

2012

The communal diary, "... " (Naljeogi), transformative education, and writing through migrations: a Korean novice ESL teacher's diary and autoethnography

S. (Sangho) Lee

Eastern Washington University

Follow this and additional works at: <http://dc.ewu.edu/theses>

 Part of the [Bilingual, Multilingual, and Multicultural Education Commons](#), and the [English Language and Literature Commons](#)

Recommended Citation

Lee, S. (Sangho), "The communal diary, "... " (Naljeogi), transformative education, and writing through migrations: a Korean novice ESL teacher's diary and autoethnography" (2012). *EWU Masters Thesis Collection*. 43.
<http://dc.ewu.edu/theses/43>

This Thesis is brought to you for free and open access by the Student Research and Creative Works at EWU Digital Commons. It has been accepted for inclusion in EWU Masters Thesis Collection by an authorized administrator of EWU Digital Commons. For more information, please contact jotto@ewu.edu.

The Communal Diary, “날적이” (Naljeogi),
Transformative Education, and Writing through Migrations:
A Korean Novice ESL Teacher’s Diary and Autoethnography

A Thesis
Presented to Eastern Washington University

Cheney, Washington

In Partial Fulfillment of the Requirements
For the Degree
Master of Arts: English
With an Emphasis in
Teaching English as a Second Language

By
Sangho Lee
Summer 2012

THESIS
of
Sangho Lee

Approved by

_____	_____
LaVona L. Reeves, Ph.D.	Date
Professor of English	
Chair, Graduate Study Committee	

_____	_____
Tracey McHenry, Ph.D.	Date
Associate Professor of English	
Member, Graduate Study Committee	

_____	_____
Margaret Heady, Ph.D.	Date
Associate Professor of French	
Member, Graduate Study Committee	

Master's Thesis

In presenting the thesis in partial fulfillment of the requirement for a master's degree at Eastern Washington University, I agree that JFK Library shall make copies freely available for inspection. I further agree that copying of this project in whole or in part is allowable only for scholarly purposes. It is understood, however, that any copying or publication of the thesis for commercial purposes, or for financial gain shall not be allowed without written permission.

Signature _____

(English)

(Korean)

Date _____

Abstract

Lee introduces the communal diary, “날적이”(naljeogi), seldom discussed in the literature about the role of first language (L1) writing in Korean university education. Lee’s diary study/autoethnography was designed (1) to reflect on the novice ESL teacher’s education—both in Korea and in the United States; (2) to present and analyze selected pieces of the diarist’s own second language (L2) writing done in a two-year period during graduate studies in the United States in order to discover his strengths and challenges in L2 writing; and (3) to discover how the author’s ethnic identity and cultural values emerged through intensive and sustained L2 writing across genres in the graduate program requiring intensive and extensive writing as well as reflection—as stated in the learning outcomes on the EWU website. Lee identifies and analyzes a number of themes/common threads in his writing during his graduate studies in the master’s program in English/TESL in the United States: cultural values (family, work, education), historical references, self-blame, growth, and change within the diarist which he considers “subtle and latent.” At the same time, the diarist also discusses the more obvious transformative elements of being educated in both countries. The diary is a direct response to Nunan and Cho’s (2010) call for teacher narratives about their own language learning and teaching. Like Ryan’s 2012 thesis—also an autoethnography and diary study, Lee’s work exposes those parts of the diarist that Trahar calls the “vulnerable self” (2009), and this exposure provides language students and teachers considerable insight about second language acquisition, ethnic identity, and the role of multi-genre writing in transformative education at the graduate level in the United States.

Acknowledgements

First and foremost, I wish to express my gratitude to Dr. LaVona Reeves, who was abundantly helpful and offered invaluable assistance, support and guidance. This research project would not have been possible without her support. Thanks to her encouragement and advice, I could overcome many barriers that interrupted the progress of this project. Discussions with her have been always good opportunities for me to think about different perspective and reflect on myself. I deeply appreciate her positive attitude and mind that she has shown me since the first day at this MA TESOL program.

Deepest gratitude is also due to Dr. Tracey McHenry. Her comments and suggestions greatly contribute to enriching this research project. Throughout the years at EWU, I have learned a lot from her and truly enjoyed all the classes she taught. Also, I would like to deeply appreciate all the concerns and helps she have shown to my family, especially my wife and my newborn baby.

Dedication

I would like to dedicate this work to my family members: my wife Hyesun, my new born baby Hamin, and my parents, whose support and sacrifice I would never forget.

Preface

Language Learner

The first time I learned English was when I was twelve years old in elementary school. From then on, I have learned and practiced English skills intermittently for the specific purposes of such as entering college and being employed. These years of learning English reminds me of both triumphant and painful experiences and memories.

During middle and high school days, English was the subject regarded as very important, so it was one of the courses which should be taught at least 5 hours per week.

In class, English teachers mostly spoke Korean except they read aloud a textbook to students. Their teaching was mainly focused on translation and grammar teaching to prepare students for entrance exam where reading comprehension was mostly tested.

Looking back, one of the most remarkable is that there was a reference book almost all of Korean students were supposed to buy and study in order to get high scores in college

entrance exam. The book titled "성문종합영어" was a grammar book including anthology of best writings for the purpose of helping students develop their abilities of reading comprehension. I believed that it was an excellent book, but I could not read. I attempted to read through the book, but I failed. It had more than 1,000 pages and contents seemed to be hard to follow for many reasons. Although I did not follow the common path of those days, I succeeded in getting good grades and good scores in the entrance exam. In those school days, English was one of the sources of my confidence.

But my confidence plunged into despair as soon as I got into the work field, where business English and conversational skills are more required than academic English. Throughout a few years I worked for an international business coordinator, I felt depressed and discouraged because of my lack of the ability to speak English fluently,

much less listening skills. So much stressful was the situation where I had to make and receive international phone calls that very often I even dropped a call inadvertently as soon as I heard the English speaking voices over the phone. After that, I used to murmur to myself, intending to let my words heard by my boss and other co-workers, “Why is the phone line so unstable today?” These negative experiences of practicing English at work made me begin to regard English as the source of stress and anxiety.

Cross-cultural Experience

My cross-cultural experiences started very early in my life. In the class of 6th grade, I remember watching English lesson video regularly just before lunch time for ten minutes. That was the first time I could notice the differences in appearance between foreigners and Koreans. Among the five or six native speakers of around my age appearing in the video, I liked the girl named Younghee, which was Korean name. She was the only one with Asian ethnic origin.

During the summer vacation when I was a freshman, I traveled five European countries such as England, France, Germany, Italy, and Swiss. It was a kind of backpack trip which was popular among college students. Before study abroad program became widespread among college students, travel with backpack to European countries had been one of the many things college students aspired to do. During the freshman year, I regularly met American soldier with my friend to learn English from him. It lasted almost a year. After graduation, as a businessman, I traveled the United States for a month. These are my cross-cultural experiences before I came to the United States in 2006.

Language Teaching Experience

I have had experiences of teaching English to Korean middle school students when I was a college student. I spoke Korean when I was teaching them. The goal of that teaching was preparing them for school tests and entrance exam for high school. My instructions were mainly focused on grammar and reading comprehension. I was trying to teach to them what they found difficult, such as sentences structure, relative pronoun, and subjunctive mood. Another teaching experience is when I took the internship class. I had conferences with a student to help work on her essays. It was very hard for me to edit her works because there were tremendous errors we need to fix and correct. I was at a loss what and where to begin with. What I found problematic in her writing is about the connection between ideas and ideas within a paragraph or among paragraphs. But I also found myself weak in this area. Without pre-reading her drafts, I thought that it was almost impossible for me to teach her. Still, I have no clear ideas how I can be prepared for this matter.

Language Teaching Philosophy

I believe that second language teaching should accompany teaching culture of the target language. Learning language might equal learning culture. So it is closely related with identity issue. But learning target language does not necessarily mean emulating every aspect of native speakers of that target language. I believe that second language learners cannot become native-like and also need not to become native-like. In support of ideas of code-meshing, I believe that language learners should try or be encouraged to release their true identity. Helping them expose themselves is the role of language teachers. By doing so, language teachers might contribute to cultivating the diversity and the richness of the target language and those of language learners also.

Table of Contents

Abstract	iv
Acknowledgements	v
Dedication	vi
Preface	vii
Chapter 1. Introduction	1
Chapter 2. Literature Review	11
Chapter 3. Retrospective Diary Studies	20
Chapter 4. Autoethnography: Themes Notes and Reflections on Written Artifacts	56
Chapter 5. Conclusions	95
References	99
Appendices	
Appendix A. Friday Essay 1 Prompt & Model	105
Appendix B. Friday Essay 2 Prompt	112
Vita	117

CHAPTER 1:

INTRODUCTION

Always shackled in school like prisoners, we need some space to be different from others. Sameness has been imposed upon us, but we need something by which we can make our voices heard and our true selves discovered. Our individuality has to be rediscovered as we try to escape total conformity. We just want to be ourselves.

(Anonymous, *The Communal Diary*, c. 1994)

Public Writing and Community in Korean Universities

One of the many things unfamiliar to me when I became a student at Yonsei University was the existence of diaries written by students in the same department like the one I recreated from memory above. The communal diary is still called “날적이” (*naljeogi*), which in Korean is one word translated from Chinese loan words “日記” (daily records). These diaries were located in rooms in the student union building, where each department had a place for their majors to meet and have lunch. The current diary was hung on the wall, and anyone in the department could write in it. Though taking it home was forbidden, some students would take it home for a few days. So it suddenly disappeared, but it eventually reappeared with more writings in it. Diary entries were being written continuously, and over those years, many empty notebooks were filled with students’ writings in many genres and kept in that room. At any given time, we could see dozens of these completed communal diaries stacked on shelves in our sociology room. Sociology majors like me wrote their own poetry, daily life experiences, letters to other majors, and responses to sociological theories. Some students even wrote weekly

chapters of novels. Their fans waited for the next chapters to appear each week. A student often wrote something totally incomprehensible to other students, combining numbers, Korean letters, Chinese letters, and geometrical characters. His writing aroused the curiosity of others, and it raised the efforts of some students to decode the meanings hidden in his writing. Yet others used the diary to invite people to come to a party. It also became a place for students to debate various political issues. In this respect, it was a kind of dialogue journal.

Although it was a communal diary open to all 70 sociology majors in each cohort, it tended to be dominated by 10 of the 70 majors in my cohort. I was not one of those ten students. I was just one of many avid readers for the writings in the diary. Though I wanted to be part of that writing community as a writer, I lacked both courage and ideas—repeatedly grabbing a pen, taking the diary down, but writing nothing. I do remember, however, that I wrote a few times in the diary, but I do not remember what I wrote. A few short sentences full of clichés would have been all I jotted down there, and then I printed my name. Automatic self-censorship might have operated too powerfully inside me. Needless to say, many times I marveled at the writing of some of our majors, who wrote high academic prose with many philosophical terms I had never heard of. One thing remarkable to me was that those who wrote frequently in the diary created their own pseudonyms to maintain their anonymity and to develop a different self most likely. Among them, I still remember several pseudonyms: ‘*decadence*’, ‘CP’, and ‘청월’(Cheong-Woel, blue moon), but clearly most of us knew who the writer was.

Following them, I attempted to create a few candidates for my own pseudonym, and among them was “파랑새”(Parangsae, blue bird), which had never appeared in the diary.

My cohort’s “날적이” (communal diary) was kept continuously for about three years without any special problem. However, around the end of the third year, the number of students writing in the diary diminished, but this was expected ahead of time. Approximately, by then, 55 of the 65 males in our class of 70 students had to leave the university and go to the military service. The remaining ten men and five women continued to write in the class diary while others served in the military. Although the diary was not frequented as often as before, it was still read or written by many students intermittently, including the student soldiers on their leave. During the time I served in the army, I visited the room of the department three or four times whenever I was on leave. It was great fun for me to read the writings written by my own and other cohorts, whether they were on campus or in the military. The reading of those writings satisfied my desires to know some news about my peers and filled my curiosity to know something about them. Those days, when there were no cell phones and no internet services, the diary was similar to an on-line community of these days like Facebook.

Back then, I had never thought about who had created the communal diary in the university in Korea or who first suggested writing a diary together in the academic community. In a sense, it might have been a product of tradition of collectivism rampant in campus life of university students in Korea in the 1990’s. In other words, it reflected like a mirror the communal campus lives of students of those days. I remember having always been together with other students when I was a college student. For example,

during the freshman year especially, I had a group of several students with whom I spent most of my free time. We attended the same classes, having lunch together in the campus cafeteria, doing assignments in the library together, and drinking beer or wine at a bar in the evening. Often, we spent spare time after classes in the sociology department room in the union building. Very small, the room was dirty and messy, and the air inside was polluted by cigarette smoke. It became even smaller because of all the stuff students left there—books, empty wine bottles, paper cups, bowls with Chinese noodles, guitars, and, interesting, a keepsake iron bar taken by students from armed police who came to campus during student demonstrations. Usually students were engaged in various activities in the room except in the case when it was reserved for book club seminars and different kinds of meetings. Some would do their assignments, and others would sing together. Some would have lunch delivered from the near Chinese restaurant, and others would banter with each other. Some would stand alone, and others would write in the diary.

Looking back, on the other side of the same token, I imagine that the diary might have appeared because of students' need for a space where they would be able to express something personal. In summary, the communal diary seems to have captured these feelings in my memory:

- 말로하기 어려운 것들의 표출
 - (Something very difficult to express in words...)
- 생활의 공동체, 학생회
 - (Community and student union)

- 공교육-글쓰기 없어
 - (In public education, writing practice in class has been ignored.)
- 일종의 대안 문화 글쓰기를 통한 공동체, 자기 표현의 장
 - (Alternative space where students show something about themselves)
- 문화자본이 적나라하게 드러남, 집단주의 적인 문화를 보여주는 것이기도 함.
 - ⊖ (Writing is cultural capital, and the diary itself shows our cultural collectivism).

The communal diary was not part of any class students were taking, but it did create spaces for self-expression emphasized by Greene, Ayers, and Miller (1998) in a memoir of the Columbia University philosopher, *A light in dark times: Maxine Greene and the unfinished conversation*, and elaborated on by Greene’s student, Reeves (2012) in “Deracination, language learning, and auto-ethnography.” If I could go back and read all of those communal diaries of that era, I might understand myself and my generation better, and I would write back to them—but not just a few clichés this time.

Purpose

The purpose of this thesis is (1) to reflect on my education—both in Korea and in the United States; (2) to present and analyze selected pieces of my own second language (L2) writing done in a two-year period during graduate studies in the United States in

order to discover my strengths and challenges in L2 writing; and (3) to discover how my ethnic identity and cultural values emerged through intensive and sustained L2 writing across genres in the graduate program.

Assumptions

Both Yonsei and Eastern Washington University have something in common in their mission statements—to develop creative and critical thinking, give service to others, and become responsible leaders—both locally and globally.

Yonsei University's "vision declaration" states:

Yonsei University serves as the "alma mater" (fostering mother) of all arts and sciences to nurture leaders who will contribute to society in a broad, ecumenical spirit of Christian teaching epitomized in its motto of "truth and freedom."

We will carry forward the cultural heritage of our various civilizations and cultures of the world, leading the human effort towards the advancement of scholarship through creative thought and critical thinking. Moreover, we continue to promote a commitment to justice and to inspire courage, to serve our neighbors wholeheartedly and to contribute to the prosperity of humankind.

Yonseians will exercise their leadership to accomplish this mission and to realize our goal of standing proudly on the world stage. (2012, web)

In addition, the Mission Statement provided on the Eastern website emphasizes how learning changes individuals: "EWU expands opportunities for personal transformation through excellence in learning" (EWU.edu, 2012, web). My assumptions before I wrote this thesis follow and will be discussed in Chapter 5:

- (1) We are changed through education.
- (2) These changes may be very subtle and latent.
- (3) Language is a set of skills as well as a phenomenon that is very difficult to assess.
- (4) Learning a new language can change the way we see the world—both inside and outside the self.

Research Questions

Through a retrospective diary and auto-ethnography, my goal was to explore the following questions:

- (1) What path have I followed to become educated in Korea + in the U.S.?
- (2) How have I changed on this path?
- (3) What do I see in my L2 writing during the two years of graduate studies that suggest change within me?
- (4) How have I resisted change if I have?
- (5) How might L2 writing have helped me reconcile my former self with my emerging self?
- (6) How might L2 writing have freed me and helped me to make explicit some of the more subtle changes I have experienced?

Why Diary Study?

In 2010, Nunan and Cho published *Language and Culture: Reflective Narratives and the Emergence of Identity* (ESL & Applied Linguistics Professional Series, a important collection of teachers'—both native and nonnative—narratives:

This state-of-the-art exploration of language, culture, and identity is orchestrated through prominent scholars' and teachers' narratives, each weaving together three elements: a personal account based on one or more memorable or critical incidents that occurred in the course of learning or using a second or foreign language; an interpretation of the incidents highlighting their impact in terms of culture, identity, and language; the connections between the experiences and observations of the author and existing literature on language, culture and identity. (outer cover, web)

Like these teachers, I had “critical incidents that occurred” through migrations inside and outside of Korea, and so a journey back in time through a diary was inevitable, but it led to self-discovery and self-acceptance. I wondered about my journey and shifting identity, and to narrate this for my readers and myself would provide insight and would show the inner struggles I faced through migrations. Most of all, I wanted to face the truth honestly because, as Yonsei's motto states, “The truth sets you free.”

The first part of this project, therefore, is a retrospective diary study in which I traced my experiences in educational settings in Korea, starting at age seven and ending at age 27 when I completed the Bachelor of Arts in Sociology after a 2.5-year break of military service. “Bailey (1990) defines diary study as ‘a first-person account of language learning or teaching experiences, documented through regular, candid entries in a personal journal and then analyzed for recurring patterns or salient events’” (Nunan, 1992 & 2008, p. 120). In the discussion chapter of this thesis, I will analyze salient events, not always within the diary itself.

Why Autoethnography?

I decided that what I have been doing in L2 graduate writing seems to fit Ellis and Bochner's (2009) definition of autoethnography in "Beyond the Story Itself: Narrative Inquiry and Autoethnography in Intercultural Research in Higher Education":

Autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth auto-ethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of the personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations. (Trahar, 2009, Web)

The second part of this project is a two-year collection of writings I selected to explore the emerging self in the course of being educated in an American university and through cross-cultural experiences in my life.

Both parts one and two expose what the authors call "a vulnerable self" that may "refract and resist" interpretations of both cultures I have been immersed in. Both the diary and the autoethnography made it clear to me that I am a product of Korean culture, though I have been resisting the culture that shaped me. For example, in my last quarter of course work in the master's program, I wrote this journal in response to a short newscast about an American WWII veteran's dying wish to return a Japanese flag he took from a prisoner of war when the Japanese soldier was incarcerated:

I think the reason he wanted to return the flag is related with his feeling of guilt to the Japanese man captured. The flag, he might have thought, is not just the artifact in the war. He changed the shoes and might have thought from a different

perspective. He might have thought that the flag is the heart of a soldier who sacrificed himself to a country. So the act of stealing the flag would be like stealing the heart of that captured man. In addition to the symbolic meaning of the flag, he would have thought or discovered that something very personal is hidden inside the flag, finding out something which he could have not understood. Sangho Lee (2012)

In my mind, this is an example of subtle resistance that has grown within me, though I did not see it at the time I wrote it. At that time, I was not aware of the fact that I was refusing to see either man as just a soldier, perhaps because of my own experiences as a soldier. In this journal, I resisted the way people in both cultures see soldiers in stereotypical ways. Instead, I started from a humanistic point of view and then personalized the story, desiring to understand these two soldiers as I have desired be understood by other people—not only as a soldier but also as an ordinary person. In this journal, I show some struggle within myself—the public versus the private identity. The number one enemy of South Korea, according to military beliefs, is North Korea, but I resisted that idea. I could never see my North Korean brother as my enemy. Such are the topics of autoethnography.

Thesis Overview

This thesis is divided into five chapters. Chapter 2 is a brief review of literature about diary studies in Teaching English to Speakers of Other Languages (TESOL) and autoethnography. Chapter 3 is a retrospective diary of my education in Korea. Chapter 4 is the autoethnography as defined by Canagarajah (2012)—a collection of written artifacts—essays, journals, travelogues, and letters written by me during the two years of

graduate studies in the United States. Chapter 5 is the discussion and conclusion with recommendations for future research that might build on the findings of this thesis.

CHAPTER 2:

Literature Review

Chapter 2 is a brief review of literature about diary studies in Teaching English to Speakers of Other Languages (TESOL) and autoethnography. In the field of TESOL, in the past 30 years, a large number of language learning and teaching diary studies have been published with Kathleen M. Bailey, Professor of Applied Linguistics at the Graduate School of Language and Educational Linguistics, Monterey Institute of International Studies, clearly taking the lead (Appel, 1995; Bailey, 1980, 1983, 1990, 1991, 2001; Bailey & Ochsner, 1983; Block, 1996; Brinton & Holten, 1989; Brock & Wong, 1992; Ellis, 2009; Ellis & Bochner, 2006; Enright, 1981; Hilleson, 1996; Holton & Brinton, 1995; Huang, 2006; Li & Liu, 2001; Matsuda & Matsuda, 2001; Matsumoto, 2001; Numrich, 1996; Nunan & Bailey, 2009; Peck, 1996; Pennington & Richards, 1997; Rivers, 1979; Sachs, 2002; Schumann & Schumann, 1977). Because extensive reviews of diary studies exist elsewhere in print, this chapter will be brief and will touch on the most relevant to the present diary and auto-ethnographic study.

