

SAENAL SCHOOL IN SOUTH KOREA: ITS HISTORICAL SIGNIFICANCE

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ABSTRACT

Aim. The importance of this study lies in the fact that in contemporary South Korean society, a model of multicultural education is unquestionably required for the offspring

of *Goryeoin* (Koreans), who were dispersed across Russia, Ukraine, and Central Asia before settling in their homeland of Korea because they urgently need to restore their healthy identity.

Method. The basic methods of investigation are historical analysis based on hermeneutical phenomenology, general classification, and psychological and pedagogical approaches aimed at providing a sound multicultural education for *Goryeoin* children as well as other ethnic students.

Results and conclusion. The curriculum and fruitfulness of *Saena ISchool* have been established to be one of the most effective multicultural educations in South Korea under the leadership of the school's principal, Pastor Cheon-Young Lee, who has excellent insight into the reasons for the emergence of *Goryo* people in South Korea. This study will show that his view of Korean history, which could persuade almost anyone, was the driving force behind his overcoming the numerous tough situations currently confronting the Korean educational environment, garnering love and respect from many Koreans, and bringing about remarkable innovation in education.

Keywords: *Goryeoin*, *Gwangju City*, multicultural education, *Saenal School*, South Korea

INTRODUCTION

The history of the *Joseon* Dynasty (1392–1910) in the late 19th and early 20th centuries has had a significant impact on the background of *Goryeoin*'s emergence in Korean culture (Kim & Chung, 2023a). Concerned about the expansion of Western imperialism, Japan began by importing Western-style military, industry, education, and administration in the Far East (Jeong, 2019; Seok et al. , 2020). The Sino-Japanese War (1894–1895) put China in danger, and Japan also succeeded in annexing Korea and turning it into a colony in 1910 (Kim, H. et al. , 2022). Japan thus extended Western imperialism to the East (Talmage, 2003). During this period, a large number of Koreans fled to Russia in order to support themselves economically and to fight for their country's independence (Kim & Chung, 2023b). The term "*Goryeoin*" refers to the dispersed population of these immigrants' descendants who now reside in Russia, Ukraine, and other Central Asian nations. Currently, many of them work in various occupations in South Korea (hereafter Korea), and over 7,000 of them live in *Wolgok-dong*, *Gwangju* Metropolitan City (Kim & Hong, 2013). This area is known as *Goryeoin Village* founded by Pastor Cheon-Young Lee, one of the main characters of this study. The *Goryeoin* have been making extremely substantial contributions to the Korean economy as a resource for bridging the labourgap in industrial complexes and rural areas adjacent to *Gwangju* (Lee & Lee, 2020). They are inextricably linked to the educational issues facing their children, and *Saenal School* is a key player in the effort to address these issues.

Korea's current educational environment is extremely difficult for both public and alternative schools. According to the *Segye Daily News* on 11 July, 2023, only 23.6% of 6751 Korean national and public teachers said they were happy with their careers as instructors. This represents a significant decrease when compared to the level of 67.8% in 2006 (Kim & Lee, 2023). Their lack of a sense of purpose, which they ought to have, is not the primary reason for their dissatisfaction with their teaching job; rather, it is the low morale at work. The creation of this atmosphere begins with the violation of the educational rights of credible teachers. For instance, students defy teachers' orders and do things like sleep in class, play practical jokes on them, or curse at them (Kim & Lee, 2023). Likewise, parents make general complaints against teachers, labelling them as child abusers. Low teacher morale is a problem in many alternative schools as well. A recent study on alternative schools found that "heavy workload, unsupportive school climate, interpersonal strain, financial instability, work-life imbalance, and inner conflict" are the top causes of low teacher morale (Park & Rhee, 2022, p. 7). Given the foregoing, the setting of Korean public and alternative schools poses a much more difficult cultural shock to the children of *Goryeo* immigrants who were born abroad and are unfamiliar with Korean language and culture than it does to Korean children. Nonetheless, there is a model educational institution known as *Saenal* School that overcomes these challenges and provides high-quality education. This study's aim is to pinpoint the numerous elements on which *Saenal* administration is built. We will pay particular attention to how crucial the principal's positive influence on the school's culture is. The historical background of *Saenal* School, its core curriculum, and the degree to which students, parents, and teachers are content with the educational methods at the school will be examined. There will also be an explanation of how the educational outcomes from this school will later help Korea's multicultural alternative education system. The research's findings will highlight areas where the school needs to make changes in order to provide a more active education in the future. The maladjustment and bullying of some students in school life were identified as issues at *Saenal* School in research conducted six years ago (Sun, 2017). An in-depth discussion of whether this phenomenon still exists at the school will be covered in this study.

