

A Study of
Literature Education
for Human Dignity
: Perspective through Korean
and Turkish Novels

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I. Introduction

In this article, I would like to explore the direction of literature education for saving human dignity for the purpose of life to live well together. It is also a task to discuss the basis and purpose of the existence of literature and literature education to overcome regional, ethnic and racial prejudice.

Asia extends to Japan to the east, Turkey to the west, Siberia to the north, and Maldives to the south. It accounts for 60% of the world's total population and about 30% of the world's land area. Many countries in Asia have had colonial experiences and are still in conflict.

A preface of *ASIA*, which was first published in the summer of 2006, contains a trend in Korean literature. *ASIA* advocates 'Quarterly Journal of Asian Literature Reading with People from Around the World'.

Even into the 21st century, literature written in Korean has not been able to take off the thick coat of 'nation', as if passing through the long late winter of the Cold War. Until the day we remove the barbed wire of division, the nation is likely to serve as the logical basis for the level of self-

defense, called 'resistance for defense'. However our nation also reveals its exclusive appearance. What is the way to overcome this dangerous duality of national discourse? A branch of long agony for this question has repeatedly 'expanded imagination' to put Asia into the horizon of view (Lee, 2006, p. 2).

According to the preface by the publisher, the way to overcome the duality of national discourse is to secure Asia as a result of 'expanding imagination'. As he mentioned, the experience of Asian languages having conversations within each other is particularly poor. Therefore, understanding the emotions, souls, and history flowing in each other's language is a prerequisite for securing solidarity and co-existence in Asia beyond the borders of nations. Furthermore, it is a desperate work for the order of peace that human society must newly plan (Lee, 2006, p. 3).

What further cemented the rationale for this argument is Kim's article (2006, pp. 360-376). The Asian Writers Conference held in New Delhi, India in December 1956 and the Asia-African Writers Conference held in Tashkent in 1958, as part of the anti-colonial peace movement, had a positive aspect of strengthening solidarity. However, such a critical attitude toward colonialism or neocolonialism can still be given a legitimate meaning today, but nationalism based on cold war confrontation and self-ethnicism should be wary. In particular, the nationalistic tendency of nationalism and the consequent profound damage to democracy will only sustain the suffering of mankind (Kim, 2006). In short, not only peace, but democracy is the global meaning of literary solidarity in Asia.

The publication of the *ASIA* magazine was possible with the sponsorship of a public company (POSCO Foundation), while the 'Incheon AALA Literature Forum' was sponsored by the local (Incheon city) level. The 'Incheon AALA Literature Forum' contains a strong ambition to realize world literature in a true meaning through communication between Asian, African and Latin American literature located on

the outskirts of Europe/America-centered world literature. This can be found meaningful in that it is expanding beyond the imagination of Asia-Africa to the imagination that includes Latin America.

However, despite these significances, they still talk about solidarity and communication within a regional framework that can be tied to anti-colonialism and anti-imperialism. In this regard, in order to explore new possibilities beyond Asian imagination, we will have to go beyond Asia and non-Asia, surrounding and center, west and east, anti-imperialism and imperialism, anti-colonialism and colonialism. Therefore Turkish literature, Korean literature, and literature education to be discussed here have the potential to deepen the discussion for this. In particular, Turkish literature has much to suggest to our literature and literature education in that it acquires universality beyond regional limits by interacting with Europe at the western end of Asia. In particular, Aziz Nessim, Yaşar Kemal and Orhan Pamuk, who won the 2006 Nobel Prize for Literature, were among the most widely translated and recognized Turkish writers, producing works that received sympathy from the world. In the case of Yaşar Kemal, it deals with the pain of the minority people and the dignity of human beings, which will give an indication of exploring a direction of literature education in connection with Korean literature.

This article aims to explore a possibility as the orientation of literature education for well-life, which is the universal goal of mankind beyond Asia. Specifically, it means that literature and literature education are placed on the task of restoring human dignity beyond derogation of humanity. For this, we will look through Korean and Turkish novels.

