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교육학석사 학위논문

The Effects of Human Rights-Based Multicultural Instruction on Middle School Students' Multicultural Attitudes

In Comparison with Cultural
 Diversity-Based Multicultural Instruction -

인권 중심 다문화 수업이 중학생의 다문화 태도에 미치는 영향 - 문화 다양성 중심 수업과 비교하여 -

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 Diversity-Based Multicultural Instruction -

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Abstract

In recent decades, Korea has undergone a marked demographic change due to the constant influx of international migrants. Yet, while Korea has rapidly been turning into a multicultural society, there exist direct or indirect discrimination against and exclusion of migrants based on nationality, race, ethnicity, religion, or language. This social injustice can be attributed to the macro-level social structure, which has been built up so solidly over so long a time that it reproduces inequities in the economic, political, and cultural spheres. Due to such deep-rooted structural inequities, many migrants suffer from human rights violations, with no adequate protection by laws and institutions. In order to realize a multicultural society in the true sense of the word, it is essential to minimize disparities deeply ingrained in society, and education can play a leading role in eliciting efforts to effectuate this social change.

Multicultural education can contribute to achieving this goal by improving attitudes toward those from different cultural backgrounds. However, the current multicultural education practiced in schools has the following limitations. Firstly, multicultural education focuses narrowly on promoting understanding of cultural diversity among countries, which is generally referred to as the tourist approach. Students are unlikely to put aside their prejudice against migrants and learn to participate in addressing social issues merely by being aware of foreign countries' cultures. Secondly, most approaches to multicultural education ascribe prejudice and discrimination against migrants to personal characteristics such as lack of cultural understanding on the part of some citizens in the receiving country, thereby overlooking structural factors. For this reason, students can hardly learn to articulate their critical perceptions on existing discriminatory structures that vitiate the principle of equity and discuss ways to ensure minoritized populations' rights. Thirdly, in the current social studies curriculum, the issues of migrants' rights are seldom dealt with. Since multicultural education and human rights education are conducted as separate areas, students have little chance to learn in detail about migrant rights and structural inequities that infringe their rights.

Given these limitations, multicultural education associated with human rights education must be practiced in schools. The present study makes a case for 'human rights-based multicultural education' that favors a focus on discrimination against migrants as viewed through the lens of structural causes and migrants' human rights. This approach aims to help students not only view people with different cultures as those who deserve equal rights but also reflect critically on structural inequities to seek positive social changes. The primary purpose of this study is to investigate the effects of human rights-based multicultural instruction on middle school students' multicultural attitudes compared to cultural diversity-based multicultural instruction, which is the most prevalent framework currently used in Korean schools. Toward this end, this study established research hypotheses as follows:

■ The main hypothesis: Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction.

Sub-hypotheses

- 1. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *cognitive* domain than cultural diversity-based multicultural instruction.
- 2. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *affective* domain than cultural diversity-based multicultural instruction.
- 3. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *behavioral* domain than cultural diversity-based multicultural instruction.

In order to verify the research hypotheses, the present study conducted the experiment at 2 middle schools in Seoul. A total of 283 students in fourteen 7th grade classes—129 students in six classes at A middle school and 154 students in eight classes at B middle school—were finally selected as participants. These 7th-graders were randomly classified into two groups: the treatment group, who receives human rights-based multicultural instruction, and the control group, who takes part in cultural diversity-based multicultural instruction. After 3 lessons were offered to both groups, changes in three domains of multicultural attitudes—cognitive, affective, and behavioral—were measured through survey responses as a pretest and a posttest.

The present study used a modified version of Kang (2012)'s multicultural attitude scale, which was developed based on Munroe and Pearson's MASQUE, to measure changes in middle school students' multicultural attitudes. Multicultural attitudes—the dependent variable—were measured in cognitive, affective, and behavioral domains.

According to the results of multiple regression analysis, the treatment group showed a higher increase in multicultural attitude scores than the control group. That is, human rights-based multicultural instruction had statistically significant effects on the improvement of students' multicultural attitudes in cognitive, affective, and behavioral factors. Thus, the main hypothesis and three sub-hypotheses were all verified, which demonstrates that this new approach to multicultural education is an effective way to enhance multicultural attitudes.

The results of the present study provide the following three pedagogical implications. Firstly, this study suggests a new approach to multicultural education—human rights-based multicultural education—that deals with human rights and structural inequities as the core content. This approach was developed based on the view that students can have desirable attitudes toward diverse cultures only if they view those from different cultural backgrounds as equal beings and critically understand discrimination that migrants experience in society. Human rights-based

multicultural instruction, which was implemented in this experiment, can not only provide new perspectives on multicultural education but also suggest appropriate educational content that can maximize educational effects.

Secondly, the present study suggests detailed ways of multicultural education that can be easily practiced in schools. Previous studies are normally limited to the analysis of the national social studies curriculum and textbooks or theoretical discussion. In order to expand this research topic into practice in schools, this study devised practicable lesson plans of human rights-based multicultural education and verified the validity of those lessons by measuring the educational effects in schools.

Thirdly, the present study provides significant implications for how to improve Korean multicultural education that is narrowly focused on cultural diversity among nations. Given the results of this study, if multicultural education deals with inequity and human rights issues that have arisen in multicultural society as well, students' attitudes toward different cultures can be promoted far more effectively. Therefore, this study suggests how to address the problems of the current multicultural education within the social studies curriculum by integrating the issues of human rights and structural inequities into multicultural education.

Keyword: Human Rights-Based Multicultural Education, Human Rights-Based Multicultural Instruction, Multicultural Attitude, Multicultural Education, Multicultural Instruction, Human Rights

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Chapter 1. Introduction

1.1. Purpose and Background of the Study

In recent decades, South Korea (hereafter Korea) has undergone a marked demographic change due to the constant influx of migrants. According to the National Statistical Office (NSO), nearly 2.5 million foreigners were residing in Korea in 2020, and this figure is expected to steadily increase in the future. Yet, while Korea has rapidly been turning into a multicultural society, laws, policies, and even people's attitudes toward those with different cultures are not in keeping with this demographic change. In all areas of society, there exist direct or indirect discrimination against and exclusion of migrant groups based on nationality, race, ethnicity, religion, or language. They are not treated as citizens with equal rights, and even if laws ensure a part of their rights, there are still various other forms of social disparities. All this injustice can be attributed to the macro-level social structure, which has been built up so solidly over so long a time that it reproduces persistent inequities in the economic, political, and cultural spheres. Due to such deep-rooted structural inequities, many migrants suffer from human rights infringements, with no adequate protection by laws and institutions. Although multiculturalism is an unavoidable phenomenon, different cultures can never coexist in harmony in a society where discrimination based on cultural backgrounds is rampant. Therefore, in order to realize a multicultural society in the true sense of the word, it is of prime importance to minimize injustice deeply ingrained in society, and education can play a leading role in eliciting efforts to effectuate this social change.

Multicultural education can contribute to achieving this goal by improving attitudes toward those from different cultural backgrounds. Adolescents should be able not only to understand cultural diversity but also to act to address social discrimination that exists in a multicultural society. However, the current multicultural education has the following critical limitations, which make achievement of its goals difficult. Firstly, multicultural education focuses narrowly on promoting understanding of cultural diversity among countries, which is generally referred to as the tourist approach. In social studies classes, teachers normally introduce unique characteristics of each country's culture or one-day events are held—such as a lecture by invited foreigners or a multicultural festival. Although this form of multicultural education can enhance knowledge on cultural differences among countries, there is little possibility that students will put aside their irrational prejudice against migrants and learn to participate in addressing social issues merely by learning about other countries' traditional cultures.

Furthermore, most approaches to multicultural education tend to ascribe prejudice and discrimination against migrant groups to personal characteristics such as lack of cultural understanding on the part of some citizens in the receiving country, thereby overlooking structural factors that have considerable effects on individuals' perceptions and behaviors. Johnson and Pak (2019), for instance, point out that racism was generally seen as individual attitudinal and psychological matters, rather than a collective process influenced by historical and material conditions. Banks (2005) also asserts that intergroup educators only focused on prejudice and discriminatory acts at the personal level with little attention to the social structure that supported those views. Thus, Hager (1956) is concerned that individuals and groups become less capable of recognizing or coping with the economic, political, and

ideological sources of conflict due to the overemphasis on individuals' understanding of different cultures. In reality, however, there exist a range of structural phenomena that institutionally set up an unfair distinction among social groups and unjustly violate the marginalized groups' human rights. Thus, it is necessary to teach students to look at the close relationship between individuals' lives and the society in which they live. They should also be able to articulate their critical perceptions on various existing discriminatory structures that vitiate the principle of equality and discuss practicable ways to effectively ensure minorities' rights.

Another problem is that in the current social studies curriculum, the issues of migrants' human rights are seldom dealt with. Rather, middle school students learn about a variety of cultures of the world, attitudes toward different cultures, and Korea's recent transition into a multicultural society in Social Studies 1, leaving the study of human rights and fundamental rights to Social Studies 2. Because multicultural education and human rights education are currently conducted as separate areas, students have little opportunity to learn in detail about migrants' rights and social structures that violate their rights (Kang & Jeong, 2015). As a result, most adolescents tend to regard migrants as objects of derogation and discrimination, rather than as equal members of society. Yet, if students would only view people from different cultural backgrounds as deserving of equal human rights, they would become open to diverse cultures and critically aware of cases in which migrant rights are unfairly infringed.

Given the over-emphasis on cultural diversity and the absence of chance to learn about structural issues as well as migrants' human rights in the current curriculum, multicultural education associated with human rights education should be practiced in schools. A violation of

rights mostly results from a collective process within social structures, rather than solely from individuals' attitudes. multicultural education should provide students with the chance to understand racism as a social construction and reflect critically on the fundamental causes of discrimination against migrants infringement of their human rights. This study makes a case for human rights-based multicultural education that favors a focus on prejudice and discrimination against migrants as viewed through the lens of both structural causes and their basic human rights, rather than traditional concentration on cultural diversity among nations. This new approach to multicultural education is expected to help students not only view people from different cultural backgrounds as those who deserve equal human rights but also reflect critically on structural inequities to seek positive social changes. Such improvement in students' attitudes can be estimated based on the concept of multicultural attitudes.

Accordingly, the primary purpose of the present study is to examine the effects of human rights-based multicultural instruction on multicultural attitudes in comparison with middle school students' cultural diversity-based multicultural instruction, which is still the most prevalent framework currently used in Korean middle schools. Toward this end, a total of 3 lessons of human rights-based multicultural instruction were offered among the half class section of the 7th grade in 2 middle schools located in Seoul. After the lessons, changes in domains of multicultural attitudes—cognitive, affective, three behavioral—were measured through survey responses as a pretest and a posttest. Furthermore, to verify the validity of the new approach, this study compares the effects of human rights-based multicultural instruction with those of cultural diversity-based multicultural instruction, which was also conducted in the other half section of the

7th grade classes in the selected middle schools. As there has so far been scant research that attempted to combine multicultural education with human rights education, this study aims to suggest an interesting new approach to multicultural education and detailed teaching-learning schemes with empirical data on educational effects. The results of this study will provide significant implications for multicultural education that encourages people to act to forge a society where people from all racial, ethnic, and cultural backgrounds are treated equally.

1.2. Research Questions

In regards to aforementioned problems, the research questions for the present study are as follows:

Question 1. Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the *cognitive* domain than cultural diversity-based multicultural instruction?

Question 2. Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the *affective* domain than cultural diversity-based multicultural instruction?

Question 3. Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the *behavioral* domain than cultural diversity-based multicultural instruction?

Chapter 2. Literature Review

2.1. Cultural Diversity-Based Multicultural Education

2.1.1. Definition and Goals of Cultural Diversity-Based Multicultural Education

Given the definitions and goals of multicultural education that several well-known scholars suggest, its core values can be largely represented as both 'cultural diversity' and 'equality.' Banks and Banks (2013) define multicultural education as "a reform movement that is trying to change the schools and other educational institutions so that students from all social-class, gender, racial, language, and cultural groups will have an equal opportunity to learn." Campbell and Baird (2010) likewise claims that multicultural education aims to encourage adolescents from different cultural and racial backgrounds to understand and respect each other and ultimately promote human dignity and equality for all humans. In other words, multicultural education seeks to respect cultural differences, while also pursuing a society where all people are treated justly and equally, regardless of their racial-ethnic backgrounds. However, as Park et al. (2010) found in their analysis of Korean pilot schools, the current Korean multicultural education focuses excessively on and is limited solely to understanding of cultural diversity among nations. The curriculum, falling short, fails to interrogate the intertwined issues of equality, social justice, and human rights. Indeed, according to Choi (2012), who examined the current situation of multicultural education practiced in Korean schools, multicultural education suffers from a bias toward cultural pluralism and cultural relativism.

An over-emphasis on understanding cultural diversity is found in both subject education and creative experiential activities, which are two major ways that multicultural education is implemented in Korean schools. In the social studies curriculum, which is one of the few subject areas that deal with multicultural issues in one or more chapters, some of the chapters are heavily focused on delivering knowledge on a range of cultures all over the world. Chapter 4, for instance, mainly covers cultural differences depending on the natural, economic, and social environments as well as cultural features of various parts of the world—including Europe, Africa, East Asia, Oceania, Anglo-America, and Latin-America. Chapter 8 deals with several types of attitudes toward different cultures such ethnocentrism, xenocentrism, and cultural relativism with examples of unique foreign cultures. Although Chapter 7 partly involves the issues of discrimination among social groups caused by negative attitudes against cultural differences, textbooks merely list race, religion, and nationality as discrimination grounds without adequately discussing how and why minoritized populations are discriminated against. In creative experiential activities including autonomous activities and club activities, multicultural education programs are mostly limited to guest speakers' lectures on their home country's culture—which can potentially make one person become a representative of a whole culture—or multicultural experience activities such as making foreign traditional foods. This indicates that the current multicultural education in Korean schools merely focuses on introducing various foreign cultures in fragments, overlooking the crucial issues of structural discrimination and inequities (Jang, 2010), which corresponds to the contributions approach and the additive approach among four primary principles of multicultural curriculum organization suggested by Banks.

This study implements cultural diversity-based multicultural instruction, which is the closest equivalent to multicultural education currently practiced in Korean middle schools, to the control group in order to compare its educational effects with those of human rightsbased multicultural instruction. Based on the current Korean social curriculum and teaching practices in schools. diversity-based multicultural education can be defined as 'multicultural education that mainly deals with cultural differences based on natural and social environments, the salient characteristics of each country's own culture, and the value of cultural relativism, with the aim of understanding of and respect for promoting students' diversity.' In contrast to human rights-based multicultural education, which stresses the resolution of social conflicts and injustice, cultural diversity-based multicultural education puts more emphasis on mutual understanding, respect, interaction, and harmony among different cultural groups.

2.1.2. Core Content of Cultural Diversity-Based Multicultural Education

The core content covered in cultural diversity-based multicultural education is largely divided into two parts: cultural differences among nations and desirable attitudes toward different cultures. The former part deals with cultural differences based on natural and social environments and the major cultural elements of each country in the world—including traditional food, clothing, shelter, ways of greeting, religion, industry, festivals, tourist attractions, cultural assets, and other distinctive ways of life and values. The latter part focuses on *cultural relativism* as an appropriate attitude toward cultural diversity, which refers to the view that different cultures should be understood based

on their own social and historical contexts. In specific, students learn about weaknesses of ethnocentrism—the idea that cultures of other societies are inferior to one's own culture—and xenocentrism—the idea that cultures of other societies are superior to one's own culture. Through the lens of cultural relativism, they explore the reason why specific cultural conventions of other countries have been formed and maintained in social and historical contexts. In this way, students will become aware that there is no evidence that a certain way of life is superior or inferior to others. This way of multicultural education is equivalent to the tourist approach, which involves information and experience activities regarding each country's traditional clothing, folkloric events, and accomplishments of heroes-for example, Russian traditional clothing or making Filipino food trying on (Derman-Sparks, 1989).

In terms of teaching methods, as this study aims to examine the differences in the educational effects depending on the 'content'—cultural diversity among nations or structural inequities that infringe migrants' human rights, cultural diversity-based multicultural instruction adopts largely the same teaching method as human rights-based multicultural instruction. Cultural diversity-based multicultural instruction includes a teacher's explanation on basic knowledge—such as the characteristics of culture and the meaning of cultural relativism—followed by student-centered learning activities in which students are required to actively explore and discuss specific topics in detail. In this way, there will be little difference in teaching methods between cultural diversity-based multicultural instruction and human rights-based multicultural instruction.

By improving students' background knowledge on a variety of foreign cultures, cultural diversity-based multicultural education, by

inference, will enable students to understand and respect all different cultures of the world. As they explore the reason why unique cultural phenomena exist in specific regions in detail, they will become able to accept different cultures from an unbiased point of view, which corresponds to some of the goals of multicultural education that Ramsey (1987) posits. He claims that multicultural education aims to encourage students not only to have positive perceptions of racial, cultural, class, and gender differences but also to embrace various lifestyles and values existing all over the world. Cultural diversity-based multicultural education ultimately seeks to cultivate democratic citizens of a multicultural society who are capable of interacting with people from various cultures and make effort to promote cultural diversity. The main objective and content of cultural diversity-based multicultural education are shown in <Table 1>.

