cultural understanding of Korea and Koreans.

Aside from commenting on their reading comprehension, the participants also reflected on their cultural understanding during and after the experiment. The most frequent keyword was “traditional,” which could be due to the time period of the folktales. For instance, one student commented, “We got to see more traditional things and family, clothes, food, and stuff.” A student of Korean heritage mentioned, “A lot of them were very traditional; when I talked to my parents about the stories, they were very familiar with them. So, I knew that the stories were told from the previous generation.” Along the same lines as this response, one of the participants stated, “I feel like a lot of these folktales have been told to Korean children for years and years, and so it kind of gave me an opportunity to look into some of the stories
that the Korean people grew up with.” Since the students mentioned “values” afterward, it was important to note that the participants noticed the stories were passed down through generations for a long time, so that they could realize the values in the folktales also passed down from generation to generation.

As previously mentioned, some students mentioned “morals” and “values” present in the folktales and stated that these morals and values “have been told for years and years, and they are “grown up with” Koreans. One student stated, “I think learning about the folktales shows us what is valuable to Koreans, like in a lot of folktales they valued honesty or being obedient. I think it showed a lot about culture.” Another student connected the morals in folktales and the behavior of Koreans by saying, “Most of the stories always had moral things in them, like, how you should to act toward your family, toward other people, or you should not be greedy, so it was good to learn the cultural values of Korea.” Furthermore, one student mentioned learning vocabulary related to culture, “I learned words that only exist in the Korean culture, including many words relating to Korean culture.” Therefore, the participants’ reflections showed that using folktales in language class could be a medium for enhancing students’ cultural understanding.

D. Willingness to keep the folktales in the future curriculum. The majority of students’ attitudes towards using the folktales in their future curriculum were positive. There were several different reasons they wanted to keep them, for instance, a student commented, “Other days we focused on grammar and vocabulary, but this one (day) helps us to see how we can actually use it for writing purposes.” This response was made based on the “difference” from the usual Korean language class. Similar to this idea, another student stated:
I think it is really nice to have something different because we do the same things over and over in each chapter in our book, and they are kind of similar situations all the time, so I think it is good to have learned about different things and the different context that you weren’t used to, because I get used to a very specific type of Korean.

There were comparable comments pertaining to the differences: “For me, folktales was kind of a nice break from the monotony of the textbook; it gave me something fresh to look at it from a different angle.” The participants’ comments also revealed their positive feelings toward the folktales, by stating key phrases such as “it was fun.”

Although the majority of students responded that they wanted to keep the folktales; there was a student who did not want to. He responded, “I felt some people were not ready to start reading long stories like folktales we read in class.” However, a student who had a hard time with reading the folktales in class demonstrated a conflicting stance by saying, “It made the class a little bit harder, but I learned more vocabulary this semester and more about the culture of Korea, which I think is important to study.”

E. The accessibility and interest of the stories. Since the materials used in the folktale classes were modified to match on the participants’ proficiency, they were expected to be understandable to the students. Therefore, most of the students answered that the folktales were accessible. One stated, for instance, “A lot of them were directed towards children, so it was easy to understand the moral of the story, and the language is simple enough and easy to understand.”

Multiple participants also stated that the folktales were interesting, and most students mentioned that this was because they were “different.” One answered, “I thought they were interesting because the Korean cultural stories are different than American stories, and I learned
a lot from them.” Another added, “I feel in the Korean folktales the endings were different. It was okay to have a lot of different endings, like it did not necessarily have to be a happy ending, whereas some European folktales they have happy endings all the time.” These comments were interesting to note because the researcher expected the folktales universally similar storylines of the folktales would facilitate students’ understanding even if they read an entirely new folktale. However, there were some participants who mentioned not only difference but also similarity: “They were interesting in that they were similar to the stories we grow up with here in America, but they are also different because they had the Koreans’ thing.” Another stated, “The stories were interesting because they were different than folktales I already knew, but they did have similar messages and characters.”

Although many students noted that the folktales were interesting, one of them did mention: “They were interesting somehow, but they are stories for children, so maybe not super interesting.”

F. Advice to the instructor. The purpose of this question was to find the ways to supplement the results of this study according to participants’ point of view. There were various opinions from the participants. For example, one mentioned, “We could practice using the grammar that used in the folktales.” Another added, “If possible, we could incorporate vocabulary or grammar points we are learning at the time in the reading questions.” Furthermore, the following opinion was expressed: “Just be more strict, such as only speaking in Korean during the activities (after reading).”

Also, one student suggested, “Maybe have the students read it on their own and read it again in the classroom together.” Another student also made similar comments: “I would just
advise having the students take home the passage of the reading, and then come to class the next
day prepared to share their thoughts or what they learned from the stories.”

A few students voiced their concern about using folktales as a language-learning tool.
One stated, “I think they are useful tools, but I would not use them exclusively.” In addition,
there was one student who pointed out the authenticity of the material used in the experiment. He
commented, “I think authenticity is very important when it comes to second language learning,
so I would probably use regular children’s books.”

Summary

To answer the first research question, which sought to reveal the relationship between the
use of Korean folktales in a Korean language class and students’ reading comprehension, the
experimental group and the control group’s reading comprehension test results were analyzed in
the Quantitative Analysis – Reading Test section. The data therein revealed that the experimental
group did not show any statistically significant increase in the pre- or the post-reading tests when
t-test was performed. However, the results of Effect Size calculations showed that there was a
meaningful enhancement of the experimental groups’ post-reading test scores compared with the
pre-reading test scores. With regards to the second research question that asked about the
relationship between using Korean folktales in Korean language class and students’ cultural
understanding, two kinds of data were obtained: Likert scale surveys and oral interviews. The
results of the General Linear Model for the Likert scale survey showed meaningful increases for
some questions, but there were also a non-negligible number of questions that presented non-
significant findings. Whereas the quantitative analysis did not show a statistically significant
outcome, the qualitative analysis of the experimental group’s oral interviews revealed that the
students had positive attitudes about the relationship between the use of folktales and their
reading comprehension and cultural understanding. Further discussion and possible explanations for these results will be presented in Chapter 5.
Chapter 5: Discussion

This chapter will be present a discussion of further implications, study limitations, and recommendations for future research, as well as a brief summary of findings for the research questions.

Implications for Practice

As it was previously mentioned in Chapter 2, there have been many studies that suggested the use of folktales in language teaching mentioning its benefits as a language learning material. However, there were few experimental studies, and there were fewer studies that investigated students’ cultural understanding while using folktales in a language class. Therefore, to build a bridge connecting with the previous research in the field, the present study was conducted as an experimental study, and observed not only the participants’ reading comprehension but also cultural understanding.

Although the outcomes of the $t$-test on the reading comprehension tests were not statistically significant when compared with the control group and the experimental group, the results of Effect Size calculations represented the possibility that the use of Korean folktales in a Korean language classes could be a useful tool in target language learning. The findings from the Likert scale survey also showed meaningful results on a few questions, but analysis on the overall scores implied that the folktale classes were not influential enough to enhance students’ cultural understanding.

However, in the experimental group’s oral interviews, the students demonstrated positive attitudes towards using folktales. They stated that they enjoyed the Korean folktales in the language class. Also, they felt that using folktales helped them to learn new vocabulary, practice grammar, increase their reading skills, and deepen their cultural understanding. Furthermore, as
one of the students mentioned in the previous chapter, the use of the folktales could provide a good break simply by presenting that are different from the usual textbook. This might increase students’ interests by being away from a repetitive pattern of the usual language class.

Nevertheless, it is true that the extent of the present study is limited as shown by the statistical results, which did not verify the merit of using Korean folktales in a Korean language class; however, students’ attitudes as expressed in the interview help to point out the positive possibilities of the treatment. Thus, the present study may nonetheless lead other researchers to achieve more meaningful and convincing results by discussing the limitations of the study and providing recommendations for future research.

**Study Limitations**

There are many limitations in this study, but as previously mentioned in Chapter 4, the number of participants was perhaps the greatest limitation of the present study. There were only eight students in the experimental group and six students in the control group, and this small number could be the cause of the unsatisfactory results in the quantitative analyses. This limitation was inevitable since the researcher decided to conduct the study with 200-level Korean language students, which normally has smaller enrollments, in consideration of their proficiency.

Furthermore, the control group was informed that the experimental group received folktale sessions while they had their standard language class. This might work as Hawthorne effect in the experimental group and might be subject attitude threat in the control group. Another concern was the fact that there were two different teaching assistants in each group which may factor into the different results.

Another limitation of this study is the lack of consideration for the correlation between the folktale materials and the reading tests. While designing the study, the researcher
concentrated on the reliability of the test material; as a result, the TOPIK was selected as the pre- and the post-reading comprehensive exam. However, the folktale reading materials were prepared independently, so the TOPIK test might not have assessed the vocabulary or grammar that the participants have learned in the materials provided during experiment. The TOPIK assessed a more general pool of vocabulary and grammar. Therefore, there is a possibility that this irrelevance was one of the reasons that the experimental group did not show a meaningful increase in the post-reading tests.

Finally, the time period of the treatment is most likely a limitation of the study. Due to the time constraints, the students got 50-minute folktales sessions once a week over the treatment period of 10 weeks. Usually the longer time period is requested to observe the increase in language proficiency, and also this amount of time may not be enough to observe changes in the participants’ cultural understanding.

**Recommendations for Future Research**

A variety of recommendations can be offered for future research. Firstly, based on the current limitations described above, if a researcher could secure a longer period of time and test more than 30 participants, the study would be able to present statistically more significant results. Also, if the pre- and the post-reading tests were conducted based on elements in the folktale reading materials, it could strengthen the validity of such instruments for assessment.

Related to this, future research might consider the correlation between folktales and those materials commonly used in Korean classes. In this study, the aim of using folktales was that their repetitive structure would facilitate the learning of specific grammar points or vocabulary. In line with this approach, if folktales included specific vocabulary or grammar points that
students learned from the textbook, it would be easier to investigate the relationship between the use of Korean folktales and language learning.

Furthermore, as discussed in Chapter 4, one of the students argued for the use of a real (unmodified) folktale book that Korean children actually read in order to enhance the authenticity of the materials. It would be difficult to use real folktale books with intermediate level students; however, if future research were to focus on intermediate-high or advanced Korean learners, the researcher could use such books as it is instead of revising the stories. This approach would enhance the authenticity of the reading material and could thereby increase opportunities to teach more detailed cultural elements in Korean folktales.

Lastly, in the present study, the students of Korean heritage tended to show a steeper rise in the results of the reading tests after the treatment than the non-heritage students. It can be loosely assumed that the elements from the folktales stimulated their childhood or other cultural schema, but further research is needed to add meaningful data in this area.

Conclusions

The aim of this study was to examine the impact of using Korean folktales in a university Korean language class on students’ reading comprehension and cultural understanding. Even though it was difficult to prove the effectiveness of using folktales by quantitative reasoning due to many limitations, the interpretation of qualitative data revealed a positive effects on the participants’ reading comprehension and cultural understanding. It is hoped that the present study will be a good stepping-stone and that future research will provide valuable data in this field.
References


Appendix A: Pre-reading Test

TOPIK I 읽기 (31번 ~ 70번)

※ [31~33] 무엇에 대한 이야기입니까? <보기>와 같이 알맞은 것을 고르십시오. (각 2점)

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1. 요일  2. 공부  3. 파일  4. 생일

31. 오늘은 1월 1일입니다. 내일은 1월 2일입니다.

1. 날짜  2. 방학  3. 아침  4. 하루

32. 아버지는 의사입니다. 어머니는 은행원입니다.

1. 교수  2. 부모  3. 병원  4. 오빠

33. 토요일에 수영을 합니다. 일요일에 섭니다.

1. 달력  2. 주말  3. 여름  4. 오전
※ [34~39] 보기와 같이 ( )에 들어갈 가장 알맞은 것을 고르십시오.

보기

녀석이 좋습니다. ( )이 합습니다.
① 눈  ② 밥  ③ 하늘  ④ 구름

34. (2점)

인사 씨는 대학생입니다. 수미 씨( ) 대학생입니다.
① 도  ② 에  ③ 의  ④ 를

35. (2점)

방이 출습니다. 창문을 ( ).
① 그립니다  ② 놓습니다  ③ 닫습니다  ④ 단순히

36. (2점)

시간을 모릅니다. ( )를 봅니다.
① 깨지  ② 시계  ③ 주소  ④ 펜지

37. (3점)

운동을 많이 합니다. 그래서 ( )
① 건강합니다  ② 개끗합니다  ③ 따뜻합니다  ④ 친절합니다
38. (3점)
가방에 책이 많습니다. 가방이 ( )무겁습니다.
① 가끔 ② 오래 ③ 너무 ④ 일찍

39. (2점)
기타를 오래 배웠습니다. 그래서 기타를 잘 ( ).
① 블坚定不 ② 젤니다 ③ 빨립니다 ④ 지립니다

※ [40~42] 다음을 읽고 맞지 않는 것을 고르십시오. (각 3점)

40. 
인형 박물관 안내

- 요 일: 화요일~일요일
- 시 간: 09:00~19:00
- 입장료: 5,000원
※ 7세 이하 어린이에게 적은 인형을 드립니다.