METHOD

We will conduct a qualitative study using phenomenological hermeneutics as the primary method, interpreting the vivid experiences of *Saenal* people, beginning with Pastor Lee and his associates, who built and developed the *Saenal* School, as a phenomenological text (Guillen, 2019). We will pay careful attention to the testimonies and perspectives of students, parents, teachers, and those closely linked with the institution. As a historical source, testimony describes how a specific episode occurred from one's subjective perspective based on personal experience. Testimony

is particularly effective at revealing human emotions such as sorrow, joy, and hope. Scholars who favor phenomenological hermeneutics are not averse to employing credible testimonials as historical sources. However, because the subjective opinions established in the testifier's culture are too powerful, these materials risk distorting historical facts. Thus, it is critical to carefully compare and examine one person's testimony with the testimony of other people who live in the same place at the same time, or with data already objective in written documents (Busacchi & Pinna, 2016). Only documented evidence that has gone through the historical research method of induction and deduction will be used in this study when considering crucial testimonies of human experience as objective historical sources. We seek truthful understanding and interpretation of numerous events under investigation, overcoming any dogmatism and biases (Jeong et al. , 2022; Kim, H. et al. , 2022; Kim, S. et al. , 2022; Kim et al. , 2023; Tilton, 2023). In particular, critical multicultural education theory, which is keenly aware of issues like cultural fluidity and social essentialism, will be used to examine what this school's numerous activities mean and how they relate to one another (Jackson, 2014; Patton, 2022).

DISCUSSION

Saenal School's History

Since *Saenal* School is one of the institutions naturally derived from the community of *Goryeoin* Village in *Gwangju*, in order to understand the history of this school and its educational goals, it is first necessary to explain Pastor Lee, who played a decisive role in the birth of the *Goryeoin* Village (Sun, 2017; Lee, 2021). Lee was born into a very poor family in *Jeonju*, North *Jeolla* Province in 1958, accepted the Protestant faith, and after completing elementary school, obtained all qualifications for graduating from middle and high school through the GED (Lee, 2021). After that, he majored in English Literature at *Wonkwang* University, and while working as an English teacher at *Gwangju* Women's Commercial High School (GWCHS), he decided to help foreign migrant workers who were working very hard at the *Gwangju* Industrial Complexes. In particular, he was thought that it was God's will to help the *Goryeoin* because they were so similar to himself in the past that they were sick from long hours of work and at times suffering from unpaid wages (Lee, 2021).

In order to give them a place to unwind and assist them, Lee opened a cultural centre for foreign workers in the Hanam Industrial Complex in *Gwangju* Metropolitan City in 1998. He also enrolled at *Gwangshin* University Theological Seminary in *Gwangju* to pursue a master's degree in ministry while studying the Bible and counselling (Kim, 2021). He was forced to operate an alternative school since, starting in 2007, he was responsible for counselling migrant *Goryeoin* labourers and giving their children an

education. During this time, Pastor Lee racked up a sizable debt, which he eventually paid off with the severance salary he received from the GWCHS. As word of Lee's selfless sacrifice spread throughout *Gwangju* and beyond, residents of *Gwangju*, members of different religious organisations, representatives of the media and financial institutions, and representatives of central and local governments all collaborated to create the conditions necessary for *Goryeoin* to live in a community village in *Wolgok-dong*, *Gwangju* Metropolitan City (Lee, 2021).

