2016년도 한국학중앙연구원 해외한국학지원사업 신청서
KOREAN STUDIES GRANT APPLICATION FORM for 2016

양식 #3 < Form #3 > Application Form

지원신청서

<table>
<thead>
<tr>
<th>지원분야 코드 (Classification Code(s))</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Classification Code: R</td>
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</table>

1. 신청과제(Project)

<table>
<thead>
<tr>
<th>신청과제명 (Project Title)</th>
<th>Compilation, Publishing and Dissemination of Korean-Vietnamese comportment manual</th>
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<tbody>
<tr>
<td>과제수행기간 (Project Period)</td>
<td>24 months</td>
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<tr>
<td>결과물에 사용할 언어 (Language of Publication)</td>
<td>☒ Korean   ☐ English   ☒ Others(Vietnamese)</td>
</tr>
<tr>
<td>신청예산 (Grant)</td>
<td>84986 USD</td>
</tr>
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2. 신청기관(Applicant Institution)

<table>
<thead>
<tr>
<th>기관명 (Institution Name)</th>
<th>Center for Korean Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>주소 (Address)</td>
<td>10-12 Dinh Tien Hoang, Ben Nghe Ward, District 1, Ho Chi Minh City</td>
</tr>
<tr>
<td>담당 부서장 (Department Chair)</td>
<td>Trần Thị Thu Luong</td>
</tr>
<tr>
<td>소속학과 및 직위 (Department &amp; Position)</td>
<td>Director – Center for Korean Studies</td>
</tr>
<tr>
<td>홈페이지 (Homepage)</td>
<td><a href="http://sejong.hcmussh.edu.vn/">http://sejong.hcmussh.edu.vn/</a></td>
</tr>
<tr>
<td>전자우편 (Email)</td>
<td><a href="mailto:tttluong@vnuhcm.edu.vn">tttluong@vnuhcm.edu.vn</a></td>
</tr>
<tr>
<td>전화 (Telephone)</td>
<td>0908300257</td>
</tr>
</tbody>
</table>

3. 과제책임자(Project Director) / 회의책임자(Conference Director)

<table>
<thead>
<tr>
<th>성명 (Name)</th>
<th>Trần Thị Thu Luong</th>
</tr>
</thead>
<tbody>
<tr>
<td>소속학과 (Department)</td>
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<tr>
<td>직위 (Position)</td>
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</tr>
<tr>
<td>전공 (Major/Main Research Field)</td>
<td>History, Cultural Studies (Viet Nam, Korea)</td>
</tr>
<tr>
<td>전자우편 (Email)</td>
<td>1) <a href="mailto:tttluong@vnuhcm.edu.vn">tttluong@vnuhcm.edu.vn</a></td>
</tr>
<tr>
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<td>0908300257</td>
</tr>
<tr>
<td>팩스 (Fax)</td>
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</tr>
<tr>
<td>주소 (Mailing Address)</td>
<td>10-12 Dinh Tien Hoang, Ben Nghe Ward, District 1, Ho Chi Minh City</td>
</tr>
</tbody>
</table>
Summary of Project

- Summarized Contents of the Project (no more than one page)

Objective: Promote understandings on similarities and differences in Vietnam and Korea cultures for those who are involved in socio-economic cooperation activities between Korea and Vietnam in order to minimize conflicts and hits and foster the sustainable development of Korea-Vietnam relations.

Substance: Coach principles and common communication behavior with illustration in the following situations: Life activities (visit, giving gifts, greetings, participation and so on) in birthday, new birth, wedding, funeral, lunar new year, mid-autumn festivals and ceremonies and so on. Production and business activities in offices, workshops and banks. Study activities in schools, colleges, libraries and auditorium. Legal activities: visa application, tax declare, customs, temporary stay and leave declare, traffic collision and so on. Civil communication: in the market, in the hospital and so on.

Language: Use as textbook for learning Vietnamese and Korean languages. To achieve this goal, the manual should be sent to reputable experts of both sides to give their critical appraisal on both content and language.

Form: Introduce and disseminate the published manual to Korean and Vietnamese at the prestigious publishing house in Vietnam.

Dissemination: Introduce and disseminate the published manual to Korean and Vietnamese media and managers and to the consumers via the following addresses:

- Korean companies recruiting Vietnamese workers located in Korea and Vietnam;
- Korean language and visa application arrangement location for Vietnamese brides married with Korean males.
- Libraries of Vietnamese Universities having Korean Studies and Vietnamese studies;
- Travel agencies having tour for Korean and Vietnamese tourists
- Vietnamese main bookshops in location where there are Korean community (in Vietnam) and Vietnamese community (in Korea).
* 과제 지원분야를 선택하여 작성
* Choose and fill the project budget and plan forms below relevant to your project.

| 부록3 예산신청지침 참조 (Refer to the [Appendix 3] Budget Guidelines). |

1. 예산신청내역(Requested Budget Breakdown)

1.1. First year budget

<table>
<thead>
<tr>
<th>항목별 산출내역 (One-year Project Cost Computation)</th>
<th>신청예산 (Grant Amount Requested)</th>
</tr>
</thead>
<tbody>
<tr>
<td>인건비(Personnel)</td>
<td>22800</td>
</tr>
<tr>
<td>1, Co-researcher $700* 12 months* 50%* 5 persons</td>
<td>21000</td>
</tr>
<tr>
<td>2, Research Assistant $300* 12 months* 25% * 2 persons</td>
<td>1800</td>
</tr>
<tr>
<td>연구활동비(Research Activities Expense)</td>
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<tr>
<td>International workshop</td>
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<tr>
<td>1.1. Air tickets</td>
<td>7727</td>
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<tr>
<td>1.2. Accomodation</td>
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<tr>
<td>1.3 Facility and equipment</td>
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</tr>
<tr>
<td>(conference hall, backdrop, teabreak and drinks, technical support)</td>
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<tr>
<td>1.4 Workshop materials</td>
<td>273</td>
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<tr>
<td>1.5 Communication</td>
<td>91</td>
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<tr>
<td>1.6 Support for paper presentation</td>
<td>1364</td>
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<tr>
<td>1.7. Organization costs</td>
<td>227</td>
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<td>1.8 Translation</td>
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2. Conducting the Survey

<table>
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<tr>
<th>Activity Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>2.1. Questionnaire design (questionnaire formulation, questionnaire finalization,</td>
<td>1023</td>
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<tr>
<td>questionnaire printing)</td>
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</tr>
<tr>
<td>2.2. Survey implementation (questionnaire interview, interviewee remuneration, group</td>
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</tr>
<tr>
<td>interview, transport/accommodation for interviewers, in depth interview, survey</td>
<td>7955</td>
</tr>
<tr>
<td>outcome analysis)</td>
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<td>合計(Total)</td>
<td>46277</td>
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1.2. Second year budget

<table>
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<tr>
<th>항목별 산출내역</th>
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<tbody>
<tr>
<td>(One-year Project Cost Computation)</td>
<td>(Grant Amount Requested)</td>
</tr>
<tr>
<td>I. 인건비(Personnel)</td>
<td>22800</td>
</tr>
<tr>
<td>1. Co-researcher $700* 12 months* 50%* 5 persons</td>
<td>21000</td>
</tr>
<tr>
<td>2. Research Assistant $300* 12 months* 25% * 2 persons</td>
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</tr>
<tr>
<td>II. 연구활동비(Research Activities Expense)</td>
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<td>documentalist, office staff; stationery)</td>
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<td>2. Translation (Bilingual translation)</td>
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<tr>
<td>3. Publishing and dissemination</td>
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<tr>
<td>합계(Total)</td>
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TOTAL BUDGET (2 YEARS): $ 84986

2. 연구책임자 인건비 책정 사유 및 금액 산출근거
(Specification for the need of Project Director's personnel and budget cost consumption)

- Look up documentation about customs, values and laws of the two countries
- Experts discuss
- Compilation manual

3. 기타 재원 (Other Financial Sources)

a. 신청자 소속기관이 제공하는 경비, 시설, 기타사항(구체적으로)
   Expenses, facilities and other items provided by the applicant institution (Describe in detail)
   - issued and propaganda about manual : 2,000 $

b. 동일과제로 다른 기관에 신청해 놓았거나 또는 신청예정인 재원(구체적으로)
Grant application submitted or to be submitted to other organizations for the same project
(Describe the name of the organization, requested budget, and grant period in detail.)