① 오전 왼을 채니다.
② 월요일에 문을 열니다.
③ 어린이가 일 수 있습니다.
④ 오후 일곱 시에 퇴장합니다.
41. 외국인을 위한 한국 노래 모임

한국 노래를 배우고 싶습니까?
그럼 우리 노래 모임에 오세요!
한국 친구들도 만날 수 있습니다.

일시: 금요일 오후 2~4시
장소: 3층 309호 교실

① 삼 층 교실에서 만나합니다.
② 모임에서 노래를 배웁니다.
③ 냉 음료를 준비합니다.
④ 모임에 한국 사람들이 있습니다.

42. 송송 약국

이름: 김민수

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① 점심에 약을 먹습니다.
② 밤을 먹고 약을 먹습니다.
③ 삼 일 동안 약을 먹습니다.
④ 김민수 씨가 약을 먹습니다.
※ [43~45] 다음의 내용과 같은 것을 고르십시오.

43. (3점)
오늘은 제 생일입니다. 그래서 친구와 밥을 먹고 파티를 했습니다. 친구는 저에게 양말을 사 주었습니다.

① 저는 생일 선물로 양말을 받았습니다.
② 저는 오늘 친구 양말을 샀습니다.
③ 저는 친구와 생일 파티를 했습니다.
④ 저는 소풍하고 친구와 식사했습니다.

44. (2점)
어제 형과 스키장에 처음 갔습니다. 그곳에는 스키를 타는 사람들이 많았습니다. 우리도 즐겁게 스키를 탔습니다.

① 저는 자주 스키장에 갑니다.
② 저는 어제 스키를 탔습니다.
③ 저는 스키장에 혼자 갔습니다.
④ 저는 스키장에서 형을 데었습니다.

45. (3점)
저는 요리를 못합니다. 그래서 매일 학생 식당에서 밥을 먹습니다. 학생 식당은 음식 값이 저렴이고 김치가 맛있습니다.

① 학생 식당은 조금 비릅니다.
② 학생 식당에 김치가 없습니다.
③ 저는 학생 식당에 남마다 갑니다.
④ 저는 맛있는 음식을 잘 받습니다.
※ [46~48] 다음을 읽고 중심 생각을 고르십시오.

46. (3점)

저는 휴일에 친구 집에 가려고 합니다. 친구와 같이 드라마를 보려고 합니다. 이야기도 많이 할 겁니다.

① 저는 집에서 드라마를 보고 싶습니다.
② 저는 친구에게 이야기를 하러 갈 겸입니다.
③ 저는 친구와 드라마 이야기를 할 겸입니다.
④ 저는 친구와 함께 휴일을 지내고 싶습니다.

47. (3점)

저는 내년에 대학교를 졸업합니다. 졸업을 하면 회사에서 일하려고 합니다. 그래서 요즘 좋은 회사를 찾고 있습니다.

① 저는 학교에서 일하고 싶습니다.
② 저는 좋은 대학교를 찾고 싶습니다.
③ 저는 졸업 후에 회사원이 되고 싶습니다.
④ 저는 내년에 학교를 졸업하고 싶습니다.

48. (2점)

민수 씨는 밤이 아주 뜨겁습니다. 보통 신발 가게에는 민수 씨 밤에 맛있는 식당이 없습니다. 그래서 민수 씨는 신발을 사는 것이 힘듭니다.

① 민수 씨는 조금 큰 신발을 좋아합니다.
② 민수 씨는 신발이 작아서 걱정 합니다.
③ 민수 씨는 가게에 신발을 사려 갈 겸입니다.
④ 민수 씨는 밤이커서 신발 사기가 어렵습니다.
※ [49~50] 다음을 읽고 문음을 답하시십시오 (각 2점)

저는 다음 주에 세 집으로 이사합니다. 그래서 오늘 새 물건을 정리했습니다. 먼저 필요 없는 물건들을 상자 안에 넣었습니다. 그런데 그 중에는 한 번도 쓰지 않은 새 물건이 많았습니다. 앞으로는 (③) 물건만 사야겠습니다.

49. ①에 들어갈 알맞은 말을 고르십시오.
   ① 필요한
   ② 새로운
   ③ 정리한
   ④ 사용한

50. 이 글의 내용과 같은 것을 고르십시오.
   ① 집에 세 물건들이 많이 필요합니다.
   ② 저는 오늘 세 집에 이사를 왔습니다.
   ③ 저는 필요 없는 물건을 정리했습니다.
   ④ 상자에 많이 쓰는 물건들이 있습니다.
51. ①에 들어갈 알맞은 것을 고르십시오. (3점)
   ① 기차가 지나가서  ② 기차로 기다리서
   ③ 기차역에 내려서  ④ 기차역에 돌아와서

52. 무엇에 대한 이야기인지 고르십시오. (2점)
   ① 기차 안에서 볼 수 있는 것  ② 기차로 다시 탈 수 있는 곳
   ③ 눈썰매를 할 수 있는 날  ④ 눈썰매 여행에서 할 수 있는 일
※ [53~54] 다음을 읽고 문음을 답하십시오.

저는 한국에 온 지 1년이 되었습니다. 가끔 고향 생각이 난 때는 서울 타워에 올라가서 방경치를 봅니다. 서울 시내에는 ( ① ) 방경치가 아름답습니다. 그리고 서울타워에 갔다 오면 마음도 가벼워지고 기본도 좋아집니다.

53. ①에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 복잡하면  ② 복잡해서
   ③ 복잡하지만  ④ 복잡하니가

54. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 서울타워에 가서 방경치를 봅니다.
   ② 고향 생각이 나면 서울타워를 봅니다.
   ③ 서울타워에 가면 고향 생각이 납니다.
   ④ 저는 일 년 전에 서울타워에 갔습니다.
제가 어렸을 때 우리 집 근처에 있는 작은 시장에 자주 갔습니다.
( ① ) 백화점이 생긴 후에는 그 시장에 가지 않았습니다. 오늘은 오랜만에 그 시장에 가 보고 많이 놀랐습니다. 시장 안에 가게가 많고
살 수 있는 물건도 다양했습니다. 또 아주머니들이 맛있는 음식을 만들어서
판고 있었습니다. 앞으로 집 근처 시장을 자주 이용하기로 했습니다.

55. ①에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 그래서  ② 그리고
   ③ 그런데  ④ 그러니까

56. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 저는 이제 시장에 자주 가려고 합니다.
   ② 물건을 사는 아주머니들이 많았습니다.
   ③ 시장이 생기기 전에 백화점에 자주 갔습니다.
   ④ 전에는 가게가 많아서 물건 사기가 편했습니다.
※ [57~58] 다음을 순서대로 맞게 나열한 것을 고르십시오.

57. (3점)

(가) 그런데 공항에서 지갑을 잃어버렸습니다.
(나) 지난주에 친구들과 같이 여행을 갔습니다.
(다) 지갑을 다시 찾아서 정말 다행이었습니다.
(라) 그때 안내원이 방송을 해서 지갑을 찾아 주었습니다.

① (나)-(가)-(다)-(라)  ② (나)-(가)-(라)-(다)
③ (나)-(다)-(가)-(라)  ④ (나)-(다)-(라)-(가)

58. (2점)

(가) 그래서 조금 미리지만 더 인기가 많습니다.
(나) 요즘 마트에 특별한 색의 토마토들이 많습니다.
(다) 그 중에서 특히 노란색 토마토가 인기가 있습니다.
(라) 노란색 토마토는 보통 토마토보다 맛이 더 달다.

① (나)-(다)-(가)-(라)  ② (나)-(다)-(라)-(가)
③ (나)-(가)-(다)-(라)  ④ (나)-(가)-(라)-(다)
※ [59~60] 다음을 읽고 문을 알맞게 채우십시오.

우리 어머니와 아버지는 모두 일을 하면서 집에 혼자 있는 날이 많았습니다. (①) 혼자 있으면 보통 게임을 하면서 시간을 보냈습니다. (②) 그런데 어머니가 강아지를 사 오면서 체 생활이 달라졌습니다. (③) 강아지와 함께 놀고 같이 산책도 하면서 시간을 보내게 되었습니다. (④) 저는 게임보다 더 좋은 친구를 갖게 되었습니다.

59. 다음 문장이 들어갈 곳을 고르십시오. (2점)

한 번 컴퓨터 앞에 앉으면 밤도 안 떠고 게임을 할 때도 있습니다.

① ① ② ① ③ ④ ⑤ ⑤

60. 이 글의 내용과 같은 것을 고르십시오. (3점)

① 우리 어머니는 게임을 좋아하십시오.
② 저는 요즘 어머니와 함께 산책을 합니다.
③ 우리 어머니는 집에 게실 때가 많습니다.
④ 저는 강아지와 보내는 시간이 즐겁습니다.
※ [61~62] 다음을 읽고 문음에 답하십시오. (각 2점)

저는 어제 친구하고 재미있는 옷 가게에 갔습니다. 그 가게에서는 우리가 타셔츠의 그림을 직접 그릴 수 있습니다. 그림을 그려서 주면 그것을 타셔츠로 만들어 줍니다. 어제 우리는 타셔츠를 하나씩 만들어 입었습니다. 같은 타셔츠를 입으니가 친구가 더 소중하게 느껴졌습니다. 그 옷은 (①) 친구가 생각날 것 같네요.

61. ③에 들어갈 알맞은 말을 고르십시오.
   ① 만든 지  ② 만든 후에
   ③ 입을 때마다  ④ 입어 왔서

62. 이 글의 내용과 같은 것을 고르십시오.
   ① 저는 어제 친구와 타셔츠를 구경했습니다.
   ② 저는 친구의 타셔츠를 사려 가게에 갔습니다.
   ③ 가게에서 우리가 원하는 그림을 그려 주었습니다.
   ④ 우리는 같은 타셔츠를 입고 더 가깝게 느껴졌습니다.
※ [63~64] 다음을 읽고 문음에 답하십시오.

유학생 여러분. 안녕하십니까?
여러분들께서 전통 음악을 공부하는 한국 학생들이 공연을 합니다. 음악회는 다음 주 금요일에 있습니다. 오후 4시에 시작해서 6시까지 합니다. 3시 30분까지 한국대학교 김당으로 오시면 됩니다. 음악회가 끝나면 우리를 위해 연주해 준 학생들과 함께 저녁 식사를 할 수 있습니다. 많은 참여 바랍니다.

한국대학교 한국어학과

63. 한국어학과에서는 왜 이 급을 썼습니까? (2점)
   ① 음악회를 계획하기로
   ② 음악회를 초대하기로
   ③ 음악회 장소를 확인하기로
   ④ 음악회 장소에 감사하기로

64. 이 급의 내용과 같은 것을 고르십시오. (3점)
   ① 음악회는 세 시 삼십 분에 시작할 것입니다.
   ② 유학생들이 한국 전통 음악을 연주할 것입니다.
   ③ 음악을 공부하는 학생들을 위한 음악회입니다.
   ④ 음악회를 한 후에 다 함께 저녁을 먹을 것입니다.
※ [65~66] 다음을 읽고 문음에 답하십시오.

저는 자기 전에 하루를 정리하면서 메모를 합니다. 먼저 오늘 일어난 일 중에서 잘 한 일 세 가지를 뽑습니다. 그렇게 하면 힘든 하루를 조금 잊을 수 있습니다. 그 다음에는 내일 할 일을 (①), 그러면서 중요한 일을 잊어서 빠져서 좋습니다. 이렇게 메모를 하면 생각만 할 때보다 하루 하루를 훨씬 더 잘 정리할 수 있습니다.

65. ①에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 적어 뽑습니다  ② 적지 않습니다  ③ 적을 날 합니다  ④ 적을 것 같습니다

66. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 하루의 잘못한 일을 써서 정리합니다.
   ② 아침에 일어나서 오늘 할 일을 쓴다.
   ③ 잊어버린 일을 자기 전에 메모합니다.
   ④ 메모를 하면서 하루의 일을 생각합니다.
※ [67~68] 다음을 읽고 문법에 답하십시오. (각 3점)

![한국어능력시험 I B형 (읽기. 쓰기)](image)

67. ①에 들어갈 알맞은 말을 고르십시오.
   ① 햇빛을 보는 것을 ② 공기가 들어오는 것을
   ③ 화분에 꽃이 피는 것을 ④ 물이 빨리 없어지는 것을

68. 이 글의 내용과 같은 것을 고르십시오.
   ① 수건을 화분 안에 넣어 놓아야 합니다.
   ② 화분을 여러 방에 나누어 놓아야 합니다.
   ③ 빛과 햇빛을 물리에 공기가 통하게 해야 합니다.
   ④ 여행 전에는 화분을 햇빛에 놓고 가야 합니다.
※ [69~70] 다음을 읽고 문법에 답하십시오. (각 3점)

저는 지난 주말에 아주 특별한 사직란에 갔습니다. 그 사직란에는 사직을
먹기 위한 모든 준비가 다 되어 있었습니다. 사직을 먹기 전에 화장도 해
주고 머리도 해 주었습니다. 그리고 저에게 어울리는 옷도 벌려 주었습니다.
겨울 속의 제 모습이 마음에 들었습니다. 이렇게 맛진 모습으로 사직을
( ①  ) 친구들에게도 소개할 생각입니다.