Pastor Lee's *Goryeoin* ministry has been popular with the majority of Koreans for a number of important reasons that go beyond religion or political ideology. One of these is his perspective on Korean history (Teng & Chung, 2024). Lee underlines the fact that *Goryeoin*, who had fled to Russia in an effort to reclaim their homeland after Japan had occupied Korea in the early 20th century, were forcibly sent to the Central Asian region in 1937 at Stalin's order (Kim, 2015). The forced migration of *Goryeoin* began on September 9, 1937, and by early December of the same year, 172,000 people had been uprooted in Kazakhstan, Uzbekistan, Tajikistan, and Kyrgyzstan (Kim, 2022a). The bulk of the *Goryeoin* endured a miserable life on collective farms with little freedom to leave, and 20,000 elderly people and children perished in the first winter of forced migration from extreme cold and endemic diseases (Kim, 2022b). As a result of the Soviet government's strict prohibition on them speaking Korean, the *Goryeo* people's descendants progressively lost the Korean language and culture. These *Goryeoin* heard the phrase "Go back to your country" frequently from the citizens of the independent Central Asian nations as the Soviet Union fell apart and those regions gained independence (Kwon, 2015). These *Goryeoin* are now facing identity uncertainty as rootless outsiders who are unsure of whether they are Russians, Koreans, or citizens of any Central Asian nation. Thus, Lee vehemently contends that if any of them desire to reside in Korea, they should be treated as fellow Koreans rather than as foreigners in order to avoid repeating the Korean government's past failure to safeguard its citizens. His understanding of Korean history is widely shared with many Koreans (Sun, 2017).

Pastor Lee's view of history does not mean that if *Goryeo* people are accepted as Korean citizens, they should exclude all Central Asian cultures that they have accepted knowingly or unknowingly for generations and assimilate unconditionally into mainstream Korean culture. He thinks that Central Asian *Goryeo* people can become outstanding Koreans on their own if they adopt a new way of thinking that allows them to uphold their Central Asian traditions, adhere to Korean law, and get along with other Koreans (Teng & Chung, 2024). Lee currently serves as both the principal of *Saenal* School and the senior pastor of *Goryeoin* Village Church (GVC) and *Gongdan* Church (GC). The GVC is for the *Goryeo* congregation, but the GC is for Korean native Christians who have supported the *Goryeoin* Village community since its inception as the mother church. The *Goryeoin* Village Comprehensive Support Center (GVCSC) was founded under the guidance of GC and GVC, and the GVCSC is responsible

for the lives of about 7,000 *Goryeoin* Village residents. GVCSC provides enormous assistance to migratory *Goryo* people in terms of food, clothing, and shelter, as well as the legal guidance and job placement required for them to settle down in Korea, attracting tremendous attention not only from Korea but also from *Goryo* people living all over the world. Because *Saenal* School is also a field of GVC's mission, Pastor Lee, who founded GVC with labor and tears, is highly respected as a *Goryeoin* Village representative (Jang, 2017; Kim, 2018).

The words *Sae* (New) and *Nal* (Day) sum up the *New Testament* text Revelation 21:1, which means to overcome all the hopelessness and frustration of this world and to live a new life by receiving God's mercy and grace every day. Although the *Saenal* School started as an unlicensed private alternative school with two students, in 2009, it rented a closed school (*Samdonam* Elementary School) in a rural area with good air and well-groomed trees, about 30 minutes by car from the *Goryeoin* Village. It has created an environment where students can play freely and advance in their studies. In 2011, the school grew into an entrusted multicultural alternative school for elementary, middle, and high school courses acknowledged by the government, and has developed into a national model as an institution that educates not only the children of the *Goryeoin* Village but also multicultural youths who were adopted through international marriages (Kim, 2021). As of 2023, 75 pupils were enrolled in middle and high school classes, according to the "*Saenal* School Management Report" including 60 *Goryeoin* Village students, 3 Chinese, 9 Vietnamese, 2 Filipinos, and 1 Thai (Yoon, 2023). The 60 *Goryeoin* children are from families with 21 Uzbeks, 15 Russians, 2 Kyrgyz, 13 Kazakhs, and 9 Ukrainians (Shin & Song, 2023).

