

Practice of
intercultural viewpoint in Korean
language education for overseas
Koreans
: Focusing on using the Korea-Germany
relationship history

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I. Introduction

Since the term of ‘intercultural’ in language teaching emerged in the 1980s as a development of the concept of communicative competence (Byram, 1997, p. 3), it has been widely accepted to describe the aim of second or foreign language teaching and learning. Intercultural competence which means the ability to negotiate cultural contact and difference in a second or foreign language is now recognized as being an important component of overall communicative competence (Thornbury, 2006, p. 60).

In Korean language education which is mostly provided for foreigners and overseas Koreans, cultural factors contribute to language learning as contents and tools in the process of improving the ability of learners to communicate appropriately with members of Korean community. Learning a language involves learning a new set of culture, which can develop language skills of learners. And when speaking of community in the cultural sense, concepts related to country, state, and the history of the culture are included. They form the roots of every culture and provide the fundamental values and attitudes that are most critical to that culture (Samovar et al., 2013, p. 60).

A culture’s history is one of many sources that characterize the

people of that culture. However, it affects their current behaviors, ideas and achievements in various ways, and there are thousands of examples of the tandem relationship between history, world view, family, and culture (Samovar et al., 1998, p. 117). Overseas Koreans are creating their own unique bicultural identity as members of the Korean heritage community and of the society where they settled. Therefore, it is especially important for overseas Korean learners to develop intercultural competence and to contribute to the mutual understanding between Korean society and their residential communities.

This study starts with the premise that dealing with history in teaching Korean as a heritage language (HL) has a positive effect on the development of intercultural competence of overseas Korean learners. The purpose of this study is to present some principles and scope of history contents as a C2 in teaching Korean as an HL (for overseas Koreans), and the study focuses on the Korea-Germany relationship history for practicing intercultural viewpoint.

II. Review of Literature

1. Intercultural competence

Intercultural competence is a phrase best used when describing a person's abilities in context although the use of competence ranges from general statements describing an undifferentiated global ability in the formulation of teaching and learning purposes, to the precise descriptors of specific observable behaviors, often referred to as 'can-do' statements (Byram, 2013, p. 2767). Intercultural competence consists of a series of subcategories as communicative competence 'does'.

As Thornbury (2006) summarized intercultural competence does not mean simply learning a list of 'dos and don'ts' about the target culture, but rather 1) the ability to bring the culture of origin and the

foreign culture into relation with each other; 2) cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures; 3) the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations; and 4) the ability to overcome stereotyped relationships.

From the late 1960s on, the field of intercultural communication expanded to a discipline due not only to science-internal but also to social developments (Rehbein, 2013, p. 2758). Nowadays, globalization increases migration and mixes languages and cultures. And questions of intercultural communication extend to nearly all national and international domains of life, generating publications in all academic disciplines.

In Korea, research on intercultural communication was initiated mainly by researchers related to Germany and France in the late 1990s and quite a lot of research in various fields has been accumulated over the past 20 years. In recent years, discussions on intercultural education as an alternative to multicultural education are being conducted,¹ and interdisciplinary studies on intercultural education are also active, especially in the fields of language education and social education.

Looking at the literature related to intercultural competence or communication in the field of Korean language education so far, the research topics are diversely distributed, ranging from studies on the goals, contents, methods, and evaluation of intercultural education (such as Yi & Han, 2016; Cho & Yoon, 2019; Kim & Choi, 2019; Ko, 2019; Oh, 2019) and the development of textbooks and educational

1 Multiculturalism can be said to have originated from the dichotomous distinction between minority and mainstream cultures. In contrast, interculturalism approaches culture at the level of identity, not the category of the group to which an individual belongs, and focuses on the changes and growth process of personal identity through interactions and exchanges with other cultures (Jung, 2020, pp. 20-21). In Korea, discussions on multiculturalism have expanded as an opposite concept of monoculturalism, but interest in the European intercultural perspective that emphasizes such dynamic changes and process is gradually increasing as well.

cases based on them (for example, Kong & Bu, 2016; Yun, 2016; Cho, 2019).