II. Literature and Literature Education of Turkey in Korea, Korea in Turkey

About 19 Turkish works have been translated into Korea since

2000. The author of the book is mainly focused on Jumar (19906/1996), Tuncel (2006/2011), Nessin (1960/2004, 1985/2005, 1978/2006, 1958/2008), Kemal (1955/1982, 1993/2005, 1971/2010, 1995/2014), and Pamuk (1994/1999, 1998/2004, 2002/2005, 1985/2006, 1990/2007, 2003/2008, 2008/2010, 1983/2011, 1982/2012).

Looking at the published literature (novels), we can see that it is concentrated on a specific author. This is fortunate in that he is a writer who is heavily treated not only in Turkish literature but also in world literature. However, it is not enough in that it focuses on limited writers. In particular, when Orhan Pamuk won the 2006 Nobel Prize in Literature, the interest of readers in his work increased thanks to the intensive lighting of the media and criticism. Readers with a high interest in literary sociology paid attention to the works of writers such as Yaşar Kemal and Aziz Nessin.

Due to the lack of introduction and research of Turkish literature in Korea, Turkish literature has little impact on our literature education. These facts are reflected in our literature education and literature textbooks.

To look at foreign literature education in school education, it is necessary to first look at the curriculum. When looking at the nature of the 'Korean language' that corresponds to the 2015 curriculum (Ministry of Education, 2015), it is clearly stated that it is "a subject that fosters desirable character and sense of community through valuable Korean language activities" (p. 3). In the 2015 Korean language curriculum, the competence pursued by the Korean language through the learning of the Korean language is as follows : Critical · creative thinking competency, data · information utilization competency, communication competency, community-interpersonal relationship competency, cultural enjoyment competency, self-reflection · development competency. Among these, community-interpersonal relationship competency, cultural enjoyment competency are closely related to it. Accordingly, as the core concepts in the literary field, self-reflection as well as the understanding and communication of others are suggested

as core concepts.

This is further expanded into 'literature', one of the advanced elective courses. The following objective are clearly stated in literature subject. "Communicate with others and the world, reflect on oneself, and contribute to the development of literary culture" (Ministry of Education, 2015, p. 123). In addition, in the content system, foreign literature can be dealt with in 'Korean literature and foreign literature' as a content element in the field of 'The Character and History of Korean Literature' (p. 123). and It was also embodied as the following for achievement criteria : "[12 Literature 03-05] Compare and read Korean literature and foreign literature, and grasp the universality and specificity of Korean literature" (p. 128).

In teaching and learning methods and instructions, the following is specified : "⑤ When guiding the universality and speciality of Korean literature, Korean literature and foreign literary works, and fairy tales and old stories familiar to learners shall be used as materials, but Korean literature and world literature are appreciated from a balanced perspective" (p. 129). In the direction of teaching and learning, "the focus is on developing a culture of mutual prosperity and coexistence through an emotional exchange activity that reflects on the self and understands the other in the literature teaching and learning process" (p. 133). As a result, it is contributing to cultivating desirable character through literature education.

In addition, the points to be noted in the compilation of literature textbooks and the points to be considered in the selection of the content in the standards for examination include 'cultural diversity of humanity', 'free from prejudice', 'understanding and empathy of other cultures', and 'interest and consideration for minorities' (Shim, 2011, pp. 83-84). This is not only related to the personality aspect, but also has an aspect of educational response to the so-called multicultural era.

Foreign literature in high school literature textbooks produced according to the 2015 curriculum is biased and inadequate. According

to Heo and Park (2020), 10 Literature textbooks contain a total of 42 works including duplicate works. There are 29 works in Western Europe, including the United States, 10 in Asia, 2 in Latin America, and 1 in Africa. Nearly 70% of Western European works are mainly from writers from the US (7 works) and UK (8 works), indicating that they are biased locally. In the case of Asia, it is concentrated in China (5 works) and Japan (2 works). There are works from Vietnam (1 work), Pakistan (1 work), and Mongolia (1 work), but there is no Turkish work. Moreover, out of a total of 42 foreign literature works, 15 works are listed as main text. Of these, 12 works from Europe and America, and 3 from Asia. There are no Latin American or African works.¹

In the case of foreign novels among 10 Literature textbooks, the works included as main text are *The Dead* (James Joyce, Ireland), *Transformation* (Franz Kafka, Germany), *The Old Man and the Sea* (Ernest Hemingway, USA).