Educational Operating Policy

It has been asserted: "We offer thorough, systematic Korean language education programmes to help students strengthen their Korean language skills and integrate quickly into Korean society. We improve [our students'] ability to adapt to Korean society and instill positive values by immersing them in a variety of Korean traditions. Students from a variety of countries and cultures learn to understand other cultures, appreciate multiculturalism, and participate in their communities as democratic citizens" (*Saenal* School Homepage, 2023). When analysing the *Saenal* school policies, two essential educational concepts become apparent. On the one hand, students of *Goryeoin* origin who want to live in Korea must cultivate both their Korean and cosmic identities. Students from other countries who will eventually return home must embrace both a cosmic identity and their own unique national identity. Each learner is required to live in harmony with all other people while assuming this new national and cosmic identity by maximizing the abilities that have been bestowed upon them. On the other hand, this cosmic identity unapologetically welcomes multiculturalism and enables us to appre-

ciate the originality and distinctiveness of people from various cultures. Furthermore, it gives us the capacity to view cultural diversity as a social reality of strength rather than as a flaw we ought to despise or avoid. The multicultural education programme at *Saenal* School does not aim to force its students from different backgrounds to fully adapt to mainstream Korean culture. By incorporating the uniqueness and peculiarities of its numerous cultures, it seeks to create a more diversified culture in Korea. This altered culture will finally pave the way for social integration in Korea by assisting in the removal of many barriers, such as those connected to economic injustice and human rights violations that frequently confront multicultural individuals (Torres & Tarozzi, 2020).

The Saenal School's Curriculum

The *Saenal* School curriculum is “separated into curriculum activities and creative experiential activities. All curricula are designed and implemented with consideration for students’ Korean language ability and degree of cultural familiarity. The creative experiential activities that students participate in are broken down into career, club, volunteer, and independent activities” (Saenal School Homepage, 2023). *Saenal* School students are teenagers in a special environment who cannot study the regular curriculum of Korean public schools at the same level as Korean students. Since they do not know the Korean language and culture, they have a very difficult time learning general subjects (English, mathematics, science, social studies, music, art, etc.) in Korea. Therefore, the school points out the necessity of Korean language education as well as Korean cultural experiences in order for them to stay and live in Korea. For example, the middle school curriculum does not operate a curriculum by grade considering the difference in Korean language level of students, but operates classes based on the Korean language level (Saenal School Homepage, 2023). Also, *Saenal* School provides them with enough time to study in their own language with native-speaking teachers so that they can have a good understanding of their home country’s history, culture, and society. Through this, it is expected that students will form a healthy identity and cultivate the qualities and attitudes of global citizens who communicate with the world (Shin & Song, 2023). One thing to keep in mind is the potential for an incorrect impression that the school’s concentration on the Korean language is an attempt to forcibly assimilate students into Korean culture. This interpretation is never accurate. This is confirmed by Min-A Kim, a high school English teacher at the institution, who expresses her optimism for her pupils’ pleasant and warm futures regardless of whether they enter Korean society or return to their home countries (Kim, 2023). It is also important to note that *Saenal* School does not enforce any particular religious doctrine or convert to Christianity after receiving governmental recognition as an educational institution.