사업계획 (Project Plan)

► 아래 내용을 순서대로 작성하십시오.

(Please state the plan in the following order. There is no limit in length or format.)

1. 연구목적 및 필요성 (Objectives and Necessity)

1.1. Objectives

1.1.1. General objective
Promote understandings on similarities and differences in Vietnam and Korea cultures for those
who are involved in socio-economic cooperation activities between Korea and Vietnam in order to
minimize conflicts and hits and foster the sustainable development of Korea-Vietnam relations.

1.1.2. Specific objectives
* Compile and publish a manual on Vietnamese –Korean comportment cultural with the following
specific objectives:
- Provide correct, general and updated understandings on similarities and differences of Korean and
Vietnamese cultures as a basis to reasonably explain the comportments that need to be followed for
those who have to enter into communication and cooperation from both sides.
- Coach principles and common communication behavior with illustration in the following
situations:
  - Life activities (visit, giving gifts, greetings, participation and so on) in birthday, new birth,
    wedding, funeral, lunar new year, mid-autumn festivals and ceremonies and so on.
  - Production and business activities in offices, workshops and banks.
  - Study activities in schools, colleges, libraries and auditorium.
  - Legal activities: visa application, tax declare, customs, temporary stay and leave declare, traffic
    collision and so on
  - Civil communication: in the market, in the hospital and so on.
- Use as textbook for learning Vietnamese and Korean languages. To achieve this goal, the manual
should be sent to reputable experts of both sides to give their critical appraisal on both content and
language.
* Introduce and disseminate the published manual to Korean and Vietnamese media and managers
and to the consumers via the following addresses:
- Koeran companies recruiting Vietnamese workers located in korea and Vietnam;
- Korean language and visa application arrangement location for Vietnamese brides married with
  Korean males.
- Libraries of Vietnamese Universities having Korean Studies and Vietnamese studies;
- Travel agencies having tour for Korean and Vietnamese tourists
- Vietnamese main bookshops in location where there are Korean community (in Vietnam) and Vietnamese community (in Korea).

1.2. Necessity

In the process of integration and international relation extension after the cold war, Korean – Vietnamese diplomatic relation was officially established in 1992. Two decades of bi-lateral relation is relatively short but it has been rapidly and dramatically developed. From “normal partnership” in 1992 to “comprehensive partnership of 21st century” in 2001 both countries have become “strategic partnership” since 2009. The strategic nature of this relation explicitly displays the dynamic and effective development in many cooperation aspects from political, economic, cultural, social, national security, educational, scientific and technological to people interaction with impressive evidences.

In economic aspect, Korea always holds the position of big investors of Vietnam. Many big corporates for instance Hyundai, Samsung, LG, POSCO, Kumho, SK, KNOC, KEPCO… have invested in important industries such as construction, real estate, textile, electronic, automobile, petroleum and so on. Regardless the world economic crisis and many difficulties, Korean investors always see Vietnam as favorable and long term destination for investment. There are currently nearly 2,000 Korean enterprises operating in Vietnam recruiting around 400,000 Vietnamese workers. Operational locations of Korean business are concentrating mainly in southern provinces particularly Hồ Chí Minh city and Đồng Nai, Bình Dương and Bà Rịa-Vũng Tàu provinces.

The number of Vietnamese people coming to Korea has been rapidly increased. Despite discontinuing periods, Vietnam is taking the leading position of having labor working in Korea within the 15 countries involved in this outbound labor program. Thousands of labor applications are sent to Korea for consideration. Another remarkable social phenomenon happening in Korea in the first decade of 21st century is the increase in international marriage. According to Korea Statistical Department, of 100 Korean, 13 get married with foreigners. This proportion is even higher in rural areas. In rural area, the proportion is one third in which the marriage with Vietnamese females is only second to China. The number of Vietnamese brides is now almost 50,000 which are equivalent to the number of Korean grooms. Those multi-cultural families have becoming an in separate component of Korean society nowadays and in the future.

The growth in scientific, technological and educational cooperation has led to the increase in number of Vietnamese students going to study in Korea and vice versa. International conferences and research projects between Korean and Vietnamese universities and institutions have also augmented.

In the context of contemporary cultural exchange, Korean Wave (Hallyu), Korean movies and Korean artists and singers become more popular to Vietnamese people. Korean gastronomy, cosmetics, fashion, industrial products, mobile phones, transport vehicles and internal decoration are having a significant influence on Vietnamese life. On the other side, economic and socio-cultural exchanges of Vietnamese community in Korea have received a greater concern of Korean people.

It has resulted in the fact that only after 2 decades, each country is now hosting a community of more than 100,000 people living, studying and working even married who came from the other country.

More than half a million travelers of one country come to the other for tourist, business, cultural exchange and family visit purpose each year. The airlines of both countries have developed more than 100 flights/week to respond to the traveling demand of the two countries.

Since Korean–Vietnamese relation occurred in the strong globalization trend and is based on the long-term benefits of the two countries, its vital feature is the focus on cultural dialogue. This has resulted in the remarkable outcomes as mentioned above only in two decades.

However, in this process, alongside with the socio-economic cooperation and exchange are the contacts and hits between the two cultures in which if similarities of cultural traits are seen as powerful catalyst for integration, cultural differences and ignorance of the people in both countries have created significant obstacles. This cultural ignorance is derived from the objective conditions of the history and geographical locations of Korea and Vietnam.

1. Derived from historical and geographical conditions, Vietnam and Korea historically did not share historical events and did not develop sufficient country exchange that have led to less mutual understanding.

Geographically, Vietnam and Korea are two peninsula sharing the borders with China but located in a two different areas without common border. Korea is located in the Korean peninsula, northeast of Asia continent with the seashore looking at the extreme west of the Pacific Ocean when Vietnam is located in the Indochina peninsula down in the Southeast Asia area with the seashore looking at the South China Sea. Both Vietnam and Korea have had deep historical relation with China, Mongolia and Japan but very few direct relations with each other. In reality, until before contemporary history, both countries did not have opportunity to mutually understand their historical and cultural experiences. Even in the contemporary historical time, before the two countries established official relation in 1992 the perception of culture and history of Korea and Vietnam was still missing in the textbooks from high school to university levels of both countries. This means that both people lack basic understandings about each other or even if they do, this understanding is very superficial. In other words, the knowledge and perception about each other is very limited when the two countries come to meet with each other. It is therefore necessary to speed up the study and dissemination of this knowledge that is a very important factor having a profound impact on the international relation development of the two countries.