<Table 1> The Objective and Content of Cultural Diversity-Based
Multicultural Education

Objective	Content		
To understand and	Cultural diversity	 The meaning and characteristics of culture and cultural diversity Cultural differences depending on natural, economic, and social environments Main cultural features of each country in 	
respect cultural diversity	,	the world (traditional food, clothing, shelter, ways of greeting, religion, industry, festivals, cultural assets, etc.)	
	Cultural relativism	• The meaning, examples, and weaknesses of ethnocentrism and xenocentrism	

- The meaning, examples, and advantages of cultural relativism
- Examples of social and historical context in which specific cultures of other countries have been formed and maintained from the lens of cultural relativism

2.1.3. Limitations of Cultural Diversity-Based Multicultural Education

Despite its intended goals, cultural diversity-based multicultural education has significant limitations as follows. Firstly, although this approach seeks to improve students' perceptions and attitudes, it excessively focuses on promoting knowledge on cultural diversity, which will only help develop cognitive abilities. In fact, it is unlikely that the increase of knowledge can lead to true development of deep-seated positive attitudes and behaviors. Secondly, the spotlight is directed nations, assuming national solely on cultural differences 'among' borders as cultural boundaries. Yet, since there are diverse cultural groups 'within' a society these days as well, students should understand how multicultural phenomena manifest within nations, including inside Korea. Thirdly, even when cultural diversity-based multicultural education deals with the issues of a multicultural society, people are normally divided into locals and foreigners. Migrants are viewed not as fellow citizens but as strangers and 'Others.' Lastly, this way of multicultural education only emphasizes harmony and integration among different cultural groups, without adequate discussion on structural inequities or human rights violations existing in the contemporary society. This is supported by Sleeter and Grant (2005)'s criticism that multicultural education hardly touches on influence of the power structures that reproduce and perpetuate inequities. As a result, students have little opportunity to reflect critically on social injustice and human rights abuses operating beneath the surface of cultural diversity. What is worse, an excessive focus on cultural differences has the potential to lead to the justification of discrimination based on those differences (Stephan & Stephan, 2004). All of these problems suggest that it is necessary for multicultural education to deal with not only cultural diversity but also human rights issues that cultural minority groups experience, which can be achieved by human rights-based multicultural education.

Two major theoretical underpinnings demonstrate the limitations of the current cultural diversity-based multicultural education, providing significant foundations for human rights-based multicultural education.

1) Critical Multicultural Education

Multicultural education began as a reform movement to eliminate prevalent racism and has expanded with the aim of resolving prejudice and discrimination based on race, ethnicity, sexual orientation, or class (Banks & Banks, 2013). Critical pedagogy, which shares these goals of multicultural education, provides a way to understand and criticize the ways that education and society reproduce the existing inequities. Regarding human beings as living in a world rife with asymmetries and contradictions of privilege and power, critical pedagogy finds the causes of inequities—prejudice, violence, and discrimination—in suppressive power structure of society (Mclaren, 2015). Therefore, this theory invites educators to help students recognize oppression caused by various forms of domination and power and promote actions to dissolve the oppressive structure (Kincheloe, 2008). Students are encouraged to challenge inequities that exist in families, schools,

communities, and societies—from gender roles and patriarchal family order to unjust inequities in healthcare, employment opportunity, wealth, and power. In this way, students learn how to reflect critically on the world by questioning and finding answers by themselves for the purpose of liberation.

On the basis of critical pedagogy, critical multicultural education fundamentally believes that schools can function as a place for practice and that the power of education can change society. It aims to improve social justice and create a more just society that satisfies the needs and interest of all groups regardless of backgrounds by drawing attention to the oppression and inequity found in society (Sleeter and Grant, 1987). Toward this end, critical multicultural education provides students with opportunities to recognize how cultural perspectives, assumptions, and biases affect the ways that knowledge is constructed (Banks, 2004) and critically examine a range of problems in multicultural society such as economic inequities and power relations among groups.

The methodology of critical pedagogy is grounded specifically in the work of prominent critical theorist Paulo Freire, who insists on schools' role to prioritize learners' benefits in educational decisions and lead students to resist oppression and social injustice (Freire et al., 2018). In his groundbreaking work, *Pedagogy of the Oppressed*, Freire (1970) criticizes the traditional education system's *banking model of education*, which uses the metaphor of students as containers. In this model, educators intend to simply deposit knowledge into students, thereby reinforcing a lack of critical thinking and knowledge ownership in students. Based on the premise that every type of education is political and thus that schools are never neutral institutions, he firmly believes that schools use the banking method to domesticate students

into blindly accepting ideologies and values of the dominant class as legitimate. This is still seen today through the implementation of rote-memorization and standardized assessments in classrooms. Freire instead urges the need for *problem-posing education* as an alternative to the banking model of education, acknowledging students as participants who are willing and able to act on their world. This methodology includes three general stages: (1) identifying a social problem, (2) analyzing the causes of the problem, and (3) finding solutions to the problem. Throughout all these phases, students are actively engaged in the development of their own knowledge, which could help them become critical thinkers and agents of change in the future.

Banks (1975)'s four levels of multicultural integration and education also offer important underpinnings for multicultural education. Among five dimensions of multicultural education—content integration, knowledge construction, prejudice reduction, equity pedagogy, empowering school culture and social structures—that Banks (2019) proposes, content integration refers to integrating content related to cultural diversity into the program prior to other stages. As a way of integrating multicultural content into the curriculum, Banks (1975) identifies four approaches: the contributions, additive, transformative, and social action approaches. He criticizes the contributions approachinvolving cultural texts and artifacts in the multicultural curriculum as well as specific figures such as historical heroes—and the additive approach—adding content and themes to the existing curriculum without changing the structure of the curriculum—because both approaches still view racial history and culture from the perspectives of the cultural majority group and thus strengthen stereotypes toward minority groups. Instead, he insists on the transition to the transformation approach and

the social action approach, both of which try to reform norms, paradigms, and fundamental assumptions of the curriculum, assuming knowledge as social construction (Mo, 2021). According to Banks (1975), the transformation approach demands fundamental changes in the structure and content of the curriculum in order to enable students to view concepts and issues from the vantage point of cultural minority groups. As this approach assumes that a society is formed through interaction among a range of cultures, races, and religions, minority groups should be regarded not as exceptional members but as essential parts of society (Mo, 2021). The transformation approach also tries to help students become critically aware of their own perceptions and of the power relations hidden behind various social phenomena. Putting more stress on practice and behavior, the social action approach focuses on educating and empowering students to participate in social criticism and take action to address inequities and discrimination. In this way, this approach aims to develop students' critical consciousness, decision-making skills, and passion for social change.

The current multicultural education in Korea has not yet reached these stages in that it simply adds topics on the cultures of minorities still from the viewpoints of mainstream society, which is in keeping with Banks's additive approach. However, in order for multicultural education to effectively achieve its intended goals—resolving discrimination and inequities, it should not only consider minority perspectives but also promote critical thinking about existing norms and efforts to ensure that equality is extended to all.

All of these theoretical underpinnings regarding critical multicultural education indicate the obvious need for human rights-based multicultural education. As Sleeter and Grant (2005) claim, multicultural education should promote social justice and equal

opportunity for everyone, equity in the distribution of resources, the improvement of human relations, and a value of pluralism. In order to achieve these goals, multicultural education must aim to produce citizens who are critical of contemporary systems that reproduce injustice and who seek to destabilize the status quo. Cultural diversity-based multicultural education, however, pays little attention to these goals due to the excessive focus on promoting understanding of and respect for cultural differences. Since one of the main goals of multicultural education is to eliminate the pain and discrimination that members of specific ethnic-racial groups experience due to their distinctive racial, physical, and cultural characteristics (Banks, 2019), critical perspectives on structural inequities and participation for social reform cannot be anything other than central to multicultural education.

2) Human Rights Education

A human right by definition is "a universal moral right, something which all [people] everywhere at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human (Cranston, 1973)." As a common standard of achievements for all people and nations, the Universal Declaration of Human Rights (the United Nations, 1948) declares in Article 1: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." The following Article 2 states that "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin,

property, birth or other status." These statements indicate that human rights are inalienable rights that cannot be infringed on by anyone and are bestowed equally onto all human beings regardless of personal characteristics or backgrounds. Article 10 of the Korean Constitution likewise stipulates human dignity and value, the right to pursue happiness, and inalienable fundamental human rights. The notion of human dignity has been developed from natural law philosophy, which asserts that human rights are common to all humans beings and are derived from nature rather than from society. This principle is also represented in Kant's well-known statement that "a human being must be treated as ends and never merely as means (Audi, 2016)."

According to UN's Guidelines for National Plans of Action for Human Rights Education (1997), human rights education is defined as "training, dissemination, and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the moulding of attitudes directed toward: the strengthening of respect for human rights and freedoms; the full development of the human personality and the sense of its dignity; the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous people, and racial, national, ethnic, religious and linguistic groups, etc." Likewise, according to National Human Rights Commission of Korea's Regulations on Human Rights Education (2016), human rights education refers to all educational activities that help learners acquire the knowledge of human rights; develop respect for human rights and the ability to overcome human rights violations and discriminatory acts; take action to promote the human rights of others. Based on these definitions, human rights education can be defined as education that encourages students to understand what human rights are, to equally respect the human rights of all people, and to participate in addressing human rights issues. Lister (1984) further argues that in addition to *education about human rights*, which is focused on cognitive aspects, *education for human rights* and *education through human rights* are needed. In other words, human rights education should promote effort to protect human rights and the education itself should be practiced in a way that everyone's human rights are ensured (Lister, 1984).

Based on the definitions and goals of multicultural education suggested by scholars, human rights are one of its core factors. Banks and Banks (2013), for instance, define multicultural education as an educational reform movement that aims to help every student have an equal opportunity to learn, which is included in rights to equality. Campbell and Baird (2010) likewise argues that multicultural education, which encourages students to understand and respect different cultural and racial groups, promotes human dignity and equality. From the framework of human rights, multicultural education ultimately seeks to overcome prejudice and discrimination based on such factors as race, ethnicity, religion, and language and pursues a democratic society where everyone's human rights are equally respected.

Multicultural education and human rights education have in common that both pursue such values as equality, social justice, and human rights. Firstly, multicultural education, which began as a civil rights movement for the socially disadvantaged such as blacks and women, seeks to ensure the human rights of marginalized populations, as human rights education does. Bennett (2007) includes respect for human dignity and universal human rights as one of the key values that multicultural education pursues. Secondly, both multicultural education and human rights education oppose any kind of social discrimination and exclusion by nationality, race, ethnicity, religion, or

language. Banks (2019) insists that one of the key goals of multicultural education is to eliminate the pain and discrimination that racial-ethnic minorities experience due to their physical or cultural characteristics. Human rights education likewise aims to encourage individuals to take action to fight against social discrimination and human rights infringements. Based on these common goals of multicultural education and human rights education, multicultural human rights education, with a focus on human rights issues occurring in a multicultural society, has been offered to the general public in an effort to relieve negative bias and discrimination against migrants.

Human rights education strongly justifies the reason why multicultural education should deal with the issues of migrants' human rights in order to achieve its goals. Fundamentally, multicultural education pursues diversity and relativity, while human rights education is rooted in the universality of human rights, which could make these two types of education seem incompatible or contradictory. However, 'respect' for diversity is fundamentally based on the view that everyone must be equal in dignity and human rights regardless of personal characteristics. Without the framework of human rights, cultures that violate human rights or human rights violations against those from different cultures would be even more rampant in society. In this regard, the notion of human rights functions as a universal and neutral standard that allows diversity to exist and to be respected.

The very notion of human rights demonstrates the reason why it is necessary to change the current social structure that discriminates against migrants and infringes their rights, since human rights take precedence over any other kind of social utility, law, custom, or interest. Social inequities based on cultural backgrounds should be addressed not because it is necessary to give charity to the socially

weak but because migrants naturally deserve equal human dignity and rights as equal human beings. Bennett (2007) believes that human rights awareness contributes to reducing prejudice and discrimination against certain social groups as the awareness leads people to equally respect those who are different from themselves. In this way, the notion of human rights provides common norms to those who belong to different cultures, which can thus contribute to coexistence, interaction, and integration of a variety of cultural groups. This indicates that human rights issues should lie at the heart of multicultural education.

Cultural diversity-based multicultural education, which has been practiced in most Korean schools, fails to involve what type of human rights migrants deserve and to interrogate the issues of human rights violations that they face in Korea. The current multicultural education, with a heavy focus on various cultures existing outside Korea, is unlikely to be able to help students view migrants residing in the nation as equal members of society and perceive the need to protect their human rights. If students would only regard people from different cultural backgrounds as deserving of equal human rights, they would become open to diverse cultures and try to take action to address the cases in which migrant rights are unjustly infringed.

2.2. Human Rights-Based Multicultural Education

2.2.1. Definition and Goals of Human Rights-Based Multicultural Education

Since multicultural education and human rights education share common grounds, the two educational approaches can be significantly complementary, maximizing their educational effects. Both oppose any kind of social discrimination and exclusion by nationality, race, ethnicity, religion, or language. Multicultural education and human rights education also pursue a society of justice and fairness by improving people's perceptions and attitudes. This interconnectivity demonstrates a clear need for an attempt to appropriately integrate the elements of human rights education into multicultural education. Toward this end, this study suggests *human rights-based multicultural education* as a new type of multicultural education that can be applied in schools.

Multicultural society refers to not just the existence of different cultures within a society, but a much more complex phenomenon that involves various forms of interactions, conflicts, and problems in all spheres. Even though favorable tone toward multiculturalism can be easily found in mass media and public discourses in Korea, in effect, those from different cultural and racial backgrounds are scarcely welcomed as a member of society who deserves equal rights. The social system of discrimination and exclusion has been formed so solidly that unfair inequities and human rights abuses pervade every aspect of lives. In order to achieve the true coexistence of diverse cultural groups, priority should be given to relieving structural inequities and protecting minorities' human rights. Accordingly, as a democratic citizen living in an increasingly multicultural society, adolescents should be able not only to understand how a range of phenomena occurring in multicultural society are related to various layers of social and power structure but also to suggest how human rights issues should be addressed. Based on the discussion so far, this study defines human rights-based multicultural education, alternative an approach multicultural education, as follows:

Human rights-based multicultural education refers to an approach to multicultural education that, based on an appreciation of the fundamentality of migrants' human rights, develops not only the skills to think critically about structural inequities that cause human rights violations but also the requisite attitudes for active civic engagement through finding solutions for those issues, in order to ultimately forge a society where everyone is equally respected regardless of cultural backgrounds.

The ultimate goal of human rights-based multicultural education is found in the latter part of the definition and aims at a meaningful societal and structural transformation. On the basis of Freire's theory as well as Banks's transformation approach and social action approach, human rights-based multicultural education is anchored in the belief that schools can and should function as a place for practice to form a better society and to achieve social justice for all. The ideal society that human rights-based multicultural education pursues is not just one where diverse cultural and racial groups coexist physically within a community but where those groups are able to interact with one another as an equal part of society. In order to realize such society, human rights-based multicultural education mainly aims to encourage students to reflect critically on structural inequities existing in society and to take an active part in making social improvements.

With regard to the content of human rights-based multicultural education, students can enhance the understanding of migrants' human rights by learning what human rights mean and what kind of rights migrants and any 'Others' deserve as an equal human being. With this background knowledge, students explore the issues on structural inequities that cause violations of migrants' human rights

from a critical point of view. Through this learning, students will be able to understand that inequities based on cultural backgrounds result not from minorities' personal characteristics but from deep-rooted social structure, and that this is unreasonable because universal rights are seriously infringed. This leads to the next activity in which students discuss solutions for those inequity issues at personal, community, and national level. In this way, they can develop not only the skills to think critically about inequities and human rights violations that perpetuate disparities but also active attitudes for social participation. In other words. students acquire practical knowledge, beyond just understanding of fragmentary knowledge. They also have opportunity to learn how to navigate this role as well, making sure that migrants and any 'Others' are part of these discussions.

In terms of teaching methods, human rights-based multicultural education adopts Freirean-style activity-based instruction rather than instruction. traditional teacher-led Critical thinking skills civic-minded attitudes, which are core capabilities that this educational approach targets, can scarcely be cultivated by passively acquiring superficial knowledge through a teacher's explanation. Therefore, although a teacher needs to provide students with a basic explanation on the meaning of concepts such as human rights and structural inequities, students themselves are required to critically think about what kind of social problems are taking place, what causes those problems, and why they should be addressed. Moreover, students are engaged in group or whole-class discussion on how structural inequities and human rights abuses that migrants face should be resolved. This kind of student-centered learning can not only enhance learning motivation and interest but also effectively develop all of cognitive, affective, and behavioral attitudes.