Six works - *Hut, Heo Heo Heo!* (China), *Sula* (Tony Morrison, USA), *Prince and Beggar* (Mark Twain, USA), *Robin Hood's Adventures* (Howard Pyle, USA), *Harry Potter* (JK Rowling, UK), and *Utopia* (Thomas More, UK) - are included as activities materials. In addition, there are three works described as reference materials : *Les Miserables* (Victor Hugo, France), *The Little Prince* (Saint Exupéry, France) and *Sumgne* (Herta Müller, Germany from Romania).

To find out about Turkish literature subjects at the university, we look at the curriculum of the Turkish-Azerbaijani Department, Hankuk University of Foreign Studies, established in 1973. In the second semester of the 4th year, Understanding Turkish Literature is offered, which is 1 of 27 subjects (3.7%). The rate of this literature in the uni-

1 Literature textbooks of the '2011 Korean language curriculum' contain works from Latin America such as Brazil, Spain and Chile. In the 11 high school literature textbooks according to the 2011 curriculum, there are about three foreign literature works per textbook. Types and regions are not diverse. There are 5 works of the UK, 3 works of France, 1 work of Greece, Germany, the United States, Brazil, Spain, China, and Chile each. 6 novels(stories), 3 poems, 1 essay, and 5 plays (scenarios).

versity curriculum is likely to be similar in other universities. Therefore, the basis for introducing, teaching and researching of Turkish literature in Korea is inevitably weak.

Compared to Korea, let's look at the reality of Korean literature and Korean literature education in Turkey. First of all, the Korean authors and works introduced in translation in Turkey are Lee(1977/1993), Park (2001), Lee (2004), Lee (1917/2004), Kim (2005), Lee (1987/2006), Kim (1996/2007), Cheon (1989/2008) (Lee, 2009, p. 144).

According to Lee (2009, p. 150), Korean literature introduced to Turkey until 2008 is very a little. In addition, Korean literature, which has appeared in Turkish literature or the media, has not received attention from readers or the literary world.

It is difficult to grasp the current status of Korean literature education (Korean language education) in Turkish secondary schools, but in the case of Turkish universities, the situation can be predicted by looking at the curriculum of the Department of Korean language and Literature.

Before 2001, 6 out of 41 subjects in the curriculum of the department of Korean language and Literature of Ankara University were literature subjects (14.6%) : 2nd semester - Introduction to Korean literature, 4th semester - Korean literature, 5th semester - Korean literature (poetry), 6th semester - Korean novel theory, 7th semester - Korea Poetry interpretation, 8th semester - Korean literature (novel). After 2001, 4 out of 48 subjects (5th semester - ancient Korean literature history, 6th semester - modern Korean literature history, 7th semester - Korean novel theory, 8th semester - Korean poetry) are literature subjects (8.3%). (Gökel, 2001). After 2001, literature subjects were rather reduced.

In this regard, the introduction of Korean literature in Turkey is less active than the introduction of Turkish literature in Korea. Korean literature education is better than Korean universities at least at the university level.

In short, at the civilian level, translation and publication of Ko-

rean and Turkish literature has continued intermittently since 2000, but they are still small and not diverse. There is nothing in secondary education and not enough in higher education.

III. Literature Education for Human Dignity and Literary Configuration of Humiliation

1. Literature education for human dignity

Why should we teach literature in our own language or foreign language education? Numerous people have mentioned the educational value of literature. Among these, Lazar (1993) suggests the educational value of literature as follows.