69. ①에 들어갈 알맞은 말을 고르십시오.
   ① 적을까 해서  ② 적으려고 해서
   ③ 적어야 하기 때문에  ④ 적을 수 있기 때문에

70. 이 글의 내용으로 알 수 있는 것은 무엇입니까?
   ① 사직란에서 사직 먹는 방법을 배울 수 있습니다.
   ② 사직이 마음에 들지 않으면 다시 먹어도 됩니다.
   ③ 손님은 특별한 준비 없이 사직란에 가도 됩니다.
   ④ 손님은 기다리지 않고 사직을 먹을 수 있습니다.
### Appendix B: Pre-Likert Scale Survey

#### Cultural Survey Form

*Indicate how true or untrue the following statements are for you.*

1. Culture is just a matter of ethnicity and race.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

2. I can describe at least five characteristics of Korean culture.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

3. I know what is important in family relationship in Korean society.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

4. I can use proper words and expressions to address older people.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

5. I know about the birth myth of Korea.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

6. I am familiar with major Korean holidays.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*  

7. I can state typical characteristics of animals in Korean folktales.
   
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
   *Strongly disagree*  
   *Strongly agree*
8. I would be able to address family members properly in Korean (without using their names).

   1               2               3               4               5               6

   *Strongly disagree*  *Strongly agree*

Name: __________________
Appendix C: Folktale Reading Materials

1. 동물의 왕 여우 (The Fox Who is the King of Animals)

This story is about a clever fox.

1. Vocabulary

<table>
<thead>
<tr>
<th>No.</th>
<th>English</th>
<th>Korean</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Animal</td>
<td>동물</td>
<td>Dongmul</td>
</tr>
<tr>
<td>2.</td>
<td>King</td>
<td>왕</td>
<td>Wang</td>
</tr>
<tr>
<td>3.</td>
<td>Fox</td>
<td>여우</td>
<td>Yeou</td>
</tr>
<tr>
<td>4.</td>
<td>One day</td>
<td>어느 날</td>
<td>Eoneunal</td>
</tr>
<tr>
<td>5.</td>
<td>In the forest</td>
<td>숲 속</td>
<td>Sup sog</td>
</tr>
<tr>
<td>6.</td>
<td>To walk</td>
<td>걷다</td>
<td>Geod-da</td>
</tr>
<tr>
<td>7.</td>
<td>Suddenly</td>
<td>갑자기</td>
<td>Gabjagi</td>
</tr>
<tr>
<td>8.</td>
<td>Tiger</td>
<td>호랑이</td>
<td>Horang-i</td>
</tr>
<tr>
<td>9.</td>
<td>To appear</td>
<td>나타나다</td>
<td>Natanada</td>
</tr>
<tr>
<td>10.</td>
<td>Be scared</td>
<td>무섭다</td>
<td>Museobda</td>
</tr>
<tr>
<td>11.</td>
<td>However</td>
<td>하지만</td>
<td>Hajiman</td>
</tr>
<tr>
<td>12.</td>
<td>To say</td>
<td>말하다</td>
<td>Malhada</td>
</tr>
<tr>
<td>13.</td>
<td>To not believe</td>
<td>믿지 않다</td>
<td>Midji anta</td>
</tr>
<tr>
<td>14.</td>
<td>Behind</td>
<td>뒤</td>
<td>Dwi</td>
</tr>
<tr>
<td>15.</td>
<td>To follow</td>
<td>따라오다</td>
<td>DDaraoda</td>
</tr>
<tr>
<td>16.</td>
<td>To see</td>
<td>보다</td>
<td>Boda</td>
</tr>
<tr>
<td>17.</td>
<td>To run away</td>
<td>달아나다</td>
<td>Dalanada</td>
</tr>
<tr>
<td>18.</td>
<td>To believe</td>
<td>믿다</td>
<td>Mid-da</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

   a. 제목을 보세요. 여우가 동물의 왕입니까? Look at the title. Do you agree, is the fox the king of animals?

   b. 여우는 옛날 이야기에서 보통 어떤 성격을 가지고 있습니까? What are common characteristics that foxes have in folktales?
3. 동물의 왕 여우 (story written in Korean)

어느 날 여우가 숲 속을 걷고 있었습니. 갑자기 호랑이가 나타났습니다.

여우는 호랑이가 무서웠습니다. 하지만 여우는 호랑이에게 말했습니다.

"내가 무섭지? 나는 동물의 왕이야!" 호랑이는 믿지 않았습니다. 여우는 호랑이에게 자기 뒤를 따라오라고 말했습니다. 동물들이 여우 뒤의 호랑이를 보고 달아났습니다. 호랑이는 여우가 동물의 왕이라고 믿었습니다.

4. Comprehension Questions

1. 이 이야기 속 여우는 정말 동물의 왕입니까? Is the fox in this story the king of animals for real?
2. 동물들은 왜 여우를 보고 도망갔습니까? Why did the animals see and then run away from the fox?
3. 여우는 왜 거짓말을 했습니까? Why did the fox lie?

5. Writing activity

a. If you were the fox in the story, how would you escape from the tiger?

6. The Fox Who is King of the Animals (story written in English)
One day, a fox was walking in the forest. Suddenly, a tiger appeared. The fox was afraid of the tiger. However, fox said to the tiger, “Are you afraid of me? I am the king of animals!” The tiger did not believe the fox. The fox told the tiger to follow behind him. The animals ran away because they saw the tiger behind the fox. The tiger believed the fox is the king of animal.
2. 호랑이와 토끼 (A tiger and a rabbit)

This story is about a smart rabbit.

1. Vocabulary

| 1. To be hungry | 배고프다 | Baegopeuda |
| 2. Tiger | 호랑이 | Horang-i |
| 3. Rabbit | 토끼 | Tokki |
| 4. To want | 원하다 | Wonhada |
| 5. To eat | 먹다 | Meokda |
| 6. To give | 주다 | Juda |
| 7. Warm rice cake | 따뜻한 떡 | Ttatteut-han Tteok |
| 8. Later | 나중에 | Najung-e |
| 9. To wait | 기다리다 | Gidarida |
| 10. To Bring | 가져오다 | Gajeo-oda |
| 11. Stone | 돌 | Dol |
| 12. Grill | 굽다 | Gubda |
| 13. To be hot | 뜨겁다 | Tteugeobda |
| 14. To cry | 울다 | Ulda |

2. Pre-reading Questions (answer in Korean or English):

- a. 호랑이와 토끼 중에 누가 더 똑똑합니까? Who is the smarter one, tiger and rabbit?
- b. 호랑이가 무엇을 원한다고 생각합니까? What do you think the tiger wants?
- c. 이 이야기가 어떻게 끝날거라고 생각합니까? What do you think this story ends?
3. 호랑이와 토끼 (story written in Korean)

한 배고픈 호랑이가 토끼를 봤습니다. 호랑이는 토끼를 먹고 싶었습니다.

토끼가 말했습니다, “내가 당신에게 따뜻한 떡을 줄게요. 떡을 먼저 드세요.

그 다음에 나를 나중에 드세요.” 그래서 호랑이는 기다렸습니다. 토끼가 돌을 한 개 가져와서 그 돌을 구웠습니다. 호랑이는 그 돌이 떡이라고 생각했습니다. 그는 그 돌을 먹었습니다. 이것은 너무 뜨거웠습니다.

호랑이가 울었습니다. 그는 토끼를 먹을 수 없었습니다.

4. Comprehension Questions
   a. 호랑이가 무엇을 원했습니까? What did the tiger want?
   b. 토끼가 그에게 뭐라고 말했습니까? What did the rabbit say to him?
   c. 호랑이가 어떤 실수를 했습니까? What did the tiger make a mistake?
   d. 호랑이가 어떻게 느꼈습니까? What did the tiger feel?

5. Writing activity
   a. Write a short journal entry from the perspective of the Tiger. How did his day go after this incident and how was he feeling that evening?

6. A tiger and a rabbit (story written in English)
A hungry tiger saw a rabbit. The tiger wanted to eat the rabbit. The rabbit said, “I’ll give you a warm rice cake. Eat the rice cake first. Then eat me later.” So the tiger waited. The rabbit brought a stone and grilled the rice cake. The tiger thought the stone was a rice cake. He ate it. It was too hot. The tiger cried. He couldn’t eat the rabbit.
This story is about a father who loves his two daughters equally.

1. Vocabulary

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Farmer</td>
<td>농부</td>
</tr>
<tr>
<td>2</td>
<td>Potter</td>
<td>도예가</td>
</tr>
<tr>
<td>3</td>
<td>Wish</td>
<td>소원</td>
</tr>
<tr>
<td>4</td>
<td>Farm</td>
<td>농장</td>
</tr>
<tr>
<td>5</td>
<td>Rain</td>
<td>비</td>
</tr>
<tr>
<td>6</td>
<td>Same</td>
<td>똑같은</td>
</tr>
<tr>
<td>7</td>
<td>Question</td>
<td>질문</td>
</tr>
<tr>
<td>8</td>
<td>Weather</td>
<td>날씨</td>
</tr>
<tr>
<td>9</td>
<td>Sunny</td>
<td>화창하다</td>
</tr>
<tr>
<td>10</td>
<td>To pray</td>
<td>기도하다</td>
</tr>
<tr>
<td>11</td>
<td>To wish</td>
<td>원하다</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

a. 이 이야기가 무엇에 관한 이야기라고 생각하실까요? What do you think the story is about?

b. 어떤 소원이 있습니까? What are the wishes you have?

c. 어떤 날씨를 좋아합니까? What is your favorite weather?

3. 아버지와 그의 두 딸들 (story written in Korean)
한아버지와 두 딸이 있었습니다. 그는 그의 딸들을 아주 많이 사랑했습니다. 첫째 딸이 농부와 결혼했습니다. 둘째 딸은 도예가와 결혼했습니다. 어느 날, 아버지가 첫째 딸에게 무엇을 원하는지 물었습니다. 그가 신에게 그녀의 소원을 위해 기도하겠다고 말했습니다. 첫째 딸은 남편의 농장을 위해 비가 내리기를 원한다고했습니다. 그가 둘째 딸에게 똑같은 질문을 했습니다. 그녀는 남편의 일을 위해 날씨가 항상 화창하기를 원했습니다. 아버지는 무엇을 위해 기도해야 할지 몰랐습니다.

4. Comprehension Questions
   a. 아버지는 왜 딸들에게 소원을 물어봤습니까? Why did father ask about wishes to his daughters?
   b. 첫째 딸의 소원은 무엇이였습니까? What was first daughter’s wish?
   c. 둘째 딸의 소원은 무엇이였습니까? What was second daughter’s wish?
   d. 왜 아버지는 어떤 기도를 할지 몰랐습니까? Why didn’t the father know pray for what?
5. Writing activity
   a. Write a few sentences about the moral of the story. Then discuss it with your classmates.

6. A Father and His Two Daughters (story written in English)

There was a father with two daughters. He loved his daughters very much. The first daughter married to a farmer. The second daughter married to a potter. One day, the father asked the first daughter what she wanted. He said he will pray to God for her wish. The first daughter wished rain to fall for her husband’s farm. He asked the same question to the second daughter. She wished the weather is always sunny for her husband’s work. The father did not know what to pray about.
4. 해님 달님 (The Sun and The Moon)

This story is about a greedy tiger, a generous mother and her two children.