Besides, a tragic situation of the history is when both countries stepped in the contemporary time, Korea and Vietnam had the tragedy of country’s cut off. Each half of the countries was pulled into either the two poles of the cold war. The territories of the two countries were the hot battlefield of the influence dispute of the two confronting ideologies. This ideology gap and separation have caused further bad prejudices about each other. Therefore, when moving to the era of comprehensive partnership, the people of two countries have not been ready to effectively communicate and cooperate not only because of geographical and historical conditions but also the negative prejudices
that are not easily to change as a consequence of the specific context of the cold war.

It is evident that supportive cultural measures for the development of comprehensive partnership between Korea and Vietnam are very essential. One of the main components of cultural measures is cultural integration promotion and cultural conflict avoidance. To do so, the entities of cooperation and exchange of both sides should mutually know about the culture of its partner. This understanding shall help both partners to formulate relevant and effective management policies which correctly orient people for constructive and conflict-avoided behavior and comportment. Understanding the similarities and differences of the cultures are very vital for effective outputs generated from the acculturation when the two cultures come into contact.

Having historically been influenced by Chinese culture for a very long period the Korean and Vietnamese cultures have similar characteristics including:

In term of language, both languages absorb a great number of Chinese words into their vocabulary;

In term of writing, both have used Chinese characters for a long period of time and have inherited a huge heritage of Chinese characters in their cultural property.

In term of cultural perception, both deeply received perceptive elements of Chinese culture such as Universal view (Yin and Yang principles, Five Basic elements and Taoism philosophy); the World view and Philosophy of life (Confucianism and Taoism); beliefs and religions (Taoism Sorcery, Buddhism originated from China). Those similarities are easily recognized elements in the cultures of the three countries: Korea, Japan and Vietnam and are the results of the acknowledgement of the same cultural wave spreading out from Chinese cultural centre.

This similarity has been built from the two-way relation and influence among countries for thousand years. Thus, it is a profound similarity in value systems and through this similarity the cultural image of Korea and Vietnam has had significant similarities.

2. Besides the factor of being placed in the outer-influenced diameter of Chinese cultural centre, there is similarity of the elements that founded the indigenous cultural identity of Korean and Vietnamese cultures. This is the similarity originated from peasant-based agricultural infrastructure and Asian-based production society. Agriculture with crops and livestock always closely connects with peaceful humanism philosophy. Therefore deep inside the traditional culture of agricultural society, Korean and Vietnamese cultures pervade humanism and affection respect and the spirit of merging into the nature for existence. This affection respect is rooted in the specific trait of long term family blood-relation conservation of Korean and Vietnamese societies. On the basis of affection respect of the family blood relation conservation, the belief of ancestor worship was shaped in the Ancient time and has been preserved until nowadays in the Korean and Vietnamese cultures.

As such, before having been influenced by Chinese culture and by Indian culture through China to receive the moral value system of Confucianism and Buddhism in family relation and in social behaviour, from the indigenous socio-economic structure, Korean and Vietnamese cultures had in themselves the nature of affection respect including family affection respect, kin affection respect, ancestor worship and community and village affection respect and much larger, national affection respect. This is in fact the deep similarities on indigenous value system of the two cultures. It is
based upon the similarities on social attributes (wet rice peasant-based agricultural society); social structure (home-village-nation) and the preservation of family blood relation of Korean and Vietnamese indigenous cultures.

Based on humanism of indigenous culture, Korean and Vietnamese cultures have experienced positive acculturation with humanist philosophy of the three doctrines: humaness, filial piety, proper rite and loyalty of Confucianism; philosophy of doing good and philosophy of salvation and redemption of Buddhism; return to the nature philosophy of Taoism. On the other hand, since both countries had already had an indigenous culture long before they adopted the influence of extrinsic culture, the cultural adoption prevailed from Chinese cultural centre of Korea and Vietnam was not simply the rough copy but a two-way acculturation full of creativity. The refraction of the acculturation shows that the internal force that transformed exogenous elements to become endogenous elements of Korean and Vietnamese cultures were very powerful. As a result, there are always differences and deviations in the similar elements adopted or in other words, there exists identity differences within similarities. Therefore, it is irrational to superficially perceive similarities in Korean and Vietnamese cultures, or to recognize them as simple resemblances which in turn result in conflict and misconduct in comportment since in reality they are carrying in themselves different characteristics.

3. The attributes of differences that are obvious and put across many social structures of Korean and Vietnamese traditional cultures are the hierarchical spirit, ritual respect, mono-culture superiority of Korean culture and village-based democracy, less ritual respect and cultural compelling objection of Vietnamese culture. The differences in value system derived from those cultural characteristics often lead to differences in comportment culture, norms and customs that easily cause cultural hits and conflicts during their cooperation and exchange processes. Nevertheless, those differences are attributable to cultural identities thus it is impossible to judge whether they are right or wrong or to wipe out the particularity in order to have the common. More importantly, it is necessary to have an explicit understanding of the two cultures, a cultural tolerance attitude, a self-motivation for the construction of cultural integration, a respect of particularities in order to mutually collaborate for common interests, to avoid cultural hits and to foster the depth and effectiveness of the socio-economic and cultural cooperation between the two countries.

1- In term of economic cooperation,

Cultural differences have had negative impacts on the foundation of solid behaviour culture of Korean investors in Vietnam.

The mono-national and mono-cultural characteristics have made Korean people lack experiences in accepting and respecting the differences that are commonly seen in multi-national and multi-cultural countries. In addition, the mono-national and mono-cultural characteristics of Korean people are praised in the value system of superiority on the Korean purity of Korean culture. This makes Korean people think that they are superior and more reliable. Practically, Korean entrepreneurs usually do not really trust local people and are reluctant to put them in high positions which more than often are reserved for Korean people.
“European and Japanese cooperation only have their representatives in the position of directors (CEOs) and some important engineers while Korean cooperation bring their key office staff, managers and technical staff because they do not trust local managers”.2

In the case of Korean companies in Vietnam, the same situation is seen: in parallel with low promotion index of Vietnamese employees working in Korean enterprises Korean community is rapidly grown up. Survey on this community reveals that of 400 questionnaires, 43% working in Korean companies (managers, office staff and engineers), as for the age structure, 36.9% are in the age of 40; 32.9% in the age of 50 or 70% in the age from 40-50. They are Korean businessmen and engineers within the labour age.3

Due to lack of trust in the local labour force, Korean companies in Vietnam are in favour of dominating human resource management approach rather than corporate – commitment human resource management approach”.4 Survey results of Ha Thanh Van on Vietnamese workers in Korean companies in the question of what labour value would be highly appreciated by business owners always shows that observance of labor discipline rules is put into top priority (87%) then comes hardworking and diligent (81%) followed by serious and careful (73%), and ready to work overtime (63%) and finally are truthful and honest (58%)5.

This result is relevant to the perception of the dominating human resource management approach prevalent in Korean companies- approach closely connects with family leadership and concentrating power, the two prominent characteristics of Korean culture.

With the question of the reason why workers do not want to work in Korean companies (the percentage of respondents who like to work in Korean companies is only 11%) the majority of workers says that working rules in Korean companies are puritanical, frequent overtime, more working hours/less break time. Consequently Vietnamese workers are reluctant to work for Korean

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2 Bae Jong Seok, Sa Jeong Hye 2003: Empirical study on human resource management and achievements of the organization. in Kim Young Joe, Lê Việt Phượng Thảo 2013: Human resource management mechanism in companies with foreign capital and the impacts of those mechanisms to the commitment of Vietnamese staff with companies.Comparison study between Korean companies and other foreign companies in Vietnam. “Culture and Tourism”magazine, No9 (63), pp. 32-51.