(1999)'s well-known taxonomy largely divides As Bloom domains—cognitive, affective. educational goals into three and psychomotor, the main goals of human rights-based multicultural education can likewise be described in cognitive, affective, and behavioral aspects. Firstly, in terms of the cognitive domain, students are expected to understand migrants' human rights and the existing structural inequities and to develop critical thinking skills regarding those social issues. Critical thinking here means to play an active role in raising problems and seeking solutions, rather than conforming to reality. In human rights-based multicultural education, students are urged to actively seek solutions to social problems based on valid evidence, refusing the absolutization of knowledge, culture, and value, rather than adapting to given situations. They should not just perceive cultural differences but pose problems of structural discrimination and inequities resulting from those differences within the framework of human rights. Students will also be stimulated to gain a new critical perspective by questioning the existing values and stereotypes that they have so far taken for granted.

Secondly, in relation to the *affective* domain, human rights-based multicultural education aims to encourage students to appreciate the value of human rights, equity, social justice, and cultural diversity. They are also required to acknowledge and respect people from different cultural backgrounds as those who deserve equal rights. By understanding that human rights are universal rights equally endowed to all human beings, not solely to native Koreans or Korean citizens, students become more aware of the need to ensure equality and cultural diversity. This change enables them to realize that the issues of inequity that migrants experience should be addressed not because they are a special or distinct group, but because they are the same

human beings as other people. Moreover, students should understand that "everyone has his or her own identity and culture" and that "being different is not wrong or abnormal." In this way, students will become more open-minded to different cultural, racial, religious, and linguistic groups without a sense of detachment or negative prejudice.

Thirdly, regarding the *behavioral* domain, human rights-based multicultural education aims to cultivate democratic citizens who are able to propose practical solutions for human rights infringements and participate actively in changing society. In this approach, students have opportunity to connect their critical views on various discriminatory factors to their social actions. In other words, they not only explore the relationship between individuals and society by critically analyzing structural inequities but also develop consciousness, language, and social skills needed to be a leading agent of social change through active discussion on feasible solutions. In this way, students will gain a sense of responsibility for society as democratic citizens and willingly make effort to contribute to social improvements in their own ways.

2.2.2. Core Content of Human Rights-Based Multicultural Education

The core content of human rights-based multicultural education is largely composed of two parts: human rights and structural inequities. Prior to discussion on the educational content in detail, it is necessary to explain why this approach focuses solely on the issues of migrants among various minoritized populations and who is meant by 'migrants.' Given the aforementioned definition of multicultural education that Banks and Banks (2013) suggest, multicultural education is an educational reform movement to ensure equality in education for students from all social-class, racial, gender, language, and cultural

groups. Accordingly, all types of multicultural education aim to address the issues of minority groups, who have not been treated equally for a long time. To be specific, these minorities encompass various social groups, demarcated by such boundaries as race, ethnicity, gender, sexuality, religion, language, and disability. Given such diversity in minority groups, it would be ideal to deal with the issues of all kinds of minority groups in human rights-based multicultural education. Yet, since this is an initial attempt to devise a new approach to multicultural education by integrating factors of human rights into multicultural education, it is reasonable to start with a focus on one specific minority group— 'migrants' in the present study—and then broaden the scope of content into a range of other groups in further research and practice. Thus, human rights-based multicultural education acknowledges the existence of diverse marginalized populations and aims to include all of these 'Othered' within its scope but, in this study, focuses specifically on migrant issues, which are one of the most frequently discussed topics in multicultural education.

In order to specify the educational content of human rightsbased multicultural education, who migrants or those from different cultural backgrounds are needs to be defined as well. In the present study, migrants include all of those who came to Korea from their home country for specific reasons—such as to find work, to marry, or to seek better living conditions—along with their second generations. Whether or not they have Korean citizenship does not matter in deciding on the scope of migrants, since human rights-based multicultural education stresses the natural rights that all human beings deserve regardless of the possession of legal citizenship, not the legal rights that only those with Korean citizenship can be granted. To be specific, this study deals with the issues of labor migrants, female

marriage migrants coming to marry Korean men, students from multicultural families, North Korean refugees, and refugees from other majority of multicultural Currently. the policies educational practices are focused on labor migrants and marriage migrants, because the two groups account for the largest proportion of migrants in Korea. Yet, North Korean refugees, although relatively small in number, also often face severe social discrimination and alienation due to their noticeable differences in culture and language or deep-rooted negative prejudice against them. Furthermore, the number of asylum seekers coming to Korea from other countries-China, Kazakhstan, Egypt, Myanmar, Bangladesh, Ethiopia, Pakistan, Yemen, Iran, Democratic Republic of the Congo, etc.—has been drastically increasing since 2010s (Shin, 2021). Particularly in 2018, when more than 500 Yemenis arrived on Jeju island and sought asylum, there was a heated controversy on whether to accept them through refugee status determination or not. Although the status of each of these migrant groups has been defined within different government ministries in Korea (Na, 2017), they are all involved in a multicultural group in a broad sense, given that all of them are being socially marginalized because of their racial and cultural differences. Therefore, this study intends to refer to all of the aforementioned groups as 'migrants' or 'migrant groups.'

1) Human Rights

As the first part of the core content, human rights-based multicultural education covers respect for universal human rights, the types of human rights that minority groups from multicultural backgrounds deserve to possess, and the importance of protecting their rights. Firstly, students need to learn the basic meaning and

characteristics of human rights, which will lead them to regard migrants as an equal member of society who deserves equal rights. *Human rights* here refer to "basic rights that all human beings deserve just because they are all human beings (Flowers, 2000)." By learning about the universality of human rights, students will be able to understand that human rights are not guaranteed solely by one's government but are bestowed naturally and equally onto all human beings in the world.

On the basis of 'A guide for different but equal migrants' rights (National Human Rights Commission of Korea, 2011),' teaching materials for multicultural human rights education, human rights-based multicultural education additionally presupposes characteristics and principles of human rights as follows. Firstly, the notion of human rights acknowledges and respects differences and diversity among people. With the inherent human dignity, individuals can have their own religious and political faith and can vary in perspectives on right and wrong. Such differences can serve as a fundamental condition in which all human beings live together as equal citizens in political, commercial, and religious spheres. Secondly, human rights are universal rights that any human being deserves to possess. Thus, the notion of human rights supports that discrimination by internal conditions—including gender, race, age, social status, region of origin, ethnicity, nationality, wealth, talent, religion, and ideology-must be excluded. Lastly, the right to equality, among various types of human rights, is an important starting point of protecting minorities' rights. In reality, minoritized populations are ignored or discriminated against without adequate protection by laws and institutions because they are numerical minorities or have relatively low social status or little political influence. Laws and policies such as affirmative actions must be established in order to relieve such discrimination against

minorities and help them sufficiently enjoy their rights to equality.

In human rights-based multicultural education, the category of human rights is not just limited to fundamental rights stipulated by a nation's constitution but encompasses all kinds of human rights guaranteed by international law and agreements, which helps students understand human rights on the universal and supranational level. According to the International Covenants on Human Rights (1966), a treaty adopted by U.N. to make the content of the Universal Declaration of Human Rights more legally binding, human rights are largely divided into two parts: civil and political rights; economic, social, and cultural rights (National Human Rights Commission of Korea, 2011). Firstly, civil and political rights consist of rights to be protected from the intervention of the state and other people and to participate in organizations and the management of the state. Article 27 particularly mandates the rights of ethnic, religious, and linguistic minorities to enjoy their own culture, to profess their own religions, and to use their own languages. Secondly, economic, social, and cultural rights refer to rights needed for all people to freely reveal their own personalities. Specific human rights that belong to each of these two categories (National Human Rights Commission of Korea, 2011) are listed in Table 2>.

<Table 2> Types of Human Rights Prescribed in the International Covenants on Human Rights

	• Right to life, freedom from torture and slavery						
Civil and	Rights to liberty and security						
political	· Rights of the accused, right to a fair trial						
rights	• Freedom of movement, religion, thought, expression,						
	religion, speech, assembly, association, marriage, etc.						

• Right of privacy · Rights of ethnic, religious, and linguistic minorities to enjoy their own cultures, profess their own religions, and use their own languages • Political rights (right to perform public duties, vote, be elected, get access to public institutions, etc.) • Labor rights (right to work in fair and decent working conditions, form or join trade unions, and strike) • Right to social security Economic, • Right to family life (children's rights, fathers' rights. social. mothers' rights, and reproductive rights) and • Right to an adequate standard of living (food, water, cultural housing, clothing, etc.) rights · Right to health · Right to education • Right to participation in cultural life (science, culture, development, public participation, etc.)

Human rights defined in other international agreements are also dealt with depending on which migrant group each lesson of human rights-based multicultural education covers. For instance, the human rights of labor migrants and their families are prescribed in detail in International Convention on the Protection of All Migrant Workers And their Families, which was adopted by the 45th General Assembly of the United Nations in 1990. These rights involve freedom of thought, conscience, and religion; the right to state protection from violence, physical injuries, and threats; the right to fair treatment in the workplace; the right to participate in trade union activities, freely join trade unions, and seek assistance from trade unions; the right to enjoy

the same treatment granted to nationals in social security. In addition, United Nations Convention on the Rights of the Child is a legally-binding international agreement that sets out the civil, political, economic, social, and cultural rights of all children regardless of their race, religion, or abilities. This agreement states that children and their parents should all enjoy equal rights regardless of race, religion, language, socioeconomic status, and disability, by defining their rights to social security, education, religion, and language.

2) Structural Inequity

Human rights-based multicultural education closely connects the issues of migrants' human rights to structural inequities that they experience in various social spheres. The notion of structural inequity is grounded on structural theory that views certain phenomena in relation to the macro-level social system. In contrast to individual perspectives that focus solely on personal characteristics, structural perspectives stress the influence of the social structure—the stable arrangement of laws, institutions, government policies, and social networks—on everyday social and political practice. In this respect, social inequities result from a range of systematic factors that offer an unfair distinction among different social groups and institutionally discriminate against specific minoritized populations.

The notion of structural racism provides a framework for understanding the root causes of inequity based on race, ethnicity, religion, and language. *Structural racism* refers to "the ideologies, practices, processes, and institutions that operate at the macro level to produce and reproduce differential access to power and life opportunities along racial-ethnic lines (Gee & Ford, 2011)." Social, economic, and political stratification—the differential distribution of

resources among groups of the population (Jenkins, 1991)—is predicated on racial categorization that results in particular relations among groups within the social system (Bonilla-Silva, 1996) and is reflected in people's beliefs and everyday behaviors (Sullivan & Artiles, 2011). According to Lawrence and Keleher (2004), who define structural racism in comparison with individual racism, individual or internalized racism lies 'within individuals,' including negative prejudice, xenophobia, oppression and privilege, and beliefs about race affected by the dominant culture. On the other hand, institutional or structural racism occurs 'within and between institutions,' which involves unfair policies and treatments, and inequitable life chances based on race. Individuals within institutions take on the power when institutions act in ways that unjustly advantage and disadvantage certain racial-ethnic groups. Stressing that racism is more than just individual beliefs and behaviors, those who employ the notion of structural racism point out that individual efforts to change society will be significantly ineffective since those efforts fail to address the profound and pervasive effects of multiple institutions (Beratan, 2008).

The present study applies the notion of structural or institutional racism to Korean multicultural context, where migrant groups have been institutionally marginalized because of their different racial and cultural backgrounds. In this study, *structural inequity* is defined as 'an array of laws, policies, and institutions that routinely and systematically advantage native Koreans while having chronic and cumulative adverse outcomes for migrants.' Structural inequity encompasses the entire discriminatory social system, which has been diffused and infused in every sphere including history, culture, politics, and economics (Lawrence & Keleher, 2004). There are various forms of unfair discrimination embedded in the legal, educational, and social

institutions in Korea that prevent migrants from gaining equal access to resources, power, and life opportunities or that produce deep-rooted prejudice and stereotypes. Some of the particular areas, for instance, include practices that labor migrants face such as unjust labor hiring and retention practices, unfair treatment in the workplace, physical or verbal violence by employers, and lack of access to social security. Many of the female marriage migrants who came to marry Korean men also experience the denied or delayed grant of Korean citizenship that makes their status in their family unstable, abuse or poor treatment in family life, and submissive female roles imposed by Korean patriarchal family structures. In schools, students from multicultural families often suffer from under-achievement caused by language differences, school bullying, school policies that can further lead to disadvantageous outcomes, and unequal educational opportunity in secondary or higher education. All of these disadvantages that infringe migrants' human rights can be attributed to the lack of recognition of migrants as deserving of equal human rights as well as the absence of laws and policies that protect their rights. Human rights-based multicultural education deals with each of these specific institutional barriers with examples of discriminatory practices. This learning experience will allow students to recognize from a broader point of view that inequities based on race, ethnicity, and culture are deeply rooted in racialized social systems and everyday practices (Conyers, 2002).

2.3. Multicultural Attitudes

An *attitude* refers to an individual's state of internal judgment that affects behaviors toward someone or something (Ajzen & Fishbein,

1975). According to Ajzen and Fishbein (1975), an individual tends to learn to react to a specific object consistently and coherently, whether positively or negatively, which gradually forms and reinforces his or her attitude toward the object. One's attitude largely consists of three factors—cognitive, affective, and behavioral (Katz & Stotland, 1959).

According to Munroe and Pearson (2006), who have developed a Multicultural Attitude Scale Questionnaire (hereafter MASQUE) to measure undergraduate students' multicultural attitudes, the concept of multicultural attitudes is theoretically rooted in Bloom's taxonomy and Banks's transformative approach toward multicultural curriculum reform. Bloom (1999)'s taxonomy, which has provided the foundation for various types of instructional design and attitude assessment, classifies educational goals into three main domains: cognitive, affective, and psychomotor. He, criticizing that instructional materials, teaching practices, and testing methods are narrowly focused on knowledge, which is the lowest category of the taxonomy, stresses the need to involve skills and abilities as educational objectives differentiated from memorized knowledge. According to Bloom, educators should expand instruction to encompass not only the cognitive domain but also the affective and psychomotor ones as well, which are vital to the process of changing attitudes.

Among Banks's four approaches to multicultural curriculum reform, the transformative approach functions as an underlying theoretical framework that could aid in measuring attitudes toward multiculturalism (Munroe & Pearson, 2006). According to Banks and Banks (2013), although basic knowledge on multiculturalism can be acquired through multicultural education, the education rarely affects learners' attitudes and behaviors. They argue that in order to advance from the cognitive level toward the affective and behavioral levels,

students must be engaged in the curriculum that encourages them to be participatory in the reality of the contemporary global society, which is required in the transformative approach. This approach translates Bloom's taxonomy into three constituents that mold an attitude: cognitive thoughts and knowledge about the attitude object (know); the affective emotion toward the object (care); and the action regarding the object (act) (Munroe & Pearson, 2006). Given Bloom (1999)'s classification and Banks's transformative approach, multicultural attitudes are a comprehensive concept that encompasses cognitive, affective, and behavioral domains.

Multicultural attitudes are "based on the factors of presumed knowledge and beliefs, the emotional ties associated with such knowledge and beliefs, and the behavioral actions displayed owing to both (Banks, 1999, as cited in Munroe & Pearson, 2006)." Munroe and Pearson (2006) claim that it is necessary to distinguish between cognitive, affective, and behavioral factors to identify educational deficiencies. In domestic studies, Kang (2012), who validated the constructs of the MASQUE, defines multicultural attitudes as internal characteristics of being able to understand and empathize with diverse cultures and to respond consistently to multicultural society. Kim and Lee (2015), in their study on the effects of multicultural education program using Asian traditional plays on elementary school students' multicultural attitudes, define multicultural attitudes as an attitude that recognizes and empathizes with cultural diversity and seeks ways for people with different cultures to live together. Based on these previous studies and the MASQUE, the present study defines multicultural attitudes as an attitude that enables (1) to understand cultural diversity and social inequities, (2) to respect and be interested in different cultures, and (3) to act to address the issues of multicultural society.

Kang (2012), Kim and Lee (2015), and Park et al. (2008) all divide multicultural attitudes into cognitive, affective, and behavioral factors. According to Kang (2012), who has developed the constructs of the MASQUE (Munroe & Pearson, 2006) for Korean undergraduate factors (recognizing differences) refer students, knowledge understanding cultural differences based ethnicity. race, on socioeconomic status, religion, gender, and sexual orientation and accepting the fact that social discrimination by those factors exists. Affective factors (openness and acceptance) mean emphasizing with and being interested in different cultures. Lastly, behavioral factors (commitment) refer to acting to eliminate discrimination for all people to live together in a multicultural society. On the other hand, Jang and Jeong (2013) and Min (2009) divide multicultural attitudes into openness, acceptability, and flexibility. Min (2009) describes openness as a tendency to recognize that various cultures coexist in society and to be curious about and interested in other cultures. Acceptability means a tendency to challenge prejudice against those with different skin colors and to live together in harmony with different cultural groups. Flexibility refers to a tendency to act with an active attitude beyond just interest in other cultures. According to Min (2009), these three sub-factors of multicultural attitudes correspond to cognitive, affective, and behavioral components.