1. Vocabulary

<table>
<thead>
<tr>
<th>1. Mother</th>
<th>어머니</th>
<th>Eomeoni</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Money</td>
<td>돈</td>
<td>Don</td>
</tr>
<tr>
<td>3. Son</td>
<td>아들</td>
<td>Adeul</td>
</tr>
<tr>
<td>4. Daughter</td>
<td>딸</td>
<td>Ttal</td>
</tr>
<tr>
<td>5. Tiger</td>
<td>호랑이</td>
<td>Horang-i</td>
</tr>
<tr>
<td>6. Forest</td>
<td>숲</td>
<td>Sup</td>
</tr>
<tr>
<td>7. Appear</td>
<td>나타나다</td>
<td>Natanada</td>
</tr>
<tr>
<td>8. Rice Cake</td>
<td>떡</td>
<td>Tteok</td>
</tr>
<tr>
<td>9. Clothes</td>
<td>옷</td>
<td>Ot</td>
</tr>
<tr>
<td>10. House</td>
<td>집</td>
<td>Jip</td>
</tr>
<tr>
<td>11. Tail</td>
<td>꼬리</td>
<td>Kkori</td>
</tr>
<tr>
<td>12. To eat</td>
<td>먹다</td>
<td>Meokda</td>
</tr>
<tr>
<td>13. To wear</td>
<td>입다</td>
<td>Ipda</td>
</tr>
<tr>
<td>14. Outside</td>
<td>밖</td>
<td>Bak</td>
</tr>
<tr>
<td>15. Tree</td>
<td>나무</td>
<td>Namu</td>
</tr>
<tr>
<td>16. To cut down</td>
<td>자르다</td>
<td>Jareuda</td>
</tr>
<tr>
<td>17. To pray</td>
<td>기도하다</td>
<td>Gidohada</td>
</tr>
<tr>
<td>18. Heaven</td>
<td>하늘</td>
<td>Haneul</td>
</tr>
<tr>
<td>19. Rope</td>
<td>줄</td>
<td>Jul</td>
</tr>
<tr>
<td>20. Break</td>
<td>망가지다</td>
<td>Mang-gajida</td>
</tr>
<tr>
<td>21. Fall</td>
<td>떨어지다</td>
<td>Tteoreojida</td>
</tr>
<tr>
<td>22. Sun</td>
<td>해</td>
<td>Hae</td>
</tr>
<tr>
<td>23. Moon</td>
<td>달</td>
<td>Mun</td>
</tr>
<tr>
<td>24. To climb</td>
<td>올라가다</td>
<td>Ollagada</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

a. 단어를 보시오. 단어에 관한 질문들이 있습니까? Look at the words. Do you have any questions about words?

b. 이 이야기가 무엇에 관한 이야기라고 생각합니까? What do you think this story is about?

c. 여러분의 나라에 유사한 이야기가 있습니까? Does your country have similar story?
옛날에 한 엄마가 있었습니다. 그녀는 돈이 없었습니다. 그녀는 그녀의 아들들과 딸과 함께 숲에서 살았습니다. 어느 날 한 호랑이가 나타났습니다.

그는 그녀의 떡을 원했습니다. 그녀는 그에게 떡을 하나 주었습니다. 나중에 그는 더욱 더 많은 떡을 원했습니다. 곧 모든 떡이 없어졌습니다. 그래서 그 호랑이는 엄마를 먹었습니다. 그는 그런 아이들도 먹기를 원했습니다. 그래서 그는 엄마의 옷을 입었습니다. 그가 그 집으로 갔습니다. 그러나 그는 그의 꼬리를 가리지 않았습니다. 아이들이 그의 꼬리를 봤습니다. 그들이 밖으로 도망갔습니다. 그들이 나무 꼭대기에 올라갔습니다. 호랑이가 나무를 자르려고 했습니다. 아이들이 기도를 했습니다. 한 줄이 하늘에서부터 내려왔습니다. 그들이 줄 위로 올라갔습니다. 호랑이가 그 줄을 원했습니다.

다른 줄이 하늘에서 내려왔습니다. 그러나 그의 줄이 망가졌습니다. 그가 바닥으로 떨어졌습니다. 이제 그 아이들은 안전합니다. 오늘 날, 그 여자아이는 해가 되었습니다. 그 남자아이는 달이 되었습니다.
4. Comprehension Questions
   a. 호랑이가 무엇을 원했습니까? What did the tiger want?
   b. 엄마가 무엇을 주었습니까? What did the mother give?
   c. 호랑이가 무엇을 먹었습니까? What did the tiger eat?
   d. 아이들은 무서워했습니다. 그들이 무엇을 했습니까? The children were scared. What did they do?
   e. 오늘 날 무엇이 그 소녀입니까? 무엇이 그 소년 입니까? Nowadays, what is the girl? What is the boy?

5. Writing activity
   a. Re-write the story from the tiger’s point of view. What did the tiger want? Were the tiger’s actions wrong? What happened after his rope broke? Where is he now?

6. (story written in English)
A long time ago, there was a mother. She had no money. She lived with her son and daughter in the forest. One day a tiger appeared. He wanted her rice cake. She gave him one rice cake. Later he wanted more and more rice cakes. Soon the rice cakes were all gone. So, the tiger ate the mother. He wanted to eat the children. He wore the mother’s clothes. He went to the house. But, he didn’t cover his tail. The children saw his tail. They ran outside. They went to the top of a tree. The tiger tried to cut the tree down. The children prayed. A rope came down from heaven. They climbed up the rope. The tiger wanted a rope. Another rope came down from heaven. But his rope broke. He fell to the ground. Now the children are safe. Today, the girl is the sun. The boy is the moon.
5. 효자 호랑이 (The Filial Tiger)

This story is about an innocent tiger who believes a woodcutter’s lie.

1. Vocabulary

<table>
<thead>
<tr>
<th>1. Wood cutter</th>
<th>나무꾼</th>
<th>Namukkun</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. To be scared</td>
<td>무서워하다</td>
<td>Museoweohada</td>
</tr>
<tr>
<td>3. Lie</td>
<td>거짓말</td>
<td>Geojinmal</td>
</tr>
<tr>
<td>4. Be born</td>
<td>태어나다</td>
<td>Tae-eo-nada</td>
</tr>
<tr>
<td>5. Boar</td>
<td>맛돼지</td>
<td>Metdwaeji</td>
</tr>
<tr>
<td>6. To believe</td>
<td>믿다</td>
<td>Mitda</td>
</tr>
<tr>
<td>7. Filial</td>
<td>효자</td>
<td>Hyoja</td>
</tr>
<tr>
<td>8. Grief</td>
<td>슬픔</td>
<td>Seulpeum</td>
</tr>
<tr>
<td>9. Once upon a time</td>
<td>옛날에</td>
<td>Yetnal-e</td>
</tr>
<tr>
<td>10. To cut down</td>
<td>베다</td>
<td>beda</td>
</tr>
<tr>
<td>11. Tiger</td>
<td>호랑이</td>
<td>Horang-i</td>
</tr>
<tr>
<td>12. To say</td>
<td>말하다</td>
<td>Malhada</td>
</tr>
<tr>
<td>13. Sibling</td>
<td>형제</td>
<td>Hyeong-je</td>
</tr>
<tr>
<td>14. To die</td>
<td>죽다</td>
<td>Jukda</td>
</tr>
<tr>
<td>15. To let someone go</td>
<td>보내주다</td>
<td>Bonaejuda</td>
</tr>
<tr>
<td>16. One month</td>
<td>한 달</td>
<td>Han dal</td>
</tr>
<tr>
<td>17. To bring</td>
<td>가져다주다</td>
<td>Gajyeodajuda</td>
</tr>
<tr>
<td>18. A couple of days</td>
<td>며칠</td>
<td>Myeo-chil</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

a. 어떤 동물이 무섭습니까? What are the animals you scared about?

b. 효자가 무엇이라고 생각하십니까? What is Hyoja to you?

c. 언제 가장 큰 슬픔을 느꼈습니까? When did you feel the greatest grief?

3. 효자 호랑이 (story written in Korean)

옛날에 나무꾼이 나무를 베고 있었습니다. 한 호랑이가 갑자기 나타났습니다. 나무꾼은 무서워했습니다. 나무꾼은 호랑이에게 거짓말을

4. Comprehension Questions
a. 나무꾼이 호랑이에게 왜 거짓말을 했습니까? Why the woodcutter lied to the tiger?

b. 나무꾼이 호랑이에게 어떤 거짓말을 했습니까? What was the lie that the woodcutter did to the tiger?

c. 호랑이가 왜 죽었습니다? Why was the tiger die?

d. 호랑이에게서 어떤 것을 배울 수 있습니까? What could you learn from the tiger?

5. Writing activity
  a. Write a few sentences about the moral of the story. Then discuss it with your classmates.
6. The Filial Tiger (story written in English)

Long ago, a wood cutter was cutting wood. A tiger suddenly appeared. The wood cutter was scared. He lied to the tiger. The wood cutter said, “You are my brother. You died a few years ago and were born again as a tiger.” The tiger believed what the wood cutter said. The tiger let him go. The tiger brought a boar twice a month to the wood cutter’s house. One day, the wood cutter’s mother died. The tiger believed that she was his mother. The tiger was so sad and did not eat anything for a few days. The tiger died in a grief.
6. 호랑이와 곶감 (The Tiger and the Dried Persimmon)

This story is about a foolish tiger who is afraid of dried persimmon.

1. Vocabulary

<table>
<thead>
<tr>
<th>1. Mountains</th>
<th>산</th>
<th>San</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Small</td>
<td>작다</td>
<td>Jakda</td>
</tr>
<tr>
<td>3. Village</td>
<td>마을</td>
<td>Ma-eul</td>
</tr>
<tr>
<td>4. Tiger</td>
<td>호랑이</td>
<td>Horang-i</td>
</tr>
<tr>
<td>5. Winter</td>
<td>겨울</td>
<td>Gyeo-ul</td>
</tr>
<tr>
<td>6. Evening</td>
<td>저녁</td>
<td>Jeonyeok</td>
</tr>
<tr>
<td>7. Hungry</td>
<td>배고프다</td>
<td>Baegopeuda</td>
</tr>
<tr>
<td>8. To Find</td>
<td>찾다</td>
<td>Chatda</td>
</tr>
<tr>
<td>9. Food</td>
<td>음식</td>
<td>Eumsik</td>
</tr>
<tr>
<td>10. House</td>
<td>집</td>
<td>Jip</td>
</tr>
<tr>
<td>11. Outside</td>
<td>밖</td>
<td>Bak</td>
</tr>
<tr>
<td>12. Child</td>
<td>아이</td>
<td>Ai</td>
</tr>
<tr>
<td>13. To cry</td>
<td>울다</td>
<td>Ulda</td>
</tr>
<tr>
<td>14. Mother</td>
<td>엄마</td>
<td>Eomma</td>
</tr>
<tr>
<td>15. Fox</td>
<td>여우</td>
<td>Yeo-u</td>
</tr>
<tr>
<td>16. Bear</td>
<td>곰</td>
<td>Gom</td>
</tr>
<tr>
<td>17. To eat</td>
<td>먹다</td>
<td>Meokda</td>
</tr>
<tr>
<td>18. Scary</td>
<td>무섭다</td>
<td>Museopda</td>
</tr>
<tr>
<td>19. Disappointed</td>
<td>실망하다</td>
<td>Silmanghada</td>
</tr>
<tr>
<td>20. To Run Away</td>
<td>도망가다</td>
<td>Domang-gada</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

a. 호랑이가 무엇입니까? What is the tiger?

b. 감이 무엇입니까? What is the persimmon?

c. 이 이야기가 무엇에 관한 이야기라고 생각합니까? How do you think about what this story is about?

d. 누가 도망간다고 생각하고 그 이유가 무엇입니까? Who is going to run away and what is the reason?
3. 호랑이와 곶감 (story written in Korean)

산 속에 작은 마을이 있었습니다. 그 산에는 호랑이가 있었습니다. 어느 겨울 저녁, 그 호랑이는 배가 고했습니다. 그는 음식을 찾기 위해 그 마을로 들어갔습니다. 그가 한 집에 갔고 밖에서 멈춰섰습니다. 그 집 안에서 한 아이가 울고 있었습니다. 엄마는 그 울음을 멈추게 하려고 시도했습니다.


호랑이야! 그는 무서워! 그가 와서 너를 먹을거야!” 호랑이는 아이가 그를 무서워하기를 원했습니다. 그러나, 아이는 여전히 울었습니다. 호랑이는 실망했습니다. 엄마가 말했습니다. “봐! 감이야!” 아이가 울음을 멈추었습니다. 호랑이는 생각했습니다. “감이 나보다 더 무서워?"
무서워했습니다. 그는 감이 그를 공격하기를 원하지 않았습니다. 그는 도망갔습니다. 그는 다시는 마을로 돌아오지 않았습니다.

4. Comprehension Questions
   a. 왜 호랑이가 그의 집을 떠났습니까? Why the tiger left the town?
   b. 호랑이가 무엇을 보고 들었습니까? What were the tiger heard and saw?
   c. 무엇이 아이를 무섭게 했습니까? What made the child scary?
   d. 결국 호랑이는 무엇을 했습니까? What was the tiger did?

5. Writing activity
   a. Write a letter to the tiger from the mother, the baby or the persimmon. What advice do you want to give the tiger or what would you like to say to the tiger?