3 Cao Thúy Oanh 2013: The integration of Korean community in Ho Chi minh city . Master thesis in Asian Studies, USSH-VNU-HCMC

4 Kim Young Joe, Lê Việt Phượng Thảo 2013: Human resource management mechanism in companies with foreign capital and the impacts of those mechanisms to the commitment of Vietnamese staff with companies.Comparison study between Korean companies and other foreign companies in Vietnam. “Culture and Tourism”magazine (63).

5 Hà Thanh Vân 2013: Socio-cultural views from a survey on workers working in Korean companies. In: International workshop proceedings “Similarities and differences of Korean and vietnamese cultures and the impacts on Korean-Vietnamese cooperation”.
Besides cultural reason another reason is that personnel structure and management system of Korean business culture are passive and disconcert. This is because the majority of Korean enterprises investing in Vietnam are SMEs. They are often in short of capital, techniques, management practices and business strategy. They want to find places where production costs are cheap to invest rather than to have to go through a long and careful preparation process before investment. As a consequence an appropriate personnel structure at the local level has not been adequately developed. In such a condition, spontaneous cultural specifications are dominating resulting in bad consequences in personnel structure and management system that force enterprises to incur high costs of bringing Korean workers to work in Vietnam. This also generates the negative attitude of Vietnamese workers toward Korean enterprises, their commitment and links with companies are low which in turn hinder the process of creating a strong corporate culture of Korean enterprises in Vietnam.

The impacts of cultural hits (conflicts) in the relation between Korean managers and Vietnamese workers in Korean companies operating in Vietnam.

The main feature of social behavior of Korean culture is the hierarchy system which is much connected with family head behaviour, power concentration sometimes dictatorial. This cultural specification leads to the fact that the dominant behavior trend of leaders of Korean companies toward Vietnamese staff or workers is the message requesting them to adapt to every element of Korean culture particularly adapting to the request of behavior following the Korean hierarchy. Meanwhile, strictly following hierarchical system with many rites is not familiar to Vietnamese culture. Vietnamese people love harmony, friendly relation at all levels, casual attitude without many rites and norms. Vietnamese people perceive this behavior as the value of amicability which is the affection linking the leader with her/his staff.

Due to this cultural divergence Vietnamese workers in Korean enterprises feel very distant from Korean managers. On the other hand, even though Vietnamese people have a good habit of cultural tolerance which is characterised with gentle behaviour, respect of disparities in order to co-exist, Vietnamese culture has a strong internal power and high anti-assimilation force thus they are not easy to accept cultural imposition. In the cases where Korean leaders display strong and family leadership behavior with cultural imposition bias, in reality when interest contradiction occurs, it can be easily multiplied by those cultural hits to explode into negative circumstance that dramatically hurt both sides in many aspects. Even if conflict explosion does not happen this cultural difference driven discord will become a resistant force for the establishment of friendly and trustful atmosphere if not a tense and inconvenient atmosphere that will hinder the construction of strong internal power for corporate culture. Findings from Ho Thanh Van’s survey shows that 89% of the 500 respondents who are Vietnamese workers states that the relation between Korean leaders and Vietnamese workers is

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6 Hà Thanh Vân 2013: Socio-cultural views from a survey on workers working in Korean companies. In: International workshop proceedings “Similarities and differences of Korean and Vietnamese cultures and the impacts on Korean-Vietnamese cooperation”. 
only the top-down administrative relation; 19% considers as friendly relation and 11% thinks that this is a bad relation because Korean managers look down Vietnamese workers. When asking about Korean’s personality and quality 33% admits that Korean people are enthusiastic and friendly; 30% declares that Korean people are cold and rigid and unfriendly; 32% thinks that they are normal and 4% discloses that they are brutal. Although the responses are multidimensional the principal repercussion is the dissonance derived from the differences that have not been adequately adjusted and relieved by both partners.

Contradictory vectors in the ignorance of the cultures (Korean and Vietnamese) between Korean entrepreneurs and Vietnamese workers are magnified when the working setting is on the other side of their mother tongue. Until 2013 there have been 2,000 Korean enterprises operating in HCMC and neighboring provinces using 400,000 Vietnamese workers in the common circumstance of being difficult to overcome language barrier.

The survey data collected from 400 Korean respondents conducted by Cao Thúy Oanh revealed that 70% perceived language barrier as the biggest difficulty they met in Vietnam [Cao Thúy Oanh 2013: 86] and 42.2% Korean businessmen did have the same experience. Nevertheless, Korean people encounter problems in learning Vietnamese because good Vietnamese language courses are mainly available in high qualified universities where the teaching/explaining language is more than often English to respond to the requirement of foreign students coming from different nationalities. Moreover, in those institutions the number of teachers having good proficiency in Korean language to directly teach Vietnamese through Korean medium is very few. Learning Vietnamese via English is extremely difficult for Korean people because not many Korean can use fluently English. For Vietnamese workers, taking Korean language course is a dream as they are living far from Korean language centers, the tuition fee is far beyond their financial capacity and especially they cannot quit their job to take Korean language classes even in the evening.

It may be reasonable if Korean companies organize free Korean language courses within the working location for their workers despite having many difficulties. On one hand, there is currently a shortage of good Korean teachers thus it is not easy to find good teachers who accept to come to the companies for teaching. On the other hand, Korean businessmen are not really willing to invest in the development of Vietnamese human resources.

It is obvious that if we put those impacts on the system of factors shaping corporate culture, we will notice that differences in cultural characteristics, both traditional and contemporary have created hindrance that weakens the internal power of corporate culture of Korean companies in the investment context of Vietnam right from the company’s intrinsic factors not to mention that they have to “fight” against the extrinsic investment context which has already been weak in terms of legal and management integration as that of Vietnam.

This circumstance also happens in the case of Vietnamese workers exported to Korea. This is one of

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7 Hà Thanh Vân 2013: Socio-cultural views from a survey on workers working in Korean companies. In: International workshop proceedings “Similaries and differences of Korean and vietnamese cultures and the impacts on Korean-Vietnamese cooperation”
the important causes leading to the fact that Vietnamese workers are not stick to Korean enterprises and flee out to the free labor market creating complicated socio-economic consequences for both sides.

2-In terms of social aspect

Since a dozen of years, there have been thousands of young Vietnamese girls, mainly coming from rural areas of the Mekong delta provinces every year to get married with foreign husbands creating an unprecedented frantic outward marriage trend in Vietnam history without any signs of halt nowadays. Within this trend, Korea has been becoming the leading destination forming a strong Korean-Vietnamese marriage movement particularly since 2005. After 2005, the number of Vietnamese brides in Korea has been soared up and surpassed China and becomes the country with the highest number of brides in Korea in 2011.

Chart 1: Number of foreign brides in Korea (per nationality) (2004-2011)

Multicultural marriage will obviously face more challenges, therefore if it happens more careful preparation for integration should be done from both sides including good proficiency of both languages, good understanding of both norms and cultures, adequate information on economic and social conditions of both families. This preparation helps the ones who are considering getting married make the right decision. More than that, brides should prepare for a profession suitable with the country they want to come and settle as they have to contribute to their family economy. In addition, mental health safety, reproductive health and law literacy especially the law concerning multicultural family of both countries are very important and essential for the construction of multicultural families.

Taken into account of the above perspectives, when looking at the Korean-Vietnamese marriage movement over the past years, it is easy to recognize that practically due to the intervention of market rules, Korean–Vietnamese marriage has been completely driven into spontaneous operation without due preparation even minimum for the above essential conditions in which the most important one is to know the partner’s language. This has led to a hidden risk in this too fast and too hot growth of the current Korean–Vietnamese marriage movement. “The more increase in number of multi-cultural
marriages, the less sustainable Korean–Vietnamese multi-cultural families will be”.