2.4. Human Rights-Based Multicultural Education and Multicultural Attitudes

The effects of human rights-based multicultural education on multicultural attitudes have been validated by several previous studies,

though there is still a lack of research on this topic in Korea. Wi and Lee (2018), for instance, devised a multicultural human rights education program that deals with human rights issues in terms of culture, prejudice, and equality and implemented the program for fourth-grade elementary school students. As a result, although there were few noticeable changes in students' overall multicultural attitudes, their factor significantly multicultural attitude scores in the 'prejudice' decreased after they participated in the educational program, regarding the content of culture, gender, ethnicity, and disability. Lee (2015)'s study likewise examined the effects of multicultural human rights education programs using public service advertising on elementary school students' multicultural awareness. After students took part in those programs, their multicultural awareness improved in all of openness, acceptability, and respectfulness. In Lee (2019)'s study, she developed a multicultural human rights education program lower-grade students, elementary school utilizing the movie 'Capernaum.' Participants showed the significant improvements in their multicultural human rights awareness in terms of minority protection, respect for difference, and the pursuit of happiness. The results of all of these studies demonstrate that multicultural education focused on human rights issues is highly likely to have positive effects on learners' multicultural attitudes and awareness.

Other previous studies indicate the possibility that multicultural education incorporated with human rights education can effectively enhance students' attitudes toward human rights, which are closely related to multicultural attitudes. For example, according to Yoo and Choi (2014)'s study, in which a multicultural human rights education program was provided to 4-year-old children, their attitudes toward certain types of human rights improved obviously after the program.

There are various other studies that validated the positive correlation between multicultural attitudes and human rights attitudes. For example, Kim (2021)'s study, which surveyed undergraduate students majoring in social welfare, shows that one's human rights awareness has a positive influence on his or her multicultural attitudes. Kong and Paik (2021)'s study likewise explains the effects of undergraduate students' national identity and multicultural acceptability on their human rights attitudes, verifying the moderating effects of multicultural education on this causal relationship. According to this study, which conducted a survey of more than 800 Korean undergraduate students, multicultural acceptability is in close correlation with human rights attitudes. The results of other studies (Bae & Kang, 2022; Kim, 2020; Kim & Kang, 2022) similarly support the positive correlation between an individual's multicultural acceptability and human rights awareness. These results suggest that multicultural attitudes and human rights attitudes are closely related to and can reinforce each other. Therefore, when the elements of human rights education are appropriately integrated into multicultural education, attitudes toward both multiculturalism and human rights can be promoted effectively. In other words, human rights-based multicultural education can help students understand and respect cultural differences by educating them about the dignity and universality of human beings.

Chapter 3. Methodology

The present study aims to verify whether human rights-based multicultural instruction can bring about significant improvements in middle school students' multicultural attitudes. This chapter introduces the methodological approach and research design that aim to examine the research questions established in Chapter 1. This chapter starts with three research hypotheses that were expected to be verified through the experiment in Section 1. Then, Section 2 describes detailed information on participants, including the reason why a specific grade, the 7th grade, was selected and demographic characteristics of those participants. Section 3 explains about research variables including the dependent variable, the independent variable, and the controlled variables. Lastly, Section 4 describes the research design of this study a quasi-experiment that investigates the effects rights-based multicultural instruction on middle school students' multicultural attitudes through a pretest and a posttest.

3.1. Research Hypotheses

Based on the purpose of the present study, it was hypothesized that human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction. In addition, as this study assumes that multicultural attitudes are a comprehensive concept comprised of cognitive (*know*), affective (*care*), and behavioral (*act*) factors, the study seeks to investigate the effects of the lessons of

human rights-based multicultural education on middle school students' multicultural attitudes in those three specific domains respectively. Accordingly, the hypotheses of this study are as follows:

● The main hypothesis: Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction.

Sub-hypotheses

- 1. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *cognitive* domain than cultural diversity-based multicultural instruction.
- 2. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *affective* domain than cultural diversity-based multicultural instruction.
- 3. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *behavioral* domain than cultural diversity-based multicultural instruction.

3.2. Participants

Although multicultural attitudes exist and need to be cultivated in all grades from elementary school to high school, the present study selected specifically the 7th graders as participants for the following two reasons.

Firstly, in terms of developmental stages, middle school students are at an important age when personal values and a variety of social perceptions are formed. According to Piaget (1983)'s cognitive development theory, middle school students are on the cusp of the changeover from the concrete operational stage to the formal operational stage. In the concrete operational stage, children become capable of reversible thinking—understanding that what has been changed can be returned to its original state—and decentering considering more than one situation in a logical way. However, it is still difficult for young children in this stage to think in abstract terms considering many variables at the same time. In the formal operational stage, it becomes possible for children to perceive themselves in relationships with others and to recognize that people have their own perceptions and faith, though they still show self-centered thinking (Woolfolk, 2017). Given these developmental stages, it can be difficult for elementary school students, most of whom are yet in the concrete operational stage, to understand cultural diversity and structural issues covered in human rights-based multicultural education. On the other hand, there is a possibility that the majority of high school students already have deep-rooted prejudice against different racial-ethnic groups, under the great influence of the mass media. This demonstrates that middle school students, who are in the middle stages of development, are at an adequate age not only to start learning about social issues regarding multiculturalism and structural inequities but also to form positive attitudes toward different cultures.

Secondly, according to the current Korean national curriculum, the 7th grade is a 'free semester' that has been implemented in all Korean middle schools since 2016 in order to give students opportunities to find their talents and interests without a burden of exams. During

semester. teachers can reconstruct exam free the curriculum freely in various ways without worrying about class progress assessment. Thus, teachers can afford to deal with specific important topics in depth and engage students in a variety of learning activities during classes. Additionally, according to the current social studies curriculum, several chapters of 'Social Studies 1,' taught in the 7th grade, deal with cultural issues. In specific, in students learn the meaning 'Understanding of Culture,' Chapter 8 and basic characteristics of culture and the types of attitudes toward different cultures. Chapter 12 'Social Changes and Social Problems' covers the transition into a multicultural society as one of Korea's remarkable social changes. Although Chapter 1 of 'Social Studies 2,' which the 9th graders learn in most middle schools, deals with fundamental rights, it is more appropriate for students to learn about basic human rights before learning about specific types of constitutional Based given the degree of difficulty. on children's developmental stages and the organization of the current social studies curriculum, the 7th graders were selected as research participants in order to maximize the effects of the experiment lessons and to minimize the potential disadvantages regarding the curriculum.

The experiment for the present study was conducted at 2 middle schools in Seoul; One is located north of the Han river and the other is located south of the river. 188 students in six 7th grade classes at A middle school and 161 students in eight 7th grade classes at B middle school were selected as research participants. Except for those who missed some of the responses, those who answered improperly, and those who did not participate in one or more of the lessons, a total of 283 students were finally selected as participants; 129 students at A middle school and 154 at B middle school. The

information on the composition of these participants is presented in <Table 3>.

⟨Table 3⟩ Composition of Participants

Type of multicultural instruction	Male	Female	Total
Human rights-based multicultural instruction	78	65	143
Cultural diversity-based multicultural	65	75	140
instruction	00		140
Total	143	140	283

Among finally selected 283 participants, 143 students (50.5%) were male, and 140 students (49.5%) were female. In the treatment group, data was collected from 78 male students and 65 female students; in the control group, data was collected from 65 male students and 75 female students. This composition indicates that the proportion of male and female students in those two groups is similar. In terms of the types of multicultural instruction, 143 students (50.5%), who belong to the treatment group, received human rights-based multicultural instruction, while 140 students (49.5%), who belong to the control group, took part in cultural diversity-based multicultural instruction.

⟨Table 4⟩ shows the participants' demographic characteristics
in more detail, which correspond to the controlled variables of the
present study. Their background information includes gender, parents'
income and educational levels, the number of overseas experience, and
the presence of friends from multicultural families.

⟨Table 4⟩ Demographic Characteristics of Participants

Classifica	tion	Frequency	Proportion (%)
Gender	Male	143	50.5
Gerider	Female	140	49.5
	Highly poor	4	1.4
Domanta?	Poor	11	3.9
Parents' income	Ordinary	130	45.9
meeme	Rich	95	33.6
	Highly rich	43	15.2
	Elementary or middle school	2	0.7
Father's	High school	39	13.8
educational level	Technical college	11	3.9
	Four-year college	185	65.4
	Graduate school	46	16.3
	Elementary or middle school	2	0.7
Mother's	High school	41	14.5
educational level	Technical college	20	7.1
	Four-year college	185	65.4
	Graduate school	35	12.4
	None	58	20.5
The number of	Once	49	17.3
overseas experience	Twice	51	18.0
	Three times	31	11.0

	More than three times	94	33.2
Presence of friends from	Yes	200	70.7
multicultural families	No	83	29.3
Total	283	100	

3.3. Research Variables

⟨Table 5⟩ Analysis Model

Inde	pendent variable		Dependent	variable
Type of multicultural instruction	Human rights-based multicultural instruction			Cognitive
	Cultural diversity-based multicultural instruction	-		domain
Con	trolled variables			
	Gender	\rightarrow	Multicultural	Affective
Pa	rents' income		attitudes	domain
Parents	' educational levels			
The number	of overseas experience	-		
Presence	e of a friend from a	-		Behavioral
multicultural family				domain
Pretest mul	ticultural attitude scores	•		

Based on the purpose of the present study, the study set two specific types of multicultural instruction, human rights-based

multicultural instruction and cultural diversity-based multicultural instruction, as an independent variable and multicultural attitudes as a dependent variable. The controlled variables involve gender, parents' parents' educational levels. the number of experience, the presence of a friend from a multicultural family, and the pretest multicultural attitude scores, based on the literature review on adolescents' multicultural attitudes or multicultural acceptability. The analysis model used in this study is shown in Table 5>.

3.3.1. Dependent Variable

As the present study hypothesizes that human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes cultural than diversity-based multicultural instruction. the dependent variable is multicultural attitudes. In this study, a multicultural attitude is defined as an attitude that enables to understand cultural diversity and social inequities, respect different cultures, and act to address the issues of multicultural society. This study used Kang (2012)'s multicultural attitude scale, which has been developed based on Munroe and Pearson (2006)'s MASQUE, in order to measure middle school students' multicultural attitudes. While other multicultural attitude scales used in domestic studies are mostly focused on the knowledge—or cognitive—level, both the MASQUE and Kang (2012)'s scale encompass all of cognitive, affective, and behavioral domains. This is the reason why this study adopted Kang (2012)'s scale, which adapted the MASQUE to Korean context, to examine the effects of human rights-based multicultural instruction, which likewise aims to improve students' multicultural attitudes in those three domains.

Kang (2012), in her study to develop a Korean multicultural attitude scale. divides multicultural attitudes into three factors recognizing differences (6 items), openness and acceptance (5 items), and commitment (5 items). Firstly, recognizing differences refers to understanding and recognizing the existence of differences discrimination in society. Secondly, openness and acceptance mean paying attention to and accepting cultural, linguistic, and religious diversity. Thirdly, commitment refers to trying to act to eliminate social discrimination. These three factors correspond to cognitive, affective, and behavioral domains of multicultural attitudes respectively. Each item uses a six-point Likert scale; It can be interpreted that the higher the point is, the more positive multicultural attitude a student has. In Kang (2012)'s research, the newly developed scale revealed its adequate internal consistency; three factors showed Cronbach α .79, .77, .78 respectively.

The present study modifies Kang (2012)'s multicultural attitude scale in the following two respects. While Kang (2012)'s scale is based on a broader multicultural concept that involves nationality, race, ethnicity, religion, language, gender, socioeconomic status, and physical and intellectual abilities, this study only used items regarding cultural differences based on nationality, race, ethnicity, religion, and language. This is consistent with the fact that both human rights-based multicultural instruction and cultural diversity-based multicultural instruction mainly deal with cultural diversity based on these factors. Accordingly, 4 items, 5 items, and 3 items were used to measure middle school students' multicultural attitudes in cognitive, affective, and behavioral aspects respectively. Moreover, as Kang (2012)'s scale as well as Munroe and Pearson (2006)'s MASQUE are aimed at undergraduate students, this study modified some of the items into easier expressions that middle school students can sufficiently understand. The phrase 'social barriers,' for instance, was changed into the phrase 'social inequities,' which was frequently used in both human rights-based multicultural instruction and the current social studies curriculum. <Table 6> shows questionnaires on multicultural attitudes used in pretest and posttest surveys.

⟨Table 6⟩ Questionnaires on Multicultural Attitudes

Test	Domain	Question number	Cronbach α
	Cognitive (Recognizing differences)	2, 5, 8, 11	.773
Pretest	Affective (Openness and acceptance)	1, 3, 6, 9, 12 .797 Commitment) 4, 7, 10 .811 Contive differences) 1, 3, 6, 9 .820 Contive differences) 2, 4, 7, 10, 12 .875 Contive differences) 2, 4, 7, 10, 12 .875	.797
	Behavioral (Commitment)		.811
	Cognitive (Recognizing differences)	1, 3, 6, 9	.820
Posttest	Affective (Openness and acceptance)	2, 4, 7, 10, 12	.875
	(Recognizing differences) 2, 5, 8, 11 Pretest Affective (Openness and acceptance) Behavioral (Commitment) Cognitive (Recognizing differences) Affective (Openness and acceptance) 2, 5, 8, 11 1, 3, 6, 9, 12 1, 3, 6, 9 2, 4, 7, 10, 12	.873	

3.3.2. Independent Variable

Based on the research questions, the independent variable is the type of multicultural instruction. Human rights-based multicultural instruction and cultural diversity-based multicultural instruction are clearly different in the educational content. Human rights-based multicultural instruction mainly deals with migrants' human rights and the issues of infringements of their rights in relation to structural

inequities; Cultural diversity-based multicultural instruction is focused on cultural characteristics of each country in the world from the framework of cultural relativism. Both types of multicultural instruction consist of 3 lessons that include a teacher's brief explanation on basic knowledge and student-centered learning activities so that there is little difference in teaching methods between the two instructions.

3.3.3. Controlled Variables

Given the results of domestic previous studies on adolescents' multicultural attitudes or multicultural acceptability, major variables that are expected to affect middle school students' multicultural attitudes, except for the independent variable, include gender, parents' income and educational levels, the number of overseas experience, the presence of friends from multicultural families, and the pretest multicultural attitude scores.

1) Gender

A large number of previous studies demonstrate that gender is one of the main factors that have an effect on multicultural attitudes (Han et al., 2014; Jang, 2020; Kim, 2019; Oh et al., 2017; Park, 2014; Park, 2017). In all of these studies reviewed, it turned out that female students generally have a higher level of multicultural attitudes than male students. Specifically, according Park (2017)'s study, which examined the effects of several factors on adolescents' multicultural attitudes in diversity, relationship, and universality, female students showed a higher level of multicultural attitudes than male students in case of relationship and universality, although there was no significant difference between female and male students in terms of diversity.

Based on these results, it can be argued that female students generally have more positive perceptions on cultural diversity than male students (Lee, 2008; Lee, 2013). This is also related to the finding that most females have a relatively stronger tendency to be considerate of others and to show prosocial behaviors than males. This result means that in multicultural environments, females are more likely to be considerate and receptive toward people from different cultural backgrounds (Lee, 2015). Since there is a high possibility that there will be a difference in multicultural attitudes by gender, the present study set gender as one of the controlled variables.

2) Parents' Income and Educational Levels

There have not been consistent findings on whether parental income and educational levels are related to their children's multicultural attitudes. For example, Jang (2020)'s study, which explored the general public's multicultural attitudes, shows that family income has a statistically significant correlation with multicultural attitudes, while there is no significant correlation between one's educational background and multicultural attitudes. On the other hand, according to Shin (2015)'s study, the higher one's socioeconomic status—specifically income and educational background—is, the more he or she is in favor of multicultural phenomena.

Regarding the effects of parents on their children, several studies (Han et al., 2014; Lee, 2013; Lee et al., 2012) indicate that the higher parents' educational backgrounds are, the more positive their children's multicultural attitudes are. This is because children tend to naturally imitate and learn—directly or indirectly—their parents' values and behaviors toward other groups (Nesdale, 1999). In contrast, according to Park (2017)'s study, there is little difference in

multicultural attitudes depending on family circumstances or parents' educational levels. Although it is controversial whether parents' income and educational levels have an influence on their children's multicultural attitudes, there is still a reasonable possibility that those factors have a positive correlation. Therefore, the present study also set parents' income and educational levels as another controlled variable.