One of the most important landmark articles on diary studies was written by Carol Numrich (1996) who writes:

Diary studies (used interchangeably with journal *studies*; see Nunan, 1989) have become a useful tool for **L2** learners to discover underlying factors that influence

their success (or lack thereof) in learning an **L2**. A diary study is defined as a first-person case study that is reported in a journal, an introspective account of an **L2** experience that reports on affective factors normally hidden from or inaccessible to an external observer (Bailey & Ochsner, 1983). (p. 131)

Numrich included the diaries of novice ESL teachers, though she—former President of TESOL and Professor in TESOL at Columbia University’s Teachers College at the time—stated in just one sentence that she had not included any of the diaries of those novice teachers whose first language was not English: “I first separated the native from the nonnative student teachers, and I chose to focus on the native-speaking students’ experiences only, as I felt that too many variables would be present if the two groups were mixed together” (p. 134).

While she had collected diaries from both native and nonnative speakers enrolled in a practicum and doing service learning in that course, she did not give her rationale for omitting the latter groups’ diaries. It is noteworthy, however, that many researchers after that study did include diaries of ESL/EFL teachers whose first language was not English (NNESTs) (Lee & Lew, 2001; Matsuda & Matsuda, 2001; Matsumoto, 1987 & 1989).

EWU Diary Studies

Herman (2010): Retrospective Diary on Teaching English Abroad

David Herman (2010) wrote a thesis/retrospective diary study at Eastern Washington University, *A Novice Teacher’s Reflections on a Year of Teaching in China: What American Teachers Should Know About Chinese EFL*:

This thesis examines the relationship between struggles teaching English as a foreign language (EFL) in China and a lack of cultural competence. The primary investigator spent one year from fall 2006 through fall 2007 teaching EFL to adults at a private language school in Beijing, China. For the purposes of this project, the primary researcher combined reflections of his experiences teaching in China with secondary research on the topic of Chinese education and culture in order to revise his initial assumptions about his experiences. Findings suggest that cultural differences and a ‘mismatch’ of expectations make up a large portion of the struggles encountered both by American EFL teachers teaching in China and their English-learning Chinese students. Suggestions for increasing cultural competence are given as a way to improve American EFL teachers’ chances of being successful teaching in China. (p. iv)

Here Herman focuses on what he did wrong the first time he taught in China, the false assumptions he had made, and the cultural relativism of best practices in teaching.

Scheffer (2011): Retrospective Diary on Teaching English Abroad

Yet another retrospective diary study was written by Matthew Scheffer (2011), after completing summer teaching in Russia. The following is part of the abstract to *Communicative Language Teaching (CLT) in Russia: Analysis, Reflections, and Recommendations Through a Diary Study of a Novice EFL Instructor*:

...a diary study with critical ethnography components (TESOL.org, 2011...is a description of and rationale for adopting Communicative Language Teaching (CLT) approaches to teach English for Academic Purposes (EAP) in two different settings in Russia during the summer of 2010...teaching composition and English

in Russia. His students were (1) majors in science and (2) teachers of English—all of whom responded positively to the CLT materials and approaches he introduced as a participant-observer action researcher. (p. iii)

Included in Scheffer's diary are his reflections on changes he experienced as a novice language teacher in Russia with little knowledge of the language and culture there as he reconsidered his

...assumptions, increased cultural awareness, and commitment to CLT as an effective approach, even in an overseas setting when learners typically are not engaged in meaningful and communicative activities at the university level. (p. iii)

Finally, Scheffer states that "he remains committed to the creation of community in writing classes—both at home and overseas, because it is community that fosters language acquisition as well as practice in daily writing and sharing" (p. iii).

Scheffer's diary, unlike Herman's, affirms what he had been taught in his teacher education classes. Clearly, as stated, Herman's training in elementary education had not prepared him to teach adults in China, but he did find that his graduate education had helped him to rethink his approaches, materials, and methods. Diary studies helped both.

Autoethnography

In "Teacher Development in a Global Profession: An Autoethnography," published this summer in *TESOL Quarterly*, A. Suresh Canagarajah (2012) presents an autoethnographic essay, but begins with his own definition of the research method:

My inquiry takes the form of an autoethnography (see Chang, 2008; Ellis, 2009). The best way to define autoethnography is through the three terms that constitute it: auto, ethno, and graphy. To begin with, auto: This form of research is conducted and represented from the point of view of the self, whether studying one's own experiences or those of one's community. Whereas traditional positivistic research traditions perceive anything based on the self as subjective and distorting valid knowledge claims, autoethnography values the self as a rich repository of experiences and perspectives that are not easily available to traditional approaches. (p. 260)

Immediately, the author emphasizes the value of autoethnography because it is grounded in the self—the teacher's experience and the teacher's community in this case. He continues by placing it in a postmodern domain.

Furthermore, along with postmodern orientations to inquiry, this approach acknowledges that knowledge is based on one's location and identities. It frankly engages with the situatedness of one's experiences, rather than suppressing them. Next, ethno: The objective of this research and writing is to bring out how culture shapes and is shaped by the personal. In turn, one's experiences and development are perceived as socially constructed. Finally, graphy: Writing is not only the means of disseminating one's knowledge and experiences; there is an emphasis on the creative resources of writing, especially narrative, for generating, recording, and analyzing data. (p. 260)

Here Canagarajah (2012) explains that autoethnography is a “situated” narrative that is written and comes from the writer’s lived experiences in a social context, so the writing is “socially constructed” (p. 260).

Many forms of written artifacts go into the construction of my narrative: books and articles I read, institutional reports and correspondence about my professional performance, and the texts I wrote in my role as teacher and scholar. The very act of composing this narrative enabled me to further explore some of my hidden feelings, forgotten motivations, and suppressed emotions. The structure of this narrative will, I hope, generate additional comparisons and interpretations from alternate perspectives. (p. 260-61)

Autoethnography often includes a variety of genres and written artifacts—letters, essays, journals, travelogues, notes, reflections, and reader responses.

Kim (2011): Diary & Autoethnography on Language Learning & Teaching

The present study builds on and mirrors to varying degrees, in tone and content, Yunjoo Kim’s thesis, *An Auto-Ethnography of an ESL Teacher: Journaling to Increase Self-Understanding*, which combines “aspects of case study, diary study, and auto-ethnography” [as suggested by Trahar, 2009]. Kim, a novice ESL teacher enrolled in an MA: TESL program,

...presents herself as a case study, tracing her path back and forth from Korea to the United States over her 25 years of becoming a bilingual and bicultural person. Case study seems appropriate because our profession defines it as “an interpretive, inductive form of research...[that] explores the details and meanings of

experience...” (TESOL.Org, 2011). She offers two kinds of diary studies—(1) delayed retrospective and (2) concurrent diary (Bailey, 1991 & 2011), written in several of her internship and seminar settings in five minutes in class each day. In the concurrent diary, she analyzes themes and explains what the themes mean within the context of growing up bilingual. (Kim, 2010, p. iii)

Readers are brought into the intimate world of Kim’s bicultural and bilingual life through her retrospective diary:

For several years, Kim reflected on her language learning history as well as her education in both countries...Through discussion and correspondence with her mother over time, she has been able to situate herself in both countries, but because of a mild physical disability, she feels more comfortable in the United States, where people seem to accept those who are different more readily. In summary, she is a cultural hybrid and, being female, she is a good example of what Vasquez (2010) considers ‘flexible’ in her ethnic identity. (p. iii)

Remaining flexible in her identity and embracing her entire self—the American, the Korean, and the global citizen, Kim provides a model of growth through language study, reflection, and research on ethnic identity.

Ryan (2012): Diary and Autoethnography on Language Learning Abroad

Christopher Ryan’s thesis, *A Novice ESL Teacher’s Experience of Language Learning in France: An Autoethnographic Study of Anomie and the ‘Vulnerable Self,’* is also a retrospective diary study with elements of autoethnography and traces his “study abroad experience as an advanced learner of French [and] language-learning experiences

in Quebec and France while focusing on his second study abroad experience in France, where he encountered an educational system that was inconsistent with his training as a language teacher and his learning style as a language learner (p. iii). A novice language teacher himself, Ryan focuses on “challenges he faced in a language institute he was required to enroll in before he could matriculate in the university” (p. iii). He resisted “[r]ote memorization and test preparation were the primary focuses of two classes, but the other three were more engaging” (p. iii). The diarist was able to discover and affirm his teaching philosophy and commitment to communicative language teaching by experiencing methods that did not match his own preferences as student and teacher. “He concludes with a discussion of what he learned from the experience and how the learning environment influenced his future practices as a language teacher” (p. iii). His thesis is a prime example of Trahar’s discovery of the “vulnerable self” that is discovered in autoethnography, and the present study (Lee, 2012) does as well, but the writer’s foreign language study is English in the United States, and the diarist is writing in the target language while Ryan wrote his diary in his first language—English, not in the target language he was immersed in—French.

Summary

Benefits of Teachers’ & Students’ Diary Studies and Autoethnographies

In summary, the greatest benefit of this qualitative research is for teachers to reflect on their own language learning in order to understand others’ language learning experiences. This kind of reflection might increase empathy for learners of different backgrounds. It may also help novice teachers to read other diary studies and to situate

themselves within the field (Numrich). For language teachers who are more advanced in their careers (Canagarajah, 2012) these methods of research may help them see changes in their teaching and philosophy of language teaching over time. Reflection often leads to greater self-understanding and may help teachers set goals for the future as well. Concurrent and retrospective diaries can also help teachers track the effectiveness of particular learning arrangements and materials while making changes in curricular decision-making. As Canagarajah states, “The very act of composing this narrative enabled me to further explore some of my hidden feelings, forgotten motivations, and suppressed emotions. The structure of this narrative will, I hope, generate additional comparisons and interpretations from alternate perspectives” (p. 261). In autoethnography, as a research method, the teaching and learning self aims to uncover “hidden feelings, forgotten motivations, and suppressed emotions” (p. 261) while sharing teaching and learning experiences with other teachers which helps build a global teachers’ community.

CHAPTER 3: RETROSPECTIVE DIARY STUDIES

Introduction

Chapter 3 includes a (1) brief statement of the research method; (2) the presentation of the retrospective diary.

Research Method

A retrospective diary study was chosen as a method of tracing my education, primarily in Korea, from age seven to 27 to provide a foundation for the autoethnography that is presented in Chapter 4 of this thesis.

Migrations

Childhood & Adolescence

My childhood includes recurring memories of introducing myself to new faces. They happened in different places several times. But it seems to me that those occasions were very similar. It was usual that after waiting in a teacher's room with my mother for an hour or so, I followed the teacher without my mother to introduce myself and enter a new environment. Walking a step behind a teacher along a hallway, I heard my heart beat faster and faster as I neared to the entrance of a classroom. Though I was not the type of person who was good at improvisation, I did not even try to prepare what I was going to

say. It was partly because I knew from my previous experiences that there was almost nothing I was expected to do except I would say my name and some proper greetings, following the teacher's introduction and brief comments. It was also partly because I felt helplessness in such a situation where it was almost impossible for me to expect what would happen to me next beyond conventional saying hello to new faces. I was alone, but they are many. I was a stranger, but they already had solidarity. I felt exposed to uncontrollable situations, and a sense of insecurity dominated me because my future seemed uncertain.

Whereas I moved several times until before I entered high school, which means that I had to transfer to new schools frequently, I had never left home in my twenties except the periods of two years of army service. But even then I never stayed at home in a sense. Physically, I stayed home with my family. Having a specific address to give to someone was important, but that place was my home in a nominal sense because I spent most of my time away from there. Because of street demonstrations and campus activities, I came back home very late and left home early the next morning. I unintentionally kept my family at a distance emotionally and I did not want to engage in political debates with them. My father, however, was especially concerned about my anti-government sentiments.

The United States

I am now in America. I came to America in 2006. Different from most of the migrations made in my childhood, this time it was made voluntarily and made beyond domestic boundaries. In a movie titled "*The Mission*" directed by Rolland Joffe,

missionaries travelled to Latin America to spread the Gospel and Christianity. In the history of my country, South Korea, similar things happened to us. American missionaries came to my country to do their missionary work more than a hundred years ago. That occasion of first meeting with Westerners must have been a cultural shock to Korean people. The missionaries built mission schools, which were very different from traditional Korean schools in many ways, and taught English to Korean people.

According to Kim (2011), “American missionaries, who began arriving in Korea after the Korean America Treaty of 1882, played also important role in the introduction of ELT [English Language Teaching] into Korean society” (p. 194). Thanks to their efforts and sacrifices, Korean society was modernized and Korean people were enlightened, though some would argue the Christianization of Korea was a form of religious colonization because today more than 40% of us are Christians.

My purpose for coming to America was to be educated at the graduate level and to master English. It is not like someone who was from a privileged family of 1920's Chosun Dynasty under Japanese control and moved to America to study abroad. I am one of many students of South Korea these days, who are eager to get a better education in America, renowned for its quality of education, and hone their English skills. According to some, Korean students are ranked second in number of foreign students who are studying in America. Combined with the demands of the Korean job market for workers who have cross-cultural experiences and language proficiency, poor quality of English education in Korea as well as general educational environment has prompted many Korean parents to immigrate with their young children for educational purposes. A hundred years ago, Korean people passively faced with challenges of a modernity

imposed upon them by Westerners, but nowadays they are aggressively confronting challenges of globalization. Interestingly, language study and Christianity are important influences here in America again as in Korea of a hundred years ago. Wherever I may go in America, language institutes are crowded with Korean students, and there are several Korean Christian churches in the larger cities such as Lansing and Spokane.

I remember the first day when I landed at the airport in Lansing, Michigan, where I would be studying English at a language institute. My wife and I were newlyweds, looking up hotels in the phonebook and randomly choosing one downtown that would send a van to pick us up. It was August, and the weather was pleasing to us even though it was hot. We had been accustomed to hot and humid weather in Korea until then. But the first impression of Lansing's inner city was not pleasing to us at all. It was quite different from what I had expected from the capital city of a state in America. Most of the stores seemed to be closed, and police cars were speeding down the streets, their sirens breaking the silence. The view from the 8th floor hotel room was a disappointment—just rundown buildings here and there—no river view, no parks, no skyscrapers.

This was not my first visit to America, however. Back in 2000 when I was working in Korea, I took an extended business trip to Lexington, Kentucky, where the United States headquarters of Clark Material Handling Company were located. At the time, this was an American company with branches in Europe and Seoul, but it eventually became a Korean company. As shipping coordinator, I was very busy preparing for my first business trip abroad that would last 40 days. It took longer than I expected to get a VISA, and I failed the Korean driver's license test several times, so I was unable to get the

international license until just two days before I was scheduled to get on the flight to Chicago, where I transferred to a small airplane heading to Lexington, Kentucky.

There were only two Koreans in this branch—my boss and I—while the remaining 100 were all Americans working in marketing and shipping. I was surprised that I was given my own cubicle, and I felt that my privacy was more respected in the United States than in my own country. Very often, my boss and I had to remain in the building until very late at night, working on projects together, having conference calls with people in Korea during their work time, but none of the Americans stayed after six. Most employees left the office precisely at five, and my boss and I got out of the building around six to have dinner, but then we came back to the office to work until 10 P.M. On weekends, I was allowed to have free time by myself. My boss said to me that I did not have to go to the office to work on weekends, adding that instead we had worked very hard together on weekdays.

Driving wherever I could go without a map or GPS was my idea of fun because I needed to practice driving. More than that, it was amazing to drive along country roads with green grass on both sides for miles and miles. I used to drive the New Circle Road aimlessly. The road to Tennessee was also one of my favorites. An inexperienced driver, I escaped so many dangerous situations—my car almost rolling over on winding roads and almost crashing into another car. The near disasters were innumerable. In fact, I became famous for my bad driving. One morning, as I was entering the company parking lot, I hit the cross bar of the automated gate because the cell phone suddenly rang. I answered it without noticing the car was heading in the wrong direction. There was a huge bang, and the bar had to be replaced. Needless to say, the rental car company

replaced the damaged car with a new one, the quality of which was downgraded by one level.

America was bigger than I had ever imagined. Even after I came here in 2006, I changed my residence in America a few times—like the sign, ‘Go West!’ I came from Michigan to California to Washington. My migrations have continued on and on.

Delayed Retrospective Diaries: Diary of K1 ~ University

This is my life story focusing on the days spent at educational institutions. It is an exploration into my inner selves and reflections on some decisive moments that might affect the way I see myself and others.

Episode 0: In elementary school and a teacher who hit me in my head

My given name, Sangho, has its meaning which might be comprehensible to other Korean people only when it is written in Chinese letters. ‘Sang’ stands for school, and ‘ho’ stands for shining. Combined together, it might be interpreted as ‘shining and being in full bloom in school’. It was said that my grandfather gave me this name in the hope that I could be successful in school or academic world. Contrary to his expectation about me, I have had many bad memories about my school days. One of them is when I was in elementary school.

The elementary school that I entered for the first time in my life and attended until 3rd grade was a prestigious private school in the area I lived in, north of Seoul, the capital city of South Korea. While there was no tuition for students of public schools, tuition fees and other expenses were imposed on those of private schools. But private school was

preferred to public schools by most of parents from middle class or upper-middle class of Korean society. That was because many of private elementary schools provided better educational environment for students than public schools. Many of public schools those days were run in two cycles of classes, morning classes and afternoon classes, because there were too many students for capacity of public school system of South Korea. Student-teacher ratio and number of students per class were incomparable between private and public schools. For example, while there were only six classes in the 1st grade of my school, and the number of students per class was 50, entire number of classes in a neighborhood public elementary school was over 20 for morning classes only and number of students per class was over 70.

Competition for admission in the private school was intense, but criterion for admission was very simple. The admission into the private school was given to those students whose parents picked up the paper on which “o” mark was printed from drawing lots. My mother was fortunate to pick up the right one and I could enter the school of my parents’ choice. I would never forget my first day when I was about to pass through the gate of the school with my hand in my mom’s hand. Wearing school uniforms and caps, two senior girl students with their name tags on their chests greeted me cheerfully and said, “You are so cute. Welcome to our school!” I peeped mom’s face and she seemed very happy. That day, I stepped into public world for the first time in my life and that world greeted me very warmly as represented by bright faces of two girls.

I was not popular among students. I was even not one of students who were beloved by a teacher. My grades were just average. My mother visited my teacher only one time at the end of school year, which was different from some of parents of my

classmates. It was customary for parents of students to pay a regular visit to a teacher of their students to show thanks to them with a gift or cash in an envelope. But in many cases this custom tends to be used in negative ways of bribery by some of parents of students. I vaguely remember a teacher of mine changed the way she treated me just after my mother visited her with some gifts which my father bought from his business trip to Japan.

Those first three years at the elementary school seem to have influenced me negatively in a few ways. When I was in the 1st grade, there was regular hygiene inspection by a teacher. One day in winter, she saw my hands whose skins are hardened and some bloody with cold. I was hit three times in the hands by the rod she was carrying on the spot. After class, I was called to step onto the podium in front of students to be castigated by the teacher for my bad hygiene status. It was such a humiliation made in public that I thought to myself that there was no one in the class except the teacher and me. Back at my seat, I felt very lonely. None of the students seemed concerned with the things that just happened to me. Everybody except me seemed happy at the expectation of going home soon.

I had another bad occasion, which is unforgettable in my life. It was in third grade when my teacher grabbed my ear and hair to pull in different directions randomly. She found fault with my negligence of not participating in cleaning of the classroom. In our culture, students were grouped to clean their own classroom. It was true that I had not fully taken part in that cleaning activity, but I had an extenuating reason for the negligence. I could not do anything other than thinking about an upcoming event that day— my father was expected to come back home from his business trip to Japan where

he had been for more than three months. My father promised to buy me and my two younger brothers some miniature cars made in Japan and baseball gloves. I had been waiting for my father and those gifts desperately to the extent that I crossed off every day for three months on the calendar in the hope that the day finally would come fast. Instead of doing the cleaning, I moved to the jungle gym in the corner of the big playground so that no other classmates could spot me. I hid not to be interrupted by anyone from imagining the moment I would greet my father and receive his gifts. I looked at the sky trying to find an airplane to no avail.

I knew well that I had done something wrong. It might have been the first time for me to neglect something I was supposed to do in the public world. To me, my delinquency was understandable because I thought that most people would have had such a moment when they would have wanted to get out of routines because there would have been more important or meaningful things happening to him or her, no matter what other people would have thought about my preoccupation with father's return and the gifts. But I did not say anything to the teacher who touched my head in a bad manner with some verbal harassment that I would like to forget forever. It was probably because I might have known very well that even though I would have told her the reason I was absent from the communal cleaning, it would have been regarded by her as a mere excuse to justify my wrongdoings. It was also partly because I did not like to talk to her anything. I decided to remain silent because I thought that she had not been and was not with me as my teacher.