The cultural disparity feature that causes the most frequent cultural hits for the behavior of multi-cultural families is the hierarchical culture of Korea. In this culture, apart from social hierarchy comportment there is an explicit gender inequality with male-supremacy attitude. Although Confucianism – originated inequality does not exist in Korea but presents in many countries influenced by Confucianism where Vietnam is in this list, due to the very powerful hierarchical culture of Korea, Korean women when being put at the lower social ladder should express their absolute obedience and respect to the upper-level persons.

In addition, social surveys on the age of people involved in Korean-Vietnamese marriage indicate that there is often a significant age gap between wife and husband in which wife is often at the age of 18-25 while husband from 40-60. This nearly one generation gap expands the hierarchical height between wife and husband in multi-cultural family. As a consequence, Vietnamese brides in multi-cultural families have to bear a huge pressure of inequality particularly when she is to live with her husband’s extended family. Hierarchical culture has also manipulated another specification of Korean culture. It is the concentration of power. In multi-cultural families, the leadership of the father-in-law, the husband (even the mother-in-law) has accelerated the inequality pressure. Derived from hierarchical culture, Korean people are very cautious in communication and comportment. In family and in society as well, they do have stringent rules in rites, attitudes and communication language (respectful language). Meanwhile, the cultural comportment specification of Vietnamese culture especially that of the South Vietnam is contradictory to the hierarchical specification of Korean culture. Although Vietnamese culture do have filial piety and male supremacy components influenced by Confucianism the Vietnam indigenous culture is based upon village democratic culture with matriarchal bold where women are respected. Therefore life in Vietnamese families is often casual, less rites and gender inequality is not too heavy. In the rural of the Mekong Delta, this open, liberal and generous attitude is much clearly displayed due to weak influence of Confucianism. Vietnamese brides leaving from this area do not have the habits of absolute obedience and domination. They are not used to ritual ceremony and are not aware of the importance of rites in family behaviour.

Despite the disparities in behavioural cultures, the entities of Korean – Vietnamese multicultural families have not had enough time and conditions to know and prepare adaptative mentality due to the market demand and the spontaneity of the marriage. Therefore, cultural conflicts that have occurred in Korean – Vietnamese multicultural families are easy to understand.

Language barrier in Korean – Vietnamese multicultural families has worsened cultural conflicts. Data collected from the survey on human right policy of UN (Kocun) in 12/2012 done by the Centre for Korean Studies revealed that of 152 brides coming from 10 southern provinces of Vietnam who participated in pre-departure information provision program organized by Kocun in Cần Thơ 136

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8 Results of the analysis of 100 samples of married women applying for visa at the Korean General consulate to HCMC from November to December 2011 show that the average age of Vietnamese brides is 23.4 while Korean grooms is 42. The age gap is 15-16 which is much higher compared to the gap of 11 in “Empirical survey on international married migrant women and health welfare supportive policy options” by The Ministry of Health in 2015 là. [Trần Hữu Yên Loan 2013: 532].
brides (87.4%) did not know or knew very little Korean language. The number of Vietnamese brides who are able to speak Korean fluently accounted only for 10% [Report in 2/2012 of Kocun centre in Can Tho provided by the General Consulate of Korea in 2012].

Findings of Trần Hữu Yến Loan in her survey on Korean proficiency of 100 Vietnamese brides applying spouse visa at the General Consulate of Korea in 2011 also showed that 89 did not know any Korean words; the remaining 11 declared that they could speak Korean but the test disclosed that their Korean proficiency was only at the beginning level.  

Data collected from the survey on 62 Korean grooms in Korean–Vietnamese multicultural families in Gwangju-Cheonnam about their Vietnamese proficiency also gave the same results. 56 or 90.32% had the Vietnamese proficiency from bad to average in which 50% were assessed bad. Only 9.7% could communicate with their wives in Vietnamese.

The reference cases exposed reflect the real reality because the entities who get married in Vietnamese–Korean marriage are coming from low-income class. The majority had low educational level and lived in the countryside. Learning and mastering a foreign language was beyond their capacity. On the other hand, Korean and Vietnamese are not foreign languages that are popular in the world. Therefore, Korean and Vietnamese language centres if any are concentrating in big cities. This makes accessibility to those languages very difficult for people of both countries. Due to spontaneous nature of their marriage, they are in a hurry to get married without having due preparation for the most essential condition for the sustainability of multi-cultural family in the future, that is communication language.

Lack of language tool to communicate with each other and to communicate with the society of Vietnamese brides and their cross-bed offspring generation makes social relation in their nuclear and extended family network and other social relations of Korean-Vietnamese multi-cultural family in short of basic conditions for linkage, harmony, balance and cultural hit reduction Sociologically economic capital (economic capacity), social capital (relation) and cultural capital (education, cultural level, cultural harmony) of Korean-Vietnamese multi-cultural family are intrinsically not sustainable. Korean-Vietnamese multi-cultural family becomes a weak social cell while it needs a strong internal power in order to overcome hindering elimination force derived from the prejudices of a society imbued with culture supremacy as Korean society.

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9 Trần Hữu Yến Loan 2013: *The problems of Vietnamese women married and migrating in Korea – the problem of socio-cultural globalization* in the proceedings of international workshop “Similarities and disparities of Korean and Vietnamese cultures and its impacts on Korean Vietnamese relations”.


11 Since 1/4/2014 according to the regulation issued by Korean Ministry of Justice spouse visa is only granted to foreigners when the applicant have already had Korean language certificate Topik 1 or regulated equivalent certificates.
The survival and development of Korean-Vietnamese multi-cultural families over the past time have faced huge difficulties and have experienced family break and collapse. Statistics of the hot line 1366 in Korean indicated that only in 2007 the cases of divorce consultation of multi-cultural families were 13,377 in which Korean-Vietnamese multi-cultural families accounted for 42.49%. In Kyonnam the cases of divorce of Korean-Vietnamese multi-cultural families were 30.6% second after China (45%). [Sport and Culture newspaper, 28/10/2008].

Chart 2: Divorce rate of multi-cultural families in Korea (2004-2011)

Analysis above on the impacts of culture on cultural conflicts in the creation and development process of Korean-Vietnamese multi-cultural families discloses that those differences have not been adequately controlled in order to minimize conflicts and maximize harmony. This makes Korean-Vietnamese multi-cultural families display many negative elements that deeply affect the sustainable development of those multi-cultural families today and in the future.

Nevertheless, Korean-Vietnamese marriage stems out from the actual need of the people of the two sides and it appears as a result of the intrinsic development and the socio-economic and cultural relations between the two countries. Therefore, analysis of weaknesses of Korean-Vietnamese multi-cultural family is not directed to deniable judgement or will-based imposition measures. The right choice is to correctly identify the current context and to design appropriate management policies bringing Korean-Vietnamese marriage back to the right development trajectory, minimizing the market characteristic and spontaneity of the marriage stage and supporting and improving sustainability of the development stage of multi-cultural families.

Besides workers, businessmen and multi-cultural families Vietnamese students studying in Korean, Vietnamese overseas living in Korea as well as Korean students studying in Vietnam and Korean
overseas living in Vietnam are often facing cultural hits during their study, working and living period in the host country. They also need to have adequate cultural information and practical guideline for appropriate comportment. This reality reveals that it is very necessary to have measures that promote cultural understandings of cooperation and exchange entities of the two countries.