3) Overseas Experience

Several previous studies (Jang, 2020; Kim, 2019; Oh et al., 2017) have proved that one's overseas experience—travelling, studying, or living abroad—clearly has a positive effect on his or her multicultural attitudes. According to the contact hypothesis, the more frequently one interacts with other groups, the better he or she can understand other people without biased prejudice (Alport, 1954). Based on this hypothesis, since being exposed to different cultures through overseas experience can help develop multicultural attitudes, the present study set the number of overseas experience as a controlled variable as well.

4) Existence of Friends from Multicultural Families

Even if students have no overseas experience, they can interact with different cultures by making friends with those from multicultural backgrounds inside or outside of schools. Several studies (Kim, 2014; Park, 2017) show that the experience of different cultures through personal interaction has positive effects on multicultural attitudes. This is because one's ability to understand others' positions depends significantly on how often he or she has the chance to interact with others (Kim, 2019). Lee et al. (2018), for instance, operated a peer helper program in which students were asked to help

their classmate from a multicultural family for a semester. As a result, those students' empathy ability and multicultural attitudes obviously improved. It is also possible that the experience of having any friendship with students who have different characteristics—such as those who are disabled, who were adopted when they were young, or who are from single parent homes—can impact one's attitudes. Since it is hard to include all of these as a variable, however, the present study set only the existence of friends from multicultural families as the last controlled variable.

3.4. Research Method

<Table 7> Research Design

Classification of participants	Pretest	Treatment	Posttest
Treatment group	O_1	X_1	O_2
Control group	O_1	X_2	O_2

 X_1 : Human Rights-Based Multicultural Instruction X_2 : Cultural Diversity-Based Multicultural Instruction

As a quasi-experiment presented in <Table 7>, the present study investigates the effects of human rights-based multicultural instruction on middle school students' multicultural attitudes, in comparison with cultural diversity-based multicultural instruction. Thus, the participants of this study were randomly classified into two groups depending on the type of multicultural instruction: the treatment group, who takes part in human rights-based multicultural instruction, and the control group, who participates in cultural diversity-based multicultural

instruction. A total of 3 lessons were organized and implemented for each type of multicultural instruction.

A pretest on students' multicultural attitudes was conducted prior to the first lesson to control multicultural attitudes they originally had. Besides, in order to prevent the potential effects of the pretest on the lessons, the survey was carried out one week prior to the first lesson. Other controlled variables were also surveyed to control factors that are likely to affect students' multicultural attitudes. After 3 lessons applying either of the two types of multicultural instruction, a posttest on students' multicultural attitudes was performed to examine their attitudinal changes through a series of multicultural instructions.

3.5. Data Analysis

The data gathered from the experiment was analyzed by using SPSS version 29.0 for the statistical analysis. The present study suggested descriptive statistics on the characteristics of participants and conducted inferential statistics in order to verify the research questions established in Chapter 1. Toward this end, this study controlled variables other than the instructional treatment, such as gender, parents' income and educational levels, the number of overseas experience, the presence of friends from multicultural families, and the pretest multicultural attitude scores, through multiple regression analysis.

$$Y_i = a + b_1 X_1 + b_2 X_2 + b_3 X_3 + b_4 X_4 + b_5 X_5 + b_6 X_6 + b_7$$

 $X_7 + b_8 X_8 + e_i$

 Y_i : Posttest multicultural attitude score (cognitive, affective, behavioral)

 Y_1 : Multicultural attitude in the cognitive domain

 Y_2 : Multicultural attitude in the affective domain

 Y_3 : Multicultural attitude in the behavioral domain

a : Constant

 X_1 : Type of multicultural instruction (human rights-based multicultural instruction=1, cultural diversity-based multicultural instruction=0)

 X_2 : Pretest multicultural attitude score (cognitive, affective, behavioral)

 X_3 : Gender (male=1, female=0)

 X_4 : Parents' income (highly poor=1, poor=2, ordinary=3, rich=4, highly rich=5)

 X_5 : Father's educational level (elementary or middle school=1, high school=2, technical college=3, four-year college=4, graduate school=5)

 X_6 : Mother's educational level (elementary or middle school=1, high school=2, technical college=3, four-year college=4, graduate school=5)

 X_7 : The number of overseas experience (none=1, once=2, twice=3, three times=4, more than three times=5)

 X_8 : Presence of friends from multicultural families (yes=1, no=0)

e_i: Error term

Chapter 4. Results and Discussion

This chapter reviews the quantitative results of the effects of human rights-based multicultural instruction on middle school students' multicultural attitudes. The main research question is 'Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction?' . The present study intends to verify whether human rights-based multicultural instruction is more effective in improving students' multicultural attitudes in the cognitive, affective, and behavioral domains, in comparison with cultural diversity-based multicultural instruction. For this, descriptive statistics on multicultural attitudes, the dependent variable, was first examined. After that, the variables that can affect middle school students' multicultural attitudes on the posttest were also analyzed through multiple regression analysis.

4.1. Changes in Multicultural Attitudes Depending on the Type of Multicultural Instruction

4.1.1. Changes in Overall Multicultural Attitude Scores

Prior to multiple regression analysis of the effects of each type of multicultural instruction, the present study first produced descriptive statistics on multicultural attitudes as basic data. In order to measure middle school students' multicultural attitudes, this study employed the modified version of Kang (2012)'s multicultural attitude scale, which

adapted Munroe and Pearson (2006)'s MASQUE to Korean context. (Table 8) shows the results of the measurement of multicultural attitudes prior to and shortly after each type of multicultural instructions, human rights-based multicultural instruction or cultural diversity-based multicultural instruction. The scores on multicultural attitudes, which range from 1 to 6, were calculated as an average of three dimension: cognitive, affective, and behavioral.

⟨Table 8⟩ Changes in Overall Multicultural Attitude Scores

Test	Multicultural instruction	N	Mean	Standard deviation	Minimum value	Maximum value
Pre test	Human rights-based	143		1.20	1.33	6
	Cultural diversity-based	140	4.72	1.06	1.5	6
Post _ test	Human rights-based	143	4.93	1.09	1.5	6
	Cultural diversity-based	140	4.85	1.13	1.33	6

According to <Table 8>, the average of the treatment group's multicultural attitude scores on the pretest marked 4.48, while the control group marked 4.72. After the multicultural instructions, the treatment group, who participated in human rights-based multicultural instruction, showed 4.93, and the control group, who received cultural diversity-based multicultural instruction, showed 4.85 on average. The average multicultural attitude score of the treatment group increased by 0.45, while that of the control group only increased by 0.13. In other words, although the average score of the treatment group was

lower than that of the control group on the pretest on multicultural attitudes, it was reversed after the treatment.

4.1.2. Changes in Multicultural Attitude Scores in Sub-Domains

1) Changes in Multicultural Attitude Scores in the Cognitive Domain

The present study divides multicultural attitudes into cognitive, affective, and behavioral factors. <Table 9> shows the changes in cognitive multicultural attitude scores before and after human rights-based multicultural instruction or cultural diversity-based multicultural instruction.

<Table 9> Changes in Multicultural Attitude Scores in the Cognitive Domain

Test	Multicultural instruction	N	Mean	Standard deviation	Minimum value	Maximum value
Pre test	Human rights-based	143 5.25		0.92	2	6
	Cultural diversity-based 140 5.38		5.38	0.76	2.5	6
Post _ test	Human rights-based	143	5.47	0.82	2	6
	Cultural diversity-based	140	5.38	0.81	2	6

In the treatment group, who received human rights-based multicultural instruction, the average cognitive multicultural attitude score increased by 0.22. On the other hand, in the control group, who received cultural diversity-based multicultural instruction, the average score remained the same.

2) Changes in Multicultural Attitude Scores in the Affective Domain

The changes in affective multicultural attitude scores before and after human rights-based multicultural instruction or cultural diversity-based multicultural instruction are shown in $\langle \text{Table 10} \rangle$.

⟨Table 10⟩ Changes in Multicultural Attitude Scores in the Affective Domain

Test	Multicultural instruction	N	Mean	Standard deviation	Minimum value	Maximum value
Pre test	Human rights-based	143		1.41	1	6
	Cultural diversity-based	140	4.25	1.27	1	6
Post _test	Human rights-based	143	4.53	1.30	1	6
	Cultural diversity-based	140	4.47	1.34	1	6

In the treatment group, the average affective multicultural attitude score increased by 0.58. On the other hand, in the control group, the average score only increased by 0.22. According to the descriptive statistics, among three dimensions of multicultural attitudes, multicultural attitude scores in the affective domain increased the most after the human rights-based multicultural instructions.

3) Changes in Multicultural Attitude Scores in the Behavioral Domain

The changes in behavioral multicultural attitude scores before and after human rights-based multicultural instruction or cultural diversity-based multicultural instruction are shown in <Table 11>.

⟨Table 11⟩ Changes in Multicultural Attitude Scores in the Behavioral Domain

Test	Multicultural instruction	N	Mean	Standard deviation	Minimum value	Maximum value
Pre test	Human rights-based	143	4.35	1.23	1	6
	Cultural diversity-based	140	4.63	1.11	1	6
Post test	Human rights-based	143	4.86	1.12	1.67	6
	Cultural diversity-based	140	4.78	1.20	1	6

In the treatment group, the average behavioral multicultural attitude score increased by 0.51. On the other hand, in the control group, the average score only increased by 0.15.

4.2. Factors that Affect Multicultural Attitudes

4.2.1. Simple Correlations among Predictor Variables

The present study conducted multiple regression analysis in order to verify the hypothesis 'Human rights-based multicultural instruction is more effective in improving middle school students' multicultural multicultural attitudes than cultural diversity-based instruction.' Prior to this analysis, simple correlations among predictor examined to whether variables were first detect there are multicollinearity problems. <Table 12> shows the correlations between the independent variable—the type of multicultural instruction—and the controlled variables—gender, parents' income, parents' educational levels, the number of overseas experience, the presence of friends from multicultural families, and the pretest multicultural attitude scores.

⟨Table 12⟩ Simple Correlations among Predictor Variables

	Multicultural instruction	Gender	Parents' income		Mother's educational level	Overseas experience	Friends from multicultural families	Pretest multicultural attitude score
Multicultural instruction	1							
Gender	.081	1						
Parents' income	.085	.035	1					
Father's educational level	.062	.134*	.170**	1				
Mother's educational level	001	.080	.123*	.569**	1			
Overseas experience	010	.003	.149*	.184**	.135*	1		
Friends from multicultural families	.016	.032	161* *	.030	.004	.101	1	
							* / OF	**~/ 01

*p<.05, **p<.01

According to <Table 12>, the absolute values of correlation coefficients among predictor variables range from .001 to .569. As all

of these values are less than .60, it can be concluded that there is no multicollinearity problem.

4.2.2. Factors that Affect the Posttest Multicultural Attitude Scores

The main hypothesis of the present study is 'Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction.' This study conducted multiple regression analysis in order to examine the effects of human rights-based multicultural instruction on middle school students' multicultural attitudes, which is the dependent variable. If regression coefficients of the type of multicultural instruction, which is the independent variable, are statistically significant, the main hypothesis can be adopted. The results of multiple regression analysis are presented in <Table 13>.

⟨Table 13⟩ Multiple Regression Analysis of Overall Multicultural Attitudes

	В	Standard error	β	t	p	VIF
(Constant)	1.718	.305		5.628	.000***	
Multicultural instruction	.241	.075	.152	3.227	.001**	1.053
Gender	033	.075	021	434	.664	1.066
Parents' income	.049	.047	.052	1.045	.297	1.169
Father's educational level	074	.051	083	-1.447	.149	1.548

R		R-squared	Adiust	ed R-squar	Standard ed	l error of
Pretest multicultural attitude score	.674	.054	.619	12.488	.000***	1.162
Friends from multicultural families	.114	.082	.066	1.388	.166	1.053
Overseas experience	.041	.024	.079	1.666	.097	1.072
Mother's educational level	023	.051	026	460	.646	1.493

R	R-squared	Adjusted R-squared	Standard error of estimation
.648	.420	.404	.6128541

	Sum of squares	Degrees of freedom	Mean squares	F ratio	P value
Model	74.665	8	9.333	24.849	.000***
Residual	102.912	274	.376		
Total	177.577	282			

*p<.05, **p<.01, ***p<.001

According to <Table 13>, all VIF values, which represent multicollinearity in this regression analysis, range between 1 and 2. This result demonstrates that there is no multicollinearity problem. In other words, the independent variable—the type of multicultural instruction—is hardly correlated with the controlled variables. Predictor variables involved in the regression model explain 42% (R-squared=.420) of the degree of the improvement in middle school students' multicultural attitudes. The regression model is clearly statistically significant at the p<.001 level ($F_{df=8.274}$ =24.849, p=.000).

According to the analysis, human rights-based multicultural instruction (t=3.227, p=.001) has statistically significant effects on middle school students' multicultural attitude scores at the p<.01 level. This indicates that all other things being equal, the multicultural attitude score of students who received human rights-based multicultural instruction is 0.241 higher than that of those who received cultural diversity-based multicultural instruction. Thus, the main hypothesis of the present study that assumes human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction was confirmed. The fact that the estimated Beta coefficient of the type of multicultural instruction is higher than that of the controlled variables except for the pretest multicultural attitude score demonstrates that the type of multicultural instruction had the biggest influence on middle school students' multicultural attitudes.

Among the controlled variables, the pretest multicultural attitude score (t=12.488, p=.000) has statistically significant effects on the posttest multicultural attitude score at the p<.001 level. On the other hand, it turned out that the other controlled variables, including gender (t=-.434.p=.297), p=.664), parents' income (t=1.045.father's educational level (t=-1.447, p=.149), mother's educational level (t=-.460, p=.646), the number of overseas experience (t=1.666, p=.097), and the presence of friends from multicultural families (t=1.388, p=.166), do not have statistically significant effects on the posttest multicultural attitude score.

4.2.3. Factors that Affect Sub-Components of the Posttest Multicultural Attitude Scores

1) Factors that Affect the Posttest Multicultural Attitude Scores in the Cognitive Domain

The results of multiple regression analysis regarding the first research question—Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the cognitive domain than cultural diversity-based multicultural instruction?—is shown in <Table 14>. As with the main hypothesis, if the coefficient of the independent variable—the type of multicultural instruction—is statistically significant, the first sub-hypothesis can be supported.

<Table 14> Multiple Regression Analysis of Multicultural Attitudes in the Cognitive Domain

	В	Standard error	β	t	p	VIF
(Constant)	2.378	.302		7.883	.000***	
Multicultural instruction	.183	.064	.138	2.842	.005**	1.032
Gender	079	.064	060	-1.237	.217	1.025
Parents' income	004	.039	005	107	.915	1.107
Father's educational level	072	.044	097	-1.626	.105	1.548
Mother's	003	.044	004	061	.951	1.497

educational level						
Overseas experience	.030	.021	.069	1.399	.163	1.073
Friends from multicultural families	.004	.071	.003	.056	.955	1.048
Pretest multicultural attitude score	.602	.049	.600	12.221	.000***	1.052

R	R-squared	Adjusted R-squared	Standard error of estimation
.610	.372	.354	.5318685

	Sum of squares	Degrees of freedom	Mean squares	F ratio	P value
Model	45.906	8	5.738	20.285	.000***
Residual	77.510	274	.283		
Total	123.416	282			

*p<.05, **p<.01, ***p<.001

According to <Table 14>, all VIF values, which represent multicollinearity in this regression analysis, range between 1 and 2. This result demonstrates that there is no multicollinearity problem. Predictor variables involved in the regression model explain 37.2% (R-squared=.372) of the degree of the improvement in multicultural attitudes in the cognitive domain. The regression model is clearly

statistically significant at the p<.001 level ($F_{df=8.274}=20.285$, p=.000).

According to the analysis of data, human rights-based multicultural instruction (t=2.842, p=.005) has statistically significant effects on middle school students' cognitive multicultural attitude scores at the p<.01 level. This indicates that all other things being equal, the cognitive multicultural attitude score of those who received human rights-based multicultural instruction is 0.183 higher than that of those who received cultural diversity-based multicultural instruction. Thus, the first sub-hypothesis of the present study that assumes human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the cognitive domain than cultural diversity-based multicultural instruction was confirmed.

Among the controlled variables in the present study, the pretest cognitive multicultural attitude score (t=12.221, p=.000) has statistically significant effects on the posttest cognitive multicultural attitude score at the p<.001 level. On the other hand, it turned out that the other controlled variables, including gender (t=-1.237, p=.217), parents' income (t=-.107, p=.915), father's educational level (t=-1.626, p=.105), mother's educational level (t=-.061, p=.951), the number of overseas experience (t=1.399, p=.163), and the presence of friends from multicultural families (t=.056, p=.955), do not have statistically significant effects on the posttest cognitive multicultural attitude score.