I believe that that was my first resistance to the world. I dared not to do something I was supposed to do: fleeing away from doing something assigned to me. Also,

apparently I did not challenge the teacher by not saying even a word to her. I looked complacent. But it was a challenge in a sense that I shut my mouth to someone in an authority position who was supposed to care about me. I was probably determined not to accept her as my teacher. But it might have been just an instance that reconfirmed the fact that I would not belong to her and we were not in the same world although she was my teacher. I was nine years old, and she was at least 28 years old. In retrospect, it was not that important to me at that time that she humiliated me in front of other classmates. On the contrary, it was more important to me that she spoiled my mood of festivity resulting from the anticipation of good news waiting for me back at home that afternoon. She had stolen my joy.

The expense for my delinquency and resistance proved huge. I did not want to go to school any more. The school became a place that did not welcome me any more the way that two senior girl scout members greeted me so warmly at the gate on my first day of school. The next week, riding in a bus on the way to school, I became extremely anxious and nervous at the thought of seeing the face of the teacher again. So I even thought about not getting off at the bus stop for the school, wanting to go to somewhere far north of the school and 'play hookey'. But I lacked the courage to do so. For the time being after that occasion, I experienced the insecurity while sitting on the bus, and my feet felt very heavy along the way from the bus stop to the gate of the school. I felt like a bull heading to slaughter.

In fact, even before that occasion, I have looked at her as belonging to a different league in the classroom although her role as a teacher was being a teacher for all the members of the class. We were divided into two groups. One group was in the minority

in numbers, only 5 ~ 6 students, but they overpowered the other group in that they were the ones who spoke all the time in class. They were dominant obtrusively. In most cases, the class proceeded like a talk show with one leader and five to six panelists. They were always given priority to talk and were called on by the teacher, who constantly tried to confirm their superior or privileged status in the class. They were stars, and the rest of us were silent spectators.

Grade 4 – 6 in a public school in a rural area

My family moved together to the small island called Geojae-do located in southeast of the Korean peninsula because my father moved into a different company whose plant was located on the island. Accordingly, I transferred to the local public school, which was very small, and there were only two classes for each grade. This transfer was not my first one, so I felt rather comfortable being introduced to new faces. The most remarkable differences I noticed on the first day of class were that the color of the skin of the students was much darker than that of the students of my former school. Clothes they wore were ragged and old-fashioned, so they looked to me dirty and really country-like. Moreover, they seemed to speak a totally different Korean with a strong accent and intonation which standard Korean language lacks. Everything in the classroom I newly entered seemed to me unrefined and inferior. The classroom was dilapidated, and the desks and chairs looked very outdated.

After I introduced myself and the class ended, we had a ten-minute regular break. To my surprise, more than half of the classmates came to me, and I was surrounded by them. Some of them even touched my skin and hair. I was inundated with many questions

from classmates who were curious about the new face. A student asked me, smiling and stuttering extremely, “Why is your skin color so white? Are most of people in Seoul like you?” I felt as if I had become an animal in a cage at the zoo. But I felt never intimidated or offended. I found myself enjoying those unusual experiences I had never had in my life. I felt that I suddenly became the center of the world. It was a big change compared with the experiences in the private school in Seoul, where I was in the outgroup.

Entry 1

It was the first day and the first class of ‘introduction to sociology’ at the college I had been admitted to in Korea. I was relieved when I saw the professor entering a classroom because I had already met him at an interview as part of admission procedure. His name is Bok Song. According to a student I talked before the class, he would become a so called mentor professor for me and other classmates of seventy students. He was the designated one with whom we should feel free to talk about any matters inside and outside the campus. Professor Song made a brief welcoming statement and explained how the class would proceed entire semester. Interestingly, the textbook he introduced to us was written in English, not a version translated into Korean. The author of the book is Anthony Giddens, a renowned British sociologist. He emphasized us the importance of reading a book written in English as a student whose major is social science. Further, he strongly encouraged us to make it a habit to read 50 pages of any book written in English. I vaguely remember that the rest of class was allotted to explain why English is important to our generation and how English language proficiency would affect our future career and entire life in this rapidly changing world.

With some unknown reasons, I felt a little proud about the fact that I should read material written in a foreign language. But his emphasis and reiteration about the importance of English did not impress me greatly. To me, it was a cliché I heard many times from my childhood. Just one of many subjects I had to study in middle and high school to enter college, English was regarded by me as something that I felt free from now that I became a college student. I could not find any correlations between my major of sociology and English. I thought to myself, “This is a university, not stupid high school!” To read material written in English was a common practice strongly encouraged in graduate level study in Korea in 1990’s and is even more common today.

Entry 2: A portrait: Woondongkwon. Who are they?

The period when I entered college was the early 1990’s, when the political system of South Korea slowly began to change into a more democratic one from authoritative one governed by the military, a junta who had continued for almost thirty years to force the people to follow their rules of dictatorship. In the 1980’s, anti-government demonstrations, mostly lead by students, were intensely waged on the street and on campus as well. University campuses acted as a major base for the democratic movements. Frequently, classes were cancelled, or the number of students who attended classes was very small. Filled with tear gas and various kinds of flags of political groups, the campus was not a proper place to study because loud voices from leaders of demonstration were amplified by microphones mixed with noises of hundreds of people. The atmosphere of the campus was combative as police and army were stationed on campus to suppress students’ possible protests or riots. Those were primarily pleas for democracy or socialism.

The legacy of the atmosphere of the 1980's had continued to influence the university campus well into the 1990's. Despite the emergence of a democratic government in the early 1990's, social and political unrest continued to exist, and the university campus was no exception. Going through the tough times of the previous decade, college students of diverse political causes came to a self-realization that they needed to be more organized for the completion of their political goals. Student unions were more strengthened than ever, and various political circles or organizations, both under and above ground, came to their culmination in their influences and power of mobilization. The aftermath is that there were students who were overwhelmingly involved with politically oriented activities, neglecting their own education. This group of students looked like and also regarded themselves as professional revolutionaries. They were labeled “운동권” (*woondongkwon*) as a whole in a slightly pejorative sense, although they comprised diverse groups with different political causes.

Certainly, this group of students represented a prominent subculture of the university campus of the 1980's and 1990's. Their lifestyles were distinct from those of others. Further, they looked different from other students. They usually wore school or department uniforms or the ones specifically designed for cultural or political events. Most of them usually looked tired, possibly because they were busy with extra-curricular activities. In daylight, they spent most of the time participating in political events held almost every day, including street confrontations with armed police. At night, they habitually visited bars to talk about their days and debate over some political issues with their comrades or other students with the intent of recruiting them. It was often the case that their bar talks continued even after midnight at another place, such as someone's

one-room apartment near the campus or another bar. Their lives might be generalized as collectivistic.

These students were also disillusioned with the knowledge they had gained from secondary schools whose national core curriculum was entirely controlled and set by the government. Once they became college students, however, they would have more time to be exposed to diverse experiences, directly or indirectly. Through reading outside of college classrooms, whether from the initiation of their senior members or from their own interests, they changed radically—from diligent students whose prime goal was to enter a prestigious college, to worriers determined to overthrow existing system or government.

They were extremely disappointed and upset about the fact that they had been deceived by the older generation in educational institutions or by mass media. Students, therefore, felt betrayed, so they might have been wounded severely. I remember the occasion when outside of class we read and critiqued a book about the lies reported in the mass media in South Korea. Many of them thought that there were very few things learned from classroom instruction in college. The knowledge they were taught in university classrooms was generally thought to be meaningless by them because they thought that it is distant from the real knowledge which they believe could help them gain understanding of the reality they were witnessing, and which could be useful to change that reality in which many people are suffering. For this reason, they found it more valuable to read books, most of which were written by Western thinkers or activists whose academic or political bases were Marxist that were translated into Korean, than to read required textbooks. One of many problems of their reading, which was predominantly inclined to specific schools of thought, was that most of those books were

badly translated to the extent that in some cases they were not intelligible at all. In addition, the reading itself was generally too abstract to be understood.

Reading Habits: Reading without writing

There were several books I read in Korea straight through to the end without stopping because they were so interesting to me. One of them was a book written by one of my professors of anthropology/sociology, Cho-Han Haejung (1992), the only female faculty member in the college I graduated from at Yonsei University in Seoul. The title is “탈식민지 시대 지식인의 글읽기와 삶읽기 1 (*Intellectuals’ reading and reading their lives in the postcolonial period*). That was the first volume of a trilogy of her field studies she had done with her own students. It is full of interviews of the students, oral and written, and their firsthand accounts of reflecting on their lives in general, including their campus lives and their reading habits. What made this research approach and book unique was the fact that Professor Cho was the only professor who had the students write in-class journals in those days at Yonsei. Here is an example of a student’s in-class journal that she included in her book:

- 나는 그저 손에 닿는 대로 책 읽기를 좋아했다. 중고등학교 시절에도 계속 많은 소설을 읽었다. 대학에 들어 오니 분위기가 달랐다. 사회과학을 알아야 하고 철학을 공부해야 대학인이 될 수 있다는 식의 압박이 들어왔다. 학회에서 세미나를 계속하고 있었지만 소설에 길이 든 나는 쉽게 그 책들을

이해할 수 없었다. 말은 해도 그 말들이 내 머리에서 나오는 것이 아니라
그저 말에 불과한 것 같았다....(89 학번, 여, 윤희)

I loved to read whatever books I could reach. During the middle and high school days, my reading was focused on the novels and I read great number of novels. But when I entered the university, the atmosphere seemed to change. I felt pressured to read books in the field of social science and philosophy. Only if I read those kinds of books, I would be treated as a college student. If not, I might be ignored. This is the real pressure. I belonged to the book club in my department, where I mostly read books in the field of social science, yet I could not understand what the author was saying and what the book was all about. Although I spoke at the club, it seemed that my words were empty, not thought out in my brain. ([Class of] 89, female, Yunhee)

요즈음 들어 나는 내가 나를 표현할 수단으로서 글 쓰기, 특히 논문이라는 양식을 갖추어야 하는 글 쓰기가 적절한지 회의를 품게 된다. 물론 석사과정을 마무리하기 위해서는 수행해야 하지만 편집광적인 수집과 쏟아부은 노력에 비해 그 누가 제대로 읽어줄지 의심스러운 수준의 논문들이 계속해서 쏟아져 나오고 있다. (대학원 2 학기, 이영)

- These days I have had a doubt that writing as a vehicle by which we can express ourselves, especially thesis style of writing, is proper way of writing. Of course, I have to do this to finish my master's program. But considering the tremendous

efforts made and time spent on thesis writing, I feel depressed because I wonder who would read my thesis....(Master program second year, Young Lee)

The fact that the subjects of Professor Cho's case study were from her classes, and most of the subjects were my classmates, made me more engaged with the reading of the book. Some of the subjects were quoted repeatedly under a pseudonym, but I could easily discern who they actually were. In retrospect, the reason I was engaged with reading the book might be attributed to the fact that it made me sympathize with other students quoted and interpreted by the author and be able to reflect upon my life and reading habits. I think introducing the book was valuable in that it could offer insights into what the students of those days were like, even though they constituted just one small group on campus. I have kept my copy of her book, and two months ago I started reading it again—exactly 20 years after it was published. Now, as I have been reading it this time, I have felt that I have gone back in time, seen myself anew, and heard my peers' voices. It helped me reflect on my reading and writing experiences which were not, at that time, connected to my life experiences except in her class, which was uncommon. After the class discussed a reading we had done outside of class, we wrote journals in class, and later we submitted longer papers on topics such as feminism, cultural imperialism, and post-colonialism. Though extraordinary in the 1990's in Korean, today it is fairly common in the United States for faculty to ask students to engage in reader-response writing in order to build a writers' community, to reinforce learning, and to increase comprehension of key parts of a text.

Professor Cho-Han's Concern

The Professor Cho-Han, Hae Jeong was concerned that the group of students mentioned above was just a minority in numbers, but their influences were huge both on campus and off campus, mostly negative, although they were a deteriorating group as the Korean society had begun to change slowly or radically in a sense. Regardless of their political cause, she disagreed with their life style or culture, which might have been characterized as based on collectivism. She seemed worried that diversity and individual freedom on campus were threatened by this group of students and the culture they created. I suppose that she might have been thinking that as had been the case with some other countries such as Germany, Japan, France, and America in the 1960's, the emergence of this group of students was generated by historical needs of each country. In those countries, fortified colleges as a fort for civil rights movements was something fleeting, abnormal one which should be replaced by something normal quickly once they fulfilled their responsibilities during those turbulent times.

Professor Cho tried to communicate with this group of students to understand them although she had been criticized for various reasons by a significant number of students, including this group of students called "*woondongkwon*". Throughout her book, I felt that she must have had sympathy for her students, whether they belonged to this group of students who were very politically oriented or not. She must have thought that the students of that time period—who did not accept the first phase of democratization as real—were the ones who were all sacrificed by the weight of the history of Korea. Defining the era as the beginning of post-consumer capitalism, she focused on inner identity struggles her students might have been experiencing. She thought that her

students were the ones living in transitional times, where both perils and possibilities existed for them.

In general, college students are the ones who are preparing themselves as prospective labor powers and citizens. At the same time, they are regarded as petty intellectuals, who might be qualified enough in a future to be involved with intellectual debates. In order for them to be successfully accepted into a middle class of a society, they are believed to exert a balance between these two. However, this group of students called “woondongkwon” was extremely unwilling to be accepted into pre-existing system, which was something they abhorred and wanted to demolish. They wanted their lives to be different from those of their fathers. They wanted to be distinct from the order generation. They wanted to live in a society where quality of life is regarded as more important than making money. As self-defined intellectuals, they were willing to make changes on the “*ancient regimes*”. Some of them thought that they would be killed if they would surrender to the old system. The best example of the old system was the company and the army.

Professor Cho pointed out the problem of the reading habits of students of her classes, most of whom majored in sociology or anthropology. Some of them were students classified as belonging to the ‘*woondongkwon*’ group, who were extremely politically oriented. In her classes, students shared with the class their reading habits from their childhood until then. They wrote reflective journals about how their reading habits changed since they entered college, and how they thought their reading affected them and the way they perceived the world. In her book, the professor analyzed their speech in class and their journal writing. She found that one of the characteristics of the speech and

writing of the students in her classes was verbosity and lack of clarity. According to her, many students were inclined to use big words and repetition of the same ideas, intentionally or unintentionally, which was one of the characteristics of political propaganda.

Her point was that reading habits of most of students of her classes were disproportionately inclined to reading grand theories of Western thinkers whose books had been badly translated into Korean, mostly incorrectly. She argued that our reading was hugely colonized. The reading habits in turn affected their writing style, which might have been characterized as greatly distorting in many ways. More importantly, she worried that this reading habit of the students affected the way they read their lives and they saw the world.

What impressed me greatly was that her book seemed to talk about the problem of my reading habits. It was as if she was talking to me personally. During college days, I also spent most of my time reading books written by Western theorists such as Antonio Gramsci and Levi-Strauss. Like Professor Cho, I thought that many sentences I was reading did not make sense at all supposedly because of problem of translation.

Conflict about America and English

While I took part in the demonstration calling for withdrawal from South Korea, with my friend for a year, I visited the U.S. Army base, located in Yong-san, in the center of Seoul, the capital city of South Korea. We spoke English twice a week with a conversation partner, a native English speaker, who was a sergeant. The name of a teacher was Pagnolio. He said he is a descendant of Italian immigrants. We had free

conversations with topics of our choice such as Korean culture and history. My friend and I struggled with speaking English. It was the first time for us to talk with a person whose first language was not Korean. The subject, with which we were engaged, was very limited because my friend and I had no cross-cultural experiences until then. It was thanks to the teacher, who had lived in Korea a few years as well as some other Asian countries, that we could find common ground about which we were able to talk about something together.

It was contradictory to my belief, or ironical that I visited the US army base to learn English for a few reasons. First, I was one of many college students who shouted “Yankees, go home!” a group of students who saw the station of the US army in South Korea as infringement of sovereignty and independence of my country by imperialism. According to them, the existence of the US army in the center of the capital city was epitome of the fact that South Korea is colonized by the U.S. This view was the same as that of North Korea, who has been at war with America since after the Korean War which broke out in 1950. NK has always called for the withdrawal of the US army from South Korea. The withdrawal has been the first requirement they set for opening up the talk with South Korea and America.

Entry 3: Christianity: 2006 ~ Present

I graduated from Christian private university called *Yonsei university*, whose origin was from a small college established in 1885 by an American missionary named *Horace Grant Underwood*. Neither did I consider myself Christian nor did I want to become Christian. In other words, the fact that the university was Christian did not affect

my selection of school. In fact, many Korean universities or colleges have Christian missionary roots. Although I had not been told before the first semester began that Chapel was a required course for graduation, it did not bother me at all. On the contrary, looking back, I enjoyed that time early in the morning every Friday. Listening to Christian professors' sermon, not lectures, was helpful, and hearing student musicians' performance was calming and refreshing. Further, I looked forward to the opportunity to see a girl who sat beside me. At Chapel, the rule was that men had to sit next to women. Actually, a friend of mine who was closest to me was married to a girl who happened to sit beside him at Chapel first semester.

Other than this, the only time I attended Christian church as an adult was when I was a soldier. Confined in an army bases most of this time, Korean soldiers were allowed or encouraged to take part in whatever religious activities— Christianity or Buddhism. One day, I visited the Christian church inside the army base at the suggestion of my boss. It was a good experience because the time spent in the church was very peaceful, and words from the pastor were encouraging to help me endure the life of army service, which was confining and dull. At the same time, I was lured into the church by the chocolate pie provided for us after worship. And because of that bait, I was motivated to continue to attend the church. But, later I went off post to attend a Catholic church, so I could breathe the air outside of confinement. That church attracted many soldiers with its favorable location as well as Korean hot noodle soup it offered them after worship.

Although my life had been generally far away from the Christian church and Christians, something changed after I came to America. East Lansing, Michigan was the first place we settled in America, where lots of Korean students were studying at MSU

(Michigan State University), community colleges, or private language institutes. There were also more than four Korean churches in the area. Although surrounded by many Koreans, life was monotonous and superficial. My wife and I thought that we needed to settle in a place, where everything was new and unfamiliar to us. We needed a community where we could feel a sense of belonging and security—Korean church might be the right place to fill our emotional and practical needs.

After attending two of the Korean churches and speaking with the pastors, we decided to attend the Korean Methodist Church. Assigned to a married couples' group of our age, we met weekly with the other couples, at the house of one of the members in addition to attending Sunday services. That gathering was where we talked in Korean about what had happened to us in the past week and what problems we had had as immigrants or students. For example, some complained that AT&T overcharged them unfairly and took no prompt actions despite its promise to reimburse. Wives would share and exchange the information about pregnancy, child rearing, education of their children, or food. Husbands would often talk about their education progress, career plans, difficulties of finding employment, or the past days of army service in their 20's. Whatever we talked about ourselves, or the life in America, language barrier and misunderstandings caused by cultural differences were the recurring subject and source of our conversations. In this regard, the gathering was the place in which we released our stresses and anxieties resulting from lives as aliens, and we wanted ourselves to be encouraged and empowered by each other beyond that. As time went by, the bond among us increased, and we became more like a family.

In terms of my own experiences, the Korean church in America has served as a base of Korean community, a network place which greatly contributed to uniting Koreans living in the area into one, whether they were American citizens or not. Some would meet their marriage partner in the Korean church, and their children would learn to speak and read Korean in “한글학교” (Korean Language School), established by the Korean church. Some would find buyers for their used cars or moving sales items at the church. They would meet on a special or meaningful day kept by Koreans living in Korea, such as “추석” (Full moon harvest day) in fall and “설날” (the first day of the year in lunar calendar) in winter, celebrating together and sharing our nostalgia with each other to lessen our feelings of loneliness and longing. The Korean church is the foundation of Korean community in the United States. There is a saying that Korean people build a church, Japanese people build a corporation, and Chinese people build a Chinese restaurant when they go abroad.

In the suburb of LA, I attended a Korean Methodist Church, which was very small, with church members around 50 people in total, including the youth group. Most of them were about 10 years senior to me, and they had children. It was remarkable that almost all of them had immigrated to America in middle age. The most important reason for their immigration was because they worried about the quality of education in Korea, and they wanted to provide their children with better educational opportunities. They had given up everything they already achieved in Korea for their children. They made a new start in America, working in the suburbs of LA, where the biggest Korean community had been formed. Despite their language barrier, it did not matter much to them because being able

to speak the Korean language was enough for their subsistence. Living in Korea Town in metropolitan LA is almost like living in Korea. We used to say that LA is a great city for Koreans to live in because the disadvantages of living in America such as food and community bonds are not obstacles there.

In Spokane, I attended briefly American church (Lutheran Church) located on campus partly because there were no Korean churches in Cheney, where I had lived for a year before I moved to Spokane. It was also because I wanted a community where I could meet native speakers, learn American culture, and have chances to speak English outside of classroom. Mostly, there were older people than I was. They welcomed me very warmly and I could understand fairly well the sermons. They seemed to be very curious about me, who came to Cheney to learn English and want to become an English teacher. A woman was surprised to know that I am from Korea which she took for North Korea. One thing that I noticed different from Korean church in the United States was that there were far fewer people who stayed at the church after services to have short break time with coffee and donuts. Except a few people, most of the church members left the church as soon as the service ended. On the contrary, most of church members in the Korean church do not leave for their home even after services end. They remain and have lunches, chatting in a group, saying hello to church members. This is the time that church members would think important as members of Korean community in the United States.