Derived from this requirement many researches comparing Korean-Vietnamese cultures have been conducted in both countries. Findings of those researches have scientific values and provide useful knowledge on Vietnam and Korea cultures. Nevertheless for the majority of entities involved in socio-economic and cultural activities between the two countries for instance workers, officers and managers working in companies in Korean and Vietnam, Vietnamese workers working in Korea, couples and their children in multi-cultural families as well as citizens, administrative staff, police officers and tourist agents, those academic researches are not easy to access. What they need is easy-to-understand explanations, practical guidelines in every communication situation with different kinds of people. This guideline document should be written in both languages to facilitate the wide dissemination and practical use of both sides. It should be not only a comportment guideline but a textbook or a manual explaining the similarities and differences of both cultures with short and understandable explanations in the form of communication sentences and popular idioms for the users to be able to practice in specific situation. It should therefore be a product that can be used by students of both countries as reference when they learn Vietnamese or Korean language to practice the language and to improve their knowledge on the two cultures. With this direction, we are confident to formulate this project entitled “Compilation, publication and dissemination of a Manual on Korean-Vietnamese comportment”

2. 연구 내용, 규모 및 방법 (Subject, Scale and Methods)

2.1 Subject
Compilation, publishing and dissemination of Korean-Vietnamese comportment manual

2.2. Scale
- Similarities and differences of cultural specifications between Vietnamese and Korean traditional and modern cultures.
- Customs and cultural behaviors in living activities of Vietnamese and Korean traditional and modern cultures.
- Code of conduct and ethics in the laws of The Republic of Korea and Vietnam

2.3. Methods
A. Qualitative method
Two main methods:
* System method
System method is a thinking method to study the relations among the elements of the research
object. This method will allow approaching the compilation of the manual by systematic method to avoid metaphysical unilateralism in reasoning and situation system structure compiled.

* Comparison method

Comparison method is used to collate the research objects, compare them according to a set of criteria to determine the levels of comparison with reference to the defined comparison objectives. The objectives are usually the comparison of high-low; good-bad; more-less; similar-different; forward-backward and so on.

Comparison concept with degree evaluation such as high-low; good-bad; more-less; forward-backward and so on will be eliminated in the comparison objective of Vietnamese – Korean comportment in this research.

The comparison is done for the following purposes:
- Indicate explicitly the unique and particular features of cultural behaviors governed by the value systems of the two cultures. This will help each side conceive something new and interesting in the differences of the other when comparing with its accustomed value system. This comparison approach will promote the deep understanding of the considered culture that will be the foundation for the creation of respect and tolerance in cultural dialogue – the vital goal of the manual.
- Compare in order to recognize similarities in value systems and cultural comportment of the two people that will create the co-sympathetic feeling in the psychology/mentality of communication entities.
- Comparison analysis will only be described in comprehensive and correct manner not to overlook the main part guiding the communication behavior of the manual.

B. Expert discussion method

Organizing scientific conference and roundtable with experts and prestigious researchers in the field of Vietnamese – Korean culture and society to assess the scientific and accurate level of the manual.

C. Quantitative method

Questionnaire design and social survey on a wide range of entities who have connection with Korean-Vietnamese communication in different communication situation in order to identify the consent level of the studied communities and to update behavioural perception and habits in practical current circumstances of the people of the two countries.
### 3. 연구 일정 (다년도 과제일 경우 연차별로 작성)

Timetable (Timetable for multi-year research should be done in a yearly order)

<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>MONTHS</th>
<th>NOTES</th>
</tr>
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<tbody>
<tr>
<td>1- International workshop</td>
<td>1</td>
<td>Structure &amp; main contents of the manual determined</td>
</tr>
<tr>
<td>2- Questionnaire design and methodology review</td>
<td>2-4</td>
<td>Survey locations: HCMC and the Mekong Delta</td>
</tr>
<tr>
<td>3- Social survey</td>
<td>5-6</td>
<td>Survey targets: Korean community in HCMC and Vietnamese communities in the Mekong Delta</td>
</tr>
<tr>
<td>4- Data processing and analysis</td>
<td>7-8</td>
<td>Based on inputs and feedback from workshop</td>
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<tr>
<td>5. Structure and content revision</td>
<td>9</td>
<td>This will be done by a team of experts from Korea and Vietnam</td>
</tr>
<tr>
<td>6- Compilation of the 1st draft of the manual</td>
<td>10-11</td>
<td>The first draft is to be sent to Korean and Vietnamese scholars and researchers for feedback</td>
</tr>
<tr>
<td>7- Translation of the draft manual</td>
<td>12-16</td>
<td>Published by a prestigious publishing house and the book is to be disseminated via different communication channels</td>
</tr>
<tr>
<td>8- Feedback from experts</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>9- Review and finalization of the manual</td>
<td>18</td>
<td></td>
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<tr>
<td>10- Publication and dissemination</td>
<td>19-24</td>
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</table>
3. **Expected outputs and outcomes** (Publication Plan and Academic Contribution)

- A manual on cultural comportment with high scientific and practical value
- The manual to be integrated in the Korean and Vietnamese language teaching programs for students of both countries.
- The manual to be used in training programs of Korean corporations operating in Vietnam to improve cultural and language understanding of staff and managers.
- The manual to be used in labour recruitment program to Korea and Korean-Vietnamese marriage pre-departure program.
- The manual to be published in prestigious publishing house with nice appearance with spelling mistake free.
- The manual to be shown on media (TV, newspapers and website) of the two countries;
- The manual to be registered for intellectual property right
- The manual to be reviewed and re-published after one year with reference to the feedback of the users collected from an evaluation survey.

5. 기타 재원이 있을 경우 분담 계획 (Cost sharing plan if there is another financial source besides the AKS grant)

6. 출판 예정 학술지 또는 출판사 (Three Projected Publications)

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<td>Ho Chi Minh City National University Publishing House</td>
<td>Ho Chi Minh City Publishing House</td>
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<tr>
<td>Otherwise, justify excellence of journal(s) or publisher</td>
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* 과제 선발자는 결과물 제출 기한 내에 위의 세 곳 중 한 곳에 학술지를 게재하거나
The grantee should publish their project results on academic journal or through a publishing company from one of the three publications indicated above.

### 7. 과제참여자 (Project Participants)

<table>
<thead>
<tr>
<th>성명 (Name)</th>
<th>소속 및 국가 (Affiliation and Country)</th>
<th>학력 및 약력 (Curriculum Vitae)</th>
<th>최근 4년간의 대표적 연구업적 (Major scholastic performances over the last 4 Years)</th>
</tr>
</thead>
</table>
| **Trần Thị Thu Luong** | University of Social Sciences and Humanities – Vietnam National University Ho Chi Minh City (Viet Nam) | 1. Full name: Trần Thị Thu Luong  
2. Gender: Female  
3. Date of Birth: February 16th, 1957  
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8. Telephone number: 0908 300 257  
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1973-1977: Hanoi University (Undergraduate)  
1993: Moskva University – HCMC University (Doctoral)  
**Employment History:**  
1977-1988: Faculty of History, HCMC University (Lecturer)  
1989–1993: Moskva University, HCMC University (Doctoral student)  
1994-1995: Faculty of Oriental Studies, HCMC University (Lecturer)  
1997-2003: Faculty of Oriental Studies, University of Social Sciences and Humanities (Vice dean)  
2004 –2007: Office of Vietnam National University – Ho Chi Minh City (Vice director, Department of Science and Technology – Vietnam National University – Ho Chi Minh City)  
2008-2013: Centre for Korean Studies, University of Social Sciences and Humanities (Vice director)  
2013–present: Centre for Korean Studies, University of Social Sciences and Humanities (Director)  
| 4년 이내 연구업적목록 및 대표연구업적 2편 초록 제출. (부록1) 악식 사용 | Attach the abstracts of two representative works and research results(2012-2016)  
Please check attachments below (part.9) |
| **Ahn Jung Hun** | Pusan National University, KOREA | Full name: Jung Hun Ahn  
Gender: Male  
Date of Birth: 28 August, 1941  
Nationality: Korea  
Present Address in Vietnam: AB4-6 My Khanh 1, Phu My Hung, Tan Phong Ward, District 7, | Papers:  
-Ahn, Jung Hun, A NEW PARADIGM FOR THE KOREAN LANGUAGE TEACHING AND LEARNING. |
University of Social Sciences & Humanities, Ho Chi Minh City, Viet Nam