Literature should be used with students because:

- it is very motivating
- it is authentic material
- it has general educational value
- it is found in many syllabuses
- it helps students to understand another culture
- it is a stimulus for language acquisition
- it develops students interpretative abilities
- students enjoy it and it is fun
- it is highly valued and has a high status
- it expands students' language awareness
- it encourages students to talk about their opinions and feelings (pp. 14-15).

As such, literature is recognized as having educational values that expand and strengthen language, culture, interest, aesthetic, emotional and imaginative abilities. However, as we have seen above, literature education through the acceptance of foreign literature, especially

foreign literature education in both Korea and Turkey, is inevitably insufficient in its status and reality when approached from the level of local studies or practical language. However, given the essential status of literature in language, culture and education, literature education, it can never be neglected. The importance of literature education needs to be emphasized, especially considering its educational influence on existence in the process of growth.

In any country, there are complex problems such as culture, religion, ethnicity, and race. Looking at the history of Turkey, it has a very complex history in eastern and western civilizations, religion, ethnicity, and race. In the situation of Korea's division, the issue of minorities, including foreign migrants, has recently been intensively discussed. In this regard, South Korea can also form a consensus with Turkey, which has minority issues such as Kurds.

The problem of minorities who fail to form the mainstream of a society has important implications for building consensus, solidarity among members of the community. Because it is linked to peace, democracy and human well-life problems. As discussed above, despite making these issues an important educational task in Korea's literary curriculum, literary textbooks have limitations in dealing with them in earnest. In this regard, even foreign, or at least Asian literary textbooks, are unlikely to be better off.

The minority problem can be viewed from various perspectives, but human dignity lies at the core of the solution. Dignity is a high and solemn quality that cannot be dared to be violated, which is very important and must not be damaged. Bieri (2017) said that three questions constitute the concept of dignity: how others treat me? How do I treat others? How do I treat myself? He associates dignity with a specific way of living human beings: the framework of thoughts, experiences, and actions. Bieri (2017) suggested a way for humans to live with dignity, and presented dignity as follows: Dignity as Autonomy, Dignity as Encounter, Dignity as Respect for Intimacy, Dignity as Truthfulness, Dignity as Self-Respect, Dignity as Moral Integrity, Dig-

nity as a Sense of What Matters, Dignity as the Acceptance of Finitude.

There are many ways to undermine human dignity, but among them, we focus on making humans feel humiliation. The dictionary meaning of Humiliation is to contemplating and looking down on, which includes both an insult that is close to aggressive words and actions, and contempt or disgrace close to an attitude that is implicitly neglected and downplayed (Kim, 2014, p. 67). Humiliation has a spectrum of contempt, discrimination, ridicule, neglect, infringement, and misunderstanding (Kim, 2014, pp. 163-203).

But humans want more than just living. It can be said to secure a sense of presence and dignity through it. Humans not only recognize their own value, but also feel alive and value to live by confirming it through others. Humiliation is the undermining of this human dignity.

2. The configuration of humiliation

1) Victim of honor killing : *To Crush the Serpent*

Turkish writer Yaşar Kemal (1993/2005)'s novel *To Crush the Serpent* deals with the so-called honor killing. Honor killing refers to the “custom of killing family members because they desecrated the honor of the family” (Oh, 2008, p. 196). Honor killing survived not only in the Middle East but also in Asia until premodern. In most countries, these vices have disappeared or transformed over the course of modernization. But the reason why honor killing exists in the Middle East, such as Islamic culture, is because the tribalist tradition remains strong.

Most of the targets of honor killings are women, and they are murdered by relatives such as their brother or father. The reason that honor killing is performed is because “the consciousness that the death of the victim is the honor of the family and helps to restore the honor of the deceased” (Oh, 2008, p. 197). To say that inbred killing by close blood is honorable is completely unconvincing in terms of human ethics.

To Crush the Serpent illustrates well whether the female is destroying human dignity by community members by wrong customs. It is a tragic story. Esme, a beautiful woman in Chukurova, is kidnapped by Harlil, a man she doesn't love. Then her husband Harlil is killed by Abbas, the man she loved. And Abbas is killed by people. She is then humiliated by her family and people, and is finally killed by her son Hassan (Kemal, 1993/2005).