2) Factors that Affect the Posttest Multicultural Attitude Scores in the Affective Domain

The results of multiple regression analysis regarding the second research question—Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the affective domain than cultural diversity-based multicultural

instruction?—is shown in <Table 15>. As with the preceding results of analysis, if the coefficient of the independent variable—the type of multicultural instruction—is statistically significant, the second sub-hypothesis can be supported.

<Table 15> Multiple Regression Analysis of Multicultural Attitudes in the Affective Domain

	В	Standard error	β	t	p	VIF
(Constant)	1.733	.369		4.699	.000***	
Multicultural instruction	.233	.107	.108	2.169	.031*	1.046
Gender	075	.108	035	690	.491	1.064
Parents' income	.108	.067	.084	1.608	.109	1.165
Father's educational level	073	.074	060	989	.323	1.549
Mother's educational level	017	.073	014	236	.813	1.493
Overseas experience	.063	.035	.090	1.781	.076	1.071
Friends from multicultural families	.206	.118	.087	1.738	.083	1.055
Pretest multicultural	.582	.056	.541	10.382	.000***	1.147

attitude score

R	R-squared	Adjusted R-squared	Standard error of estimation
.592	.351	.332	.8832584

	Sum of squares	Degrees of freedom	Mean squares	F ratio	P value
Model	115.390	8	14.424	18.489	.000***
Residual	213.760	274	.780		
Total	329.150	282			

*p<.05, **p<.01, ***p<.001

According to $\langle \text{Table 15} \rangle$, all VIF values, which represent multicollinearity in this regression analysis, range between 1 and 2. This result demonstrates that there is no multicollinearity problem. Predictor variables involved in the regression model explain 35.1% (R-squared=.351) of the degree of the improvement in multicultural attitudes in the affective domain. The regression model is clearly statistically significant at the p<.001 level ($F_{df=8,274}=18.489$, p=.000).

According to the analysis of data, human rights-based multicultural instruction (t=2.169, p=.031) has statistically significant effects on middle school students' affective multicultural attitude scores at the p<.05 level. This indicates that all other things being equal, the affective multicultural attitude score of those who received human rights-based multicultural instruction is 0.233 higher than that of those who received cultural diversity-based multicultural instruction. Thus, the second sub-hypothesis of the present study that assumes human rights-based multicultural instruction is more effective in

improving middle school students' multicultural attitudes in the affective domain than cultural diversity-based multicultural instruction was confirmed.

Among the controlled variables in the present study, the pretest affective multicultural attitude score (t=10.382, p=.000) has statistically significant effects on the posttest affective multicultural attitude score at the p<.001 level. On the other hand, it turned out that the other controlled variables, including gender (t=-.690, p=.491), parents' income (t=1.608, p=.491), father's educational level (t=-.989, p=.323), mother's educational level (t=-.236, p=.813), the number of overseas experience (t=1.781, p=.076), and the presence of friends from multicultural families (t=1.738, p=.083), do not have statistically significant effects on the posttest affective multicultural attitude score.

3) Factors that Affect the Posttest Multicultural Attitude Scores in the Behavioral Domain

The results of multiple regression analysis regarding the third research question—Is human rights-based multicultural instruction more effective in improving middle school students' multicultural attitudes in the behavioral domain than cultural diversity-based multicultural instruction?—is shown in <Table 16>. As with the preceding results of analysis, if the coefficient of the independent variable—the type of multicultural instruction—is statistically significant, the third sub-hypothesis can be supported.

<Table 16> Multiple Regression Analysis of Multicultural Attitudes in the Behavioral Domain

	В	Standard error	β	t	p	VIF
(Constant)	2.113	.376		5.626	.000***	
Multicultural instruction	.243	.103	.118	2.373	.018*	1.042
Gender	005	.105	003	051	.959	1.087
Parents' income	.103	.064	.084	1.614	.108	1.144
Father's educational level	087	.071	075	-1.237	.217	1.548
Mother's educational level	038	.070	032	541	.589	1.486
Overseas experience	.027	.034	.041	.817	.415	1.071
Friends from multicultural families	.150	.113	.066	1.326	.186	1.054
Pretest multicultural attitude score	.571	.054	.556	10.669	.000***	1.139
R		R-squared	Adjus	ted R-squar	ed	l error of nation
.589		.347		.328	.845	53566

	Sum of squares	Degrees of freedom	Mean squares	F ratio	P value
Model	104.223	8	13.028	18.230	.000***
Residual	195.808	274	.715		
Total	300.031	282			

*p<.05, **p<.01, ***p<.001

According to $\langle \text{Table 16} \rangle$, all VIF values, which represent multicollinearity in this regression analysis, range between 1 and 2. This result demonstrates that there is no multicollinearity problem. Predictor variables involved in the regression model explain 34.7% (R-squared=.347) of the degree of the improvement in multicultural attitudes in the behavioral domain. The regression model is clearly statistically significant at the p<.001 level ($F_{df=8,274}=18.230$, p=.000).

According to the analysis of data, human rights-based multicultural instruction (t=2.373, p=.018) has statistically significant effects on middle school students' behavioral multicultural attitude scores at the p<.05 level. This indicates that all other things being equal, the behavioral multicultural attitude score of those who received human rights-based multicultural instruction is 0.243 higher than that of those who received cultural diversity-based multicultural instruction. Thus, the third sub-hypothesis of the present study that assumes human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the behavioral domain than cultural diversity-based multicultural instruction was confirmed.

Among the controlled variables in the present study, the pretest behavioral multicultural attitude score (t=10.669, p=.000) has statistically

significant effects on the posttest behavioral multicultural attitude score at the p<.001 level. On the other hand, it turned out that the other controlled variables, including gender (t=-.051, p=.959), parents' income (t=1.614, p=.108), father's educational level (t=-1.237, p=.217), mother's educational level (t=-.541, p=.589), the number of overseas experience (t=.817, p=.415), and the presence of friends from multicultural families (t=1.326, p=.186), do not have statistically significant effects on the posttest behavioral multicultural attitude score.

Chapter 5. Conclusion

This chapter concludes the thesis by initially summarizing methodology and major findings in Section 1, followed by pedagogical implications in Section 2. Finally, Section 3 describes the limitations of the present study and provides suggestions for future research.

5.1. Major Findings and Discussion

This study is based on the view that multicultural education should contribute to addressing structural inequities and human rights infringements that migrants experience in Korea by helping improve multicultural attitudes. Although Korea has rapidly been turning into a multicultural society, there exist social discrimination against migrants due to their differences in nationality, ethnicity, race, religion, or language. In various spheres of society, labor migrants, female marriage migrants, students from multicultural families, and refugees from North Korea or other countries suffer from marginalization and human rights violations rooted deep within the social structure. In order to relieve such social injustice, youth should be able not only to understand and respect cultural diversity but also to act to address inequity issues, which is referred to as multicultural attitudes.

Based on these critical thoughts, the present study suggests a new approach to multicultural education, human rights-based multicultural education, with the aim of overcoming the over-emphasis on cultural diversity and the absence of chance for students to learn about migrants' human rights in the current social studies curriculum.

In order to justify the significance of this approach, the present study aims to verify the effects of human rights-based multicultural instruction by measuring changes in students' multicultural attitudes in comparison with cultural diversity-based multicultural instruction. For this, this study established the main hypothesis that assumes human rights-based multicultural instruction—the independent variable—is more effective in improving middle school students' multicultural attitudes—the dependent variable—than cultural diversity-based multicultural instruction. As the study divides multicultural attitudes into cognitive, affective, and behavioral domains based on the literature review, three sub-hypotheses are as follows.

● The main hypothesis: Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes than cultural diversity-based multicultural instruction.

Sub-hypotheses

- 1. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *cognitive* domain than cultural diversity-based multicultural instruction.
- 2. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *affective* domain than cultural diversity-based multicultural instruction.
- 3. Human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in the *behavioral* domain than cultural diversity-based multicultural instruction.

The experiment procedure of the present study is as follows. At 2 middle schools located in Seoul, a total of 349 students in the 7th grade were selected as research participants. Among 14 classes, 7 classes were selected as a treatment group, and the other 7 classes were selected as a control group. After participating in the pretest on multicultural attitudes, the treatment group received human rights-based multicultural instruction, while the control group received cultural diversity-based multicultural instruction. After the treatment, students participated in the posttest on multicultural attitudes as well. Excluding data from those who missed some of the responses, answered improperly, or did not participate in one or more of the multicultural instructions, data from 283 students was finally used in the analysis.

The present study conducted multiple regression analysis in order to verify the aforementioned research questions and hypotheses based on the collected data. The independent variable is the type of multicultural instruction, either human rights-based multicultural instruction or cultural diversity-based multicultural instruction. dependent variable is multicultural attitudes, which were divided into cognitive, affective, and behavioral factors. The controlled variables include gender, parents' income, parents' educational levels, the presence number of overseas experience, the of friends multicultural families, and the pretest multicultural attitude scores. As a result of the analysis, the main hypothesis and three sub-hypotheses of this study were all adopted. A summary of the results of multiple regression analysis is shown in Table 17>.

<Table 17> The Results of Multiple Regression Analysis of Multicultural Attitudes

	Main hypothesis Multicultural attitudes		Sub-hypothesis		Sub-hypothesis 2		Sub-hypothesis 3	
			Cognitive		Affective		Behavioral	
	В	p	В	p	В	p	В	p
Multicultural instruction	.241	.001**	.183	.005**	.233	.031*	.243	.018*
Gender	033	.664	079	.217	075	.491	005	.959
Parents' income	.049	.297	004	.915	.108	.109	.103	.108
Father's educational level	074	.149	072	.105	073	.323	087	.217
Mother's educational level	023	.646	003	.951	017	.813	038	.589
Overseas experience	.041	.097	.030	.163	.063	.076	.027	.415
Friends from multicultural families	.114	.166	.004	.955	.206	.083	.150	.186
Pretest score	.674	.000***	.602	.000***	.582	.000***	.571	.000***
Hypothesis verification	Adopted		Adopted		Adopted		Adopted	

*p<.05, **p<.01, ***p<.001

As shown in Table 17, human rights-based multicultural instruction had statistically significant effects on the improvement of middle school students' multicultural attitudes in all three sub-domains. Thus, it can be concluded that human rights-based multicultural instruction is an effective way of multicultural instruction in improving multicultural attitudes. In specific, the treatment group showed the biggest increase in affective multicultural attitude scores, which increased by 0.58 between the pretest and the posttest. This result can be attributed to the fact that students became aware of universal characteristics of human rights and able to regard migrants as who those deserve equal rights through human rights-based multicultural instruction. The experience of learning in detail about the issues of human rights violations caused by cultural differences would have led them to pay more attention to and emphasize with cultural, linguistic, and religious diversity.

Furthermore, in the treatment group, behavioral multicultural attitude scores increased by 0.51, which is almost as significant as the increase in affective multicultural attitude scores. This result might be because human rights-based multicultural instruction implemented in the present study included the activity that asks students to suggest a bill to prohibit social discrimination and human rights infringements based on cultural differences. This implies that in order to promote students' behavioral attitudes, it is essential to give them sufficient chances to engage in society for a long period of time.

On the other hand, the treatment group showed the least improvement in cognitive multicultural attitudes. Although the scores in the cognitive domain increased after human rights-based multicultural instruction, the increase of cognitive multicultural attitude scores is only half that of multicultural attitude scores in affective and behavioral

domains. This gap might be because human rights-based multicultural instruction is primarily based on student-centered activities rather than teacher-led explanations so that the instruction had effects on students' emotions and behaviors more than their knowledge.

On the other hand, the control group, who received cultural diversity-based multicultural instruction, showed improved multicultural attitudes only in the affective and behavioral domains. The degree of the improvement in those two domains was less in comparison with the treatment group. This indicates that although multicultural education focused on cultural diversity has the possibility to improve overall multicultural attitudes, its educational effects can be maximized if the approach is incorporated with human rights issues. Besides, the reason why the control group showed no changes in cognitive multicultural attitudes might be because the experience of learning about cultural diversity did not lead to the understanding of discrimination based on cultural differences occurring within society, which was defined as a cognitive factor of multicultural attitudes in this study.

Among the controlled variables, the pretest multicultural attitude score was the only factor that had significant effects on the posttest multicultural attitude score in all three domains. According to Lee (2008), it is argued by many cognitive psychologists that there is little possibility that one's attitude will change noticeably, given the human cognitive structure that tends to selectively perceive and store information as well as social contexts that reinforce the preexisting attitudes. Therefore, it can be assumed that multicultural attitudes that participants originally had were still influential after the treatment.

5.2. Pedagogical Implications

The present study suggests human rights-based multicultural education as a new approach to multicultural education that can be applied to the social studies curriculum. According to the results of the analysis for verifying the validity of this new approach, human rights-based multicultural instruction is more effective in improving middle school students' multicultural attitudes in comparison with cultural diversity-based multicultural instruction. This result indicates the need to educate students to critically understand the issues of social inequities and human rights infringements occurring in multicultural society and to act for themselves to address those issues.

The results of the present study provide the following three implications. Firstly, this study suggests a new approach to multicultural education, human rights-based multicultural education, which is clearly different from the existing multicultural education. As criticized in the introduction part, the current social studies curriculum hardly deals with migrants' human rights and structural inequities that they suffer from. Moreover, cultural diversity is normally regarded as existing among nations, rather than within a nation. Yet, students can have desirable attitudes toward diverse cultures only if they view those from different cultural backgrounds as equal beings with equal rights and critically understand discrimination and alienation that they experience within a nation. Based on this critical view, this study argues that the issues of human rights and structural inequities should be the core content of multicultural education. In this respect, human rights-based multicultural education can not only provide new perspectives on multicultural education but also suggest appropriate educational content that can help maximize its educational effects.

Secondly, the present study suggests detailed ways of multicultural education that can be easily practiced in schools. Previous studies on both critical multicultural education and multicultural human rights education are limited to the analysis of the national curriculum and textbooks or theoretical discussion. In order to expand this research topic into practice in schools, this study devised 3 lessons of human rights-based multicultural education and verified the validity of those lessons by measuring educational effects in schools.

Lastly, the present study suggests feasible ways to improve Korean current multicultural education that is excessively focused on cultural diversity. As criticized in the introduction part, the current multicultural education focuses narrowly on the understanding of cultural differences among countries, which is often referred to as the tourist approach. It is true that such cultural diversity-oriented multicultural education could lead students to have positive attitudes toward different cultures. Yet, given the results of this study, if multicultural education deals with inequity and human rights issues that are prevalent in multicultural society as well as cultural diversity, the education will be able to enhance students' attitudes and behaviors far more effectively. Thus, this study suggests how to overcome the limitations of the current multicultural education within the social studies curriculum by incorporating the issues of human rights and structural inequities into multicultural education.

5.3. Limitations and Suggestions for Future Research

Several recommendations for future research can be suggested based on the limitations of the present study. Firstly, this study, as a

quasi-experiment, was only aimed at 7th graders in middle schools located in Seoul, who were selected as research participants through purposive sampling. Generally, research needs to be aimed at more various grades and regions in order to generalize the positive effects multicultural education of human rights-based on students' multicultural attitudes. Yet, as it is impossible to conduct the experiment in all schools across the country, this study made efforts to select participants that can represent middle school students in Korea. The two middle schools in which the experiment was implemented are significantly different in family income, parents' educational levels, overseas experience, and the number of students from multicultural families in schools. One school, which is located north of the Han river, showed lower levels of parents' income and educational levels, overseas experience, and the number of multicultural students. compared to the other school, which is located south of the river. Thus, it is reasonable to conclude that participants of this study have some of the characteristics that can represent Korean middle school students, at least in Seoul. In order to generalize the validity of human rights-based multicultural education, however, further research needs to be conducted to validate its effects on elementary school students, most of whom hardly have obvious or consistent attitudes toward certain social groups, as well as high school students, who are likely to already have deep-rooted attitudes toward other groups. Moreover, it is also necessary to investigate if the experiment produces consistent results in different regions, regardless of the average family income level or the proportion of migrants residing in the region.

Secondly, it is definitely necessary to conduct further research on human rights-based multicultural education that encompasses other minoritized populations as well as migrants. Given the definition of multicultural education that Banks and Banks (2013)suggest, multicultural education is an educational reform movement to ensure educational equity for all. Minority populations equity multicultural education aims to promote involve various social groups, demarcated by various factors such as race, ethnicity, gender, sexuality, religion, language, disability, and social class. Given such diversity in minority groups, it is essential to deal with the issues of all kinds of minorities in human rights-based multicultural education through further research.

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[APPENDIX 1] Lesson Plans of Human Rights-Based Multicultural Instruction

⟨Lesson 1⟩

1) Lesson objectives

- Students will be able to explain the meaning and characteristics of human rights.
- Students will be able to critique human rights violations caused by racial discrimination.
- Students will be able to suggest how to address human rights violations that different racial groups experience.