6. The Tiger and the Persimmon (story written in English)

In the mountains there was a small village. There was a tiger in the mountain. One winter evening, the tiger was hungry. He went into the village to find food. He came to a house and stopped outside. A child was crying in the house. The mother tried to stop the crying. The mother said, “Look! A fox! He’ll come and eat you!” The child didn’t stop crying. The mother tried again. “Look! A bear! He’ll come and eat you!” The child didn’t stop crying. The mother said, “Look! A tiger! He is scary! He will come and eat you!” The tiger wanted the baby to be afraid of him. However, the child was still crying. The tiger was disappointed. The mother said, “Look! A Persimmon!” The baby stopped crying. The tiger thought, “The persimmon is more scary than I am?” The tiger was scared. He didn’t want the persimmon to attack him. He ran away. He never came back to the village.
7. 혹부리 할아버지 (Old Man with a Lump)

This story is about an old man with a lump and goblins.

2. Vocabulary

| 1. A person with a lump | 혹부리 | Hokburi |
| 2. Old man | 할아버지 | Hal-abeoji |
| 3. Neck | 목 | Mok |
| 4. Lump | 혹 | Hok |
| 5. Mountain | 산 | San |
| 6. To cut the woods | 나무를 하다 | Namuleul Hada |
| 7. On one’s way home | 집에 오는 길 | Jip-e o-neon gil |
| 8. Night | 밤 | Bam |
| 9. Scary | 무섭다 | Museopda |
| 10. To sing | 노래를 부르다 | Noraeleul Buleuda |
| 11. To come | 오다 | Oda |
| 12. Beautiful | 아름답다 | Areumdapda |
| 13. Goblin | 도깨비 | Dokkabi |
| 14. Where | 어디 | Eodi |
| 15. To come out | 나오다 | Naoda |
| 16. To take away | 가져가다 | Gajeogada |
| 17. Money | 돈 | Don |
| 18. Rich person | 부자 | Buja |
| 19. To be happy | 행복하다 | Haeng-bokhada |
| 20. To live | 살다 | Salda |

2. Pre-reading Questions (answer in Korean or English):

a. 혹부리가 무엇입니까? What is Hokburi?

b. 무서울 때 노래를 부른 적이 있습니까? Have you ever sung when you were scared?

c. 도깨비가 나오는 이야기를 들어 본 적이 있습니까? Have you ever heard a story about Dokkabi?
3. 혹부리 할아버지 (story written in Korean)

옛날에 목에 혹이 달린 할아버지가 있었습니다. 할아버지의 산에 나무를 하러 갔습니다. 집에 가는 길에 밤이 되었습니다. 할아버지의 무서워서 노래를 불렀습니다. 아름다운 노래를 듣고 도깨비들이 왔습니다. 도깨비들이 할아버지에게 어디에서 그 아름다운 노래가 나오냐고 물었습니다.

할아버지가 혹에서 노래가 나온다고 말했습니다. 도깨비들은 할아버지의 혹을 가져가고 돈을 주었습니다. 할아버지가 부자가 되어 행복하게 살았습니다.

4. Comprehension Questions
   a. 할아버지가 왜 노래를 불렀습니까? Why did the old man sing a song?
   b. 도깨비들은 왜 할아버지에게 왔습니까? Why did Dokkabi come to the old man?
   c. 할아버지가 노래가 어디에서 나온다고 했습니까? Where did the old man say his song came from?
   d. 도깨비들은 할아버지에게 무엇을 가져가고 할아버지에게 무엇을 주었습니다? What did Dokkabi take away from the old man and what did he give him?

5. Writing activity
   a. Write a few sentences about that the old man could be happy even though he lied. Discuss it with your classmates.
6. Old Man with a Lump (story written in English)

Long ago, there is an old man with the lump on the chin. The old man went to mountain to cut the woods. On his way home, the night came. The old man sang a song because he felt scary. Listening a beautiful song, Dokkabi came to the old man. Dokkabi asked where is the beautiful song comes out. The old man answered it comes out his lump. Dokkabi took the lump away from him and give him a lot of money. The old man became the rich and lived happily ever after.
8. 금덩이를 버린 형제 (The Two Brothers Who Threw Away Their Lumps of Gold)

This story is about two good brothers who love each other.

1. Vocabulary

<table>
<thead>
<tr>
<th></th>
<th>English</th>
<th>Korean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A long time ago</td>
<td>옛날에</td>
</tr>
<tr>
<td>2.</td>
<td>Two</td>
<td>두-</td>
</tr>
<tr>
<td>3.</td>
<td>Brothers</td>
<td>형제</td>
</tr>
<tr>
<td>4.</td>
<td>To like each other</td>
<td>서로 좋아하다</td>
</tr>
<tr>
<td>5.</td>
<td>Younger brother</td>
<td>남동생</td>
</tr>
<tr>
<td>6.</td>
<td>To find</td>
<td>찾다</td>
</tr>
<tr>
<td>7.</td>
<td>Lumps</td>
<td>덩이</td>
</tr>
<tr>
<td>8.</td>
<td>Gold</td>
<td>금</td>
</tr>
<tr>
<td>9.</td>
<td>Water</td>
<td>물</td>
</tr>
<tr>
<td>10.</td>
<td>To give</td>
<td>주다</td>
</tr>
<tr>
<td>11.</td>
<td>Older brother</td>
<td>형</td>
</tr>
<tr>
<td>12.</td>
<td>Boat</td>
<td>배</td>
</tr>
<tr>
<td>13.</td>
<td>Suddenly</td>
<td>갑자기</td>
</tr>
<tr>
<td>14.</td>
<td>To throw</td>
<td>던지다</td>
</tr>
<tr>
<td>15.</td>
<td>Into</td>
<td>~속으로</td>
</tr>
<tr>
<td>16.</td>
<td>To think about</td>
<td>~에 대해 생각하다</td>
</tr>
<tr>
<td>17.</td>
<td>To steal</td>
<td>훔치다</td>
</tr>
<tr>
<td>18.</td>
<td>To be greedy</td>
<td>욕심이 많다</td>
</tr>
<tr>
<td>19.</td>
<td>To be proud</td>
<td>자랑스럽다</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

   a. 제목과 단어를 보세요. 등장인물들에 대해 어떤 것을 추측할 수 있습니까? What are the things you can infer about the people in this story from the title and words?

   b. 이야기가 어디에서 발생했다고 생각합니까? How do you think about where this story came from?

   c. 이야기에서 어떤 일이 발생했고 생각합니까? What are the things happened in this story?
3. 금덩이를 버린 형제 (story written in Korean)

옛날에 두 형제가 있었습니다. 그들은 서로 좋아했습니다. 어느 날 그들은 다리 위를 걷고 있었습니다. 남동생이 물 속에서 금 두 명이를 찾았습니다.

그가 금 한명이를 그의 형에게 주었습니다. 그들이 배를 탔습니다. 남동생이 갑자기 그의 금덩이를 바다 속으로 던졌습니다. 그가 말했습니다, “나는 형의 금을 훔치는것에 대해서 생각했어. 금이 나를 욕심이 많게 만들었어.” 형은 그의 남동생을 자랑스러워했습니다. 그 또한 그의 금을 물 속으로 던졌습니다.

4. Comprehension Questions
   a. 형제들이 서로에 대해 어떻게 생각했습니까?
   b. 남동생이 무엇을 찾았습니까?
   c. 왜 남동생이 금을 바다속에 던졌습니까?
   d. 형이 무엇을 했습니까?

5. Writing activity
   a. Write about someone who you love enough to share gold with and then throw it away to protect the relationship.

6. Two Brothers Who Threw Away Their Lumps of Gold
   (story written in English)
A long time ago, there were two brothers. They liked each other. One day, they were walking in a bridge. The younger brother found two lumps of gold in the water. He gave a lump of gold to his older brother. They went on a boat. The younger brother suddenly threw his lump of gold into water. He said, “I thought about stealing your gold. The gold has made me greedy.” The older brother was proud of his younger brother. He also threw his gold into the water.
9. 금도끼와 은도끼 (The Golden Axe and the Silver Axe)

This story is about one honest man and one greedy man.

1. Vocabulary

<table>
<thead>
<tr>
<th>1. Two</th>
<th>둘</th>
<th>Dul</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Friends</td>
<td>친구들</td>
<td>Chin-gu-deul</td>
</tr>
<tr>
<td>3. Lazy</td>
<td>게으르다</td>
<td>Ge-eu-reuda</td>
</tr>
<tr>
<td>4. Greedy</td>
<td>육심이 많다</td>
<td>Yoksimimanta</td>
</tr>
<tr>
<td>5. Mountain</td>
<td>산</td>
<td>San</td>
</tr>
<tr>
<td>6. To cut</td>
<td>자르다/베다</td>
<td>Jareuda/beda</td>
</tr>
<tr>
<td>7. Wood</td>
<td>나무</td>
<td>Namu</td>
</tr>
<tr>
<td>8. To drop</td>
<td>떨어뜨리다</td>
<td>Tteoreotteurida</td>
</tr>
<tr>
<td>9. To fall</td>
<td>빠지다</td>
<td>Ppajida</td>
</tr>
<tr>
<td>10. Pond</td>
<td>연못</td>
<td>Yeonmot</td>
</tr>
<tr>
<td>11. God</td>
<td>신</td>
<td>Shin</td>
</tr>
<tr>
<td>12. Silver</td>
<td>은</td>
<td>Eun</td>
</tr>
<tr>
<td>13. Gold</td>
<td>금</td>
<td>Geum</td>
</tr>
<tr>
<td>14. Iron</td>
<td>쇠</td>
<td>Soe</td>
</tr>
<tr>
<td>15. Honesty</td>
<td>정직함</td>
<td>Jeongjikham</td>
</tr>
<tr>
<td>16. Jealous</td>
<td>질투하다</td>
<td>Jiltuhada</td>
</tr>
<tr>
<td>17. Mad</td>
<td>화가 나다</td>
<td>Hwaganada</td>
</tr>
<tr>
<td>18. Receive</td>
<td>받다</td>
<td>Batta</td>
</tr>
<tr>
<td>19. To hit</td>
<td>치다</td>
<td>Chida</td>
</tr>
<tr>
<td>20. Head</td>
<td>머리</td>
<td>Meori</td>
</tr>
</tbody>
</table>

reading Questions (answer in Korean or English):

a. 정직함이란 무엇입니까? What is honesty?

b. 정직함은 언제 중요합니까? When is honesty important?

c. 정직한 사람이 언제나 승리합니까? Does honesty man always win?

d. 이 이야기가 무엇에 관한 이야기라고 생각하나요? How do you think about what this story is about?
3. 금도끼와 은도끼 (story written in Korean)

옛날에 두 명의 친구들이 있었습니다. 그들의 이름은 덕보와 윤보였습니다.

덕보는 착했습니다. 윤보는 게으르고 욕심이 많았습니다. 어느 날, 덕보가 산에 올라갔습니다. 그는 나무를 베었습니다. 그가 그의 도끼를 떨어뜨렸습니다. 그의 도끼는 연못에 빠졌습니다. 덕보는 울었습니다.

산신령이 연못으로부터 나왔습니다. 그가 덕보에게 금도끼가 그의 도끼인지 물었습니다. 덕보는 아니라고 했습니다. 산신령이 은도끼가 그의 도끼인지 물었습니다. 덕보는 아니라고 했습니다. 산신령이 쇠도끼가 그의 도끼인지 물었습니다. 덕보는 정직했습니다. 산신령은 그의 정직함을 좋아했습니다.

그가 덕보에게 금도끼, 은도끼, 쇠도끼를 주었습니다. 윤보는 질투했습니다.

그가 산에 올라갔습니다. 그는 도끼를 연못에 떨어뜨렸습니다. 산신령이 나왔습니다. 그가 윤보에게 금도끼가 그의 도끼인지 물었습니다. 윤보가 그렇다고 했습니다. 산신령은 화가 났습니다. 윤보는 아무도 도끼도 받지 못했습니다. 그 대신에 산신령은 그의 머리를 쳤습니다.
4. Comprehension Questions
a. 윤보는 어떤 사람이었나요? What kind of person is Yunbo?
b. 덕보는 어떤 사람이었나요? What kind of person is Deokbo?
c. 덕보가 어디로 갔습니까? Where did Deokbo go?
d. 덕보가 무엇을 했습니까? What was Deokbo did?
c. 덕보는 정직했나요? Was Doekno honest?
f. 무엇이 연못에 떨어졌나요? What was fell into a pond?
g. 산신령이 덕보에게 무엇을 주었습니다? What did the mountain god give to Deokbo?
h. 산신령이 윤보에게 무엇을 주었습니다? What did the mountain god give to Yunbo?

5. Writing activity
a. Write a short paragraph about what kind of person you are. Are you more like Deokbo or are you more like Yunbo? Are there appropriate times to act like each of the characters or not? How has your honesty or lack of honesty served you in your life?