After I moved to Spokane from Cheney, I found that there are a few Korean churches in Spokane. Among them, my wife and I decided to attend the Spokane Korean Presbyterian church, which was the first Korean church established in Spokane in the early of 1970's. I found it interesting that most of the church members are women. Later,

I knew that many women members of this church are the ones, who were married to American, most of whom were soldiers and had the experiences of being stationed at army base in South Korea. Many of these couples were divorced, and only 2~3 American husbands attend the church with their wives. I was told many times by the pastor of the church that marriage life of intermarriage couples is full of difficulties. He said that one of his missions in Spokane area is to counsel these couples for the better, happy marriage life.

Entry 4: 2006 ~ Present

Before I was admitted into this graduate program at EWU, I attended language courses at different private institutes for about three years. To maintain a student visa, it has been mandatory that I be enrolled in school as a full time student. Usually classes were small, around 10 ~ 12 students, and the classes last from 9 am to noon. Students were placed into different classes according to their level of English measured by a standardized level test or a test designed by each institute. There were usually separate classes for speaking, listening, reading, and writing. Classroom experiences in those institutes were quite different from those in South Korea in many ways. Classes at these language schools were performed more communicatively and interactively among members of the class than in South Korea. While most of my job at school in my country was paying great attention to what a teacher was saying, I was given the opportunity to speak out, not only to teachers, but also to students.

I felt that I was there in the classroom, not as a spectator, but as a learner who could speak up or ask whatever I could not understand. However, during my school days

in South Korea, in retrospect, I seemed to have been educated to only listen carefully to what a teacher was saying and was supposed to understand everything he or she said in Korean. If a student asks a question which other students regard as something very basic or easy, the student is very likely to be considered stupid or even retarded by peers. Even worse, some teachers responded to the student with negative comments, or even some teachers scolded the student for lack of attention or understanding. Many times, I heard teachers in Korea saying to the student who asked some sorts of questions indicative of his or her lack of attention, “What were you doing while I was speaking to you? Why are you bothering me to repeat what I just said?” I believe that this kind of negative response from teachers or peers was one of many factors, which would discourage students’ active participation in class.

When I was in a boys’ middle school, I had a math teacher, who was very strict in many ways. She was very charismatic—she was very young, 24 years old at that time. Even so, it was stressful for me to think of having to attend her class. To avoid punishment, I had to complete all the assignments she gave and be prepared to take a test and get good scores on a pretest taken at the beginning of her class. My heartbeat became louder and louder, waiting for her appearance from the front door of the classroom, listening to her steps getting closer. Real silence would dominate the classroom for an hour or so in her presence. One day, I felt fortunate enough not to be called on by her up to the board to solve a math problem she gave to us for the test. The student who got the wrong answer was hit in his buttock by the rod she always carried. She would carry all her power into the rod, which was half the width of a baseball bat. I thought that that rod might have been the real source of my fear.

She greatly emphasized to her students the importance of concentration on and attention to what she was doing in her class. Students were not supposed to move their body unnecessarily and noticeably while she was teaching. If a student breaks this rule, he would be a victim of the rod. Of course, chatting or sleeping in her class was something unimaginable to the students. In retrospect, it was very funny that some students sat at attention with their hands crossed on their lower backs like Korean soldiers were supposed to stand in that position when the commander spoke to them. I was among the students who sat motionless with my hands fixed on my lower back. To the teacher, I might have looked most obedient and serious. One day, she lauded me for my posture, concentration, and attitude in front of other classmates, saying, “You need to see what Sangho is doing in this class. You should learn from him and follow his posture and concentration.” From that time on, my fear seemed to decrease, but I felt burdened in some ways.

In my culture, those days, a teacher’s presence in class was absolute and authoritative as described above from my experiences. His or her words were rules for students to follow strictly, and a rod was waiting for them if the rules were broken by them. The power distance between a teacher and students was very extreme. Their status was not equal as evidenced by teachers’ platform in the classroom in my country. While class was in progress, communication or interaction was mostly prohibited. It was believed that knowledge would come only from teachers’ mouth and that learning could be attained by teachers’ unilateral lectures and students’ uncritical absorption of everything from teachers.

To the contrary, in the United States, thanks to many interactive and communicative classroom activities, a learning community has seemed to be established, and the distance among the members of the community has diminished. Teachers were not the only one who talked in class. They seemed to be mediators rather than lecturers. I have felt that teachers' roles in the United States are defined differently. Of course, I have noticed some individual differences or preferences exist among teachers, but most of them have not seemed to assume an authoritative position as teachers. They have been open to objections or criticisms from students. Most of all, the way they dealt with different opinions from theirs or among students as mediators has been impressive to me. I also have had an impression that classroom participation is encouraged systematically. I was evaluated by teachers in many ways, sending me to the next level. At first, I was alarmed to know that class participation took an important part in grades.

Entry 5: English Learning

Starting in 2006, I studied English in three or four different language institutes, and I will summarize the benefits and challenges here. I became a more engaged and active learner because speaking a different language changed me and freed me.

Benefits

1. I thought that I needed to listen more carefully to peers and faculty in order to carry my weight in the learning community and show respect for others' ideas and experiences.
2. I had to think more about politeness across cultures in the classroom.

Challenges

1. I realized that when Koreans speak or write, we do not state our assumptions or provide background information since we are a more homogeneous society, but in a multicultural setting, we have to politely talk about assumptions and beliefs because if we do not, we might be misunderstood or cause communication problems.
2. Despite the classroom community, it was difficult to make friends with Americans outside the classroom. The main reason was that most of us make friends in the Korean American community, particularly in the Korean churches, such as the one I attend in Spokane. This meant that even on weekends, I spoke mostly Korean until I became a translator a year ago and had to use English to translate the service simultaneously for the non-Korean-speaking members.

On My L1 Writing Experiences

Writing Experiences in the Korean language—middle school to university

I remember there was a writing contest during my secondary school days— from elementary school to high school. The contests were performed when all of students went on a short trip to some nearby historical places two times a year. Those were kinds of writing assignment for the short trip to become more meaningful. Writing topics were given by school officials, though I do not remember what those were. We have two options of genre for the writing, prose and poetry. For one of those contests during elementary school days, I wrote a poem for which I won a prize. After that, I became a representative writer for the competitions among schools. I remember that a few other

students and I were accompanied by a teacher to attend the competitions. There was no writing practice or lesson before we took part in those competitions. As discussed, writing seemed to be performed mainly as an extra- curricular activity. I had rarely had writing classes during those days.

Writing was not deemed as important as speaking or reading in our culture or education system. Over the years of schooling, I have hardly been taught systematic lessons about how to write. There were very few books of reference about writing and grammar I could rely on. Some of the teachers had tried to teach us writing based on their own understanding of writing. A teacher at the middle school I graduated from tried to teach us the five paragraph essay is and how each paragraph functions. But we never practiced five-paragraph essay after that. We were also given the notion of how to write argumentative theoretically. In the atmosphere of those years when I was a teenager, writing and thinking logically were not encouraged and promoted.

In college in Korea, I had to write more than ever before. While I do not need to write anything for the objective tests during the years of secondary school, I was required to write short essays both for regular assignments and for the mid-term or final tests in most of my major classes. I was not given writing samples or detailed directions by professors. There was a required Korean writing class of in the first year of college. One of topics given to us was about the definition of intellectuals and their roles in society. I found that topic extremely difficult to write about, and I could not understand why a lecturer brought up only serious topics for us to write about. Not given any sample essays of model for me to follow, I did not know how to develop my ideas and how to format. It was also the case that I had no feedback from the lecturer later. Students were expected to

write only for them to be graded. They did not write to improve their writing skills or to communicate with each other, but rather to pass in-class essay tests.

In an anthropology class, one of topics covered in the class was the politics of sexuality. I was supposed to write about how my self-consciousness about sexual identity formed. The professor wanted students to reflect on themselves and tell the audience a true story in the form of autobiography. With a particular subject of sexuality, I could have an opportunity to explore my inner self and the past. In a theory of sociology class, I had to write summary and reflection after reading a book each week. I submitted short essays, which were never returned to us with comments of the professor. The professor told us that we needed to read as much as possible as freshmen. Writing summary and reflection seemed to me a proof that I read articles assigned for us to read.

College years

In my junior year of college, I worked as an editor of newspaper of the department published monthly. The purpose of the newspaper was building community bond among the members, but many sections were allotted for political writing. An editor as well as a member of particular political organization, I wrote regularly about some important political issues. The problem of my writing was that those were similar to that of demagogue which is filled with propaganda and inflammatory words. Another problem is that many times I copied from various sources without references and pretended those to be my own words. Although plagiarism issue was not a big one in our culture and I had no understanding of it, now I realize that I made a serious mistake of plagiarizing in the academic community.

On my L2 Writing Experiences

Business English writing

English skills are one of the most important requirements for employment in South Korea. Almost all of job applicants are supposed to submit scores of standardized English tests designed to measure their English skills, regardless of fact that not all of applicants are expected to use English in their job positions. This does not only apply to job applicants, but also to most of employees who want to be promoted. The employees already accepted are also required to regularly submit scores taken in standardized English tests to be considered best candidates for promotion. Accordingly, whether they are college students or college graduates, it is common for them to spend significant of their time practicing English skills to be competitive in job markets.

During the years of working as a businessman, English writing was a headache to me. Working as a sales coordinator between the headquarters in America and a factory in South Korea, I relied heavily on e-mail correspondences written in English to communicate with American employees. Sometimes, I had to write a formal business letter in English and fax it. My lack of English writing skills made me work overtime frequently. Sometimes, it took me several hours to write an e-mail of 500 words or so.

Written English translation at church

I have been translating for services held at a Korean Presbyterian church I have attended. The translational services, designed for American and some Koreans who feel more comfortable with English than with Korean, were performed both in oral form and in written form. On every Saturday evening, I am given sermon notes written in Korean

by a pastor, and I translate sentence by sentence. My goal in the translation is to convey what the pastor is trying to say as best I can to an audience whose first language is English.

Performing translation services, whether it was written or oral, I found out that I tend to resort to word-by-word translation. But I realized that it is very difficult or risky for me to perform word-by-word translation. In case of written translation, very often I found myself refer to Korean English dictionary or rely on my internal lexicon to find the correct English words for Korean words. But the problem is that the translated sentences in English seem awkward even to me, though I am not sure why they are so. I just suppose that it is probably because I am not familiar with collocation rules in English, or inherently there are no perfect word matches between English and Korean.

In the case of oral translation, I might well be under time pressure, so quick reaction or agility is greatly needed. As a novice translator, often I became stuck and at a loss. A sudden, frequent prolonged silence would annoy the audience. If I would be stuck on one Korean word, then I could not go further and would become silent. Lack of fluency in speaking L2 has been a serious issue for me. As I have become more experienced, I have opted for a different strategy. I realized that it is much better to focus on the context and flow. The process of translation operating in my brain is performed in two ways. First, I try to quickly grasp the main point of what the pastor is saying. Then, I paraphrase what I understand as the main point the pastor intended to make. I have felt that sticking to the exact grammatical structure and desiring to be fast and perfect might be the main reason I fail to achieve my goals of fluency in translation. Finally, I discovered that the Korean language seems less accurate than English because of the fact

that there are frequent omissions of the subjects of sentences in Korean, and I am unable to reconstruct the context quickly enough to figure out what the subject is in running speech.

Reflections on my Education in Korea

In closing this retrospective diary, I want to reflect on how my education in Korea shaped me into the person I am today, though this is not easy to do. As a teacher, I would try to do the following:

1. accept that all students are different;
2. respect differences among learners;
3. teach in ways that develop all students' potential;
4. not prejudge students based on grades they have received;
5. follow Professor Cho-Han's approach by providing time and space for written reflection regularly in class;
6. show empathy for language learners because I have also struggled to learn English; and
7. help students see themselves through a different lens and be open to change as they learn the target language and culture.

CHAPTER 4:

AUTOETHNOGRAPHY:

THEME NOTES AND REFLECTIONS ON WRITTEN ARTIFACTS

Chapter 4 is the autoethnography as defined by Canagarajah (2012)—a collection of written artifacts—essays, journals, travelogues, and letters written by me during the two years of graduate studies in the United States.

Method

Autoethnographic approaches were employed because I was examining actual written artifacts in order to reflect on changes within myself as a language learner and novice ESL teacher while experimenting with a postmodern method new to TESOL but not new to the social sciences. I was also wanting to see “how culture shapes and is shaped by the personal” (Canagarajah, 2012, p. 260). In his own autoethnography, Suresh Canagarajah (2012) reminds readers of differences in traditional research methods that claim objectivity:

Whereas traditional positivistic research traditions perceive anything based on the self as subjective and distorting valid knowledge claims, autoethnography values the self as a rich repository of experiences and perspectives that are not easily available to traditional approaches. Furthermore, along with postmodern orientations to inquiry, this approach acknowledges that knowledge is based on one’s location and identities. (p. 260)

Like Nunan and Cho (2010), Canagarajah values teachers’ narratives and makes them the focus of much of his own research. Autoethnographical writing is dialogical and

egalitarian—everyone can have a voice—as in the case of the communal diary—the *naljeogi*—described in Chapter 1 of this thesis. This chapter is dialogical in that I was dialoguing with myself—even writing letters to my younger self in the first travelogue. In the process of analyzing the 14 artifacts, I asked myself questions about my feelings, my confusion, my tendency toward self-criticism, my regrets, my cultural values, and my changing identities.

Writing samples from the EWU classes

Below are writing samples written in the classes I took at Eastern Washington University. These are presented in the chronological order. Some of them are presented here as rough drafts written in the class under time pressure, 5 minutes or 45 minutes. Then later at home, minor changes or corrections were made by myself as I was supposed to submit second draft as further assignments. Others were written at home as assignments of the classes and edited with the help of Dr. Reeves. So fewer grammatical errors are found in these writings than in-classroom writings.

Data Selection

When starting the thesis, during the time when I was looking over all of the written artifacts I had collected in two years of graduate studies, I found more than 100—80 journals, five journal prompts with model journals, two travelogues, 10 essays, 20 letters, 10 research papers, graphic organizers filled in, lecture notes, peer responses, response to literature—poems and songs, and others. From these, I chose 14 to analyze for themes and to reflect on in order to uncover “hidden feelings, forgotten motivations, and suppressed emotions” (Canagarajah, 2012, p. 261). Specifically, I chose the first

three essays I wrote during my first month in graduate school in order to see myself as a writer at the beginning and end of the program—not as a kind of pre- and posttest quantitative approach, but as first a student enrolled in a freshman writing class and then as an intern in the same class two quarters later. As an intern, I also wrote journal prompts, and I included all five of those. By comparing my student voice with my intern voice, I hoped to feel some changes in myself as an L2 writer, advancing in both expressive and analytic writing at the end of my first year of graduate studies. These changes, however, could be felt as subtle and latent—as I have suggested elsewhere in the thesis.

Presentation of and Reflections on 14 Written Artifacts

The 14 written artifacts are arranged in chronological order by course number and title. Each artifact is presented in the same way: (1) course number and title; (2) introduction and purpose; (3) the original artifact—mostly unedited; (4) discussion and identification of themes in that artifact. Finally, I offer a summary of the themes I found in the artifacts.

ENGL112: Composition for Multilingual Writers

112 Friday Essay 1: Parents' Influence (September 2010)

I attended this course at the suggestion of Professor Dr. Reeves, the program director. We met daily for fifty minutes from Monday to Friday. The textbook was a biography of Eleanor Roosevelt. Most of the ten essays written on Friday in class were responses to Freedman's biography, *Eleanor Roosevelt: A Life of Discovery*. The first Friday essay was reflection on our own relationship with our parents because Eleanor's

parents had a great influence on her, although both died young. The professor gave students prompts, grade rubric, and teacher's model essay [Appendix A]. The essay we were supposed to write was about influences from our parents and the most important message, good or bad, we got from them and its effect on us. Dr. Reeves read aloud her essay to the students, and then I started to write in about 45 minutes with an aim of writing at least 500 words. It was very difficult for me to write this essay because I had never written on this kind of subject, which might mean that I had had no time to think about my parents' influences upon me seriously in my life, and I felt that I had something to say about my father, but for my mother I was at a loss, though more than half of my essay is about my mother while only one paragraph is about my father. It is edited minimally for grammar and punctuation, so there are still errors in this draft.

Parents' Influence

I was born and raised as a so-called baby boomer in Seoul, the capital city of South Korea, where my mother also had been born. Born in suburban city of Seoul from the small landowner and just before my country was liberated from Japanese governance, my father was the eldest son and the first-generation college student, which was rare in his generation, in fact almost impossible because it is rather recently when the modern form of college system had been incorporated into my country. Born as an eldest daughter from the banker's family, my mother was the eldest daughter educated in the prominent middle and high school for woman established by the American Methodist missionary and also become the first-generation college student. Having inherited almost nothing from their parents, both my parents are thought to make something big out of nothing only with their own bare hands, intelligence, and diligence throughout their lives, all the more striking because their generations suffered the Korean War and experienced the post war trauma when in their adolescent days. They are said to experience often the severe famine in spring as to have no other options but to eat the roots of the trees.

I feel I was fortunate to be born into the parents who overcame all the economic adversities and finally could be successful, which made my family do not need to worry much about the economic problem and help and support all of their sons be able to study abroad. Because they know what the poverty and deprivation is like and they do not want to leave those negative things to their sons, they made every effort for their sons not to repeat same things as their generation. I remember when I was in the army service, my mother wrote me a letter, saying she and my father are willing to do whatever is helpful

to their sons for their own future. I understand that it is apt to feel like my parents are too lenient from the perspective of someone in other culture, but it shows their sacrifice and devotion to their children enough, which I am greatly thankful to them.

My father had lived apart from the family for 15 years when I was in middle and high school, and in college because his work site was located in the another part of the country 400 miles southeast of Seoul. During those days between 1970's and 1980's, the family separation was common in case the father of the family had to work for the construction site in the Middle East countries. But it was not common for the family whose father had to work within Korea because it is actually easy for the entire family to move together with their father. But my parents decided the temporary separation because they judged that it is better for their sons to remain in Seoul for their education purpose. Although my mother and her three sons visit regularly the father's house whenever we had two months of vacation at school, we rarely had seen the father because he is too busy at work, leaving for the company at 06:00 and coming home 23:00 almost every day, sometimes even on weekends. It was natural that I had little time to have conversations with my father during those days. But nobody including myself had had complaints about this because everybody in my family understood why this happened, at least I felt sorry for my father who worked really hard for the entire family. While I sympathized with my father, I had raised the antipathy toward the company who exploited their labor forces regardless of white and blue collars and the socioeconomic system including the government which helped exacerbate the worker's conditions of working and living, condoning the legal rights of the workers about the maximum working hours and participation in the union.

My mother often told me or other people that I resemble my father most among her three sons. But I thought differently from her. Overall, I resemble her more than my father both in appearance and personality. I am similar to my mother in that I am more likely to be concerned with others' opinion and feeling than myself. I am often a little surprised to find myself do something similar. I remember I had complaints to her about such as not keeping the promise with intimate people and changing the words haphazardly depending on the situations. Both she and I prefer language and literature to math and science, which my father excelled at. Contrary to my father, I lacked the tenacity, diligence, consistency to the things I decided to do or I promised to do. He is very swift in making decisions, and once he decides, he keeps it to the end by devoting entire himself to the cause and target he choose, which I am not good at.

I suppose that her saying that I resemble my father most reflected her expectations upon me, and her hope that I resemble my father more than her. (though it is common for the mother and father in our culture to favor the eldest son and give him more affection, which I actually do not understand why.) Now I understand why she often had said like this. She really wanted to me to have or learn the good traits my father had, but she thought she does not have. Whether or not her seemingly self-doubt was self-deprecating or self-depreciation as a woman common in my mother's generation, I should have decoded what she had been trying to really say.

I felt ambivalent about my mother's expectations upon me. Sometimes I felt proud that she had more expectations on me than anyone else because I was very proud of her. Without my father during those days, I am the person who listen to her saying about the past days like how my parents met, what the honey moon season was like, and how her

days at school was like. Among the three sons, I am the one who has the most knowledge about the past days of my parents. I also could know how my grandmother and the brothers of my mother felt proud of my mother. They told me often about that and that she was regarded as the special among the seven brothers and sisters because of her smartness and caring for others with warm heart. I felt that I was treated as special by my relatives just because I was her son.

But sometimes I must have felt burdened with her expectations. It was regarded by me as important, maybe subconsciously, to live up to her words. Her words and expectations must have exerted greater power on me than I have thought. It seemed or seems still important to me that I do not hurt her by not living up to her expectations. There was the time when I was very rebellious to her, actually not only to her but also to everybody and everything. Looking back, I must have made a few very important decisions, affecting my entire life later on and just opposite her recommendation or suggestion. I am still not sure those were just the incidents or the ones with a rebellious motive.