2) Learning activities

- Students watch a world-famous corporation's advertisement for soap that obviously shows prejudice against a specific racial group.
- Students learn about the meaning and main characteristics of human rights based on the Universal Declaration of Human Rights through the teacher's brief explanation.
- Students read an article on a female migrant from Uzbekistan who was barred from entering the sauna due to her racial characteristic.
- Students, based on the previous reading, write their opinions about the reason why such discrimination is unjust and what kind of advice they want to give to the owner of the sauna.
- Students make presentations on what they wrote in front of the class.

⟨Lesson 2⟩

1) Lesson objectives

- Students will be able to explain what kind of human rights labor migrants deserve to have based on International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families.
- Students will be able to critically analyze the structural causes of human rights violations against labor migrants.
- Students will be able to suggest how to address the issues of human rights violations and structural inequities that labor migrants experience.

2) Learning activities

- Students watch a news clip that shows labor migrants suffer in the workplace where their human rights are unjustly infringed.
- Students learn about the types of labor migrants' human rights based on International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families through the teacher's brief explanation.
- Students read materials on specific cases in which labor migrants human rights were severely violated and explain what types of human rights were infringed in each case.
- Students write about the causes of those human rights violations and suggest solutions to those matters at the community or national level.
- Students make presentations on what they wrote in front of the class.

<Lesson 3>

1) Lesson objectives

• Students will be able to explain what kind of human rights

- students from multicultural families deserve to have based on United Nations Convention on the Rights of the Child.
- Students will be able to critically analyze examples of human rights violations against students from multicultural families.
- Students will be able to suggest how to address the issues of human rights violations and structural inequities that students from multicultural families experience.

2) Learning activities

- Students read an article on the recent increase in the number of students from multicultural families in Korean schools and the relatively high school dropout rate, compared to native Korean students.
- Students learn about the types of human rights that students from multicultural families deserve to have based on United Nations Convention on the Rights of the Child through the teacher's brief explanation.
- In groups, students suggest a bill for the Anti-Discrimination Law in order to ensure equal educational rights for students from multicultural families.
- Students make presentations on what they wrote in front of the class.

[APPENDIX 2] Lesson Plans of Cultural Diversity-Based Multicultural Instruction

⟨Lesson 1⟩

1) Lesson objectives

- Students will be able to explain the meaning and characteristics of culture.
- Students will be able to explain how cultural characteristics vary depending on natural, economic, and social environments.
- Students will be able to explain the reason why a representative food of each country in the world has been developed in the region.

2) Learning activities

- Students learn about the meaning and main characteristics of culture, universality and diversity, through the teacher's brief explanation.
- Students learn about how cultural characteristics, such as food, clothing, shelter, and other factors of daily life, vary depending on natural, economic, and social environments through examples.
- Students match a representative food of Vietnam, Japan, Spain, and Mongolia and write about the reason why each food has been developed in the country.

⟨Lesson 2⟩

1) Lesson objectives

- Students will be able to explain the meaning and disadvantages of ethnocentrism and xenocentricism through examples.
- Students will be able to explain the meaning and advantages of cultural relativism through examples.

• Students will be able to explain the reason why a specific culture has been formed and maintained in the country from the framework of cultural relativism.

2) Learning activities

- Students learn about the meaning and disadvantages of ethnocentrism and xenocentricism through the teacher's brief explanation based on examples.
- Students learn about the meaning and advantages of cultural relativism through the teacher's brief explanation based on examples.
- In groups, students explore the reason why eating pork or beef is prohibited in Islamic or Hindu areas and what kind of attitude people should have toward different cultures.
- Students make presentations on what they wrote in front of the class.

⟨Lesson 3⟩

1) Lesson objectives

- Students will be able to introduce the main cultural characteristics of a foreign country.
- Students will be able to explain the reason why specific cultures have been formed and maintained in each country from the framework of cultural relativism.

2) Learning activities

• Students choose one foreign country that they want to know in detail and explore its cultural characteristics and social contexts in which those cultures have been formed and maintained by using the Internet.

- Students individually make a visual card that contains both pictures and brief writings about three cultural factors of the country, such as food, clothing, shelter, industry, religion, festivals, and cultural assets.
- Students make presentations on what they produced in front of the class.

[APPENDIX 3] Learning Materials of Human Rights-Based Multicultural Instruction

인권 중심 다문화 수업 1차시 및 인권 관점에서 바라본 인종 차별

[개념 학습]

1. 인권

- (1) 의미 : 인간이 존엄성을 유지하고 인간답게 살아가기 위해 누구나 마땅히 누려야 할 기본적인 권리
- (2) 특징
- ① 천부 인권 : 인간이 태어날 때부터 본래 지닌 권리
- ② 자연권 : 국가에서 법이나 제도로 보장하기 전부터 인간에게 자연적으로 부여된 권리
- ③ 보편적 권리 : 인종, 성별, 신분 등을 뛰어넘어 모든 사람이 동등하게 누릴 수 있는 권리
- (3) 인권 보장의 중요성 : 인권이 보장될 때 인격적 존재로서 존중받으며, 최소한의 인간다운 삶을 살 수 있음

[세계 인권 선언]

- 제1조 모든 인간은 태어날 때부터 자유롭고, 존엄성과 권리에 있어서 평등하다. 인간은 이성과 양심을 부여받았으므로 서로에게 형재·자매의 정신으로 행해야 한다.
- 제2조 모든 사람은 인종, 피부색, 성, 언어, 종교, 정치적 또는 그 밖의 견해, 민족적 또는 사회적 출신, 재산, 출생, 기타의 지위 등에 따 른 어떠한 종류의 구별도 없이 세계 인권 선언에 제시된 모든 권 리와 자유를 누릴 자격이 있다.

2. 인권 침해

- (1) 의미 : 개인이나 단체, 국가 기관이 다른 사람의 인권을 침범하여 해를 입히는 행위
- (2) 원인 : 사람들의 고정 관념이나 편견, 사회의 잘못된 관습이나 불합리한 법과 제도 등

「타구	화도]	'사우나	출 인	거부'루	드러나	이조	차변
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부산의 한 사우나에서 한국 국적의 우즈베키스탄 출신 여성 구 모씨가 에이즈를 우려한 주인에 의해 사우나 출입을 거부당해 인종 차별 논란이 일었다. 구 씨가 요금을 내려 하자, 주인은 "에이즈에 감염되었을 위험이 높은 이주민들이 사우나에 들어오면 단골손님들이 줄어든다"며 구 씨를 막았다. 구 씨가 "나는 한국 국적을 가진 한국인이다"라고 하였지만, 주인은 "한국 국적이더라도 얼굴은 이주민이기 때문에 출입이 안 된다"며 꿈쩍도하지 않았다. 수치심을 느낀 구 씨는 국가인권위원회에 이주민 차별에 대한 진정을 제기하였다.

1.	위의 세요		타난 	인종	차별이	부당한	이유를	인권	[과 급	관련	지어	설	!명해보
2.		국가(봅시다	원회	위원	실이라면	사우나	의 주인	에게	어떻	게	권고함	할	것인지
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													_

인권 중심 다문화 수업 2차시 🕮 이주 노동자의 인권은 보장되고 있을까?

[이주 노동자의 인권] - 이주노동자권리협약

- 제12조 이주 노동자와 그 가족은 사상, 양심, 종교의 자유를 가진다.
- **제16조** 이주 노동자와 그 가족은 폭력, 신체적 상해, 위협으로부터 국가의 보호를 받을 권리가 있다.
- **제25조** 이주 노동자는 보수, 근로 시간, 유급 휴가, 안전, 건강, 고용 관계 종료 등에 관하여 자국민과 동등한 대우를 누려야 한다.
- 제26조 이주 노동자와 그 가족은 그들의 경제적·사회적·문화적 이익을 보호하기 위해 노동조합 활동에 참여하고, 자유롭게 노동조합에 가입하며, 노동조합의 도움을 구할 권리를 가진다.
- **제26조** 이주 노동자와 그 가족은 사회 보장에 관하여 자국민과 동등한 대우 를 누려야 한다.

[탐구 활동] 한국에서 이주 노동자로 산다는 것

- (가) 인쇄 회사에서 근무하고 있는 파키스탄 출신 A씨는 무슬림이라 회사에서 식사 반찬으로 제공한 돼지고기를 먹지 못하였다. 잘 하지 못하는 한국말로 다른 밥을 요청하자 고용주는 "이주 노동자들은 자기밖에 모른다. 한국에 와서는 한국의 음식 문화를 따라야 한다."며 A씨를 식당 밖으로 내쫓았다.
- (나) 자동차 부품 회사에서 근무하고 있는 베트남 출신 B씨는 어느 날 고 용주로부터 머리를 잡히고 휘둘리며 벽에 부딪치는 폭행을 당했다. 노 동부에서 고용주를 불러 이야기를 들어보니 '행동이 느리고 언어 소통 에 문제가 있다'는 것이 이유였다.
- (다) 공단에서 근무하고 있는 우즈베키스탄 출신 C씨는 3년간 최저임금 이하 수준인 월 45만 원을 받았다. 낮은 자리에 앉아 강도 높은 일을한 탓에 허리가 아파 병원에 갔고, 요추염좌라는 진단을 받았다. C씨가 산업재해 보상을 신청하려고 하자, 회사는 신청을 거부하고 C씨가 직장을 이동하도록 하였다.

1	. (フト)~((다)의 각 사례에서 이주 노동자의 어떤 인권이 침해되고 있나요?
	사례	침해되고 있는 인권의 유형
	(가)	
	(나)	
	(다)	
2		ェ동자의 인권이 자국민인 노동자와 동등하게 보장되지 못하고 있는 무엇이라고 생각하나요?
_		
_		
_		
3		노동자들이 겪는 인권 침해와 불평등 문제를 해결하기 위해 필요한 · 제안해봅시다. (법, 제도 등)
_		
_		

인권 중심 다문화 수업 3차시 🕮 다문화 학생을 위한 차별금지법 😊

[다문화 학생의 인권] - 아동권리협약

- 제2조 아동은 어떤 경우에도 차별받아서는 안 된다. 아동과 아동 부모의 인 종, 종교, 언어, 사회·경제적 지위, 장애 유무 등에 상관없이 모두 동 등한 권리를 누려야 한다.
- **제26조** 정부는 아동의 권리를 지켜줄 수 있는 사회 보장 제도를 만들어주어 야 한다.
- 제29조 아동은 자신의 인격과 재능, 정신적·신체적 능력을 마음껏 개발하기 위해 교육을 받을 권리가 있다. 또한 아동은 교육을 통해 인권과 자 유, 이해와 평화의 정신을 배우고 다른 문화를 존중하는 방법, 자연 을 사랑하는 방법을 배울 수 있어야 한다.
- **제30조** 소수민족의 아동은 고유의 문화 속에서 자신들의 종교를 믿고, 자신들의 언어를 사용할 권리가 있다.

[탐구 활동] 모두에게 동등한 교육을 위해

- (가) 중국에서 온 A군은 "아침 일찍 등교해서 밤늦게까지 야간자율학습을 하기 힘들 것 같다. 담임선생님이 다문화 학생에게 일일이 신경 써주기가 어렵다."는 이유로 여러 인문계 고등학교로부터 입학을 거절당하였다. 결국 신입생을 충원하지 못한 탓에 입학을 허가해준 전문계 고등학교로 진학하였다.
- (나) 우즈베키스탄에서 온 B양은 이제 막 한국어를 배우는 단계이기 때문에 한 학년을 낮추어 초등학교 4학년으로 입학하였다. 하지만 수업 내용을 이해할 수 없는 B양에게 수업 시간은 가시방석 같았고, 학교에서 한국어 수업을 제공해주지도 않았다. 한국 문화 적응이라는 큰산 때문에 중요한 진로 탐색은 거의 하지 못하고 있는 상황이다.
- (다) 미국에서 온 C군은 중학교에 다니는 동안 피부색과 생김새가 다르다는 이유로 친구들에게 수시로 놀림이나 따돌림, 구타를 당하였다. C군은 "이러한 괴롭힘 행위를 선생님들은 방치하였고, 학교 폭력을 당하고 있다고 알리면 '가해자와 한번 친해져 보라'고 권유하기만 하였다."고 말하였다. 이를 견디지 못한 C군은 결국 학업을 중단하였다.

(가)~(다)에 나타난 다문화 학생의 인권 침해 문제를 해결하기 위해서는 어떠한 법이 필요할까요? 다문화 학생의 동등하게 교육받을 권리를 보장하기 위해 필요한 차별금지법안을 사례별로 2가지씩 제안해봅시다.

사례	내가 제안하는 법안 내용
	•
(가)	•
	•
	•
(나)	•
	•
	•
(다)	•
	•

[APPENDIX 4] Learning Materials of Cultural Diversity-Based Multicultural Instruction

문화 다양성 중심 다문화 수업 1차시 🕮 문화 다양성은 왜 나타날까?

[개념 학습]

1. 문화

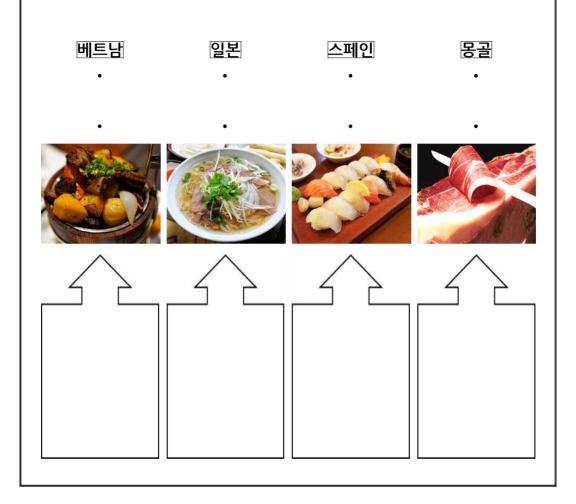
- (1) 의미 : 인간과 환경의 상호 작용을 통해 형성된 의식주, 언어, 종교, 사고 방식 등과 같은 특정한 생활 양식
- (2) 특징
- ① 보편성: 인간이 신체적·심리적으로 공통된 특성이 있기 때문에, 어느 사회에서나 공통으로 나타나는 생활 양식이 존재함 예) 아는 사람을 만나면 인사하는 문화, 장례를 치르는 풍습
- ② 다양성: 각 사회의 자연환경이나 사회적 상황이 다르기 때문에, 사회마다 문화가 서로 다른 모습으로 나타남 예) 사회마다 인사하는 방식, 장례를 치르는 방식이 다름

2. 문화 다양성

- (1) 자연환경에 따른 문화 다양성 : 기후, 지형, 식생 등에 따라 의식주 생활 등의 문화가 달라짐
 - 예) 요르단의 긴 옷과 쉬마그, 핀란드의 목조 주택
- (2) 경제·사회적 환경에 따른 문화 다양성 : 경제 발달 수준, 종교, 언어, 관습 등에 따라 문화가 달라짐
 - 예) 인도의 갠지스강 목욕 의식, 사우디아라비아의 메카를 향한 기도 문화

[탐구 활동] 자연환경을 반영한 각국의 음식 문화

각 국가의 전통 음식을 찿아 연결하고, 아래 칸에 각 음식이 해당 국가에서 발달한 이유를 적어봅시다.



문화 다양성 중심 다문화 수업 2차시 🕮 다른 문화를 어떤 태도로 이해해야 할까?

[개념 학습]

1. 문화 절대주의

(1) 의미 : 문화를 평가하는 절대적 기준이 있다고 보고, 그 기준에 따라 문화의 우열을 가릴 수 있다고 보는 태도

(2) 유형

자문화 중심주의	 의미: 자신의 문화는 우월하다고 여기고 다른 문화는 열등하거나 미개하다고 생각하는 태도 사례: 중국의 중화사상, 한국의 보신탕 문화를 야만적이라고 비판한 프랑스 배우 문제점: 다른 문화와 갈등을 겪거나 스스로 고립될 수 있음, 다른 문화에 대한 편견이 생길 수 있음
문화 사대주의	 의미: 다른 문화를 우월한 것으로 여겨 숭상하고, 자신의 문화는 열등하다고 생각하는 태도 사례: 한글보다 영어가 세련되었다고 생각하는 태도, 조선 시대에 제작된 세계지도인 천하도 문제점: 자신의 상황에 맞지 않는 문화를 따를 수 있음, 자기 문화의 정체성과 자부심을 잃을 수 있음

2. 문화 상대주의

- (1) 의미 : 어떤 사회의 특수한 자연환경, 사회적 맥락, 역사적 배경을 고려하여 문화를 이해하는 태도
- (2) 사례 : 인도에서 소고기를 먹지 않는 문화를 인도의 자연환경, 종교, 역사 등에 비추어 이해하는 것
- (3) 특징
- ① 각 문화가 나름대로 가치와 존재 이유를 지니고 있다고 보고, 서로 다른 문화의 우열을 인정하지 않음
- ② 서로 다른 문화의 차이를 인정함으로써 다양한 문화가 공존할 수 있는 기초를 제공함

[탐구 활동] 돼지고기나 소고기를 먹지 않는 곳이 있다?
⟨자료 1⟩ 힌두교를 믿는 인도 사람들은 소를 숭배하여 소고기를 먹지 않는다. 인도는 건기와 우기가 6개월마다 번갈아 나타나는데, 건기에 먹을 것이 없어 소를 먹으면 우기 때 중요한 농경 수단인 소가 부족하여 농사를 짓기 어렵게 된다. 또한 소를 고기로 먹는 것보다 소를 길러 우유나치즈, 버터를 생산하여 먹는 것이 훨씬 효용 가치가 높다. 이처럼 생계와 관련된 경제적 이유로 인해 소를 숭배하는 문화가 생겨난 것이다.
⟨자료 2⟩ 이슬람교를 믿는 무슬림들은 돼지고기를 먹지 않는데, 그 이유는 이 종교 지역의 기후와 관련된다.
1. 〈자료 1〉과 같이, 이슬람교에서 돼지고기를 먹지 않는 이유에 대해 탐구하여 〈자료 2〉의 빈칸을 채워봅시다.
2. 〈자료 1〉, 〈자료 2〉를 보았을 때 한 사회의 문화를 이해하려면 어떠한 태 도를 가져야 하는지 이야기해보세요.