People dragged Mom along, too. My uncles kicked and beat my mom, causing a mess. My mom's whole body was bruised like black. Her whole body, including her white hair towel and hair, was covered with blood. The skirt she was wearing was also torn to pieces and turned into rags. Everyone, men and women of all ages, rushed to mom and they beat her and spit on her (Kemal, 1993/2005, p. 17).

Hassan's mom, Esme, did not kill her husband, but her uncle called her a tramp and her grandmother called her an enemy. The grandmother's relatives who live in the mountains shoot her and the villagers hate her by calling her a prostitute. Family and villagers insult and assault her.

Everyone in the village hated her, and for her they were all enemies. This kind of human relationship is only suffocating (Kemal, 1993/2005, p. 13).

Eventually, relatives and villagers inflict violence against Esme's son, 9-year-old Hassan.

"This boy, look at what you slept in the bitch's arms. In the bosom of that tramp, may be the enemy who killed her father, damn child!"
(.....)

They scoured the house but couldn't find mom. The men who could not be relieved approached Hassan and kicked one by one.

"This is a human cub" and kicking his tongue.

"You don't know if she was the enemy who killed your father, you lives

skin-to-skin, you couldn't even be a pig!" (Kemal, 1993/2005, pp. 43-44).

In the end, Hassan is caught in a sense of "insane fear when he sees his mom" and thinks that "it would be better not to see her", and finally, with his father's gun, he shoots his mom Esme to death.

2) Humiliated Korean and stranger : *Islamic butcher shop*

Korean writer Son, Honggyu (2010)'s novel *Islamic butcher shop* features people who are suffering and alienated. T' who grew up in an orphanage, Aunt Anna who runs a rice house after having undergone all sorts of hardships, Kim Yoo-jeong who the son of a briquette seller, Hassan from Turkey and Yamos from Greece as strangers appear (Son, 2010). The novel features foreigners, including Muslims and Turks, who live in pork butcher shops with scars after participating in the Korean War, and Koreans who have been hurtful and assaulted. It is noteworthy that they show the possibility of enduring contempt, embracing each other, and securing human dignity.

People fear Hassan, a Muslim and Turk. But he doesn't scare people or treat people badly. He has no enemies and no weapons. Nevertheless, the only reason people fear him is that he is different from them: "because he grew a mustache, his eyes are deeper and deeper" (Son, 2010, p. 51). Fear of his appearance breeds disgust. It shows well whether our society makes negative judgments on strangers only by their appearance. However, this is likely to have been acquired and culturally formed, as it can be seen from the fact that "life creatures who have never been educated to despise others just because they are different from themselves laughed at Uncle Hassan" (Son, 2010, p. 51).

The extremes at which human feels mortified will be the experience in the battlefield. Hassan re-experienced the extreme situation of destroying human dignity during the Korean War while eating Turkish meatballs during Ramadan.

It was during the war. Supply was cut off and our company was isolated. (……) When the smoke was cleared and the enemy's fire was slow, I realized there was something in my mouth. I chewed it carefully. It was sweet. It took a long time to realize that it was the flesh of a person torn by a shell. I thought that war is about people eating people (Son, 2010, p. 213).

In a war situation, he experiences eating man. Thus, he experiences the complete eradication of human dignity. Hassan could not escape the trauma he suffered from that experience. Likewise, suffering from the deep wounds resulting from the death of humans, including their own relative and people, also applies to the Greek Yamos. He could not be free from the war trauma he suffered in his homeland Greece and foreign country Korea. The act of destroying humanity is something that no one involved can be free from the pain.

In fact, humiliation is not only for the Strangers, it is ubiquitous in Korea society. The humiliation of the minority, who are alienated from money, honor, and power, is scattered everywhere. Abandoned by her parents, 'I' grows scarred in physical and mental humiliation from the orphanage director. Hassan accepts him as a adopted son from an orphanage and wants to grow into a human being.