HCMC. Email: drahnenglish@naver.com
Phone: 5412-0239 (home), 093 474 9962 (cell phone)
Professor Emeritus, Pusan National University, Korea
Lecturer, Dept. of Korean Studies, USSH, HCMC, VN
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Poet officially recommended by Cngjomunhaksa since 2003

Education
Ph. D. (May, 1981):
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- Speech Communication with emphasis on Speech Education & Applied Linguistics
M.A. (Feb., 1971): Yonsei University, Seoul, Republic of Korea
Linguistics (KOREAN)
B.A. (Feb., 1967): Yonsei University, Seoul, Republic of Korea
Korean Language and Literature

Work Experiences
Lecturer & Coordinator, Sejong Institute Center for Korean Studies, USSH, January (2015 to the present)
Lecturer: Department of Korean Studies, USSH, VIETNAM (September, 2009 to the present)
Lecturer & Advisor: Center for Korean Studies, USSH, VIETNAM (September, 2009 to December, 2015)
Professor Emeritus: Department of English Language and Literature Pusan National University, Republic of Korea (September, 2005 to the present)
President: DIA University, Los Angeles, USA (May, 2005 – May, 2008)
Visiting Professor: Fuller Theological Seminary, Los Angeles, USA (May, 2004 – May, 2005)
Professor: Dept. of English Language and Literature Pusan National University, Republic of Korea (October, 1990 - August, 2005)
Director Language Education Center & International Leadership Program Pusan National University, Republic of Korea October, 1999 - October, 2003
Director Institute of Language Research & Education Pusan National University, Republic of Korea October, 1991 - October, 1993

Ahn, Jung Hun, A Solution for Culture Shock caused by the differences between Vietnam and Korean Culture, International Conference sponsored by USA and YESAMO, USSH, April 23, 2013

Books:
Basic Korean for Beginners, Vision153 Academy, April, 2014
Basic Korean for Intermediate Students, vision153 Academy, April, 2014
Basic English for Beginners, Vision153 Academy, April, 2014
Basic English for Intermediate Students, April, 2014
<table>
<thead>
<tr>
<th>Co-Researcher</th>
<th>Ahn Kyong Hwan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chosun University, Korea</td>
<td>Korean Association of Vietnamese Studies</td>
</tr>
</tbody>
</table>

**Full name:** Ahn Kyong Hwan  
**Gender:** Male  
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**Email:** thongnhat@hanmail.net  
**Tell (home):** (062) 515-1665, 010-2016-8942  
**Office:** (062) 230-6968  

**Educational Backgrounds:**  
1970-1973: Chungju High School  
1974-1978: Hankuk University for Foreign Studies (BA)  
1991-1993: Vietnam National University-Hochiminh City, University of Social Sciences and Humanities (MA)  
1994-1996: Vietnam National University-  

**Research papers:** around more than 100 papers in Korean and Vietnamese.  

**Translation (into Korean)**  
General Vo Nguyen Giap’s unforgettable days, Jun.25.2012
### Working Experience

- **1978-1981**: Military Service
- **1981-1986**: Hyundai Heavy Industries, Ship Sales Dept
- **1986-1989**: Hyundai Corporation, Ship Sales Dept
- **1989-1994**: Hyundai Corporation, Hochiminh Branch Office
- **1994-2006**: Youngsan University
- **2006-present**: Chosun University
- **2008-2012**: Director of Sejong Center in Hochiminh City
- **2011-2012**: Director of LEI, Chosun University
- **2014-present**: Chairman of Korean Association of Vietnamese Studies

### Research Papers:
- Around more than 100 papers in Korean and Vietnamese

### Translation (into Korean)
- 1. President Ho Chi Minh’s Prison Diary, Mar. 5, 2003
- 2. Nguyen Du’s Truyen Kieu, Oct, 21, 2004
- 3. Dang Thuy Tram’s Diary, Jan. 15, 2008

### PERSONAL INFORMATION

- **Full name**: Kim, Hyun Jae
- **DOB**: 09/10/1971
- **Place of Birth**: Changwon Korea
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- **Place of Work**: Youngsan University
- **Position**: Director of Vietnam Research Institute
- **Phone No.**: +82 1055858302
- **Email**: hjkimgogo@naver.com hjkimgogo@ysu.ac.kr

### EDUCATION

- **1993-1997**: Bachelor of Science (in English) at Ho Chi Minh City Open University (Ho Chi Minh City, Viet Nam).
- **1998-2002**: Master of Arts (in Ethnology) at University of Social Sciences & Humanities, Viet Nam National University - Ho Chi Minh City (Ho Chi Minh City, Viet Nam).
- **2002-2005**: Doctor of Philosophy (in History) at University of Social Sciences & Humanities, Viet Nam National University - Ho Chi Minh City (Ho Chi Minh City, Viet Nam).

### Co-Researcher

- **Kim Hyun Jae**
  - Youngsan University, Korea

---

**Xin chao Vietnamese (text book)**, Dipsee Publisher, Seoul, 2015

**Immigration of Chinese to the south of Viet Nam and building Sai Gon from 17th to early 19th**, Southeast Asia Journal, Center for Southeast Asian Studies, Korea, 5/2012

**Similarities and Differences of concepts and customs in the traditional memorial service between the Koreans and the Vietnamese**, The Vietnamese Studies Review, Korean Association of Vietnamese Studies, Korea, 12/2012

<table>
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<th>WORK EXPERIENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001-2003: Assistant Manager of KOTRA (Commercial Section of Consulate General of Republic of Korea) in Ho Chi Minh City, Viet Nam.</td>
</tr>
<tr>
<td>2002-2006: Honorary Representative of KOIMA (Association of Foreign Trading Agent of Korea) in Ho Chi Minh City, Viet Nam.</td>
</tr>
<tr>
<td>2004-2005: Visiting Professor by support of the Korea Foundation at University of Social Sciences &amp; Humanities, Viet Nam National University - Ha Noi, Viet Nam</td>
</tr>
<tr>
<td>2005-2006: Director, Korean Studies Center of Binh Duong University, Viet Nam</td>
</tr>
<tr>
<td>2006-Present: General Secretary of VESAMO (Friends of Viet Nam)</td>
</tr>
<tr>
<td>2006-Present: Professor of Youngsan University:</td>
</tr>
<tr>
<td>- Professor (2006-Present)</td>
</tr>
<tr>
<td>- Director of Vietnam Research Institute (2009- Present)</td>
</tr>
<tr>
<td>- Head of Department of ASEAN business studies (2009-2015)</td>
</tr>
<tr>
<td>- Member of the board of trustees of the university (2015-Present)</td>
</tr>
<tr>
<td>2008-Present: Chief information officer of the Korean Association of Vietnamese Studies</td>
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</table>

| LANGUAGE: Korean, Vietnamese, English, Chinese. |

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<td>Phim &amp; diễm viên Hàn Quốc được yêu thích, Youth Publishing House, Ho Chi Minh city (Viet Nam) 1999, Co-authors.</td>
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<td>Chinese, Korean, Vietnamese dictionary (Dictionary), Shinsung Publisher, Seoul, 2008, Author.</td>
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<td>Miracle of Mekong river, Gyechang Publisher, Changwon, 2009.</td>
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<td>Easy Vietnamese (text book), Sejong Publisher, Busan, 2010</td>
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<td>Xin chao Vietnamese (text book), Dipsee Publisher, Seoul, 2015</td>
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*Journal Articles |
| Traditional concepts of Vietnamese wedding, The Vietnamese Studies review, Korean Association of Vietnamese Studies, Korea,
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<tr>
<th>Co-Researcher</th>
<th>Ngo Duc Thinh</th>
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<tr>
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<td></td>
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</table>