RESEARCH FINDINGS

Positive Aspects

Saenal School is contributing greatly to establishing a meaningful identity as Koreans for the descendants of *Goyreoin*, who have lived without roots in Russia, Central Asia, and Ukraine for decades. Also it has a significant impact on how students develop a cosmic identity. For example, 15 pupils from Russia and 9 from Ukraine were enrolled in the institution as of July 2023. Since February 2022, the two nations have been at war with each other. At this school, though, pupils from the two nations support and encourage one another while also praying for the earliest possible return of peace (Teng & Chung, 2024). One of the Class of 2022 students commented on the culture and influence of this institution: “I made my lifetime friends at this school. We learnt a lot about the national culture as a result of those friends. My classes have always felt cosy, just like my home. My homeroom teacher this year counselled me wisely and supported me through trying times” (Shin & Song, 2023, p. 87). Lee’s faith and school management philosophy are joined by *Saenal* School teachers and administrative staff who work together with him. *Saenal* School shows the image of a beautiful community where a good leader and faithful co-workers work together. As a result of this cooperation, the principal and teachers are making every effort to prevent the identity confusion and alienation that the students may have from forming into a structure of pain and discrimination for foreign-looking youths who have entered Korean society for various reasons. This effort acknowledges the unique value of students’ culture and allows them to coexist with Korean culture. According to the *Saenal* School Homepage (2023), the school offers a range of special activities aimed at promoting understanding and providing firsthand experience of both Korean and other cultures. The “2014 *Saenal* School Open Media Class” initiative took place from 1 April to 24 June, 2014. Its objective was to dub media fairy tales in several languages, like English, Chinese, Vietnamese, and Nepali, and thereafter add Korean subtitles. “KBS 18:00 My Hometown Project” was held on 10 February, 2015. On this day, students participated in Korean Lunar New Year experiences such as traditional Korean folk skills—flying kites, making rice cake soup, and bowing to a New Year’s greeting. The “Multicultural Student Bilingual Speech Contest” organized by the *Gwangju* Metropolitan Office of Education has been taking place since 2013. *Saenal* students who participated in the competition were given 3 minutes each to introduce themselves in their parent’s native language and Korean and make presentations on topics such as ‘My Dream’ and ‘Cultural Features’. The students achieved good grades every time and became a source of pride for *Saenal* School. 25 October, 2022, *Saenal* students were introduced to traditional Korean guesthouses and old Confucian schools, which are major folk cultural assets of *Naganeup* Castle, *Jeollanam* Province, and then experienced first-hand wearing traditional Korean clothes (*hanbok*), spinning wheels,

and playing traditional games. 21 April, 2023, the incident occurs in the *Seomjin* River basin, situated in *Gokseong* County, *Jeollanam* Province. The goal of this program is to enhance the *Saenal* students' understanding of the importance of nature by providing them with opportunities to interact with Korea's natural surroundings. The students' excursion to *Hanok* Village on 29 May, 2023, provided them with a chance to get insight into the everyday existence of their Korean forebears. On 10 September, 2023, *Saenal* students at the '119 Safety Experience Centre' in *Imsil* County, *Jeollabuk* Province, participated in 'water play education' to gain knowledge about the dangers of fast-moving water and drowning incidents that can happen in different rivers and streams in Korea.

Therefore, we can see that the goal of *Saenal* School's multicultural education is to positively look at the possibility of harmony, connection, and mutual influence between one's own culture and other cultures and strive to contribute to the coexistence and development of humankind (Guk & Chung, 2022; Jeong & Chung, 2022).

Intercultural education fieldwork is a common experience for teachers at this institution. While it is important for all teachers to understand the proper theories and policies for multicultural education, their education will only go so far if they also have practical experience that will allow them to fully understand these theories. The *Goryeoin* Village, 30 minutes drive from *Saenal* School, is where teachers can quickly resolve this problem. This is due to the fact that they are able to see and feel the lives of the *Goryeo* people of Central Asia, Russia, and Ukraine in great detail (Sun, 2017). This village also serves as a display of the residents' living arrangements, dietary habits, and the kinds and parameters of their self-employment.

Saenal School has almost no teacher-student conflict in comparison to Korean public schools. Many students express their sincere appreciation and respect for their teachers, believing that they "have goals and desires in life, and now is the time to realize them" because of the kind and dependable guidance they receive from the teachers (Shin & Song, 2023, p. 86). Additionally, the majority of *Saenal* educators have expressed their joy at the opportunity to deal with a varied group of students, especially *Goryeo* children who are just beginning to eagerly learn about their cultural roots from their motherland, Korea. A math instructor was highly concerned about her ability to effectively teach multicultural children when she started working at this school for the first time. Her students, however, surpassed her expectations and exhibited excellent cooperation right away. There were no disputes with teachers, unlike at Korean public schools, and students faithfully adhered to the rules about attendance and politeness (Shin & Song, 2023). She had the impression that these youngsters looked up to her and that she took great satisfaction in caring for them. A social studies teacher who has spent more than ten years at the school is pleased to see that providing multicultural students with educational opportunities has improved their quality of life. It is quite moving to witness previous students earn degrees from Korean colleges and universities, buy a store in the *Goryeoin* hamlet, and integrate into Korean culture (Shin &

Song, 2023). Whenever morning greetings are exchanged with multicultural students, a teacher who teaches Korean attests that it is highly impressive to express mutual respect and appreciation by speaking in the language of each country (Shin & Song, 2023). He acknowledges how meaningful it is for him to be a teacher and expresses how proud he is to watch them study the challenging Korean language and culture diligently with a smile and attend college for a larger dream. Teachers at *Saenal* School exhibit a disposition to serve the students with enthusiasm despite any inconveniences or difficulties that may arise. Their affection and passion for the pupils, as well as their regret over not spending more time assisting the students, are constant themes in their testimonies.