"He's not very intelligent."

When Uncle Hassan asked why he didn't send me to middle school, the director of the orphanage replied so. I felt insulted. If I had had real parents, my parents would have told me. 'He have good intelligent, but he lack concentration' (Son, 2010, p. 21).

No one believed in orphans. (……)

I peeked in their eyes with contempt that seemed to see a mutation that shouldn't be born in this world. Sometimes they looked full of affection and sympathy, but when we spit on them or rebelled against them, the affection and sympathy disappeared in no time (Son, 2010, p. 91).

When Turkish Hassan asked the orphanage's director why he didn't send 'T' to school beyond the age of entering middle school, the director says without hesitation that he did so because he had a bad head (He is not intelligent). The humiliation he receives because he is an orphan is not just for him, it is also a symbol of our society.

IV. Literature Education for Human Dignity from Humiliation

What should we do for literature education to restore and develop human dignity from dehumanization?

It is the way to save Esme's dignity, desperately trying to protect her son while enduring the pain inflicted by her family and villagers. It is also a way to save the dignity of Hassan, an Islamic Turk, who lives without any harm to people just because he has a different appearance and skin color. It is also a way to save the dignity of marginalized people, including 'T', who grew up in orphanages with great wounds and live in contempt and pain. And it is also a way for the readers and living person who live in reality to secure their dignity as human beings beyond humiliation through literature and literature education.

In *To Crush the Serpent*, before reaching the Kozan region, Schlo, the owner of a Kurdish restaurant and a friend of Hassan's father, whom he met on a trip, tells him.

Don't even think about killing your mom. Got it? Even if a person kills his mother, he cannot sleep with his legs stretched out. Then it is. Even if you go to the other world, the grim reapers won't let you go. Keep my words in mind (Kemal, 1993/2005, p. 66).

Hassan can't stop killing his mom Esme, even with the advice of his father's friend. Eventually, Hassan's actions succumbed to customs.

This can be said to have limitations and tasks at the same time in that he was unable to self-aware of evil habits and overcome them, and that it is a problem of the community that it is not limited to one individual.

On the other hand, 'I' in *Islamic butcher shop* is reborn as a being who secures human dignity beyond humiliation as a person who will sincerely sympathize with pain and sorrow. 'I' of the *Islamic butcher shop* foreshadows and fears that the day he was adopted, when he saw Uncle Hasan, he was destined to be adopted overseas and harvested his organs, and that he could not escape from him.

However, 'I' confesses that Uncle Hasan was 'the first person who did not doubt me', calls him the father, and says that he loves him. And finally, he confess, "My stepfather's blood is still flowing in my body" (Son, 2010, p. 237). 'I', full of wounds, sheds the prejudice and contempt of strangers, and by accepting him, he finally acquires sympathy and solidarity.

This possibility can also be confirmed from Aunt Anna, who is poor, neglected, and marginalized, unlike everyday people who have "the ability only humans have to tease the injured" (Son, 2010, p. 91). Unlike people in the world, only aunt Anna treats hurt people - 'I', the bald head, Kim, Yoojung, and the blind guy, Hassan and Yamos - alike. This is possible because she, as a wounded person, empathizes with others, and embraces, sacrifices, compassionates others, and builds a sense of solidarity. Humans living in contempt as minorities - 'I' accept Anna(the Queen of the Scar) as her child, Hassan as her father-in-law, and Yamos as her husband.

Aunt Anna's body, wrapped in a one-lid garment, had far more scars than those engraved on my body. But in fact, none of us witnessed it or had the courage to speak it out. So uncle Hassan performed a trick to move his eyebrows and said friendly words like a father-in-law, and Uncle Yamos lent his shoulders like a husband. Like a son, I don't know what the meaning of what's happening in front of my eyes is, but I'm sad when my mom cries, so I grabbed Anna's thick

arm and put my cheek on it (Son, 2010, p. 165).