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**Translator**

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<tr>
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<th>Pham Thi Thuy Trang</th>
<th>University of Social Sciences and Humanities – Vietnam National University Ho Chi Minh City (Viet Nam)</th>
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</table>
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2. Gender: Female  
3. Date of Birth: 10 December, 1991  
4. Nationality: Vietnam  
7. Telephone number: 0166 419 2374  
8. Email: phamthuytrang1012@gmail.com |

8. 기타 정보 (Other Information)

9. 첨부자료 목록 (*첨부자료 제목을 기재*) (List the titles of the attachments.)
### Appendix 1 – Research Results (Competitive Research Funding)

**[Appendix 1 – Form #a]**

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<td>Koren Vietnamese cultural specifications: similarities &amp; differences</td>
<td>2.2016</td>
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<td>2</td>
<td>Korean Wave and Korean Language Education in Vietnam – Focused on the case of Korean language Institute in Ho Chi Minh City</td>
<td>6.2014</td>
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<td>3</td>
<td>Advantages and shortcomings from a cultural perspective</td>
<td>6.2013</td>
<td>Geonji Inmunhak vol 11./329–344</td>
<td>Tran Thi Thu Luong</td>
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1) Please inform us whether your journal is indexed in the SCI, SSCI, A&HCI, Scopus, CSSCI database.
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**Abstract or Summary**

On the basis of the outcomes of the key research funded by VNU entitled “Similarities and Differences of cultural specifications between Vietnam and Korea”, a full edition of this research was made for the publication of this book entitled “Vietnamese and Korean cultural specifications: similarities and differences”.

In this book, a comparison of Vietnamese and Korean cultural specifications was made in two periods: traditional and contemporary. In traditional period, the cultural specifications of the two countries were systematically compiled and compared by cultural structure: cognitive (perception) culture; social organization culture; material life organization culture (eating – living – wearing); spiritual life organization culture (beliefs and religion).

In the contemporary period, the comparison of cultural differences was done by the analysis of political and socio-economic changes of the two countries in the contemporary international context. Simultaneously, similarities of traditional cultural characteristics that are still preserved, are also analyzed. In addition, the impacts of similarities and differences of cultural specifications on the Korean – Vietnamese relation in the case of economic actors (Korean companies in Vietnam) and social actors (Vietnamese – Korean multi-cultural families in Korea) are studied and analyzed.

With the direction to serve researchers and students of Korean Studies and Cultural Studies, the book has a chapter to introduce and define basic concepts used in this book e.g. cultural concepts; cultural specifications; cultural identity; cultural comparison approach etc.

With its rich content, it is expected that the book will contribute to responding the need of enhancing mutual understanding of the two cultures in the context where Korean–Vietnamese relation has been strongly developed. The book would be a necessary and useful reference material for students of Korean Studies and Cultural Studies and researchers and readers who are interested in Vietnam–Korea cultures as well.
The compilation of cultural specifications and comparison of cultural specifications of two countries encompass large and diverse contents. Therefore, it is difficult to reach a perfect and comprehensive level. This type of study is often an open research. Each issue and each cultural element addressed for comparison in the book could be a topic to be continued researching and justifying through the reality.

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<th>대표 업적 요약 Representative Works</th>
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<td>** 공동연구자 ** Participants</td>
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**Abstract or Summary**

Korean wave and Korean Language Education in Vietnam
Focused on the case of Korean language Institute in Ho chi Minh City

Even though Korean wave is still influential in Vietnam, it is necessary to pay attention to Korean language education and learning for the young Vietnamese for the development of sustainable Korean wave in Vietnam. Korean language is particularly exposed as the exclusive field of the young Vietnamese, which is because although the Vietnamese middle class, merchant class, clerical workers and housewives have time and money to spare for Korean movies, dramas, cosmetics, cellular phones, computers and cars, they are not interested in learning Korean language yet. The fact young Vietnamese like and learn Korean language is the important criteria of showing the level of Korean wave’s influence on them, and that they don’t merely listen to Korean music or watch Korean film and drama but also learn Korean means that they can have new opportunities for their studies and jobs through these and further they can make a life closer to Korea. So this may be necessary for the future Korean-Vietnamese relations.

Accordingly, although Korean goods, films, dramas and K-POPs are still influential in Vietnam, it is necessary to increase Korean language education and learning in Vietnam for development of the longer, more interactive and sustainable Korean wave. Even though Korean language education and learning are carried out under Korean government’s support in many fields in Vietnam, most of the Vietnamese don’t come up to the high level, as they start learning Korean in college. If the education of Korean language is included in Vietnamese middle and high school curriculum by reflecting realistic demand for Korean language education and learning, it will be possible to cultivate professional manpower of Korean language improved in quantity and quality.
From a cultural perspective, the paper analyzes advantages of the Korean-Vietnamese relation brought about by cultural similarities which foster its development as well as the differences between the two cultures which have caused shortcomings and challenges to the relation.

Similarities:
Both the traditional Korean and Vietnamese culture are agriculture-based and full of humanities with distinctive features: sensibility, sophistication, harmony with nature, and the capacity for love and spiritual matters.
Both are peripheral satellites in the sphere of influence of the two great cultural centers, China and India, which leave a profound impact on traditional Korea and Vietnam, namely the centralized feudalist model of state organization, Confucianism, the Chinese language, and Buddhism.
These cultural similarities are advantages in the Korean-Vietnamese relation which promote a special development in recent years.

Differences:
The Korea and Vietnamese cultures are both ancient with thousands of years of development in different natural and social contexts, and hence, have different identities. Therefore, the existence of differences in the cultural life of the two nations is common and inevitable.

However, the major difference that has hindered the Korean-Vietnamese relation in recent years lies mostly in the discrepancy in the modernity level of the two cultures originating from the unequally developed labor force of each nation. The modern Korean way of life and work culture is an industrialized one with the following features: emphasis on technology, respect for the law, efficiency-orientedness, dynamism, mobility and fast pace. In contrast, the modern Vietnamese way of life and work culture is still tinted with habits and customs of a largely agriculture-based society such as lack of discipline and legal knowledge, ignorance of the law, tardiness, scientific and technological inefficiency, lack of competitiveness, poor foreign language and communication skills, etc. As a result, the most serious shortcoming of the Korean-Vietnamese relation during the past few years is failing to shorten the gap between the development levels of the labor force of the two countries, and to successfully transfer the highly advanced Korean work culture and management practice onto the Vietnamese partner. The most important reason leading to this drawback is both sides are still ill-prepared to effectively support the rapid development in this relation.