Saenal School provides after-school learning guidance to all students who want to connect with the *Goryeoin* Village community. As an illustration, middle school students receive free Korean language instruction and counselling from Victoria Park, who oversees the youth culture centre in *Goryeoin* Village, and high school students enrol in Korean language and other study classes, go on cultural tours, and receive counselling at the “*Beodeul* City,” which was established as a mission facility for young people (Teng & Chung, 2024). This school actively helps high school graduates go to college and get a job, and as a result, it is reaping many tangible fruits. The graduates from *Saenal* School speak Korean and their mother tongue freely, so there is little difficulty in getting a job by entering various university departments such as interpretation and translation, which require bilingualism. Of the 23 graduates from this school in 2021, 13 students who aspired to attend universities successfully gained admission to prestigious institutions such as *Yonsei* University, *Hankuk* University of Foreign Studies, and *Handong* Global University (Kim, 2021). In 2022, prestigious universities such as *Kyunghee* University, *Chonnam* National University, and *Chosun* University accepted 11 graduates from the *Saenal* School who achieved a level 4 or higher on the Korean Proficiency Test (Yoon, 2023).

In *Gwangju* industrial complexes, multicultural students who prefer to work right away over enrolling in college can easily find employment, and they can use the money they make from these jobs to launch their own small enterprises. In fact, *Goryeoin* settlements have very successful markets, cafes, and restaurants that draw on Russian or Central Asian cultural elements.

Areas to be strengthened

The majority of students at *Saenal* School have positive things to say about the educational policies, instructional strategies, and curriculum (Shin & Song, 2023). On the other hand, out of a total of 75 students, 24 believe the teacher’s mentoring approach to be ordinary, 3 believe it is not excellent, and 1 claims it is absolutely dreadful (Shin & Song, 2023). Three pupils additionally state that despite receiving assistance from

teachers, their lifestyles remain unchanged from before (Shin & Song, 2023). Based on these minority views of the students, it seems that more in-depth consideration and effort are needed to improve the personal relationship between *Saenal* School teachers and students. The cultural disparities between teachers and students are most obviously seen in their dissatisfaction with the way that teachers deliver mentoring services. This environment may be a major obstacle to the formation of a multicultural cosmic identity, which is the dream of *Saenal* school principal and the ideal of teachers. The *Saenal* School should graciously embrace the minority views of the few pupils who express these unfavourable sentiments and use them as a springboard for future growth.

Contrary to the students noted above, their parents report greater satisfaction with the educational guidance offered by the teachers and the instructional methods used at the school than do their kids (Shin & Song, 2023). However, there is one area where the parents do express some unhappiness. Few opportunities exist, according to 29 parents, for them to contact or communicate with instructors about their children's problems; 9 respondents think this is insufficient, and 1 says it is seriously missing (Shin & Song, 2023). These results unequivocally demonstrate that teachers and parents do not always have time to get together and exchange ideas. Due to the fact that most parents spend their entire week working in industrial complexes, remote rural farms, or as independent workers in establishments like cafes and restaurants, this occurrence suggests that most parents do not devote enough time to their children's education. There is a perception that parents who are preoccupied with menial jobs and unable to find extra sources of income will not have enough time to engage with teachers. Despite these difficult circumstances, *Saenal* School must come up with some practical solutions for cross-cultural communication and understanding between teachers and parents. To strengthen alternative education for multiculturalism, it is especially important for parents to educate themselves on the meaning, components, and significance of multicultural society and multicultural education. This will also increase communication and understanding between teachers and parents. To turn the negative consequences that heterogeneity resulting from this difference has on their children into positive benefits, parents will need to put in the same amount of effort as teachers. Parents should help their children develop a multicultural identity in accordance with the understanding that multicultural education does not stop at school but rather continues at home.