The *Islamic Butcher Shop* shows the justification to awaken the angels of our hearts such as sympathy, sacrifice, mercy, solidarity, and love in order to overcome humiliation and acquire human dignity. And it's showing the justification for teaching people, and practicing them.

Today, however, mankind enjoys killing people in war as if they were playing games, and is tired of witnessing and expressing the truth. In addition, we are faced with a reality that it is difficult to accept the image of others suffering morally and emotionally. Human beings who live in a dangerous society that is rampant around the globe live in symptoms such as insensitivity, mental paralysis, psychological devastation, and warm fatigue amid images of dangers and fears they face constantly. Thus, the weakening of interest in the others, the spread of cynicism that there is nothing to do for others, may be what the global market system wants (Cohen, 2009, pp. 231-266). Therefore, one of the ways to restore human dignity beyond symptoms of the paralysis of others' suffering is to form solidarity and change social structure through sympathy, sacrifice, and love (Lim, 2013, pp. 82-93).

The mission and fate of literature and literature education will depend on whether they will be able to counter it or develop the power of figurative reason and imagination.

V. Conclusion

Why should literature education go beyond humiliation and save human dignity? It starts from the premise that human beings have the right to live essentially humanly, and all human actions have no justification or authority to annihilate them. Literature and literature education, which are both the process and the result of cultural action, cannot be free from these great missions and tasks of mankind.

As we have seen in this article, through novels of Asia, especially Korea and Turkey, for the purpose of a universal good life for mankind, literature and literature education should go in the direction of saving human dignity. This is also a task to discuss the basis and purpose of the existence of literature and literature education that transcends regional, ethnic, and racial prejudice and saves the suffering minorities.

To this end, communication between local and international literature must be active. However, it is a reality that the world literature and literature education in Korea, the Korean literature and literature education in the world are insignificant or are concentrated in Europe and the United States.

In order to aim for the universal well-life purpose of mankind, we must contemplate together and seek solutions to the problems arising from cultural, ethnic, racial, and class problems intertwining with the minority.

As confirmed through Korean and Turkish novels, women and other marginalized humans and strangers are living a life of contempt and loss of human dignity as a minority of humanity. Today, the destruction of human dignity is carried out through customs and prejudices, ideology and it continues to be naturalized in a structure under the name of culture. Also, it is deepening in the social context of the global market system.

As we have seen in *To Crush the Serpent*, it is not a problem that can be solved if we do not self-awareness, overcome bad habits, and expand into community problems. The solution to it begins with awakening the angels of our hearts in order to overcome humiliation and acquire human dignity, as seen in *Islamic butcher shop*. And to have such a good heart, we must teach people through education and put them into practice.

Therefore, the way to restore human dignity beyond the paralysis symptoms of the suffering of others is to form solidarity through sympathy, sacrifice, love, and to change the social structure. Litera-

ture, which has the power of constructive thinking and the power to uplift the good nature of human, and literary education that promotes human growth by teaching it, have a mission to improve this public sphere.

A discussion on more specific methods will be made in the next paper.

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ABSTRACT

A Study of Literature Education for Human Dignity : Perspective through Korean and Turkish Novels

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Why should literature education go beyond humiliation and save human dignity? It starts from the premise that human beings have the right to live essentially humanly. As we've seen in this article, through novels of Asia, especially Korea and Turkey, for the purpose of a universal good life for mankind, literature and literature education should go in the direction of saving human dignity.

The destruction of human dignity is carried out through customs and prejudices, ideology and it continues to be naturalized in a structure under the name of culture. Also, it is deepening in the social context of the global market system.

The way to restore human dignity beyond the symptoms of paralysis to the suffering of others is to form solidarity through sympathy, sacrifice and to change the social structure. Literature, which has the power of constructive thinking and the power to uplift the good nature of human, and literature education to promotes human growth by teaching it, have a mission to improve this public sphere.

KEYWORDS Human dignity, Humiliation, Contempt, Minority, Solidarity, Sympathy, Literature education, Korean language education