Now living far away from my parents, I made it a rule to make a phone call every week to them. My father used to tell me to take regular exercises very early in the morning. This has been a life long lesson from him, repeated over and over, but never accepted by me as unimportant. He is not the sort of a person who imposes someone to do the things he did not do or never experienced before. I have seen him get up at 5'o clock in the morning and take regular exercise which seems rather very hard for the morning exercises like one hour of jogging or cycle everyday without fail at all accounts.

Figure 1. Friday Essay 1: Parents' Influences (ENGL112, 2010 Fall Quarter)

Interpretation & themes

Two years after writing this essay, I reflected on the experiences and identified all six themes and will report them with the number of occurrences for each theme in rank order. The most common theme found was Korean culture with 11 examples found in total in this essay –seven in paragraph 1 with others occurring throughout the essay. Examples include: “my country was liberated from Japanese governance,” “my father was the eldest son and the first-generation college student, which was rare in his generation,” and “it is rather recently when the modern form of college system had been incorporated into my country.” Other themes include gratitude for my parents’ sacrifice for me and my siblings, their resilience as well as my resistance, self-criticism, and reflection.

112 Friday Essay 2: Alcoholism (October 2010)

This is the second Friday essay written in the second week of the class. As usual, I was given a quote from the biography of Eleanor Roosevelt, the teacher's interpretation, and the model essay written by the teacher (Appendix B). The context here was that Eleanor's father, a wealthy socialite, was an alcoholic. I was supposed to write about drinking customs in South Korea, the laws regarding drinking, and the treatment available for an alcoholic. My essay was more focused on the drinking issues in my country with an analysis of why people in my country tend to be engaged in heavy drinking. I also mentioned about two of my friends who I think were almost alcoholics.

Alcoholism

Eleanor Roosevelt (1884 ~1962) was the wife of President Franklin Roosevelt, and she had a very sad childhood because her father, she adored and lost to the alcohol related accident, was an alcoholic during his short life with Eleanor and his family. Here is an example showing how serious his dependence on alcohol was,

Once, when Eleanor went walking with her father and three of his prize terriers, he stopped at Knickerbocker club, handed his daughter the leashes, and told her to wait with the doorman while he went in for a drink. Eleanor waited. Six hours later, as she remembered it, she watched as her father was carried senseless out of the club and helped into a passing cab. (Freedman 15)

This happened after Eleanor's mother died and her father was only allowed to visit her at Grandmother Hall's house partly due to his alcoholism. Eleanor must have felt very heartbroken as her father showed her such disappointing behaviors of alcohol addiction during his brief visit, which she had anticipated very much, to her. Episode quoted above and other stories related with Elliot's orgies clearly show that Elliot suffered from his alcoholism and the rest of the family members were also hurt.

Alcoholism or alcohol dependence is diagnosable disease... Alcohol abuse is a pattern of drinking that results in harm to one's health, interpersonal relationships, or ability to work. Certain manifestation of alcohol abuse includes failure to fulfill responsibilities at work, school, or home: drinking in dangerous situations. Addicted to alcohol and suffering from the resulting chronic depression, Elliot had been away from his family for a significant of time and could not fulfill his responsibilities both at home

and at work, which must have caused his family much troubles and anxieties.

With a moderate use, alcohol boosts the atmosphere of social gathering, helping facilitate the relationships among friends, acquaintances, and even aliens. I often found the barriers among people at the parties or various kinds of social gatherings in my country easily crumbled with the moderate drink, decreasing tensions among them and making it easier for them to expose themselves to others. When I was a college student, there was Yon-Ko's day, similar to Oxbridge games in England, for a week after playing sports game such as soccer, football, and baseball, students visiting campus each other and drinking mixed together. It was very fun to see the students became friends very easily just in a few days like they had known each other for a long time. Alcohol definitely helped.

However, excessive doses of alcohol often cause many troubles and problems. Heavily intoxicated, not knowing what is going on, alcohol abusers are very likely to lose control of themselves, sometimes leading to the violence, harming both themselves and others. More seriously, repeated alcohol abuse can lead to the alcoholism, though not [incurable]. Hearing from others who have alcoholic friends and family members, and from the experiences with my own close circles of friends, I understand that everybody can be an alcoholic, and also it can be overcome with the help of the rehabilitating institution or the helps of the people who are intimate to them or both.

Very stressful and tensed in daily lives, partly because of high population density and hard working conditions at work, many people in my country habitually drink regardless of their age, gender, and class. Many people cannot help being exposed to alcohol accordingly, considering we often drink together. Social gatherings without alcohol can hardly be imaginable. Many middle and high school students under the legal age often drink to release their stresses from the hard pressure of school life entirely focused on entering the prestigious colleges in the hopes of securing the guarantee of their successes in the future. College students drink to the degree that their parents and older generations worried about its seriousness with a result that they overlook their responsibilities as a student, the future of our country and society, so they would not be likely to become competent enough against the students all over the world. Also, it is a little well known that the college students' life in my country are rather loose because of the ease with which students would be able to graduate compared with the students' life in the U.S. (College students' drinking problems are closely related with the entire educational system in my country.) College students also drink, like high school students, to release their stresses accumulated until then from the student's life before entering into college. They are ready and willing to enjoy their campus life to the full enough to compensate their previous lives as a student consumed and sacrificed by rigorous lives at those times.

Most businessmen drink very often after work, though not everyone, sometimes at least four days of the week, for the similar reasons as students and for the other reason. Excruciatingly demanding and stressful, working conditions in Korea are notorious for its second to none working hours per week and its authoritative hierarchy. Exposed to incessant threats of unexpected firing, many businessmen see their life as a businessman unstable, doomed, and no vision. Also, it is a routine of businessman in a business setting in my country to go drink with their counterparts after signing contracts, doing and closing deals, and having a meeting for the purpose of loosening the tensions and

strengthening both their partnership and personal relationships. Often they move their drinking places three or four times one night to change their kinds of drink and menu, (beer, wine, rice wine, etc.), leading to alcohol abuse in a very short time.

In addition, it is the cultural environment in my country that exacerbates the situations, encouraging drinking and discouraging the various leisure activities, in line with the socioeconomic environment responsible for the drinking problems of the students and businessmen. The lack of resources, natural or cultural, for the people's leisure time and activities can be attributed to this rampant drinking issue in our culture. It was not until recently businessmen do not work on Saturday. We Koreans are relatively surrounded with less cultural and natural resources than U.S.

Two people in my life occurred to me for the alcohol related issue. One is a close friend at college, and the other is at company. What both have in common is that they are heavy and chronic alcohol abuser to the degree that they are believed by me to be actually an alcoholic. Second thing they have in common is that they are very sensitive and have a lot of things to say. Third is that they have no specific hobby or leisure activities to enjoy after work except reading. (Both read much) Last, they tend to do not regard their drink habits as not serious, while most friends around them used to tell them it is serious.

Considering that the influence of alcoholism is very serious and sometimes devastating on an individual, a family, and a society as a whole, we need to take some emergent actions. Being well aware that it is not an easy job as we know from our own experiences, it would take some time for us to change anything related with alcohol problems. In my opinion, to solve the problem, it is important that we make efforts to change the socioeconomic and cultural system for the better in a long term. On the other hand, as we see our friends and family members suffer from alcoholism, or plunge into alcoholism, the role of the people who have close and intimate relationship with the alcoholic are very important. According to some reports, most actual alcoholic, potential alcoholic, or alcohol abuser do not know that they are actually alcoholic or regard themselves serious cases. While we need to introduce the alcoholic to the proper rehab or counseling experts, we are supposed to help the potential alcoholic by sharing something in their life with themselves, listening to them, showing concerns and affections.

Figure 2. Friday Essay 2: Alcoholism (ENGL112, 2010 Fall Quarter)

Interpretation and themes

In this essay, I introduced alcoholism in Korea to the readers, so the only theme I identified in the analysis is Korean cultural information about drinking and alcoholism. This theme appears 12 times (for a total of 234 words) in the 1,330-word essay. One of interesting things here is that I attempted to engage in cultural analysis and interpretation beyond just explaining the issue. For example, I pointed out that habitual drinking is very problematic to most people in South Korea, and then I posited some causal relationships.

I argued that South Koreans' daily lives are "[v]ery stressful...partly because of high population density and hard working conditions". Further, I argued, "The lack of resources, natural or cultural, for the people's leisure time and activities can be attributed to this rampant drinking issue in our culture". Two other possible causes I offered were stress from "incessant threats of unexpected firing" and the pressure of having to go out drinking "with their counterparts after signing contracts"—neither of which is necessarily part of the American work experience as I know it.

112 Friday Essay 3: A Teacher (October 2010)

The third Friday essay was about a teacher. Just as Eleanor was greatly influenced by Ms Souvestre at Allenswood, I might have had a teacher who had been memorable for many reasons. I was suggested by the given prompt to introduce the teacher by giving some detailed descriptions about his physical appearance and personality, and explain his teaching style and influences that changed me. My challenges in writing this essay was that I had never had teachers in my life with whom I believed I had an intimate and personal relationship, unlike Eleanor. I envied the way Eleanor was influenced by her teacher and the fact that they had maintained their relationship for a long time even after Eleanor left the school. The essay below is about the professor of the department of sociology at the college I graduated from. He was unforgettable in many ways, so I was always extremely anxious about being called on in his class. Another discomfort I experienced was workload he gave the entire semester. However, like Eleanor, I was inspired by lessons about social activism, and I appreciated his emphasis on traditional Korean culture.

Professor Park

Eleanor Roosevelt (1884 ~ 1962) was fortunate enough to have a teacher of her life time, Mlle. Souvestre, at Allenswood. The daughter of rich and prestigious families, with her father and mother died early in her life, Eleanor was sent to Allenswood for her education at the bequest of her late mother. Souvestre, single and childless, was born in France, met Eleanor, who was depressed and fearful entering into Allenswood. Full of spirits of independence and passion, Souvestre had a great influence on Eleanor by letting her think her own and thoroughly. She also had an interest in the unusual and unpopular causes. Both outside and inside the classroom, being together with Souvestre having a discussion on literature, poetry, history, and French philosophy could bring a different perspective toward her life and world to Eleanor, different from the ones she had experienced before. In a occasion, when she traveled with Souvestre to France and Italy, deeply impressed with her free spirits, Eleanor thought that she would not be “a rigid girl” never again. Above all, the most important lessons she learned from Souvestre were one needs to be involved with the community helping others and also needs to live his/her own life not depending on others.

One teacher, whose name is Park Young Shin, a sociology professor, suddenly came upon me with the nostalgic memories of my college days when everything was new and challenging to my intelligence and the way of my interpretation of the world. Both renowned and notorious for his academic achievements, scholarly reputation, and rigorous teaching style, he was the first person I met in the name of a college professor who taught the general outline of sociology, my major. The first class with him is still vivid, so unforgettable, as his unique speech style with the articulating pronunciation combined with rather high-pitched tone of voice is overlapped with his appearance. Tall and sturdy, over 6 feet, aged around 60 but still looked energetic and lively, he, a Berkeley graduate, looked at the whole classes briefly with his rounded bespectacled, brightly shining eyes and then called the name of each student alphabetically like the ritual of the first day. Called around 30th in the order and asked short questions about my general biography including the origin of my family name, I thought he closely resemble with Leon Trotsky, the Russian Volshevik leader, except his scarcely covered hair, and his casual beige check-style suit over the poloneck made of wool went very well with the white cotton trousers. Exhilarated and anticipatory about the new days with such a nice and intelligent professor, however, I had never realized the agonies would be waiting for us for the entire semester.

Not only the tale about what happened during those two hours of his class, full of tensions and apprehensions caused by being called on unexpectedly and asked whatever questions persistently, but also the questions among students about the progresses of the a lot of homework and short essays assigned by Park became the main subject of the discussions among the freshmen whenever we met. On one day around second week, one of the five female students was called as usual. Park asked, “양양, 자네는 왜 연세대학교 문과대학 사회학과에 들어왔나?” (Ms Yang, why did you choose the sociology department at Yonsei University?) She answered, “사회학에 관심이 있어서

들어왔습니다. 그리고, 우리 사회에 대해서 제대로 알기 위해서 입니다.” (I am interested in sociology and eager to understand well about the structure of our society.) Park continued to ask, “자네는 연세대학교 문과대학 사회학과의 역사와 전통, 선배들이 누구이며 우리가 보존해야 할 그들의 고귀한 정신과 가치가 무엇이며, 그것에 대해 어떻게 생각하는가?” (Do you know the history, tradition, and values we inherited and seek of here? What do you think about those?) The student paused and murmured, “Well, I have never thought about that, but” He intercepted, “You should be proud that here we have and we had produced as our senior members the poet Yoon and the Korean linguist Choi and Kim, who incubated the independent spirits combined with Korean nationalism and love of our language. Knowing that they would face the persecution, they did not hesitate to speak up for their causes. They were the lonely lights in the era of darkness. You need to know about the tradition of independent spirits and critical minds at our department that need to be inherited and cherished by us. It is important that we know our identity as students who inherited these valuable assets from them and we are different from the students at the other colleges or departments like management and law very popular these days.” We were taught the importance of knowing our identity and traditions and having the pride of being a socio (the students who study sociology) like the repeated litany throughout the semester.

The title of the first book we had to read for his class was “Marx and Marxism”, which is very critical of Marxist theories. In fact, it was not easy for the professor in my department to disclose his political opinion against the left revolutionary in those days when the students activism and radical political thoughts dominated the campus. Fearing that the freshmen, immature and naïve, might be brainwashed by the doctrinal, propagandist Marxism they had never been exposed to before, he tried to inundate his students with various social theories and school of thoughts in order for them to have a balanced perspective. As the semester neared to the ends, we found that there were almost 30 books assigned for reading and writing a paper on those. Indeed he put an great emphasis on the diversity and pluralism, not inclined to absolute relativism, urging the students to have a critical mind and perspective accompanied with the active participation into the society. In my memory, at least he was a professor who had not feared to have his voice out against the populist trends based on dogmatic Marxism which he thought the obstacles to the open discussions according to his conscientiousness as a scholar.

Although I had not have an intimate personal relationship with him and many years have passed since I attended his classes, his lessons and teachings still remain powerful and reverberating. He instilled me to have legitimate self-confidence based on the true knowledge about ourselves and our invaluable traditions, stimulating me to take part in the real world with an open, critical mind. I know, to do those, I need the real courage like him, who followed his conscientiousness and acted, not fearing the criticism from the people who have a different opinion. After I graduated, I was able to know from the other sources that he was deeply involved with civil rights movements such as environment, social justice, and human rights. One day several years ago, I found him interviewed on television by a reporter as the head of the organization for the well being of old people in our society. In those regards, I find some similarities between my professor Park and Eleanor Roosevelt, who had a warm heart and devoted herself to the

other people's well beings and happiness. I suppose both people could have found their own real satisfaction and happiness only through helping others.

Figure 3. Friday Essay 3: A Teacher (ENGL112, 2010 Fall Quarter)

Interpretation and themes

In this essay, I introduce the professor of my department of sociology and his influences upon me. Accordingly, the most dominant theme is Korean culture as I tell stories about him and my school days at the university. Though not explicitly stated in the essay, gratitude and a feeling of regret permeate the essay. It was because of my belated realization that Professor Park's lessons through his lectures and his devotion to the causes he supported has been phenomenal in my life. However, at the time I was his student, I tended to regard him as a hypocritical petty, bourgeois professor—a pejorative term used to label a scholar who was not a social activist himself. But now I feel sorry for him because my hasty and unfair judgment of him was based on my own political inclination. Clearly, I had underestimated him, so I cannot help regretting the loss of opportunity to learn more from him.

When the class neared to mid-term, the students were given the assignment of submitting their travelogue with professional binding. The travelogue was about five places that I traveled or that have been meaningful to me. It should include pictures, explanation about the pictures of the places, and letters written to somebody to whom I would explain the places and my experiences. Here are four letters among five letters. The hypothetical recipient of all my letters is my high school friend whose initial is SH, which is exactly same to mine. In fact, I had a few closest friends o mine with same

initial in my cohort of seven students in high school. In a sense, these letters were intended for myself in the past.

112 Travelogue—Letter 1 to Myself (November 2010)

The first letter is about the small island where I lived for about two years when I was in elementary school. Five years after I left the island for Seoul, I went back to the island with four of my high school friends. In this letter, the memories of the years spent on the island were conjured up when I visited that place for travel purpose.

28 W 2nd Street Apt#123

Cheney, WA 99004

20 October 2010

Dear SH,

How is the weather in Seoul? I suppose from my previous experiences that now is the very time to enjoy the weather to the full. I am not sure when the firework held on the banks of the Han River around this season annually was kept as usual. I am also curious about whether you saw and with whom you enjoy watching the fireworks. Though less striking and huge than in Cheney here, the temperature difference in Seoul between day and night would also have been great. So be cautious about your health and be alert not to catch a cold. Health is most important.

Last night, I had a dream about the days when I had lived in the Koje island 400 miles southeast of Seoul. The fact that I periodically dream of the days spent in the island must prove that I am still missing those days and go back again with a time machine, if possible. SH, do you remember the days we traveled with a few together to the island decades ago? It was just after the entrance exam when we had a long vacation. We enjoyed the beautiful scenery around the sea and mountain and played tennis very early in the morning at the school I attended with very curious and suspicious looks from the local students behind our back. Yeah, it was true that those brief time spent reminded me of the lives I had in childhood with the friends with whom I had no contacts any longer. I sometimes thought that if I would happen to meet them in a street, I could definitely see who they are and what their name is. Despite the changes in appearances caused by the passages of time, there must exist something unchanging inside us and I believe that I would be able to recall and witness what those really are. Take care of yourself, friend. I am looking forward to seeing you in sooner time.

Figure 4. Letter 1 in Travelog (ENGL112, 2010 Fall Quarter)

Interpretation & themes

I can find a few themes in this letter such as Korean culture and feelings of regret. But the most dominating one is nostalgia. For clarity, I want to follow the definition of the word ‘nostalgic’ as defined in the English dictionary—“a wishful desire to return in thought or in fact to a former time in one’s life, to one’s home or homeland, or to one’s family and friends (place, time, and people)” (Dictionary.com, web). My nostalgia is stated explicitly in the letter. For example, I wrote, “The fact that I periodically dream of the days spent in the island must prove that I am still missing those days and go back again with a time machine, if possible”. The island was a totally different world from Seoul, where I had grown up. But two years of stay there made me experience something unfamiliar and exotic, which I welcomed into my inner world. Another theme I identified is a feeling of regret, which is attributed to the fact that “I had no contacts [with the friends there] any longer.”

112 Travelogue—Letter 2 to Myself (October 2010)

Ever since I came to the United States, I had had special concerns about a dog raised at my parents’ house for 14 years. I had been worried that the dog would have died before I would come back to Korea because the dog was already too old. Whenever I called my parents in South Korea, I often asked them about how it was doing. Sadly, the dog died while I still had been in the United States, and the moment I saw him at the airport one year before he died became my last memory about him. That day, when I heard the news

about his death, I just kept sadness inside myself although a sense of loss overwhelmed me to the extent that I could not do anything.

28 W 2nd Street Apt#123

Cheney, WA 99004

20 October 2010

Dear SH,

It was the winter almost 2 years ago in January that I got a phone call from my father. Sensing something must have gone wrong, I asked my father what happened. I became very sad indescribably at the news that our beloved dog named Kkandol had just died last night. That night, I had not slept well, struggling with the train of thought about days with the dog over 15 years. It was he that greeted me with all his heart after school or work. In the morning, he used to visit my room like a ritual just to say hello. The nostalgic thoughts about my home always accompany his presence. I hardly imagine opening the door of my apartment without thinking his lively, enthusiastic greeting. So it is very sad as I just imagine the house without him.

And last year in January, the same month when Kkandol died, my parents moved to the new place, 2 hours of driving distance from the previous one, parting with the house of 16 years of living, where I was able to look the Han River through the window and to take a brisk walk for a refresh with my dog along the banks of the river at day and night. Now I have to drive 2 hours to get that place and have to take a walk without him along the courses we used to walk together.

Rest in peace, my beloved dog.

Sincerely,

Figure 5. Letter 2 in Travelog (ENGL112, 2010 Fall Quarter)

Interpretation and themes

The main theme in the letter is a sense of loss caused by the death of my beloved dog. In other words, I felt very sad to the extent that “That night, I had not slept well, struggling with the train of thought about days with the dog over 15 years”. The feeling

of sorrow lingered for a long time inside me. Of course, this feeling of loss is closely related with nostalgia because I long for the days when I was together with him. But this nostalgic feeling about the days with him ultimately makes me feel painfully sad because many things at my home as well as my memories in my past “accompany his presence”. The only thing that changed forever is the fact that he died.

112 Travelogue—Letter 3 to Myself (October 2010)

In the letter below, I talked about the village in Seoul where art galleries and Korean traditional restaurants gathered together. The village was located at the center of Seoul, where a skyscraper and modern style buildings were ubiquitous, but the village was different from the other part of the city in that Korean traditional culture was preserved there by the government policy. It was the place attracting foreign tourists and people who were interested in Korean traditional culture. I visited several times this place with my business partners in the United States who came to visit South Korea on their business trip. It was among many places in the list of the places recommended for foreign tourists. Since then, it became one of my favorite places to visit with my friends. It was in Cheney when it was raining outside Starbucks that I felt nostalgic about that place.