Much like all schools in Korea, *Saenal* School teachers are in danger of being exhausted. Teachers spend their time doing tasks that are not directly related to academics, such as preparing multiple reports, in addition to instructing and advising pupils. These administrative duties are performed by administrative staff, not teachers, in the United States and other developed nations, but Korea is particularly deficient in this area (Kim & Lee, 2023). It is not unusual for teachers to offer in-depth counselling to multicultural pupils, for instance, by treating the consequences of the war they are experiencing in light of the nine children of *Goryeoin* who are enrolled in this school and who have become

war refugees as a result of the Russian invasion of Ukraine. To address these issues, there is no licenced counsellor at this institution. In order for general teachers to concentrate solely on academic achievement, *Saenal* School should expand the number of administrative staff members and professional counsellors to assist students with challenges. Also, teachers should take special note of the fact that young, multiracial adolescents with high levels of sensitivity are unable to concentrate on academic material, do not get along with their classmates, are constantly anxious mentally, or lack self-esteem, which can result in school dropouts or involvement in problematic conduct. There have been instances of bullying and jeering by students at *Saenal* School in the past (Sun, 2017). Thankfully, we are only able to find one instance of this in our investigation. However, for this school to succeed as a model of multicultural education, each student must get experience in creating constructive relationships with students from Central Asia, Southeast Asia, Russia, and Ukraine (Seo et al. , 2022). Due to the declining labour force and population that Korea is experiencing, multicultural education in Korea may be tempted to be approached with the economic logic of having immediate financial benefits from multicultural immigrants. The aim of the school, however, should be to inculcate in *Saenal* students the qualities of love, humility, equality, and reciprocal care, as these are global ideals to which humankind should aspire in order to forge a cosmic identity (Teng & Chung, 2024).

CONCLUSION

The ultimate goal of the *Goryeoin* Village and *Saenal* School is to restore the *Goryo* people as individuals with Korean identity and to live proudly as Koreans rather than as outsiders with no distinct nationality. Lee and the teachers at *Saenal* School work hard to ensure that the *Goryo* pupils have the same rights and duties as Koreans in Korea and live happy lives free of the humiliation and misery that their forebears experienced in foreign countries. Of course, these ideas and dreams are easier said than done. Korea has a capitalist economic system and maintains a liberal, democratic, and representative political society. To prosper in this socio-economic culture, one must compete and work hard. Nonetheless, if *Saenal* School graduates have the drive to work and put in their best practical effort, they can live in a much better environment than their parents' generation. Many successful *Goryeoin* run their enterprises with little capital in *Goryeoin* Village, such as coffee shops, grocery stores, barbershops, and restaurants. If they prefer to work as ordinary workers, they can easily find work at several industrial complexes and farms surrounding *Goryeoin* Village. If they desire to work as a diplomat, nurse, interpreter or translator, they can do so by attending college and taking advantage of the special admission perks offered to *Goryeoin's* offspring or children of immigrants through marriage. As a model for providing graduates with a realistic

vision, the school has already achieved reasonable results, demonstrating the ability to make substantial contributions to Korean society.

In short, *Saenal* School has established itself as one of the most successful educational institutions in Korea by helping the *Goryeo* children, who are victims of Japanese and Soviet oppression, establish their identity as Koreans and take root in Korean society. This achievement is largely due to Principal Lee's historicism, which has repeatedly articulated that the *Goryeo* people should not be abandoned again in our day and that their dignity as Koreans should be safeguarded and maintained. Lee's viewpoint has received widespread coverage in Korea's top media. The national and municipal administrations, as well as prominent members of the Korean parliament, have begun to pay attention to Lee's prophetic voice that the *Goryeo* people are genuine Koreans. The Korean government has now assigned this school the privilege of educating not only *Goryeoin* but also the children of migrant workers from developing nations such as Southeast Asia. As a result, the school has two tasks: to achieve the educational aim of restoring Korean identity to the *Goryeo* children and to develop a global identity that cooperates with Koreans while keeping the identity of their own country for foreign pupils.

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