6. The Golden Axe and the Silver Axe (story written in English)

A long time ago, there were two friends. Their names were Deokbo and Yunbo. Deokbo was kind. Yunbo was lazy and greedy. One day, deokbo went up a mountain. He was cutting wood. He dropped his axe. His axe fell into a pond. Deokbo cried. A mountain god came out from the pond. He asked deokbo if a gold axe is his axe. Deokbo said no. The mountain god asked if a silver axe is his axe. Deokbo said no. Deokbo said his axe is an iron axe. Deokbo was honest. The mountain god liked his honesty. He gave deokbo a gold, silver, and iron axe. Deokbo was jealous. He went up to the mountain. He dropped an axe in the pond. A mountain god came out. He asked yunbo if a gold axe is his axe. Yunbo said yes. The mountain god was mad. Yunbo didn't' receive any axe. The mountain god gave him a hit on the head instead.
This is a story about the life of two brothers. One is greedy and the other is generous.

1. Vocabulary

<table>
<thead>
<tr>
<th>#</th>
<th>English</th>
<th>Korean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Brothers</td>
<td>형제 (Hyeongje)</td>
</tr>
<tr>
<td>2.</td>
<td>Money</td>
<td>돈 (Don)</td>
</tr>
<tr>
<td>3.</td>
<td>Greedy</td>
<td>욕심 (Yoksim)</td>
</tr>
<tr>
<td>4.</td>
<td>Generous</td>
<td>관대 (Gwandae)</td>
</tr>
<tr>
<td>5.</td>
<td>Bird</td>
<td>새 (Sae)</td>
</tr>
<tr>
<td>6.</td>
<td>Broken leg</td>
<td>깨진 다리 (Kkaejin Dari)</td>
</tr>
<tr>
<td>7.</td>
<td>To help</td>
<td>돕는다 (Dopneunda)</td>
</tr>
<tr>
<td>8.</td>
<td>House</td>
<td>집 (Jip)</td>
</tr>
<tr>
<td>9.</td>
<td>Get better</td>
<td>낫다 (Natta)</td>
</tr>
<tr>
<td>10.</td>
<td>Fly away</td>
<td>날아가다 (Naragada)</td>
</tr>
<tr>
<td>11.</td>
<td>Three</td>
<td>세 (Se)</td>
</tr>
<tr>
<td>12.</td>
<td>Seeds</td>
<td>씨앗 (Ssiat)</td>
</tr>
<tr>
<td>13.</td>
<td>Gold coins</td>
<td>금화 (Geumhwa)</td>
</tr>
<tr>
<td>14.</td>
<td>Run away</td>
<td>도망가다 (Domanggada)</td>
</tr>
<tr>
<td>15.</td>
<td>Cut open</td>
<td>자르다 (Jareuda)</td>
</tr>
<tr>
<td>16.</td>
<td>Devil</td>
<td>악마 (Akma)</td>
</tr>
</tbody>
</table>

2. Pre-reading Questions (answer in Korean or English):

a. 욕심이란 무엇입니까? What is Greedy?

b. 욕심이 많은 사람을 아십니까? 설명해보세요. (Please explain) Do you know about a person who is greedy? Please explain about that person.

c. 이 이야기에서 무엇이 일어난다고 생각하십니까? What happened in this story?

3. 흥부와 놀부 (story written in Korean)

옛날에 두 형제가 있었습니다. 그들의 이름은 흥부와 놀부였습니다. 놀부는 많은 돈이 있었습니다. 그는 욕심이 많았습니다. 흥부는 돈이 없었습니다. 그는 관대했습니다. 어느 날, 흥부가 새 한마리를 찾았습니다. 그 새는 부러진
다리를 가졌습니다. 그는 그 새를 도와 주었습니다. 그는 새를 그의 집으로 데려갔습니다. 새는 나았습니다. 그는 날아갔습니다. 나중에 그 새가 흥부에게 세 개의 씨를 주었습니다. 박이 한 개 자랐습니다. 그것은 매우 컸습니다. 흥부는 그것을 잘랐습니다. 금화가 나왔습니다. 놀부 또한 그 금화를 원했습니다. 그가 새를 발견했습니다. 그가 그 새의 다리를 부러뜨렸습니다. 새가 도망갔습니다. 나중에 그 새가 놀부에게 세 개의 씨를 가져다 주었습니다. 박이 한 개 자랐습니다. 놀부는 그것을 잘랐습니다. 나중에 그 새가 놀부에게 세 개의 씨를 가져다 주었습니다. 박이 한 개 자랐습니다. 놀부는 그것을 잘랐습니다. 악마가 나왔습니다! 그 악마가 놀부를 때였습니다. 놀부는 욕심이 많은 것은 좋지 않다는 것을 배웠습니다.

4. Comprehension Questions
   a. 형제가 몇 명 있습니까? How many siblings in this story?
   b. 누가 욕심이 많습니까? Who is greedy one?
   c. 새가 흥부에게 무엇을 가져다 주었습니다? What was the bird brought to Heungboo?
   d. 놀부의 박에는 무엇이 있었습니다? What was in the Nolbu’s gourd?

5. Writing activity
   a. Rewrite the ending (in English or Korean). What do you think came out of Nolbu’s gourd? What happened to Nolbu after that? Read your ending to the class or draw a picture of it on the board and explain it in Korean.

6. Heungboo and Nolbu (story written in English)

A long time ago there were two brothers. Their names were Heungboo and Nolbu. Nolbu had lots of money. He was greedy. Heungbu had no money. He was generous. One day, Heungbu found a bird. The bird had a broken leg. He helped the bird. He took the bird to his house. The bird got better. It flew away. Later the bird brought three seeds to Heungbu. A gourd grew. It was very big. Heungboo cut it open. Gold coins came out. Nolbu also wanted gold coins. He
found a bird. He broke the bird’s leg. The bird ran away. Later the bird brought three seeds to Nolbu. A gourd grew. Nolbu cut it open. A devil came out! The devil hit Nolbu. Nolbu learned, greed is not good.
Appendix D: Post-reading Test

※ [31~33] 무엇에 대한 이야기입니까? <보기>와 같이 알맞은 것을 고르십시오. (각 2점)

보고

아버지의 의사입니다. 어머니는 은행원입니다.
① 주말  ② 부모  ③ 병원  ④ 오후

31. 신생님이 한국 사람입니다. 저는 프랑스 사람이입니다.
   ① 가족  ② 나라  ③ 생일  ④ 친구

32. 8월에는 수업이 없습니다. 학교에 가지 않습니다.
   ① 난파  ② 방학  ③ 여행  ④ 약속

33. 동생은 눈이 쥐입니다. 놀는 작품입니다.
   ① 누나  ② 취미  ③ 장소  ④ 얼굴
※ [34~39] <보기>와 같이 ( )에 들어갈 가장 알맞은 것을 고르십시오.

<보 기>
저는 ( )에 갔습니다. 책을 사셨습니다.
① 극장  ② 시장  ③ 공원  ④ 세탁소

34. (2점)
이 사람은 회사원입니다. 학생( ) 아닙니다.
① 이  ② 의  ③ 을  ④ 과

35. (2점)
( )을 안 가지고 왔습니다. 지금 돈이 없습니다.
① 안녕  ② 사진  ③ 우산  ④ 지갑

36. (2점)
교실에 학생이 없습니다. 그래서 ( ).
① 예쁘다  ② 작습니다  ③ 조용합니다  ④ 가깝습니다

37. (3점)
우리는 ( ) 만났습니다. 인사를 했습니다.
① 아버  ② 처음  ③ 아침  ④ 별로
38. (3점)

학교 앞에서 약속이 있습니다. 그래서 친구를 (   ),

① 기다립니다  ② 도와줍니다  ③ 좋아합니다  ④ 가르칩니다

39. (2점)

이 그림이 마음에 (   ), 이것을 사고 싶습니다.

① 들니다  ② 냥니다  ③ 읽습니다  ④ 잊습니다

※ [40〜42] 다음을 읽고 맞지 않는 것을 고르십시오. (각 3점)

40.

① 광주는 비가 옵니다.
② 서울이 재일 덮습니다.
③ 부산은 날씨가 흐립니다.
④ 충청은 날씨가 맑습니다.
41. KBC TV 프로그램

<table>
<thead>
<tr>
<th>시간</th>
<th>8월 7일(금)</th>
</tr>
</thead>
<tbody>
<tr>
<td>19시</td>
<td>드라마 ‘우리 집 사람들’</td>
</tr>
<tr>
<td>20시</td>
<td>KBC 뉴스</td>
</tr>
<tr>
<td>21시</td>
<td>영화 ‘여름 가자’</td>
</tr>
</tbody>
</table>

① 영화는 뉴스 전에 합니다.
② 드라마는 한 시간 정도 합니다.
③ 뉴스는 저녁 여덟 시에 시작합니다.
④ 편의 첫 일 밤에 영화를 볼 수 있습니다.

42. 행복식당이 문을 열었습니다.

7월 1일부터 7월 31일까지 선물을 드립니다.

- 갈비탕: 7,000원
- 비빔밥: 6,000원
- 냉면: 5,500원

① 한 달 동안 선물을 받을 수 있습니다.
② 일요일에는 식당이 문을 열지 않습니다.
③ 오전에는 갈비탕과 비빔밥의 값이 같습니다.
④ 오전에는 냉면을 오전 원에 먹을 수 있습니다.
※ [43～45] 다음의 내용과 같은 것을 고르십시오.

43. (3점)

저는 한국 사람이지만 영국에서 살고 있습니다. 그래서 한국어와 영어를 모두 잘합니다. 지금은 일본어를 배우고 있습니다.

① 저는 일본어를 공부합니다.
② 저는 한국어를 잘 못합니다.
③ 저는 지금 한국에 있습니다.
④ 저는 영어를 배우고 싶습니다.

44. (2점)

저는 친구와 비행기로 제주도에 갔습니다. 거기에서 비를 타고 아름다운 바다를 봤습니다. 내년에는 가족과 제주도에 가고 싶습니다.

① 저는 비를 타고 제주도에 갔습니다.
② 저는 가족과 함께 비행기를 탔습니다.
③ 저는 제주도에서 바다를 구경했습니다.
④ 저는 내년에 친구와 제주도에 가려고 합니다.

45. (3점)

저는 어제 연극을 봤습니다. 그 연극의 제목에어머니께 표 두장을 사 드렸습니다. 어머니는 내일 할머니와 연극을 보러 가실 겁니다.

① 어머니는 연극 표를 사셨습니다.
② 저는 어머니와 연극을 봤습니다.
③ 할머니는 내일 연극을 보실 겁니다.
④ 어머니는 저에게 연극 표를 주셨습니다.
※ [46～48] 다음을 읽고 중심 생각을 고르십시오.

46. (3점)

우리 언니는 시골 학교에서 학생들을 가르칩니다. 이번 주말에 언니가 집에 옵니다. 빨리 주말이 오면 좋겠습니다.

① 저는 시골에서 살고 싶습니다.
② 저는 언니를 빨리 보고 싶습니다.
③ 저는 주말에 집에 가고 싶습니다.
④ 저는 언니 학교에서 공부하고 싶습니다.

47. (3점)

일이 제미있으면 그 일을 오래 하기 힘듭니다. 그래서 저는 제미있는 일을 찾고 있습니다. 시간이 많이 걸리겠지만 충분히 할 수 있는 일을 찾을 것입니다.

① 저는 일을 많이 할 겠다.
② 저는 일을 빨리 찾고 싶습니다.
③ 저는 지금 일을 시작할 겠다.
④ 저는 제미있는 일을 하고 싶습니다.

48. (2점)

저는 아침에 일어나서 라디오를 켜고 음악을 듣습니다. 음악을 들으면 기분이 좋습니다. 그래서 청소할 때나 공부할 때 음악을 자주 듣습니다.

① 저는 청소하는 것을 좋아합니다.
② 저는 음악 듣는 것이 즐겁습니다.
③ 저는 음악 공부할 때 하고 싶습니다.
④ 저는 아침에 라디오를 듣고 싶습니다.
※ [49~50] 다음을 읽고 물음에 답하십시오. (각 2점)

우리 회사 지하에는 운동하는 방, 책을 잊는 방, 낯설을 자는 방, 이야기하는 방이 있습니다. 이 방들은 정심시간에만 문을 열니다. 우리 회사 사람들은 이곳을 좋아합니다. 이 방에 가고 싶은 사람들은 (①) 바로 지하로 갑니다. 식사 후에 짧은 시간 동안 하고 싶은 것을 할 수 있기 때문입니다.

49. ①에 들어갈 알맞은 말을 고르십시오.
   ① 책을 잊고  ② 잠을 자고  ③ 일을 하고  ④ 밥을 먹고

50. 이 글의 내용과 같은 것을 고르십시오.
   ① 우리 회사 식당은 지하에 있습니다.
   ② 우리 회사에서는 낯설을 잘 수 없습니다.
   ③ 우리 회사 지하에 있는 방은 인기가 많습니다.
   ④ 우리 회사 사람들이 저녁에 지하에서 운동합니다.
※ [51~52] 다음을 읽고 문음에 답하십시오.