28 W 2nd Street Apt#123

Cheney, WA 99004

22 October 2010

Dear SH,

It has been already 3 years more since I left Korea for the U.S. One of the places I would like to visit most if I have a chance to visit Seoul is Insa Village. It is also the

place that occurred to me first when I was asked what place I would like to introduce to someone foreign to our culture is. It is rather recently that I came to like that place though, you know, it is very near from the high school we attended together. At that time, it was actually not developed well and frequented by many people compared to the university street adjacent. But I visited there several years ago to find that this street was full of many things which are enough to attract many people. There are many wonderful Korean traditional style restaurants and tea cafe where you can have various kinds of Korean traditional tea. You can also purchase many cute accessories with some artistic values for the present at the galleries and souvenir shops. What I like most about this place is the harmony and balance it shows between the traditional and modern or post-modern. Clean and well organized, above all, it is a wonderful place for the lovers looking for the date courses and for the connoisseur of arts.

When it rains here in Cheney, I imagine sipping a cup of tea at the coffee shop looking at the people with a curious look strolling with an umbrella outside the window. Whenever I feel idyllic and not busy, I recollect the day when I had a great time with some friends there over the delicious dishes and the rice wine way before the sunset. I hope the day will come soon. Take care in the mean time and good luck for everything.

Sincerely,

Figure 6. Letter in Travelog (ENGL112, 2010 Fall Quarter)

Interpretation and themes

It was just less than six months since I moved to Cheney from Seattle when I wrote this letter. The life in Cheney was boring. Most of all, there seemed to be very few people in the city. Coffee shop near from my apartment was closed after 2 o'clock. For the first several months, I wondered why I could find fewer people than usual on weekends. In contrast with weekdays, silence permeated entire floor of the apartment I lived in and the street every weekend. Later, I heard from someone that it was because students usually went to other places for hangout. Apartments seemed to be vacated from Thursday night to Sunday afternoon. The loneliness made me nostalgic about the days spent together with my friends in certain places like Insa Village in South Korea.

112 Travelogue—Letter 4 to Myself (October 2010)

Those days when I was in college were the period where street politics was in peak. While Korean people's demand for social reforms and democracy in all the areas of Korean society was increasing dramatically, the authoritative Korean government, mainly concerned with the interests of power elite group of Korean society, was reactionary and even further attempted to suppress violently those demands and people's diverse voices. So lots of people including university students were taking part in street demonstration, but many of them were arrested by armed police. The gate of the university I attended was the battle ground between the armed police and students. Students who wanted to march into the street outside the campus were always faced with the police. The students armed with iron pipes, fire bottles, and stones fought against the police who fired tear gas direct into the crowds of people. This combat would repeat like a routine. After the fight, some students would be admitted in the hospital and others students would go to the bar together to recharge their energy with alcohol.

28 W 2nd Street Apt#123

Cheney, WA 99004

23 October 2010

Dear SH,

Yesterday watching the Korean TV, I saw the gate of the university I graduated broadcast with the scene of the campus crowded with the students. At a brief glance, I noticed some differences from the days I attended like the newly-built modern style building with gray and much more increased flow of the transportation in and out of the campus. The last time I visited the campus was almost five years ago when I hurried to print out the transcripts off line, so I failed to notice what the menu would be like in the cafeteria and how much nowadays as I planned before.

As a last generation who experienced both the romantic campus life and the combative atmosphere, I wonder how you feel about those days because I have difficulties defining my days of early twenties and feel ambivalent often times. Do you think I am right or sane in thinking that the coexistence of the fire bottles thrown against the armed police and the wine bottles left behind after drinking was aesthetically beautiful? Sometimes I still found myself shrink at the sight of the police in the US for unknown, supposed reasons attributed to the experiences from the past days when we were inspected for the id and the contents inside a backpack by the police at the gate to enter the campus covered with the thick layers of tear gases. The feeling that I am watched, checked, and overseen all the time by someone who belongs to the government was actually exacerbated by the periods of army service, but often mitigated and obfuscated by the feeling resulting from Dionysian life style those days. All the memories are still vivid, but hazy at the same time for the reasons unidentifiable to me. It feels like the powders of tear gas still remain undetachable from the edge of my collars. How do you feel?

Figure 7. Letter in Travelog (ENGL112, 2010 Fall Quarter)

Interpretation and themes

The first theme that I identified here is confusion and ambivalence seemingly caused by the confusion. For example, I am asking my past self, “Do you think that I am sane?” I also said, “I have difficulties defining my days of early twenties and feel ambivalent.” The confusion I felt might have been caused by “coexistence” of two incongruous things such as romantic vs combative and fire bottles vs wine bottles. The use of such words as “unidentifiable” and “unknown” indicates the feeling of confusion. Another theme is the fear. From the fact that “I am watched, checked, and overseen all the time by someone who belongs to the government” made me nervous, even though I had read Orwell’s *1984* in translation. I feel uncomfortable with the words such as police, army, and government, even “shrink[ing] at the sight of police [even] in the U.S.”.

ENGL695C: Internship in English 112 (March-June 2011)

In the spring of 2011, I did an internship in English 112 four days a week, and I wrote the daily journals with the undergraduate students, interns, and instructor. One of the assignments given by the master teacher to the interns was creating journal prompts and teaching these mini-lessons to the students. Each intern was supposed to teach his or her own journal every other week, five times for the entire Quarter. I taught on Tuesday in the second, fourth, sixth, eighth, and tenth weeks of the quarter. The class proceeded with the reading of one chapter of the biography per week from Chapter 1. So my coverage of chapters was 2, 4, 6, 8, and 10. From those chapters, I needed to find quotes and write prompts and model the journals. These lessons lasted about 15 minutes, and often students read and responded to others' journals during the lessons.

I followed the model given by the instructor, as shown in all the five journals below. The first step for the preparation of a journal handout was to get a quote from the biography of Eleanor. Then I wrote my own interpretation of the quote, a prompt, and my own journal. Before finalizing the original handout for the students, I needed to have a conference with the master teacher to edit my draft for content and grammar. So the following journals were taught in the class and were all edited with the help of the master teacher before the lesson was given in class, except for the journal prepared for Week 2. At the end of the lesson, I collected the journals and provided a written response to each writer, and normally I summarized and responded to all of them, including the other interns' and the instructor's journals. This helped me to increase my understanding of all the writers in that community (N=34), and I was glad to see some common experiences and true honesty in their writing.

695c Journal 2.2: Pleasing the Parents (April 2011)

Reading Chapter 2 of the biography, I paid special attention to the parents of Eleanor, who died when Eleanor was very young. I felt sorry for Eleanor because of that. Also, I came to focus on the relationship between Eleanor and her parents. The fact that Eleanor had to hide her feelings—fears—from her parents so as not to disappoint her father made me think about my relationship with my parents. Eleanor seemed to do her best not to displease the ones she cared about most. It might have been impossible for Eleanor to change her personality even though she might have wanted and tried to change herself. So it seemed that she chose to hide her fears from her father. I am not sure whether it is a good or bad thing, but it is for sure that she was mature enough to be considerate of the feelings of others. To the contrary, I felt shameful about what I did in my family. I neglected doing what I was supposed to do—doing house chores while my parents were not at home—and caring for my two younger brothers. Although I was an eldest brother, I let my younger brothers do all the house chores, contrary to the expectation of my parents.

Pleasing the Parents

Quote (MLA style block quote)

Eleanor's great wish was to please her father. She dreaded his disapproval. The one thing that annoyed Elliot was his daughter's fearfulness. "I was not only timid," Eleanor recalled, "I was afraid. Afraid of almost everything, I think of: of mice, of the dark, of imaginary dangers...." She tried to hide her fears from her father. (Freedman 9)

Interpretations

While ER yearned for the recognition and approval from her parents, she seemed often frustrated by the fact that she could not meet their expectations about herself. ER was not accepted by them as she was. She heard from her mother that she needed to nurture her manner to compensate her "lack of beauty" (5). Her timidity annoyed her father, so she "tried to hide her fears from her father" (9) rather than change that shortcoming. It was important for her to get her father's attention and please him she adored, the center of her world, separated from home most of his lives because of his addiction to alcohol while she felt alienated from others at home, her mother and two brothers. ER was happy to see

his father delighted when she was dressed up and danced for him and his friends. She wrote letters to her exiled father regularly and memorized the long epic poem so she could recite to him on his visit. She tried to comfort her father when her younger brother died.

Prompt

Have you ever experienced or noticed the discrepancies between your parents' expectations about yourself and the way as you are? How did you feel about those? What did you try to do facing those circumstances? What have you ever done in your life to please your parents or not to displease them, or other people you cared for? Write a paragraph in five minutes.

Intern's journal

Reading the biography, I could think of my childhood, reflecting on how my parents and their expectations influenced and shaped me. I think that it is not possible to be influenced in a positive way entirely by anyone and that all those influences are my destiny and the results from my existence itself and my influences upon themselves in turn. I am greatly thankful to my parents who were even very cautious to express their expectations about myself worrying that I would feel discouraged and hurt. I felt mostly guilty about my negligence of caring for my parents' feeling and pleasing them. Living apart from my family during most days of my childhood, my father expected me, an eldest son, to help my mother with house chores and take care of my two younger brothers. I condoned such roles and another younger brother took those instead of me. In a family without daughters, my mother wanted me to talk more about my life outside of our home and share with her, which I felt very difficult for me to do. Looking back, it is very shameful that I have lived a life selfishly and I have not cared for the people I cared about most. (Sangho 2011, 205 words)

Figure 8. 'Pleasing the Parents' (ENGL695C, 2011 Spring Quarter)

Interpretation (analysis) & themes

The first theme I find here is the gratitude to my parents for their sacrifice for their children. But often I felt burdened because of their expectations upon me. Although I have been very well aware of their expectations of their first son, I betrayed them partly because of my inborn selfishness. The other themes found here, such as regret, guilt, and self-criticism, are all connected. I am confessing that I feel "very shameful" about my

negligence of doing what I was supposed to do as an eldest son as well as about the fact that “I have lived a life selfishly and I have not cared for the people I cared about most”.

695c Journal 4.2: Commemorating the Dead (April 2011)

While I was reading the biography, one of the many things I felt sorry for Eleanor about is that she survived many of her family members—her parents and her younger brother—when she was very young, and her parents were also very young. I wondered whether both the average life expectancy and infant mortality rate were very low in those days in the United States. It was also interesting to see that Sara (Franklin Roosevelt’s mother) “was still dressed entirely in black” (Freedman, p. 37) though I am not sure it was common practice for those days in the United States. I thought until then that maintaining certain dress code for a long time after someone died was only a Korean custom.

This kind of cultural comparison, in turn, allowed me to look again at the way we Korean mourn for the dead and realize that I also lacked in the cultural knowledge of my country. In fact, in the complicated and long procedure of funerals of our tradition, I have been very confused about why some would dress in white while others would dress in black. I wanted to share with the students the way each country commemorates the dead and know what would be similar and different. For this purpose, I wrote about my own experiences of attending funeral services of someone I knew. This was a valuable opportunity for me to reflect on Korean culture and my own experiences, and I thought about the context of what things were going on during the funeral period.

Commemorating the Dead

Quote

“Sara had lost her husband two years earlier and was still dressed entirely in black. Dark mourning veils hung from her hat to the floor” (Freedman 37).

Interpretations

Although two years had passed, Sara, Franklin's mother, was still wearing black dresses and dark veils in commemoration of her husband. We might infer from this fact that she must have loved him very much and still missed him—though that was the custom of the day, so we cannot be sure of this. The way we commemorate the dead is different from culture to culture and family to family within the same culture. One of the annual rituals of my family is to visit the tomb where my maternal and paternal grandparents are buried. Bringing the funeral photograph of the deceased, food, and wine, we bow down in front of the tomb. We pull the weeds in the lawn. We pour wine here and there around the tomb. In the Japanese movie titled “Love Letter,” the woman sends the letter to the address where her deceased lover has once lived. Receiving the letter back from the unknown whose name is the same as her lover's, she regards the letter as coming from heaven. As we see, we continue to have a relationship, share something everlasting, and communicate with the dead, even though they no longer exist on this earth. Shared memories of them stay with us and are cherished by others who knew them.

Prompt

Describe how people in your culture mourn for the dead. What do they do at funeral services or special rituals to commemorate the dead? How do they dress at those rituals? Have you ever attended those ceremonies? How did you feel at that time? Have you ever had your own way of commemorating the deceased person? Please describe with at least 100 words in five minutes.

Intern's journal

Decorous manners are among the virtues we Korean people traditionally value most. Our ancestors put a great emphasis on the proprietary behaviors for four ceremonial occasions; the coming of age, weddings, funerals, and ancestor worship. We have a very long and detailed procedure to mourn for the dead before and after funeral services. That is thought to be proper etiquette or the proper way for the living to show respect for the deceased. For example, when a parent dies, his or her son must wear white hemp clothing. Historically, the eldest son was supposed to stay for 49 days in a makeshift house built beside the tomb where parents were buried, mourning for the parent and fasting for several days; however, today very few men can observe this custom due to their busy work schedules. Normally, we are allowed one week of bereavement leave with pay from our work in South Korea.

I remember attending my paternal grandmother's funeral service when I was very young. I did not feel sad because I could not understand the meaning of death or the significance of the funeral service. Though my memories are vague, I am able to recollect very vividly the scene and atmosphere of the funeral service, where people with clothes made of hemp looked grievous and exhausted. When I was growing up, I attended several funeral services for my relatives. Before the funeral service, there are usually two days of mourning, where people spend time talking about the deceased, eating and drinking. On the first day of that gathering, the atmosphere tends to be very mournful and sad. But as time goes by and more and more people get together, people choose a different, Dionysian approach to the manners at the gathering. As people begin to talk exuberantly and share pleasant memories of the deceased, the atmosphere becomes lively and festive rather than sorrowful and gloomy. (Sangho Lee, 2011, 316 words)

Figure 9. "Commemorating the Dead" (ENGL695C, 2011 Spring Quarter)

Interpretation and themes

The most common theme I identified here is Korean culture about the way we Koreans commemorate the dead. In the first part of the journal, I explained about "a very long and detailed procedure to mourn for the dead before and after funeral services". In the second part of the journal, I described my personal experiences of attending "my paternal grandmother's funeral service" when I was very young and several funeral services for my relatives when I was growing up.

695c Journal 6.2: Forgiving and Being Forgiven (May 2011)

In Chapter 6 of the biography, Eleanor's heart was broken because of the love affairs of her husband, Franklin Roosevelt. Although she felt the feelings of humiliation and betrayal, she was determined to forgive her husband who repented for his infidelity. This made me think about many occasions that I might have hurt someone, and I have never thought about seeking forgiveness from that person. Even worse, there was the time that even though I had been conscious about my faults, I had never apologized to

someone to whom I had done something wrong. The following journal shows the latter case that I knowingly hurt my brother to my advantage and never sought forgiveness from him, which is still bothering me, although I have repented to the bone about that case as well as many deeds I have done to him.

Forgiving and Being Forgiven

Quote (MLA style block quote)

Franklin had wavered. Now he wanted to make *amend*. He cared about his wife. He was sorry he had hurt her. Eleanor did her best to respond, but she could not shake off her feelings of *humiliation* and betrayal. Never again would she allow herself to be taken for granted. (Freedman 64)

Though she and Franklin reconciled, their relationship had changed forever. It became more a partnership than a marriage – a very close and *affectionate* partnership based on mutual interests and a shared past, but without the intimacy of marriage. Years later Eleanor told friends, “I have *the memory of an elephant*. I can forgive but I can never forget. (Freedman 64)

Interpretations

With all the wavering, Eleanor and Franklin decided not to divorce. Whether that decision was from the fear of social *stigma* attached to divorce or the consideration of their children – in my opinion, most of all, there exists love deeply seeded between them. But after Franklin's love affair, their marriage life would have never been the same again. Although Franklin *repented* for his infidelity and both of them strove to bring their relationship back to the *normalcy*, *trauma* remained in Eleanor as a broken heart forever unhealed. She could not be free from those bad memories. Although she said she can forgive, the “feelings of humiliation and betrayal” (64) was something unforgettable to her.

Prompt

Forgiven	Forgiving
<p>Describe a time someone forgave you for something you did wrong. Describe your wrongdoings. What did you do to be forgiven by them, if anything? How did you apologize to them to seek forgiveness if you did? If you did not apologize, how and why did they forgive you? How have these experiences changed you and your life? What did you learn from being forgiven? Please give the 5Ws. Write at least 100 words in five minutes. Tell it like a story. (Also not being forgiven is okay.)</p>	<p>Describe a time when you forgave you someone for doing something wrong to you. How did you feel when you got the apology? How and why did that person apologize to you? How could you forgive that person? How have those experiences affected you, your life, and the relationship between you and the person you forgave? Write at least 100 words in five minutes. Tell it like a story.</p>

Intern's journal

Sometimes, I could not sleep because of entangled thoughts about the memories of my past, happy or bad. One of the conditions that causes my insomnia comes from reminiscing about the experiences shared with the people I have known. The fact that I have made many mistakes and hurt those people bothers. Even more discouraging is the realization that there must have been numerous, ignorant occasions when I should have apologized for my bad behavior, but actually I didn't. One feeling that often haunts me with guilty feeling is related to my younger brother. In our childhood, we often had squabbles and were judged afterward by my mother to determine who was wrong. One day, my younger brother and I were brought to my mother after a fight, and each tried to win the case. As was often the case, older and more cunning, I won the heart and judgment of my mother with much more talks, even fabricating the facts to my advantage. Suddenly, my younger brother trembled and fainted to the ground. He must have felt unjustly treated and betrayed by other family members, mainly me. At a loss, my mother and I took him to the acupuncturist, massaging his hands and arms on the way in a car. I was shocked. But to my shame, I did not seek his forgiveness after he became conscious. I felt guilty, but I could not say that I was sorry. I failed to find the opportunity for my apology from then on. I hope he doesn't have that memory like an elephant. A week ago, on TV I watched a psychiatrist lecturing about the culture of apology. According to him, apology is the advanced form of language indicative of self-confidence and self-respect of a person who apologizes. It is an assurance that someone acknowledges his fault and never does it again. He said that is also a powerful way to show respect for others, a promise based on mutual trust. (Sangho Lee, 2011, 330 words)

Figure 10. "Forgiving and Being Forgiven" (ENGL695C, 2011 Spring Quarter)

Interpretation and themes

The main theme here is family. Whenever I think about my family, I would feel regretful and guilty partly because I think that I should have done better to them.

Especially, with regard to my younger brother, I have legitimate reasons for my guilty feeling toward him. Many times, we had squabbles, and sometimes they were very tough and intense. As described in the journal, I was good at advocating myself. But the problem is that I "even fabricat[ed] the facts to my advantage". The reason I feel guilty about him is that I did not apologize to him for my dishonesty and lies even "after he

became conscious” and I became conscious about my wrongdoings. I may have doubly hurt him. I should seek forgiveness from him. I want to be forgiven by him.

695c Journal 8.2: Social Activism (May 2011)

In every society, Eastern or Western, there have been political, social, or cultural issues over which people are divided. Causes they are supporting or interests involved might be different. In many cases, people come out to streets and take part in demonstrations as a way to achieve something they want. Often, street politics and government policy might result in chaotic endings, with violence and bloodshed. There is a saying in South Korea that dates to the French Revolution in 1789 with the birth of the republic, “Democracy feeds on people’s blood.”

Chapter 8 of the biography shows us the socio-cultural situations in the United States when Franklin Roosevelt won his first term in office in 1933 at the height of the Great Depression. The U.S society was divided over many issues, and people expressed their concerns and dissatisfaction publicly in the streets. Reading this chapter surprised me because I had not been aware that there had been a moment when the U.S society was extremely divided just as in the modern history of my country. In fact, most countries in this world might also have gone through hard times. But I think it is more important to overcome the crises and learn from those experiences. In this regard, the role of leaders might be decisive.

Social Activism

Quote (MLA style block quote)

The year before, when Herbert Hoover was still president, thousands of unemployed war veterans had marched on Washington, demanding that bonuses promised them in the future be paid immediately. Hoover was so alarmed that he called out the Army. Troops commanded by General Douglas MacArthur routed the jobless veterans with tear gas and burned their encampment.

Shortly after FDR took office, the bonus marchers returned to the capital. This time government opened an old army camp to house the men and provided them with food and medical care. Even so, many people feared that violence would erupt again. Critics charged that the unemployed veterans were led by Communist agitators who wanted to stir up trouble. (Freedman 99 - 100)

Interpretations

FDR was inaugurated when the US was in great turmoil. During the Great Depression, many people lost their jobs and lived miserably. Economically afflicted and politically dissident, some people revealed their dissatisfaction in public. The nation was divided over some economic and political issues. For example, a group of people like unemployed war veterans, without any power except their gathering power and numbers, resorted to street politics, demanding their bonuses be paid immediately. The streets were filled with many different groups of people with their own interests, demands, and causes. Though their voices were slightly different, one thing is the same: they were the voices from the deprived people calling for the improvement in their basic human rights and the quality of life. However, they were seen and treated differently by the US government, depending on who was in charge. The President Hoover rejected them, but FDR embraced them.