문화 다양성 중심 다문화 수업 3차시 및 내가 소개하는 세계 각국의 문화 ⓒ

한 나라를 선택하고, 그 나라 문화의 주요 특징을 그림과 글로 소개해봅시다.

- 의복, 음식, 주거, 산업, 종교, 축제, 문화재, 특별한 생활방식이나 가치 관 등 문화 요소 3가지 고르기
- •문화 상대주의 관점에서 그 문화가 해당 나라에서 형성된 배경을 설명하기

내가 소개하고 싶은 나라는? ()								

사전 설문지

안녕하세요? 저는 서울대학교 사회교육과 석사과정 강소람입니다. 설문 참여를 수락해주셔서 감사드립니다. 본 설문은 인권 중심 다문화 수업 또는 문화다양성 중심 수업을 실시한 후 그 효과를 측정하기 위해 제작되었습니다. 설문문항은 정답이 없으며, 자신의 생각과 감정대로 솔직하게 응답해주세요. 여러분의 응답이 저의 연구와 교육의 발전에 큰 도움이 될 수 있습니다.

설문 응답 내용은 오직 연구자만 볼 수 있으며, 연구 목적의 통계 자료로만 사용됨을 약속드립니다. 귀한 시간을 내어 설문에 응답해주셔서 다시 한번 감 사의 말씀을 드립니다.

> 2022년 11월 서울대학교 사회교육과 일반사회전공 강소람 올림

본 설문에 관하여 궁금한 점이 있으시면 연구자 휴대폰 번호로 문의해주세요.

I. 다음의 문항에 대해 귀하의 생각과 가장 가깝다고 생각하는 번호에 체 크해 주십시오.

번 호	문항	전혀 아니다	대체로 아니다	약간 아니다	약간 그렇다	대체로 그렇다	매우 그렇다
1	나는 다양한 문화적 가치 를 존중하는 데 관심이 있 다.	1	2	3	4	(5)	6
2	나는 인종 차별이 존재한 다는 사실을 알고 있다.	1)	2	3	4	5	6
3	나는 종교적 차이를 존중 하는 것에 주의를 기울인 다.	1	2	3	4	(5)	6
4	나는 결혼이나 취업을 위해 우리나라에 이주해온 사람들이 부당한 대우나 처벌을 받는다면 이를 개 선하기 위해 노력할 것이 다.	1	2	3	4	(5)	6
5	나는 사회적 불평등이 존 재한다는 것을 알고 있다.	1	2	3	4	5	6
6	나는 한국어 이외의 다른 언어 사용에 대한 관심과 흥미가 있다.	1	2	3	4	(5)	6
7	나는 의사소통을 막는 언 어적 장벽을 없애기 위해 다른 나라 사람들을 정중 하게 도울 수 있다.	1	2	3	4	(5)	6

8	나는 우리 사회에 다양한 편견과 선입견으로 인한 차별이 존재한다는 것을 알고 있다.	1	2	3	4	(5)	6
9	나는 여러 나라의 민족적 관습을 배우는 것이 흥미 롭다.	1	2	3	4	(5)	6
10	나는 다른 문화를 가진 사 람들과 함께 일할 기회가 생긴다면 적극적으로 그들 을 도울 것이다.	1	2	3	4	(5)	6
11	나는 사람마다 종교적 신 념이 다를 수 있다는 것을 이해한다.	1	2	3	4	(5)	6
12	나는 서로 다른 민족의 표 현 방법에 대해 주의를 기 울인다.	1	2	3	4	(5)	6

*	이 내용은 통계 분석 과정에서 숫자로만 사용되며, 외부로 절대 유출되지 않습니다.
1.	귀하의 성별은? ① 남성 ② 여성
2.	귀하의 가정 형편은? ① 생계가 많이 걱정된다 ② 생계가 약간 걱정된다 ③ 걱정은 없다 ④ 대체로 여유가 있다 ⑤ 매우 여유가 있다
	지하의 부모님의 최종 학력은? 아래의 번호 중에서 하나씩 골라 각 괄호 안에주세요. 아버지 () 어머니 () ① 초등학교 또는 중학교 졸업 ② 고등학교 졸업 ③ 전문대 졸업 ④ 4년제 대학 졸업 ⑤ 대학원 졸업
4.	귀하의 해외 방문 횟수는? ① 없음 ② 1회 ③ 2회 ④ 3회 ⑤ 4회 이상
5.	귀하는 현재 다문화 가정 친구가 있나요? ① 없음 ② 있음
	귀하의 휴대폰 번호 중간 네 자리는? (본 정보는 사전-사후 설문지 식별을 위해만 활용합니다.) 0 1 0

Ⅱ. 아래의 문항은 설문 결과를 분석하는 데 필요한 기본적인 사항입니다.

- 설문에 응답해주셔서 감사드립니다. ♡ -

사후 설문지

안녕하세요? 저는 서울대학교 사회교육과 석사과정 강소람입니다. 설문 참여를 수락해주셔서 감사드립니다. 본 설문은 인권 중심 다문화 수업 또는 문화 다양성 중심 수업을 실시한 후 그 효과를 측정하기 위해 제작되었습니다. 설문 문항은 정답이 없으며, 자신의 생각과 감정대로 솔직하게 응답해주세요. 여러분의 응답이 저의 연구와 교육의 발전에 큰 도움이 될 수 있습니다.

설문 응답 내용은 오직 연구자만 볼 수 있으며, 연구 목적의 통계 자료로만 사용됨을 약속드립니다. 귀한 시간을 내어 설문에 응답해주셔서 다시 한번 감사 의 말씀을 드립니다.

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번 호	문항	전혀 아니다	대체로 아니다	약간 아니다	약간 그렇다	대체로 그렇다	매우 그렇다
1	나는 인종 차별이 존재한 다는 사실을 알고 있다.	1	2	3	4	5	6
2	나는 다양한 문화적 가치 를 존중하는 데 관심이 있 다.	1	2	3	4	5	6
3	나는 사회적 불평등이 존 재한다는 것을 알고 있다.	1	2	3	4	5	6
4	나는 종교적 차이를 존중 하는 것에 주의를 기울인 다.	1	2	3	4	(5)	6
5	나는 결혼이나 취업을 위해 우리나라에 이주해온 사람들이 부당한 대우나 처벌을 받는다면 이를 개 선하기 위해 노력할 것이 다.	1	2	3	4	(5)	6
6	나는 우리 사회에 다양한 편견과 선입견으로 인한 차별이 존재한다는 것을 알고 있다.	1	2	3	4	(5)	6
7	나는 한국어 이외의 다른 언어 사용에 대한 관심과 흥미가 있다.	1	2	3	4	5	6
8	나는 의사소통을 막는 언 어적 장벽을 없애기 위해 다른 나라 사람들을 정중 하게 도울 수 있다.	1)	2	3	4	(5)	6

9	나는 사람마다 종교적 신 념이 다를 수 있다는 것을 이해한다.	1	2	3	4	(5)	6
10	나는 여러 나라의 민족적 관습을 배우는 것이 흥미 롭다.	1	2	3	4	(5)	6
11	나는 다른 문화를 가진 사 람들과 함께 일할 기회가 생긴다면 적극적으로 그들 을 도울 것이다.	1	2	3	4	(5)	6
12	나는 서로 다른 민족의 표 현 방법에 대해 주의를 기 울인다.	1)	2	3	4	5	6

Ⅱ. 아래의 문항은 설문 결과를 분석하는 데 필요한 기본적인 사항입니다.

* 아래의 내용은 통계 분석 과정에서 숫자로만 사용되는 자료로, 외부로는 절대 유 출되지 않습니다.

1. 귀하의 성별은?

① 남성 ② 여성

2. 귀하의 휴대폰 번호 중간 네 자리는? (본 정보는 사전-사후 설문지 식별을 위해 서만 활용합니다.)

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- 설문에 응답해주셔서 감사드립니다. ◎ -

국문 초록

인권 중심 다문화 수업이 중학생의 다문화 태도에 미치는 영향 - 문화 다양성 중심 수업과 비교하여 -

> 강소람 서울대학교 사회교육과 일반사회 전공

최근 몇십 년간 우리나라는 국제 이주민이 지속적으로 유입되면서 눈에 띄는 인구 변화를 겪었다. 그러나 우리나라가 빠르게 다문화 사회로 변화한 데 반해, 문화적 차이에 대한 사람들의 태도와 법, 제도 등은 이러한 사회 변화를 따라가지 못하여 국적, 인종, 민족, 종교, 언어에따른 직간접적 차별과 배제가 사회 곳곳에서 발생하고 있다. 이러한 사회 부정의는 오랫동안 형성되어 경제적, 정치적, 문화적 영역에서 불평등을 재생산하는 거시적 사회구조에 기인한다. 뿌리 깊은 구조적 불평등으로 인해 많은 이주민이 법과 제도의 보호를 받지 못한 채 인권 침해를 겪고 있다. 이러한 현실을 고려했을 때, 진정한 의미의 다문화 사회를 구현하기 위해서는 사회에 깊이 내재된 불평등을 최소화하는 것이 필요하며, 교육이 이러한 사회 변화를 실현하기 위한 노력을 이끄는 데 주도적인 역할을 할 수 있다.

다문화 교육은 다른 문화적 배경을 가진 사람들에 대한 태도를 개선함으로써 이러한 목적을 달성하는 데 기여할 수 있다. 그러나 현재학교에서 이루어지고 있는 다문화 교육은 다음과 같은 한계점을 지닌다. 첫째, 현재의 다문화 교육은 '여행자 접근법'이라고 불리듯이 국가 간의 문화 다양성에 대한 이해를 증진하는 데 지나치게 초점이 맞추어져 있다. 학생들이 단순히 외국 문화를 알게 되는 것만으로는 이주민에 대한 편견을 버리고 사회 문제를 해결하기 위해 참여하는 것을 배우기를

기대하기 어렵다. 둘째, 다문화 교육 접근법 대부분은 구조적 요인을 간 과한 채 이주민에 대한 편견과 차별의 원인을 문화 이해의 부족과 같은 개인의 특성으로 돌린다. 이 때문에 학생들은 차별적 사회구조를 비판적으로 바라보고 이주민의 권리를 보장할 방안을 논의하는 법을 배우지 못한다. 셋째, 현행 사회과 교육과정에서는 이주민의 인권이 제대로 다루어지지 않는다. 즉, 다문화 교육과 인권 교육이 분리되어 이루어지고 있어, 학생들이 이주민의 권리와 이를 침해하는 구조적 불평등을 자세히배울 기회가 없다.

이러한 한계점을 극복하기 위해서는 인권 교육과 결합된 다문화 교육이 학교에서 실행되어야 한다. 이에 따라 본 연구는 인권과 구조적 불평등의 관점에서 이주민에 대한 차별을 다루는 '인권 중심 다문화 교육'을 제시한다. 이 다문화 교육 접근법은 학생들이 다른 문화적 배경을 가진 사람들을 동등한 인권을 지닌 존재로 존중하고 구조적 불평등을 비판적으로 바라보도록 돕는 것을 목표로 한다. 본 연구의 목적은 우리나라 학교에서 가장 흔히 이루어지고 있는 문화 다양성 중심 다문화 수업과 비교하여, 인권 중심 다문화 수업이 중학생의 다문화 태도에 미치는 영향을 조사하는 것이다. 이를 위해 본 연구는 다음과 같이 가설을 설정하였다.

● 주 가설 : 인권 중심 다문화 수업은 문화 다양성 중심 수업보다 중학 생의 다문화 태도를 개선하는 데 더 효과적이다.

● 하위 가설

- 1. 인권 중심 다문화 수업은 문화 다양성 중심 수업보다 중학생의 다문 화 태도의 인지적 영역을 개선하는 데 더 효과적이다.
- 2. 인권 중심 다문화 수업은 문화 다양성 중심 수업보다 중학생의 다문 화 태도의 정의적 영역을 개선하는 데 더 효과적이다.
- 3. 인권 중심 다문화 수업은 문화 다양성 중심 수업보다 중학생의 다문 화 태도의 행동적 영역을 개선하는 데 더 효과적이다.

본 연구는 연구 가설을 검증하기 위해 서울 소재 중학교 2곳에서 실험을 수행하였다. A 중학교 1학년 6학급의 129명, B 중학교 1학년 8학급의 154명을 포함하여 총 283명의 중학교 1학년 학생이 연구 대상으로 선정되었다. 이들은 인권 중심 다문화 수업에 참여하는 처치 집단과 문화다양성 중심 다문화 수업에 참여하는 통제 집단에 임의로 배정되었다. 각집단을 대상으로 세 차시의 수업을 실시한 후, 사전 및 사후 검사 설문을통해 인지적, 정의적, 행동적 다문화 태도의 변화를 측정하였다.

본 연구는 강혜정과 임은미(2012)가 Munroe와 Pearson(2006)의 MASQUE에 기반하여 개발한 다문화 태도 척도를 수정하여 중학생의 다문화 태도의 변화를 측정하는 데 사용하였다. 종속 변인인 다문화 태도는 인지적, 정의적, 행동적 영역으로 나누어 측정되었다.

다중 회귀 분석 결과에 따르면, 처치 집단은 통제 집단과 비교하여 인지적, 정의적, 행동적 영역에서 다문화 태도 점수가 더 많이 증가하였다. 즉, 인권 중심 다문화 수업은 세 영역 모두에서 중학생의 다문화 태도의 향상에 통계적으로 유의미한 영향을 미쳤다. 따라서 본 연구의 주 가설과 세 하위 가설 모두 채택되었다. 이러한 연구 결과를 통해인권 중심 다문화 교육이 학생들의 다문화 태도를 개선할 수 있는 효과적인 방법임을 확인하였다.

본 연구의 결과는 다음과 같은 교육적 함의를 제공한다. 첫째, 본 연구는 인권과 구조적 불평등 문제를 핵심 내용으로 다루는 인권 중심 다문화 교육을 새로운 다문화 교육 접근법으로 제안한다. 이 다문화교육 방법은 학생들이 다른 문화를 가진 사람들을 동등한 존재로 바라보고 이주민들이 겪는 차별을 비판적으로 이해할 때 다문화에 대한 바람직한 태도를 지닐 수 있다는 견해에 기반하여 개발되었다. 본 연구에서 실험적으로 실행한 인권 중심 다문화 수업은 다문화 교육에 대한 새로운관점을 제공할 뿐만 아니라, 교육 효과를 극대화할 수 있는 적절한 교육내용을 제시한다.

둘째, 본 연구는 학교 현장에서 쉽게 적용될 수 있는 다문화 교육의 구체적인 수업 방안을 제공한다. 인권 중심 다문화 교육에 관한 기

존 선행 연구는 주로 사회과 교육과정 및 교과서 분석 또는 이론적 논의에 제한되어 있다. 본 연구는 이러한 주제를 학교 현장에서의 실천으로 확장하기 위해 인권 중심 다문화 수업안을 설계하여 학교 현장에서 실행하고 그 효과를 측정함으로써 새로운 접근법의 타당성을 검증하였다.

셋째, 본 연구는 현재 국가 간 다문화에 초점이 치우쳐져 있는 우리나라 다문화 교육 방식을 개선하는 방안에 관하여 중요한 시사점을 제공한다. 본 연구의 결과를 봤을 때, 다문화 교육이 다문화 사회에서 문화적 차이로 인해 발생하는 인권 문제를 적절히 다룬다면, 다른 문화에 대한 학생들의 태도가 훨씬 더 효과적으로 증진될 수 있을 것이다. 따라서 본 연구는 인권 및 구조적 불평등 문제를 다문화 교육에 통합함으로써 현행 사회과 교육과정 내에서 다문화 교육의 문제점을 개선할 수 있는 방안을 제시한다.

주요어 : 인권 중심 다문화 교육, 인권 중심 다문화 수업, 다문화 태도, 다문화 교육, 다문화 수업, 인권

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