눈은 한 번 나쁘지만 다시 좋아지기 힘들습니다. 그래서 눈이 나빠지기 전에 눈 건강을 지켜야 합니다. 눈에 좋은 음식을 (①) 눈 운동을 하면 눈 건강에 좋습니다. 그리고 멀리 있는 산이나 나무를 보면 것도 좋습니다. 하지만 눈이 피곤할 때는 눈을 감고 쉬는 것이 제일 좋습니다.

51. ①에 들어갈 알맞은 말을 고르십시오. (3점)
   ① 먹지만  ② 먹거나  ③ 먹는데  ④ 먹으면

52. 무엇에 대한 이야기인지 맞는 것을 고르십시오. (2점)
   ① 눈에 좋은 음식  ② 눈이 나빠지는 이유  ③ 눈 운동을 하는 시간  ④ 눈 건강을 지키는 방법
※ [53~54] 다음을 읽고 문문에 답하십시오.

저는 목소리가 아주 끝니다. 작게 말하려고 하지만 제 목소리는 다른 사람보다 끝니다. 그래서 많은 사람들이 저 목소리를 싫어합니다. 그러나 우리 할머니는 저 목소리를 아주 좋아했습니다. 할머니가 (①) 때 문입니다. 그래서 저는 시간이avad 때마다 할머니 택에 가서 책과 신문을 읽어 드립니다.

53. ①에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 말은 잘 안 하시기   ② 듣는 것을 좋아하시기   ③ 말하는 것을 좋아하시기   ④ 작은 소리를 잘 못 듣으시기

54. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 저는 할머니와 같이 살고 있습니다.
   ② 제 목소리를 좋아하는 사람들이 많습니다.
   ③ 우리 할머니는 큰 목소리를 좋아하시는.
   ④ 사람들이 보통 제 목소리를 잘 못 듣습니다.
※ [55~56] 다음을 읽고 문을 답하십시오.

우리 동네에는 ‘옷을 극장’이 있습니다. 저는 힘들 때마다 이 극장에 갑니다. 이곳에 가면 새미있는 공연을 볼 수 있기 때문입니다. 그런데 이 극장은 들어 갈 때 돈을 내지 않고 나갈 때 돈을 낸다. 이 극장에는 카페라들이 있어서 사람들의 옷을 찍습니다. 크게 많이 옷으면 돈을 적게 내고, 적게 옷으면 돈을 많이 낸다. (③) 사람들은 이곳에서 많이 옷을 사고 합니다.

55. ③에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 그림
   ② 그리고
   ③ 그러나
   ④ 그래서

56. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 저는 옷을 극장에서 장난을 준비합니다.
   ② 저는 기분이 좋으면 옷을 극장에 갑니다.
   ③ 옷을 극장에서는 사람들의 사진을 찍습니다.
   ④ 옷을 극장에서는 사람들에게 돈을 받지 않습니다.
※ [57~58] 다음을 순서대로 맞게 나열한 것을 고르십시오.

57. (3점)

(a) 블랜으로 글을 쓸 때 지우개로 지울 수 없습니다.
(b) 내일 쓰기 시험을 봐 이 블랜은 사용하려고 합니다.
(c) 그런데 지우개로 지울 수 있는 블랜은 친구한테서 받았습니다.
(d) 그런데 잘못 쓴 글은 쉽게 지울 수가 있어서 편할 것 같습니다.

① (가)→(나)→(다)→(라)  ② (가)→(나)→(라)→(다)
③ (가)→(다)→(나)→(라)  ④ (가)→(다)→(라)→(나)

58. (2점)

(a) 그 동전들은 보통 한국에서는 사용할 수 없습니다.
(b) 공항버스 매장소에서 그것을 그대로 살 수 있기 때문입니다.
(c) 중국이나 일본에 다녀온 후에 동전이 남을 때가 있습니다.
(d) 그런데 이제 그 동전으로 공항버스를 탈 수 있게 되었습니다.

① (다)→(가)→(나)→(라)  ② (다)→(가)→(라)→(나)
③ (다)→(라)→(가)→(나)  ④ (다)→(라)→(나)→(가)
※ [59~60] 다음을 읽고 문항에 답하십시오.

건기는 많은 사람들이 쉽게 할 수 있는 운동입니다. (①) 걷는 것은 건강에 도움이 많이 됩니다. (②) 다리만 움직이면서 걷는 것이 아니고 움직이게 되기 때문입니다. (③) 그런데 걸기 운동을 할 때에는 천천히 걸기 시작해서 조금씩 발리 걷는 것이 좋습니다. (④) 이렇게 하는 것이 건강에 도움이 더 많이 됩니다.

59. 다음 문장이 들어갈 곳을 고르십시오. (2점)

어린 아이부터 나이가 많은 사람까지 모두 쉽게 할 수 있습니다.

① ② ③ ④ ⑤

60. 이 글의 내용과 같은 것을 고르십시오. (3점)

① 사람들은 걷을 때 운동이 움직이게 됩니다.
② 다리만 움직이면서 걷는 것이 건강에 좋습니다.
③ 걸기 운동은 처음부터 발리 걷는 것이 좋습니다.
④ 천천히 오래 걷는 것이 건강에 더 도움이 됩니다.
※ [61~62] 다음을 읽고 문장에 답하십시오. (각 2점)

제 이름은 김동입니다. 할아버지께서는 제 엉에 항상 친구가 있기를 바라셨습니다. 그래서 술자 2로 이름을 지어 주셨습니다. 이 특별한 이름 덕분에 사람들이 저를 잘 기억합니다. 그리고 다른 사람들과 쉽게 친구가 될 수 있습니다. 할아버지께서 지어 주신 이름의 의미처럼 제 엉에는 항상 친구가 있습니다. 그래서 ( 1 ) 행복합니다.

61. ①에 들어갈 알맞은 말을 고르십시오.
   ① 아프지 않고
   ② 외롭지 않고
   ③ 비트지 않고
   ④ 급하지 않고

62. 이 글의 내용과 같은 것을 고르십시오.
   ① 우리 할아버지의 이름은 김동입니다.
   ② 사람들은 제 이름을 잘 잊어버립니다.
   ③ 제 이름에는 특별한 의미가 있습니다.
   ④ 저는 이름 때문에 친구를 사귀기 힘듭니다.

![이미지](image.png)

63. 학생회에서는 아래 이 글을 썼는지 맞는 것을 고르십시오. (2점)

① 전통 문화 행사하기를 소개하려고
② 전통 문화 행사하기 신청자를 확인하려고
③ 전통 문화 행사하기 신청 방법을 알려 주려고
④ 전통 문화 행사하기 시간과 장소를 안내하려고

64. 이 글의 내용과 같은 것을 고르십시오. (3점)

① 신청자는 모두 운동화를 신어야 합니다.
② 신청자는 아침 7시 반까지 모여야 합니다.
③ 신청자는 금요일까지 전통 차를 준비해야 합니다.
④ 신청자는 체육관에 모인 후에 학생회관으로 갈 것입니다.
※ [65~66] 다음을 읽고 문음에 답하십시오.

저는 (③) 오랫동안 생각만 하고 빠리 결정하지 못합니다. 결정하는 것이 어려워서 혼자서는 필요한 물건을 잘 고르지 못합니다. 그래서 저는 친구가 옆에 있으면 친구가 하는 것을 따라 합니다. 그렇게 하면 제가 결정하지 않아도 뒤서 마음이 편합니다. 하지만 지금부터는 제가 작은 일부부터 하나씩 결정해 보려고 합니다.

65. ③에 들어갈 알맞은 말을 고르십시오. (2점)
   ① 마음이 편할 때
   ② 힘든 일을 할 때
   ③ 친구가 생각할 때
   ④ 어떤 것을 선택할 때

66. 이 글의 내용과 같은 것을 고르십시오. (3점)
   ① 제 친구는 내 결정을 따라 합니다.
   ② 저는 오래 생각하지 않고 결정합니다.
   ③ 저는 앞으로 친구와 함께 결정할 겁니다.
   ④ 저는 혼자 물건을 고르는 것이 어렵습니다.
※ [67~68] 다음을 읽고 문음에 답하십시오. (각 3점)

사람들은 결혼할 때 보통 많은 사람들을 초대합니다. 다른 사람들에게
결혼하는 모습을 보여 주고 싶기 때문입니다. 그런데 요즘에는 가족과
가까운 친구들에게 ( ③ ) ‘작은 결혼식’을 하는 사람들이 생겼습니다.
이런 결혼식을 하는 사람들은 적은 돈으로 결혼을 준비합니다. 이렇게
하면서 가까운 사람들과 함께 결혼의 기쁨을 나눕니다.

67. ③에 들어갈 알맞은 말을 고르십시오.
   ① 초대해서  ② 초대해도
   ③ 초대하거나  ④ 초대하려면

68. 이 글의 내용과 같은 것을 고르십시오.
   ① 이 결혼식은 돈이 많이 들지 않습니다.
   ② 이 결혼식을 하는 사람이 많아졌습니다.
   ③ 이 결혼식에 사람들도 많이 초대합니다.
   ④ 이 결혼식은 보여 주는 것이 중요합니다.
※ [69~70] 다음을 읽고 물음에 답하십시오. (각 3점)

아버지는 요리에 관심이 없어서 거의 요리를 하지 않았습니다. 그런데 지난달에 어머니가 다리를 다쳐서 요리를 못하게 되었습니다. 그때부터 아버지는 요리를 (① ), 어머니의 요리는 맛있을 때도 있고 맛없을 때도 있었습니다. 그런데 음식의 맛과 관계없이 어머니는 항상 맛있게 드셨습니다. 그 후로 아버지는 요리를하는 것을 좋아하게 되었습니다.

69. ③에 들어갈 알맞은 말을 고르십시오.

① 하실 수 없었습니다 ② 하실 것 같았습니다
③ 하시기 시작했습니다 ④ 해주신 적이 없었습니다

70. 이 글의 내용으로 알 수 있는 것을 고르십시오.

① 아버지는 요즘 요리에 관심을 갖게 되었습니다.
② 아버지는 오래 전부터 요리 학원에 다니셨습니다.
③ 어머니는 아버지가 요리를하는 것을 도와주었습니다.
④ 아버지가 만든 음식의 맛이 점점 좋아지고 있습니다.
Appendix E: Post-Likert Scale Survey

Cultural Survey Form

*Indicate how true or untrue the following statements are for you.*

1. Culture is just a matter of ethnicity and race.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

2. I can describe at least five characteristics of Korean culture.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

3. I know what is important in family relationship in Korean society.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

4. I can use proper words and expressions to address older people.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

5. I know about the birth myth of Korea.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

6. I am familiar with major Korean holidays.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*

7. I can state typical characteristics of animals in Korean folktales.
   
   1  2  3  4  5  6
   
   *Strongly disagree*  *Strongly agree*
8. I would be able to address family members properly in Korean (without using their names).

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*Strongly disagree*  
*Strongly agree*

9. I am more interested in reading new Korean stories now than I was before this class/project.

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*Strongly disagree*  
*Strongly agree*

10. I feel that I understand Korean culture better than I did at the beginning of the course.

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*Strongly disagree*  
*Strongly agree*

Name: ___________________
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<th><strong>Appendix F: Transcription of Students’ Interviews</strong></th>
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<tr>
<td>A</td>
<td><strong>This semester in Korean 201 you used Folktales to help you learn Korean language and culture. Can you describe your overall experience using folktales in the class?</strong></td>
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<td></td>
<td>I enjoyed every Friday, we’re able to read it, translate it, and um, like, I was really entertained and also I learned a lot. I think it also helps me with my grammar, I was able to learn vocab as well.</td>
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<td></td>
<td>I really enjoyed it, with the folktales; I feel like we got the better look into the Korean culture, we got to kind of go inside in some of the stories that shaped the Korean culture and the way of Koreans thinking or something, and it also introduced new vocabulary, and we’re able to recognize vocabulary we’ve learned, and also grammar, and we’re able to apply those in studying folktales.</td>
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<td></td>
<td>Yes, so, I, I liked it, I think having the pre-reading and the post-reading questions, I know I could always understand better afterwards, like, cause, I didn't know a lot of the words we used before, and then afterwards, I would actually know the words, and then… just learned a lot about family life, and like, types of animals, traditional things they ate, and they were good.</td>
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<td>I think it was helpful because I was able to, like, it was a good supplement to what we’re learning in class. I feel like it was real-life application because we’re reading sentence structures and vocab that we weren’t learning in class, that wasn’t made, based on our textbook, so I think it was good experience to read like that.</td>
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<td>I really like the folktales that we read in class because I was able to learn more vocabulary and about the Korean culture.</td>
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<td>It was an interesting study, let’s see, I felt it was somehow helpful to learn new vocabularies and some expressions, but the folktales were super simple Korean sentences, it was not really, like, authentic. Because I always read children’s books to my children, and I knew that it was, like, the folktales we read in the class were the different from those, like real children’s books in Korean. So they are somehow helpful to learn new grammar and new words, but, maybe not super authentic.</td>
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<td>I liked it a lot; I think that it will help learning the language because it helps learning the culture, and seeing how the culture can affect language and how Koreans speak in that way.</td>
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<td>I enjoyed reading the stories in class. I can remember lots of the stories are about families, different animals, the folktales have just like, lots of Korean culture. It’s helped me learn more about Korean folktales and traditional culture.</td>
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<tr>
<td>B</td>
<td><strong>Do you feel that using the Korean folktales in class was beneficial to your language learning, in particular reading? Why or why not?</strong></td>
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<td>At the beginning, I was unsure how’s it gonna help me, but, as I read the stories, I was able to understand how to use grammar in a certain situation, and, I learned new, I learned more about the culture and certain words, and how to use it. So it was beneficial overall.</td>
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<td>I do. I think it helped with fluency of reading, and comprehension.</td>
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Yes. I think so, because, I mean, there was a lot of vocabulary in it, that we don’t, because our Korean class is very like, very tailored to the one specific thing, and like specific situations, so I think it’s good to have different sources, cause then you can like, cause the way they write stories is way different from the like the conversations that we read. Conversational Korean? I think it is good to see the different types.