Prompt

What are the issues in your country over which people are divided— including social, political, or cultural ones? Describe the moments, past or present, when masses of people show or have shown their concerns and dissatisfaction publicly and collectively to achieve some social, cultural, or political changes. How did they begin, proceed, and end? What are the influences of those moments on the society? Please describe in detail with the historical event and/or your participation in that movement, if any.

Intern's journal

To me or many other people in my country, May 18 of every year is a kind of a memorial day, although it is not a national holiday. It is to remember the people killed ignorantly by the army of my country. It is one of the most tragic events in modern Korean history along with the Korean War. It happened when people's angers reached the highest point against the military government of my country [South Korea]. Intolerant of authoritative rules and violent ways of dominating, masses of people called for a democratic government and a president elected directly by the people [in1980]. Democracy was one of the most important values of those times. Frantic and fearful, the government chose to take drastic measures. On a beautiful spring day in 1980, when flowers were in full bloom, and the sun shone blindingly, the massacre occurred in the city named “광주”(光

州, the Sunshine Village)”. The trained army specialists—coded “extravagant vacation”—were sent secretly to perform massive killings of the ordinary people in the city. But the government gave a brief comment on the calamity, but none of the media reported what had truthfully happened. Instead, the government ordered the media to lie and say that there was a commotion caused by a handful of spies from North Korea and radical Communists. Although it took many years for the truth to be known, the massacre became the turning point for democracy in Korea. The death of the innocent proved not in vain when their wishes were realized after seven years when the military government finally gave in. Though many years have passed, on May 18 every year, rain or shine, there are still many flowers placed around the innocents’ tombs, which I visited once. (Sangho Lee, 2011, 290 words)

Figure 11. “Social Activism” (ENGL695C, 2011 Spring Quarter)

Interpretation and themes

In Journal 8.2, I wanted to talk about a tragic historical event in South Korea, which occurred in the course of democratization. Personally, I believe it is a landmark event as the memorable starting point of the democratic movement in modern history of South Korea. But I tend to be very cautious to talk about this because it is one of many controversial issues in South Korea. When I am abroad, however, I generally feel freer to speak up about this to foreign people, who might not be well informed about political and socio-cultural contexts in my country. On the other hand, I am a little worried about the possibility that I might portray my country negatively to those from other countries because the Korean armed soldiers engaged in the acts of brutal killing of innocent Korean citizens. In fact, I cannot forget the shocking moments when I saw the grotesque pictures of people brutally killed by the soldiers. My friend explained that I needed to visit one of many Christian churches that publicly displayed the horrors of May 18, 1980

in order to know the truth about the tragic historical event and to show why all Koreans should remember around the 1,000 innocent people who died that day.

Writing this journal, I was worried about the possibility of negative representation of my country, but my desire to know responses from the students of the class eclipsed such anxiety. Also, I felt that I wanted to hear from the students about some of the important political, social, or cultural issues in their countries and their influences as well as how their nations overcame crises caused by those events. What I had expected from them was something usually not known to people outside of their cultures, including negative aspects of their society and culture. Coincidentally, the day I taught my journal to the class was May 18, the date when the massacre occurred about 30 years ago in South Korea. As expected, many of the Chinese students did write about Tianamen Square in 1989 when the army killed students who were protesting. The overall feeling I had, however, after reading the journals of 26 students, six interns, and the instructor, was that most of the young multi-lingual writers did not seem to care much about the tragedies that happened in their own countries they chose to describe. I truly and suddenly felt there was a huge generation gap when I read their journals.

695c Journal 10.2: Work and Pastime (June 2011)

In Chapter 10, I was informed of the way Eleanor spent her day in the White House as the First Lady. Her schedule was very busy. She said, “Yesterday I enjoyed that rare thing for me, an evening of leisure” (Freedman 125). One of the dilemmas I have had was about the division between work and pastime. I have been told since my childhood that I had better find a job that I would like to do most. This totally makes sense to me

because I can be more productive doing a job I enjoy. On the other hand, I might lose something more enjoyable to me as my hobby or pastime activity if I choose that as a job. I think that it is very probable that my hobby would change into something that I cannot truly enjoy any longer as soon as I have to make money with that. For Journal 10.2, I provided a model about a different situation, however, where I was supposed to do something involuntarily as my duty in the army—performing guard duty while other soldiers were sleeping, which was one of the most excruciatingly painful jobs performed on the base camp. Fortunately, I could find something enjoyable during guard duty, and this made the duty more endurable and less painful. In retrospect, I am not sure the transformation resulted from the voluntary change in my mindset, but I think it was a good strategy based on the saying circulating in the army in the 1990's: "Enjoy the unavoidable."

Work and Pastime

Quote (MLA style block quote)

Her schedule was so busy that a free evening was a luxury... "Yesterday I enjoyed that rare thing for me, an evening of leisure. I dined on a little table in front of my fire place, read all the things my briefcase contained that I had been waiting for days to read, did some knitting that required a little bit of attention and could not be done automatically... and enjoyed the company of a friend." (Freedman 125)

Interpretations

Living in the White House as a first lady, ER had a very busy life. Assuming the role of a reporter and observer of the President, she traveled a lot and shared what she experienced with the president, becoming an influential figure in the White House. Her day opened very early in the morning with regular exercises and visit to FDR to say good morning. After breakfast, she followed a strict schedule (122), full of works, meetings, and dining, formal or informal. Until late at night, she had something to read and "a pile of mail" (124) to be answered. Before retiring, she would visit FDR to say goodnight. Because of her busy schedule, the leisure time was rare and regarded as a luxury. ER enjoyed that "evening of leisure" (125), engaged in her own pastime, such as knitting and reading.

Prompt

When have you been the busiest in your life? What did you do in your leisure time, if you had any? Or if not, what did you want to do in the leisure time? Describe your precious pastime in the past or in the present. As always, write at least 100 words in five minutes.

Intern's journal

When I served in the army in South Korea, one of the most disturbing things was having to be with others all day long. Following the strict schedule, we had to eat together, perform duties together, and sleep together. During the first six months after I was drafted, I was even not allowed to go to bathroom by myself, always accompanied by my senior soldiers. Another thing that vexed me was the rule that I should wake up in the middle of the night, usually 02:00 ~ 04:00 am, to perform guard duty at a guard post in the mountains above the post. Not accustomed to waking amid sleeping, I found this the most painful duty I had ever experienced, especially in winter. Half conscious and half asleep, I had to fight against both the icy cold and the encroaching sleep. Ironically, however, this guard duty became my pastime. As time went on, I became a trained guard. I could wake up automatically without the call of anyone. I found myself enjoying the guard duty. On guard duty, I could be away from the people with whom I would have had to spend all day. That was the time I could feel the absolute silence, breathe fresh air, and banter with my partner guard about life in the past, although even at that moment I was not able to be truly alone. (Sangho Lee, 2011, 232 words)

Figure 12. "Work and Pastime" (ENGL695C, 2011 Spring Quarter)

Interpretation and themes

The common theme here is the feeling of confinement caused by the collectivism rampant in Korean culture and institutional systems in Korea, whether it was school, company, or military base. Especially when I was in the army service, I was confined both mentally and physically. There I was forced to be together in many extreme cases to the extent that I came to love the time I performed a guard duty at night because that was the only time I could have quite time. Though "even at that moment I was not able to be truly alone" because I had to pair with another soldier to perform guard duty. My desire

to be alone, engendered by the cultural collectivism in my country, was strengthened by the experiences of the army service.

English 582: Modern Language Methodology (January-March 2012)

In the ENGL582 class, one of the assignments was to write a travelogue. Because I had already written a travelogue in ENGL112 class, this assignment was not new to me. While I was supposed to write about five places that I traveled to or that had remained meaningful, in this class I was given more options. Instead of physical places that I had traveled, I was determined to do time machine travel to my past days. I chose to write about the time period which I consider significant in shaping who I am, and in some ways, it is meaningful to me. Though not intended, it chronologically deals with the period of my life after 20 years of age.

It begins with some explanations about when and how I began to smoke. The act of smoking or the reason for smoking can be understood in retrospect as that in a chain of self-destruction and immediate denial. I will explain this in a socio-cultural context. Chapter 2, which is excerpted below, is about the first night at the army base camp. Chapter 3 reflects on my days as a businessman. Overloaded with work and lacking communicative competency in English, I really wanted to be effective and productive by improving my English skills. Chapter 4 focuses on my wedding day and my married life in general. Chapter 5 is about my life as an international student at EWU and in Cheney, including my travels within the United States.

582 Travelogue—The First Night at the Army Basic Training Camp (March 2012)

Below is my writing from Chapter 2 of the 582 Travelogue (2012). It was that sleepless night when I asked myself how I could endure the remaining two years and sixty days, circling the first day in the army on the calendar. Though physically exhausted, I felt sleepless, with what had happened that one day swinging in my head, sensing that the soldiers lying on both sides of me were moving their bodies frequently and noticeably, even long after midnight.

It was late fall after the Korean lunar harvest day. So the moon was very bright and big. I was lying on a floor bed shared by ten or more people lining up in an exact order. Given a pillow and only two blankets, one of which used as a mattress, I felt a little bit cold and uncomfortable. I felt strange deeply when I took a look at the faces of strangers who happened to sleep just beside me. Though very tired, I felt that I could not fall sleep easily. Many things happened that one day. I departed from my mother, who accompanied me, showing tears in the end, until I was summoned and stood in the big grounds to pass the gate into the army base. Provided uniforms, shoes, and a hat, I was assigned an identification number. All that day, I was in the sand on the ground—running, lying, and lining up in a row again and again, full of physical disciplines. One of the hardest parts was having to run faster than others not to repeat running when we were ordered to run and return in order to be accepted by the order of arrival. Though very hungry, one could not go to lunch if he did not pass that competition. First come, first served. From the experience of just one day, I could expect what my life in the army would be like...being dissolved into the [collectivist lifestyle], totally losing [my] privacy. We always had to line up together to move to another place. When walking, we should match our steps. Although I wondered where I would be assigned after being here for physical and mental training, I knew how it [would] be decided. Randomly, I will be assigned to a base camp where I would spend more than two years and a job also will be assigned to me, depending on what lines I would be standing on. I felt both anxious and calm because it was beyond my choice. I tried to accept the reality that my life [was] dependent on something whimsical [and unpredictable]...[i]gnorance of what [would] happen next was thought to be a convenient way in a sense that I felt relieved because there [was] nothing I actually could do. That was the only consolation that day, combined with feeling[s] of helplessness.

Figure 13.Travelog

Interpretation and themes

The main theme I identified in the journal is fear and anxiety. The fear I felt on the first day spent at the army training base camp was caused by not only being admitted into the totally unfamiliar place, where I felt there was no concept of privacy, but also feeling helpless because life seemed to me to be unpredictable forever.

582 Thank You Letter to the Teacher Observed

One of the assignments of ENGL582 was to do a guided observation of an ESL class and objectively provide a written report of what was going on in the classroom (Appendix C). Fortunately, I had a classmate who was teaching at SCC (Spokane Community College), to whom I asked for the opportunity to observe her class, and she invited me to observe her lowest level writing class. The professor required observers to write a thank you letter to the teacher whose class they had observed and to include a copy of the observation report. Below is the letter to the teacher I observed. In the letter, I gave my thanks to her for allowing me to observe her class. The class taught by her reminded me of years of study at language courses at various institutes. She taught writing to the lowest level students, so I was reminded of the earlier period of my days in the United States, when I barely spoke English. In this letter, I expressed my thanks to her for her efforts she had shown in the classes we attended together in this master's program.

March 2012

Dear Colleague,

Thanks again for allowing me to attend and observe your writing class at SCC. It was a good opportunity for me to observe the class from a teacher's perspective, not from a student's perspective any more as I have done until now. The observation remind[ed] me of those days when I was an ESL student in [a] different part of America. Studying in this

program at EWU, I often thought about my ESL teachers who I think are really wonderful and admirable. Personally, I think that I have been very fortunate to have [had] all the great teachers in my life. In our Korean saying, three things are said to be the luckiest for men and women to have in their lives. One of them is to meet great teachers. [The others are good parents and good friends].

The student from Japan in your class reminds me of my first day in America. Like her, it was not easy for me to speak a sentence. Reckless and intimidated, I felt my voice became weaker and weaker. But I still had expectation in those who heard me murmuring, sometimes thinking that they should understand me because they have a mastery of [the] English language. Speaking a second language, I have felt that I [have] become a child. Looking at the student from Saudi Arabia, who talked with you almost at the end of the class, I kind of [regret] that I [wasn't] comfortable talking with the teachers I have met. I have had no reason to [be] hesitant to ask them what I did not understand. The teachers existed there to help me, like you to that student[s]!

Now it might be a good time to express my thankfulness [for] your efforts you have shown [me]...as my classmate. I learned a lot from you. You and I have shared many things. We have been educated in a wonderful educational environment from [the] same [professors] and our classmates. In many classes, we have shared our ideas and thoughts with each other, both in spoken and written language. Among them, especially I like the way we have been doing in our journal writing— sharing journals and writing comments [to one another]. I appreciate all your comments which I feel [were] great in many ways and your tutoring in the 468 class as well. Good luck [with] your career in ESL teaching and all your future.

Sincerely,

Sangho Lee

Figure 14. Observation Thank You Letter to the Teacher I Observed

Interpretation and themes

The first and foremost theme here is gratitude. I expressed my gratitude to the master teacher whose class I observed for giving me the opportunity to observe her class. I also show my gratitude to her for [her] efforts [she] had shown in the classes we had together, where we “have shared our ideas and thoughts with each other, both in spoken and written language.” The second main theme is reflection. The observation of her class made me reflect on myself as a language learner and on the days I struggled learning

English. Through the reflection, I could be empathetic to the students in her lowest level writing class.

Brief Analysis of Themes Found in the 14 Written Artifacts

In summary, the themes I identified in the 14 pieces of writing are Korean culture, nostalgia, regret, fear, gratitude, family, and self-criticism. Most are negative, but some are positive such as gratitude. Most of all, I can call reflection a meta-theme in the sense that through reflection other themes were found, connected, and combined to help form my voice.

Reflections on My Writing Experience in Graduate School in the U.S.

Having analyzed the 14 written artifacts, I have decided that as a language teacher I will

1. encourage daily writing in class to help them clarify their thoughts in English, though most Korean teachers are not doing that at present;
2. share daily writing and help students to see how to communicate effectively with their peers in the target language; and
3. write with students and sometimes share my writing with them in English.

In summary, my goal will be to create a writers' community where everyone feels valued and safe to express their beliefs, feelings, values, and vulnerability while we tell our stories and examine our lives together.

CHAPTER 5:

CONCLUSION—

DISCUSSION, FINAL REFLECTIONS, RECOMMENDATIONS

Discussion

I will try to answer my original research questions here, though some may remain unanswered because some of them are subtle and latent, as I stated in Chapter 1.

(1) What path have I followed to become educated in Korea and in the U.S.?

As a child educated in Korea, I attended both private and public schools, migrating between urban and rural schools, attending five or six different schools when my father's job moved him. As a sociology major at Yonsei University, I neglected to attend classes and earned low grades, and I probably learned more from my politically-oriented peers than from my professors. Upon graduating from Yonsei, I worked as a businessman for several years, and then I came to the United States for language study and eventually for graduate school.

(2) How have I changed on this path?

One of the major changes is that I feel more comfortable reading material written in English than material written in Korean, including newspapers and non-academic pieces. In fact, I prefer to read in English because when I read something written in Korean, I feel it lacks something—there is a conclusion but there is no evidence. It is not coherent to me, especially editorials because they often do not provide support for their opinions. Further, when I read in English,

the organization of ideas is more predictable, and so it seems more logical and more clear.

Another major change is that I have developed the habit of writing, and I have become not too apprehensive about writing because I have found that as I write, I can clarify my ideas. So I am writing to find out what I think about something. My thoughts can be more to the point, and I can clarify my ideas and can simplify them for the readers. Now I realize that I had made assumptions incomprehensible to the readers from different cultures, so I feel I have needed to become more explicit and explain in greater detail.

- (3) What do I see in my L2 writing during the two years of graduate studies that suggest change within me?

In analyzing my writing over the two-year period reported in Chapter 4, I noticed that in English 112, I wrote long and complicated sentences, including too many ideas in one or two long sentences. As a result, I could lose the readers' attention and confuse them. These long sentences reflected my lack of clarity of ideas and a tendency to put too much information in a paragraph, so I needed to practice and increase my communicative and reasoning skills. To develop these skills, I needed to practice daily and weekly writing. Looking at more recent writing, I find some improvement in these areas, and I try to avoid using and complicated sentences that might distract my readers. In other words, I have become more reader-oriented.

- (4) How have I resisted change if I have?

At times, I have had some fear of making American friends because of my personality and some generation gap because in this cohort, I am about 10 years older than some of them, though there are others about my age or older in the program. Further, I still define myself as Korean man of my generation who values the collectivist community and puts other people's opinions ahead of your own. This way of thinking still confines our generation, and we may still feel shackled in a way, as stated in Chapter 1 of this thesis.

- (5) How might L2 writing have helped me reconcile my former self with my emerging self?

This is a question that I am unable to answer at this time because I am too close to the experience, but I may understand better when I return to Korea.

- (6) How might L2 writing have freed me and helped me to make explicit some of the more subtle changes I have experienced?

I rediscovered something hidden or something forgotten and something I thought was not important, but now I think it might be important and meaningful. For example, I have still some fears about my teachers or negative mindset in my childhood, and writing about it helped me face my negative memory honestly. And because of that, I could maintain some objective stance and understand myself better as a result—who I was and how I am and how my past experiences affect me. The most important thing about that is that I can understand myself better than before, and that will make me a better teacher because I can accept them and become more open to their personalities and more empathetic to their own experiences.

Recommendations for Future Research

Though the analysis of my writing uncovered a number of themes—resilience, nostalgia, Korean culture, loneliness, self-blame, regret, and family—future researchers might analyze other aspects of L2 writing such as (1) rhetorical strategies across cultures, (2) stylistic choices at the word, sentence, and text levels; (3) syntactic structures and patterns; and (4) the L2 writer’s voice as it develops over time. It is also recommended that autoethnography needs to be developed more fully for language teachers, though Nunan and Cho (2010) have taken important steps in that direction. Finally, today’s communal diary—the *naljeogi*—seems to have taken the form of various social networks, so future researchers might try returning to the handwritten format and examining content, voice, genres, and voice in the L2 community inside and outside the classroom. It is recommended that bilingual researchers go back to the archives where the communal diaries of Korea may be housed and analyze the voices of the writers to better understand their social activism, their passion for change, and their feelings of confinement within the educational system and the society at large.

References

- Bailey, K. M. (1980). *An introspective analysis of an individual's language learning experience*. In R. Scarcella & S. Krashen (Eds.), *Research in second language acquisition: Selected papers of the Los Angeles Second Language Research Forum* (pp. 58-65). Rowley, MA: Newbury House.
- Bailey, K. M. (1983). *Competitiveness and anxiety in adult second language learning: Looking at and through the diary studies*. In H. W. Seliger & M. H. Long (Eds.), *Classroom oriented research in second language acquisition* (pp. 67-102). Rowley: Newbury House.
- Bailey, K. M. (1990). *The use of diary studies in teacher education programs*. In J. C. Richards & D. Nunan (Eds.), *Second language teacher education* (pp. 215-226). Cambridge: Cambridge University Press.
- Bailey, K. M. (1991). *Diary studies of classroom language learning: The doubting game and the believing game*. In E. Sadtono (Ed.), *Language acquisition and the second/foreign language classroom (Anthology Series 28)* (pp. 60-102). Singapore: SEAMEO Regional Language Center.
- Bailey, K. M. (2001). *What my EFL students taught me*. *The PAC Journal*, 1, 7-31.
- Canagarajah, S. A. (2012). *Teacher development in a global profession: An autoethnography*. *TESOL Quarterly* 46, 2, 258-279.
- Bailey, K. M., & Ochsner, R. (1983). *A methodological review of the diary studies: Windmill tilting or social science?* In K. M. Bailey, M. H. Long, & S. Peck (Eds.), *Second language acquisition studies* (pp. 188-198). Rowley: Newbury House.

- Block, David. (1996). *A window on the classroom: Classroom events viewed from different angles*. In K. M. Bailey, & David Nunan (Eds.), *Voices from the language classroom: Qualitative research on language education* (pp. 168-194). New York: Cambridge University Press.
- Brinton, D. M., & Holten, C. (1989). *What novice teachers focus on: The practicum in TESL*. *TESOL Quarterly*, 23, 343-350.
- Brock, M. N., Yu, B., & Wong, M. (1992). *'Journaling' together: Collaborative diary-keeping and teacher development*. In J. Flowerdew, M. N. Brock, & S. Hsia (Eds.), *Perspectives on second language teacher development* (pp. 295-307). Hong Kong: City University of Hong Kong.
- Chang, H. (2008). *Autoethnography as method*. Walnut Creek, CA: Left Coast Press.
- Cho, H. J. (1992). *탈식민지 시대 지식인의 글읽기와 삶읽기/1 (Intellectuals' reading and reading their lives in the postcolonial period)*. Seoul: Another Culture.
- Dayton-Wood, A. (2012). "What the college has done for me": *Anzia Yezierska and the problem of progressive education*. *College English* 74, 3, 215-233.
- Ellis, C. (2009). *Revision: Autoethnographic reflections on life and work*. Walnut Creek, CA: Left Coast Press.
- Ellis, C., & Bochner, A. P. (2006). *Analyzing analytic autoethnography: An autopsy*. *Journal of Contemporary Ethnography*, 35, 429–449. doi:10.1177/0891241606286979
- Enright, L. (1981). *The diary of a classroom*. In J. Nixon (Ed.), *A Teacher's guide to*

- action research (pp. 36-51). London: Grant McIntyre.
- Greene, M.; Ayers, W.; and Miller, J. L. (1998). *A light in dark times: Maxine Greene and the unfinished conversation*. NY: Teachers College Press.
- Hilleson, M. (1996). "I want to talk to them but I don't want them to hear": An introspective study of second language anxiety in an English-medium school. In K. M.
- Holten, C. A., & Brinton, D. M. (1995). "You shoulda been there": Charting novice teacher growth using dialogue journals. *TESOL Journal*, 4, 23-26.
- Huang, J. (2005). *A diary study of difficulties and constraints in EFL learning*. *System*, 33, 609-621.
- Kim, E.(2011). *English educational policies of the U.S. army military government in Korea from 1945 to 1948 and their effects on the developmental of English language teaching in Korea*. *Language Policy*, 10(3), 193-220
- Lee, E., & Lew, L. (2001). *Diary studies: The voices of nonnative English speakers in a master of arts program in teaching English to speakers of other languages*. *CATESOL Journal*, 13, 135-149.
- Matsuda, A., & Matsuda, P. (2001). *Autonomy and collaboration in teacher education: Journal sharing among native and nonnative English-speaking teachers*. *CATESOL Journal*, 13, 109-121.
- Numrich, C. (1996). *On becoming a language teacher: Insights from diary studies*. *TESOL Quarterly*, 30, 131-151.

- Nunan, D., & Bailey, K.M. (2009). *Exploring second language classroom research: A comprehensive guide*. Boston: Heinle, Cengage Learning.
- Nunan, D. (1992, 2008). *Research methods in language learning*. NY: Cambridge.
- Nunan, D. & Choi, J. (2010). *Language and culture: Reflective narratives and the emergence of identity*. New York & London: Routledge.
- Peck, S. (1996). *Language learning diaries as mirrors of students' cultural sensitivity*. In K. M. Bailey & D. Nunan (Eds.), *Voices from the language classroom: Qualitative research in second language education* (pp. 236-247). Cambridge: Cambridge University Press.
- Pennington, M. C., & Richards, J. C. (1997). *Reorienting the teaching universe: The experience of five first-year English teachers in Hong Kong*. *Language Teaching Research*, 1, 149-178.
- Qualitative Research: (Critical) Ethnography Guidelines*. (2012). Teachers of English to Speakers of Other Languages, Inc. Retrieved at http://www.tesol.org/s_tesol/sec_document.asp?CID=476&DID=2157
- Reeves, L. (2012). *Deracination, language learning, and auto-ethnography*. *WAESOL World Quarterly*. Summer.
- Richards, J. C., & Lockhart, C. (1994). *Reflective Teaching in Second Language Classrooms*. Cambridge: Cambridge University Press.
- Rivers, W. M. (1979). *Learning a sixth language: An adult learner's daily diary*. *Canadian Modern Language Review*, 36, 67-82. Reprinted in W. Rivers (1983), *Communicating naturally in a second language: Theory and practice in*

- language teaching (pp. 169-188). Cambridge: Cambridge University Press.
- Sachs, G. T. (2002). *Learning Cantonese: Reflections of an EFL teacher educator*. In D. C. S. Li (Ed.), *Discourses in search of members: In honor of Ron Scollon* (pp. 509-540). Lanham, MD: University Press of America.
- Sampson, G. (1990). *Teaching English in literacy using Chinese strategies*. In J. Bell (Ed.), *TESL Talk: ESL Literacy*, (20th ed.), (pp. 126-38). Ontario: Ministry of Citizenship.
- Schulz, R. A. (1998). *Focus on form in the foreign language classroom: Students' and teachers' views on error correction and the role of grammar*. In Eva Alcon and Victoria Codina (Eds.) *Current Issues in Language Methodology*. Penyeta Roja: Universitat Juame I.
- Schumann, F. E., & Schumann, J. H. (1977). *Diary of a language learner: An introspective study of second language learning*. In H. D. Brown, R. H. Crymes, & C. A. Yorio (Eds.), *On TESOL '77: Teaching and learning English as a second language-Trends in research and practice* (pp. 241-249). Washington DC: TESOL.
- Shi, L. (2004). *Textual borrowing in second-language writing*. *Written Communication*, 21(2), 171-200. (ERIC Document Reproduction Service No. EJ690790)
- Shimabukuro, M. (2011). *Me inwardly, before I dared: Japanese Americans writing gaman*. *College English* 73, 6 (July), 648-671.
- Trahar, S. (2009). *Beyond the story itself: Narrative inquiry and autoethnography in intercultural research in higher education*.” *FQS: Forum: Qualitative Social Research* 10.1. Web. 23 June 2011.

Simpson, S. (2008). *Western EFL teachers and East-West classroom-culture conflicts*.
RELC Journal: A Journal of Language Teaching and Research, 39(3), 381-
394. (ERIC Document Reproduction Service No. EJ814844)

Appendix A. Friday Essay 1 Prompt & Model

112 Essay 2 2005: Parents' Influence on My Life Name_____date_____

Personal Essay

Write an essay of 500 words about your parents' greatest influence on you.

What messages did they give you? How did they convey these messages? What events in your life do you associate with these messages? In what ways, did you try to please your parents? Why? Did you succeed?

In what way/s did you disappoint your parents? Explain. Tell it as a story.

Give at least one example from your mother and one from your father. If you were raised by a grandparent, then substitute the grandparent for one of the parents or both.

You will be graded on

- Focus
- Support
- Details—very specific
- The story you tell & how well it makes your point
- Organization
- Following the Model

This is the outline you must follow. You must read the model essay and follow it.

Paragraph 1—Self introduction: birthplace, father's name and occupation, mother's name and occupation, number of siblings,--their names; a description of your family's way of communicating with one another—including any problems you may have. Statement of the most important messages your parents gave you. One from your father and one from your mother.

Paragraph 2. Explain what your parents told you about yourself. (Eleanor's mother told her, "You have no looks, so see to it that you have manners.") It can be a good thing or a bad thing. Explain the effect it had on you over time.

Paragraph 3. Explain another thing that one of your parents told you which affected your self image. Explain how it shaped your sense of self.

Paragraph 4. An act of kindness your parents did for you and how it affected you. Tell it like a story.

Paragraph 5. Conclusion. Tie the essay together. State where you are today because of the messages you received or act of kindness you were shown.

1. Submit this top sheet.
2. Your essay.

112 Journal: Parents' Influence

LaVona L. Reeves, Professor of English

Journal #5 Chapter 2

April 6, 2004

Like Eleanor, I wanted and still want to please my parents. They instilled their values in me and my siblings, and we have all become successful and fairly good people. For example, they tried to treat all of us alike. By this I mean that we were praised for taking good care of our great-grandfather, my mother's grandfather who lived with us. If we ironed his clothes, shaved him, or gave him a glass of milk and a cookie, we were praised equally. We were also praised for working hard at home and at school. We were expected to help one another in every way. Since school was easy for me, I was supposed to help my sister and brother with their homework. My parents never compared our grades in school. I was taught that if I had been given a gift of intelligence, I was to share that with others. It was my good fortune, but intelligence without compassion was not good. Soon, I learned that I should determine the quality of my work and not expect others to praise me for getting good grades. This was a very important lesson. My self worth is not dependent on others' opinions. Helping others is more important than fame or fortune. I appreciate this lesson and try to live by it.

My parents raised me to think for myself and follow my dreams. They were very strict with curfews and responsibility. This helped me become responsible and reliable. When I told them I was moving to NYC the day after graduating from college, they disappointed that I would live so far away from home, but they knew that I was ready to move out of their home and make a life for myself. At the same time, they told me that I could always come home again. This promise gave me courage and confidence to move to NYC, get a job, support myself, and save money to travel to France after 1.5 years. Their confidence in me helped me earn three college degrees, become a professor, and write poetry. LaVona Reeves

Parents' Influence On My Life

Personal Essay

LaVona L. Reeves

April 9, 2004

It was my good fortune to be born into a family who loved, protected, and guided me all the days of my life—well into my adulthood. My father, Dale, was a second-generation Swiss German, whose own mother died when he was just two years old. This early loss of his mother, left a very deep impression on my father, and as a result, he took his own parenting very seriously. He often said that being a father was the most important job he ever had, and he was the best father anyone could ever imagine because of his constant attention to my big sister, Roni Ellen; my little brother, Judd; my little twin sisters, Marilyn and Carolyn; and me. Working as a land surveyor during the day, he came home at 5:30 every single day without fail to be there with my great-grandfather and his children while my mother worked in a chocolate factory at night for 25 years. Mother stayed home during the day to take care of her grandfather and children, and then she went to the factory at 3:30 every weekday, returning at 1 A.M. to our home where my great-grandfather was waiting for her well into his nineties. I remember all those years waiting to fall asleep completely until I heard my mother climb the stairs, open our bedroom door, and check to see that we were safe and sound in bed. I recall her going from room to room to check on every one of us and then silently announcing her arrival to my father, who always answered gently and returned to sleep. When I think of my parents, I think of two people who loved one another for over 50 years. And in January, my father passed away peacefully early one morning after laughing about the dog being scolded by my mother. He just closed his eyes and moved on to the next life. It is with great joy that I recall how much influence my parents have had on me over the years. It is also with great thanksgiving that I share these stories of my parents.

Like Eleanor, Roosevelt, I have always wanted to please my parents. They instilled their values in me and my siblings, and we have all become successful and fairly good people. One of the first messages I received from my parents was to help other people. All five of us children were given the same message, and they tried to treat all of us alike. By this, I mean that we were praised for taking good care of our great-grandfather, my mother's grandfather who lived with us. If we ironed his clothes, shaved him, or gave him a glass of milk and a cookie, we were praised equally. We were also praised for working hard at home and at school. We were also expected to help one another in every way. Since school was easy for me, I was supposed to help my sister and brother with their homework. My parents never compared our grades in school. I was taught that if I had been given a gift of intelligence, I was to share that with others. Being endowed with intelligence was my good fortune, but intelligence without compassion was not good, according to my parents. This was perhaps the first message I can remember ever receiving from my parents.

Yet another message we heard from them was that we should not let other people's words or opinions of us affect us too greatly: "Sticks and stones may break my bones, but words can never hurt me." If other criticized or mocked me, I was to be strong and not feel hurt too badly—and never return evil for evil. Soon, I learned that I alone should determine the quality of my work and not expect others to praise me for getting good grades or for helping other people. This was a very important lesson. My self worth is not dependent on others' opinions of me. And helping others is more important than fame or fortune. My parents encouraged me to volunteer for the American Red Cross, at the Easter Seal Camp for Physically Challenged Children, and at a hospital as a Candy Stripper delivering flowers to patients, feeding patients, and spending time with them. In high school, I was awarded a 6-year service certificate from the Red Cross, but my parents did not praise me for this. They expected me to give my time and talents to help other people. The unspoken message seemed to be: Help other people, but don't ever expect to be rewarded for it. Do it because it is the right thing to do, not for glory or fame. I appreciate this lesson and try to live by it today.

As I reflect back on my childhood, it is really difficult for me to recall any negative message I got from either parent. There may have been one, however. I recall that my father once scolded me for not helping my mother enough. His criticism humbled me and made me cry because I wanted to help my mother and felt ashamed that he suggested I did not do enough. That evening after I had done my high school homework, I went down into the basement and ironed over forty shirts and dozens of my sisters' dresses—two of every style since they were twins! When my mother came home at 1 A.M., she found me in the basement ironing and was really worried that I was up so late on a school night. I cried in her arms and told her, “Mama, I am so sorry that you have to work all day and night. I want to help you more. Please forgive me if I haven't done enough.” I did not mention that I was also crying because my father had scolded me, but my mother told me that school was my job, not housework. Still, I felt overwhelmed with shame and believed I had disappointed both of my parents. This minor criticism has stayed with me all of my life, and I still try my best to help my mother, especially since my father passed away. Even today, people say I am a workaholic, and I may have become one because of this early message from my father. I cannot say if it is good or bad, but I can say that I try to work hard at whatever I do to make my parents proud that I am their daughter.

Perhaps the greatest gift my parents gave me was to think for myself and follow my dreams. They always showed their love for me and their pride in me as they emphasized responsibility, but their love and pride were not always expressed in words. This helped me become responsible and hard-working. When I told them I was moving to NYC the day after graduating from college, they were surprised, but they knew that I was ready to move out of their home and make a life for myself. At the same time, they told me that I could always come home again. This promise gave me courage and confidence to move to NYC, get a job, support myself, and save money to travel to France after a year and a half. Their confidence in me helped me earn three college degrees, raise my four children, and give something back to my hometown, state, and country. I owe all of my accomplishments to my parents, who helped me raise my sons and gave all of us more love and support anyone could ever imagine. I continue to feel my father's love and guidance as an angel on my shoulder. I trust my father is watching

over me from heaven today and smiling as my dear students read my essay about his influence on my life. May he rest in peace and always live in the hearts of his children, grandchildren, and great-grandchildren.

I will add:

An act of kindness

When my first child was born, my parents took the train nearly 2,000 miles to New York City to be with me, my husband, and our newborn. This was truly an act of kindness and sacrifice for them because my mother was fearful of flying, so they took AMTRAK all the way there, sleeping in their seats at night since they could not afford a Pullman cabin with beds in it. This was a great act of love, and I will always appreciate the effort they made to be with me to welcome our firstborn into the world. All the way, my mother was completing a lap quilt for my son—bright yellow and pastel pieces—all cut and pieced by my mother. It was the Dresden Plate design, which has hundred and hundreds of difficult pieces. Making a quilt is like putting together a huge puzzle and then sewing it together and quilting the individual squares to make a design. In short, my parents were leaving their home and venturing into the total unknown. They were not world travelers, so it must have been a major challenge to push themselves to make the journey by train. Once there, they took care of the baby so my husband and I could go to the ballet. Actually, I had bought the tickets for them to attend the ballet, but they decided we needed a night out and stayed home with the baby. Soon, my father decided that paper diapers were not good enough, so he ordered six months of a diaper service for me which meant that I did not have to carry laundry up and down four flights of stairs in the brownstone where we lived. But before he left, he took me shopping and bought ten dozen diapers for me to use after the diaper service ran out and I had regained my strength. Having my parents there to help me and teach me how to be a mother was the greatest act of love and kindness they bestowed upon me. And as the years passed, they also kept my sons during the summer months while I earned the doctorate degree, so their care for me and my children extended beyond that day and continues even today.

Appendix B. Friday Essay 2 Prompt

112 Friday Essay 2: Alcoholism

Name _____ date _____

Purpose To define alcoholism, explain its effect on Eleanor Roosevelt, explain the role of alcohol in your culture (country and family), consider drinking on EWU campus & ways to help an alcoholic.

Genre Expository/Analytic Essay (to teach others who do not know about alcoholism, Eleanor, and your culture)

Audience Your interns & instructor & peers—who do not know much about your culture and who want to be sure you understand that alcoholism is a disease.

Length 500 words minimum—four paragraphs minimum—you may write more but not less

Format Follow the directions for this paper—each paragraph must have this information but may have more:

Paragraphs

1. Introduce Eleanor Roosevelt and explain how her father’s alcoholism affected and destroyed his family and his own life.
 - a. Use this block quote in your introduction. Follow MLA style for citation of block quotes.

Once, when Eleanor went walking with her father and three of his prize terriers, he stopped at the Knickerbocker Club, handed his daughter the leashes, and told her to wait with the doorman while he went in for a drink. Eleanor waited. Six hours later, as she remembered it, she watched as her father was carried senseless out of the club and helped into a passing cab. (Freedman 15)
 - b. Define alcoholism:

Alcoholism or alcohol dependence is a diagnosable disease...Alcohol abuse is a pattern of drinking that results in harm to one’s health, interpersonal relationships, or ability to work. Certain manifestations of alcohol abuse include failure to fulfill responsibilities at work, school or home; drinking in dangerous situations
(<http://www.cdc.gov/alcohol/faqs.htm> accessed 10/1/08)

Briefly explain how Elliott harmed his health and family.

State if you have the same problem in your country or not. Give a thesis statement—**The purpose of this essay is to define alcoholism, explain its effect on Eleanor’s family, explain the role of alcohol in your culture (country and family), and consider ways to help an alcoholic.**

2. Explain drinking customs in your country. Answer the 5 W’s: **Who** drinks? **What** do they drink typically and for what occasions? **Where** and **when** do they drink? **Why** do they drink? **What** advantages and disadvantages might drinking have in your country? If people don’t drink in your country, explain that as well. **Why not?** This paragraph must be very detailed with clear examples and background for those of us who know nothing about your culture and/or religion.
3. Discuss what the law says in your country. In the US, no one can legally drink alcohol until the age of 21. What about your country? Even if it is against the law, do young people still drink? Is it a problem on college campuses in your country? For example, when I taught at Osaka University in Japan, every car leaving the campus was stopped at the gate, and the police made the driver breathe into a machine to see if that driver had been drinking. If so, he/she could be arrested and even expelled from the college. Explain why you think that college students drink so much—even at EWU. If they do not drink in your country, explain why not. What do they do instead? What does the family think about it?
4. Finally, discuss what treatments are available for alcoholics in your country, if any. How do families handle a member who has a drinking problem? Do you know anyone who has a drinking problem? **What** can be done about it? **How** do we help these folks? If you do not know anyone with a drinking problem, imagine that you have an American friend with a drinking problem and explain how you would help that person—what you would do and say. Close with your final thoughts on what can be done on our campus to reduce drinking—it is illegal in the dorms and everywhere on campus. (If faculty have a party and serve wine on campus, they have to have a special permit for that day only at that time and place).
5. **Evaluation:**

Followed directions

Analyzed deeply.

Provided factual information about ER.

Included the 2 block quotes (MLA style).

Copied the thesis statement.

Used transitions between paragraphs.

Crafted topic sentences for each paragraph.

Gave detailed descriptions.

Provided cultural information.

Offered viable suggestions for helping.

Wrote from the heart truthfully

Dr. Reeves' Interpretation

Eleanor wanted to please her father, so she waited with her dogs for a very, very long time. This tells us that Eleanor was very obedient, patient, loyal, and optimistic—she believed her father would come out and things would be fine. But as a child, she had no way of understanding that her father had a sickness or disease called alcoholism.

Background

Alcoholism or alcohol dependence is a diagnosable disease characterized by several factors, including a strong craving for alcohol, continued use despite harm or personal injury, the inability to limit drinking, physical illness when drinking stops, and the need to increase the amount drunk to feel the effects.

Alcohol abuse is a pattern of drinking that results in harm to one's health, interpersonal relationships, or ability to work. Certain manifestations of alcohol abuse include failure to fulfill responsibilities at work, school or home; drinking in dangerous situations, such as while driving; legal problems associated with alcohol use; and continued drinking despite problems that are caused or worsened by drinking. Alcohol abuse can lead to alcohol dependence.⁴ (<http://www.cdc.gov/alcohol/faqs.htm> accessed 10/1/08)

According to national surveys, over half of the adult US population drank alcohol in the past 30 days. Approximately, 5% of the total population drank heavily while 15% of the population binge drank. Our national surveys previously defined binge drinking as more than 4 drinks for both men and women.

In 2001, there were approximately 75,000 deaths attributable to excessive alcohol use. In fact, excessive alcohol use is the 3rd leading lifestyle-related cause of death for people in the United States each year. Alcohol use poses additional problems for underage drinkers. Don't DRINK and DRIVE!

If you or someone you love is drinking too much, get help. Don't wait. Seek help from local clinics and visit sites like www.alcoholandalcoholism.com (<http://islamzpeace.wordpress.com/2008/09/26/alcoholism-in-america> accessed 10/1/08)

Works Cited

Basic Facts About Islam. 26 Sept. 2008. "Alcoholism in America." 1 Oct. 2008
<<http://islamzpeace.wordpress.com/2008/09/26/alcoholism-in-america> >

CDC Center for Disease Control and Prevention. 28 Mar. 2008. Department of Health and Human Services. *Diagnostic and Statistical Manual of Mental Disorders (DSM-IV)*, 4th edition, Text Revision. Washington, DC: American Psychiatric Association; 2000. 1 Oct. 2008
<<http://www.cdc.gov/alcohol/faqs.htm>>

Freedman, Russell. *Eleanor Roosevelt: A Life of Discovery*. NY: Houghton Mifflin, 1997.

Vita

Education

Bachelor of Arts: Sociology. Yonsei University, Seoul. 1998.

Master of Arts: English/TESL. EWU, Cheney, WA. 2012.

Professional Presentation

EWU Symposium of Undergraduate & Graduate Research & Creative Works.

Two Sisters: Analysis of traditional Korean stories. May 2011.

Internship in ESL Instruction

English 112: Composition for Multilingual Writers. Spring 2011.

- Created, taught, and assessed weekly journals
- Held weekly conferences with students to help them revise essays
- Prepared my group to present a chapter of a biography in class