Yeah, I think it was helpful to see this, like, see the sentences constructed in different ways, and I feel, like, I got better at reading, by the end of the semester.

I thought I had benefited in my reading abilities because by the end of the class, I was able to read faster and was more used to reading in Korean.

I think so. Like, I did learn some new vocabulary and new patterns and stuff, and the thing is most folktales have similar patterns in language and like, similar words, we always had greedy characters, something like that, we kept seeing the same words over and over so we got to review those things, but I think any type of book can be beneficial to improve our reading abilities and stuff. So it doesn't have to be really folktales.

Yes, I think that reading the folktales; by reading them we learned a lot of new vocab, and like, a lot of phrases, idioms, that helps a lot speaking day to day with Koreans who are actually from Korea.

Yes, I got better at reading, and I think, also reading quicker. It also helped me learn more vocabulary, and reading out loud and translating it was also helpful for my reading.

Do you feel that using the Korean folktales in class was beneficial to your cultural understanding of Korea and Koreans? Why or why not?

I would say so, because a lot of folktales focused on many myth superstitions that Korean people believed in, and a lot of them were very traditional, when I talked to my parents about the stories, they were very familiar with it. So, I knew that the stories were told from the previous generations.

I do. It is kind of like what I said in the first question, it’s like, I feel like a lot of these folktales or stories that have been told to the Korean children for years and years, and so it kind of gives me an opportunity to look into some of the stories that the Korean people grew up with. And, those stories even told to the children really kind of shape the way that we think and look at the world.

Yes, kind of like I said before, we get to see more traditional things and family, cloth, food, stuff, and then, most of the stories always had moral things in them, like, how you should act toward your family, toward other people, or, you shouldn't be greedy, so it’s good to learn the cultural, values of Korea.

Yeah, definitely, I think, almost more than, like other things we’ve learned? Folktales in any country help you understand the base, like values of other countries and so it was helpful in that way.

I thought like they learned a lot about the culture of Korea because there were stories that Koreans learned that I was able to learn also, and I was able to learn what types of animals that Koreans often use, and other things.
I think so. For example, I mean, some of them are not actually from Korea. But, I guess like half for them were from Korea, and we learned that, in Korea, the tiger is, we didn’t know but you know, stereotype, for tigers, the Korean people have. So it was interesting to know, and, I think like every Korean child reads those folktales as a child, so, it’s good to know what kind of stuff they read and learn as a child.

Yes, I think I mentioned this earlier, but I think that learning about the folktales shows us what’s valuable to Koreans, like in a lot of folktales, they valued honesty, and, like, being obedient, I think it showed a lot of culture.

I learned words that only exist in the Korean language, including many words relating to Korean culture. Also, the stories talked a little bit about traditional culture because that was the set time period.

If you had the option of taking Korean 201 again or in your future classes, would you keep the folktales in the curriculum? Why or why not?

Yeah, I would. Because other days, we focused on grammar and vocabulary, but this one helps to see how we can actually use it for writing purposes, so. Yes, I would.

I would keep them in the curriculum, and… one, other, there are couple of reasons, one of them is, for me, folktales was kind of a nice break from the monotony of the textbook, it gave me something fresh to look at it from a different angle I think, In order to learn something really thoroughly, you have to look at it in multiple angles, and use a bunch of different approaches.

Yes, because I think it is really nice to have something different, then because we kind of do the same things over and over each chapter in our book, and it’s kind of similar situations all the time, so, I think it’s good to have just learned about different things, read Korean, and listen to it, and the different context that you’re used to, because I get used to very specific types of Korean so I think it is good to broaden perspective.

Yeah, because they feel like it was helpful, and understating the other curriculum that we’re learning, I think we even learn some things before we actually learn them in the book, like, by doing the folktales.

I think that I would keep it in the curriculum because it was fun to read the stories but also a good learning experience.

Maybe not. Because I felt some people were not ready to start reading like long stories like folktales we read in class. Even though we have a placement test before, you know, I feel like some of the students in our section weren’t quite ready to start reading those stories, their vocabulary was poor, and they couldn’t understand most of the reading, I think for 201, maybe not. Maybe 301, 302, you can even read regular children’s books, not modified super simple sentences. Because it’s fun, and it’s you can also learn about the Korean culture, not like, real, modern culture, but it’s part of the Korean culture.

Yes. I would. I think that they’re fun, they teach things, and then, they teach things about the culture, but they also teach you in related to, just about being a good person?
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<th>Did you find the stories to be interesting and accessible (understandable?) why or why not?</th>
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<td>Yes, they were definitely interesting. Um, it is just like looking at it the different way that, um, the culture, the way the stories are told, the endings like, I feel in the Korean folktales the endings were different, it was okay to have a lot of different endings, it didn’t necessarily have to be a happy ending, whereas in some of eurouphiean folktales and stuff, at least nowadays they’ve been modernized, to have happy endings all the time, so, yeah.</td>
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<th>F</th>
<th>What advice would you give the instructor about using folktales in the class?</th>
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<td>The stories were interesting because they were different than folktales I already knew, but they did have similar messages and characters. It was pretty understandable too. I knew most of the words I read and understand the concept of animals having certain personalities.</td>
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<td>Yeah, they are interesting. They’re very different, and I was able to learn more about Korean culture, and… yes, they are accessible.</td>
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<td>Yeah, I think it helps because they’re, a lot of them directed towards children, so that was easy to kind of understand the moral of the story, and the language is simple enough, and that is easy to understand.</td>
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<tr>
<td>Yeah, I thought they are interesting because the Korean cultural stories are different than American stories I learned a lot from them.</td>
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<tr>
<td>Yes, they were understandable, and they were very simple, and, were they interesting, yeah, somehow. But, they are stories for children, so, maybe not like super interesting.</td>
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<tr>
<td>Yes. They were interesting in that they were similar to like the stories we are grow up with here in America, but they are also different because they had the Koreans’ thing on it. And they were understandable.</td>
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<td>Yes, I would keep the folktales. It made the class a little harder, but I learned more vocabulary this semester and more about the culture of Korea, which I think is important to study.</td>
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<td>I found, yeah, they were pretty interesting, and sometimes it was hard for me to understand, but, I just had to read it a few more times, and then I could understand it, but, it was mostly hard to understand, because I just didn’t know the vocabulary, but after I knew the vocabulary, and after we did it a few times, it started to getting easier, because I just wasn’t used to that type of writing.</td>
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<td>I think they are useful tools, I wouldn’t use them exclusively, but I think that they add a depth to the learning opportunity, and it gives students something else to branch out into, and it was kind of like bringing part of Korea into the classroom, through the stories.</td>
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<td>Um, I think maybe it would be good, because for me, I’m better at understanding things when it’s silent, and I can just read it on my own, so when we all read it together, it’s just for me, it’s kind of hard to stay focused.</td>
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<tr>
<td>Maybe I really like the exercises that we sorted pictures in order, so maybe just be more strict as only speak in Korean, but it would be so hard in this level.</td>
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<td>The only advice was, everything was really really beneficial, just a, maybe, how we could practice using the grammar that was used in the folktales.</td>
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<td>I think that they are useful tools, I wouldn’t use them exclusively, but I think that they add a depth to the learning opportunity, and it gives students something else to branch out into, and it was kind of like bringing part of Korea into the classroom, through the stories.</td>
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<tr>
<th>E</th>
<th>Did you find the stories to be interesting and accessible (understandable?) why or why not?</th>
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<td>Um, I think maybe it would be good, because for me, I’m better at understanding things when it’s silent, and I can just read it on my own, so when we all read it together, it’s just for me, it’s kind of hard to stay focused.</td>
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<th>E</th>
<th>Did you find the stories to be interesting and accessible (understandable?) why or why not?</th>
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<td>Maybe I really like the exercises that we sorted pictures in order, so maybe just be more strict as only speak in Korean, but it would be so hard in this level.</td>
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<th>E</th>
<th>Did you find the stories to be interesting and accessible (understandable?) why or why not?</th>
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<tr>
<td>The only advice was, everything was really really beneficial, just a, maybe, how we could practice using the grammar that was used in the folktales.</td>
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</table>
I would just advise, maybe having the students, taking home the passage of the reading, and then coming to class the next day prepared to share their thoughts, or what they learned from the stories.

I think authenticity is very important when it comes to second language learning, so, maybe, like we should be reading folktales straight from actual folktale books or something, not those like, collection of simple sentences. That way we can learn like, I mean I didn’t see any transition words between sentences, and I didn’t see any compound sentences. So if we want to use folktales in our Korean study, I would probably use regular children’s books, and wait until 300 levels or something.

I don’t know, I think you did a good job.

If possible, we could incorporate vocabulary or grammar points we are learning at the time in the reading questions.

Do you have any last thoughts you would like to share or questions you have about the any portion of the study?

No, I enjoyed the folktales, and I am glad to be a part of your experiment.

I enjoyed it, and I am glad that I was in the section that got to participate.

It was good, I liked it, and I think it was really fun,

I don’t think so, I think it was good. I liked it.

I don’t.

I have a question, what was your hypothesis or, goal. / I think definitely some students got benefited to learning those. I mean reading the folktales, because the other section didn’t learn any stories at all.

I do have questions. Were the stories all from Korean traditional stories? Or some of them adapted from different stories?

I also liked the reading comprehension questions; they helped me to write about topics that we don’t normally write about. I really liked reading them.
Appendix G: Consent Form

Consent to be a Research Subject

Introduction
This research study is being conducted by Eunsun You at Brigham Young University to determine the effect of folktales on Korean second language learners’ reading comprehension and cultural understanding. The title of the study is: Relationship between Using Korean Folktales in Foreign Language Class and Learners’ Reading Comprehension and Cultural Understanding. The co-investigator of this study is Dr. Julie Damron, who is an associate professor of Korean in the Department of Asian and Near Eastern Languages.

Procedures
If you agree to participate in this research study, the following will occur:

- you (the experimental group) will be received Korean folktale courses for 12 weeks, on every Friday, for approximately fifty (50) minutes
- the pre- and post- reading comprehension tests and surveys for both groups will take place in the classroom at the first week and the 12th week
- the folktale courses includes pre- and post-reading questions, main readings (folktales), and short writing or speaking activities
- the class will not be audio recorded or photographed
- the interview will be audio recorded
- total time commitment will be approximately ten hours

Risks/Discomforts
There will be minimal risks to you, for example, emotional discomfort. You will be encouraged to participate in the study, but you will be free to skip questions or withdraw from the study if you wish without any disadvantage.

Benefits
There will be no direct benefits to you. It is hoped, however, that through your participation the researcher may learn about how teaching folktales to intermediate level Korean second language learners’ reading comprehension and cultural understanding. Also, this study may contribute to future studies that find out ways to further enrich language proficiency and cultural understanding.

Confidentiality
The research data will be kept on the researcher’s personal computer, which is protected by password, and only the researcher will have access to the data. At the conclusion of the study, all identifying information will be removed and the data will be kept in the researcher’s locked office.
Compensation
Compensation will not be prorated.

Participation
Participation in this research study is a requirement of Korea 201. The researcher will encourage participating in the study, but you have the right to withdraw at any time or refuse to participate entirely without jeopardy to your class status, grade, or standing with the university.

Questions about the Research
If you have questions regarding this study, you may contact Eunsun You at (385) 225-2355 or eunsunyu.sunny@gmail.com or Julie Damron at (801) 422-7286 or julie_damron@byu.edu for further information.

Questions about Your Rights as Research Participants
If you have questions regarding your rights as a research participant contact IRB Administrator at (801) 422-1461; A-285 ASB, Brigham Young University, Provo, UT 84602; irb@byu.edu.

Statement of Consent
I have read, understood, and received a copy of the above consent and desire of my own free will to participate in this study.

Name (Printed): __________________________ Signature ___________________________ Date: ______________