In addition, there have been published studies on intercultural awareness (Na & Kim, 2016), reflection of intercultural activities (Park, 2019), and intercultural sensitivity (Lee, 2018). However, in the field of Korean language education, only a few studies (Jin, 2016; Song, 2018) deal with history from intercultural perspectives² although history as deep structure of a particular culture which provides the fundamental values and attitudes that are most critical to that culture.

History is also a very important component in intercultural education in the sense that it generates a productive understanding of otherness which is characterized by empathy as well as by critical reflection. Therefore, history must be included as contents and methods in intercultural education. Through 'history-included intercultural education', learners of Korean can improve the ability to bring the first culture (C1) and the second culture (C2) into relation with each other. For understanding is not perceived as mere rule-governed decoding, but rather as a creative act which can lead to identity changes, history learning plays a considerable role for overseas Koreans to build bicultural identity.

2. History and culture in language teaching

History refers to the facts or records of the past, and culture comprehensively refers to the way of life shared by members of certain societies as a whole and the achievements gained from its accumulation. History encompasses all human experiences and achievements that have been passed down from the past to the present, not only affects the way of life currently being run, but also exists as a cultural

2 Not only is there a quantitative lack of research that deals with history from intercultural perspectives, but the previous studies have been mostly explaining Korean history in terms of knowledge or simply comparing it with the history of other cultures.

heritage in various forms. Thus, it can be said that history is the basis of the present culture as a 'living past'. Considering that history and culture are closely linked, as Jin (2016) suggested, the relation of history and culture can be summarized in three ways.

First, 'history and culture' can be regarded as a single term which two separate concepts are combined into. History and culture are both closely related to each other, with accumulation and variability as attributes and the premise of a specific community or society, so it seems to be accepted naturally even if the two concepts are called 'history and culture'. Second, culture can be defined as a component of history, i.e., 'culture in history.' Since culture has not only been inherited from the previous generation, but it will also be passed down to the next generation, it is accumulated into history of the society. A particular culture, like people or events, constitutes history of the culture. Third, history can be considered as a subcategory of culture, that is, 'history in culture' which is latent or manifested in the forms of culture. History, along with language, thoughts, religion, institutions, arts, science and technology, is also included in culture as a subcategory that constitutes the culture of a particular society.

Until recently, the prevailing view on history and culture in the Korean language education community was to recognize the two areas as individual categories or to simply view history as one of the various subcategories of culture, rather than to deal with the relationship between history and culture in depth. The position of setting history as a subcategory of culture can be found not only in the studies covering various topics of Korean language education, such as Park (2006), Kim (2010), but also in the studies that deal with Korean culture education in a relatively deep manner, such as Cho (2010), Kang (2010), and Yoon (2013).

This tendency is also reflected in actual Korean language teaching and learning. History has been mainly dealt with as fragmentary topics (for example historical figures, events, and places) in language classrooms or in cultural experience classes. And history has been

used in terms of introduction of historical products or old stories in some parts of textbooks, however, the maximum extent of dealing with history in the teaching and learning of Korean language has been largely as much as it remains at the level of traditional culture or achievement culture. As a result, history has often been regarded as too far from modern or daily culture to bring that of C1 and C2 into relation with each other.

The aforementioned phenomenon is in line with the view that history in culture is supposed to mean cultural assets, historical monuments, historical figures and other historical heritage that Koreans have built up in their history (Cho, 2010, p. 307). However, the relation of history and culture can be interpreted from various perspectives, as mentioned before, and there is a great deal of possibilities for language teaching, especially content-based teaching.³ History is also important as contents of teaching culture in Korean language education (Shin, 2010, p. 221), and consists of deep structure of culture that is necessary to develop intercultural competence (Samovar et al., 1998, p. 111).

In the field of Korean language education, so far, such major issues have been dealt with as cultural education and interculturalism, but its research focus has not covered what kind of experiences overseas Koreans have had historically and culturally, and how they have been educated and which institutions they have lived in. However, in order for overseas Koreans to grow and play a role as bridges between their countries of residence and Korean society, language and culture education that takes into account their bicultural identity instead of Korea-centered education is necessary, which should reflect

3 On the other hand, it is required to consider that learners of Korean history and culture can improve not only their understanding of Koreans and Korean society, but also enhance overall Korean language skills through content-based class. Therefore, the curriculum for content-based teaching in regard to history and culture which consists of goals, contents, methods and evaluation, and affects issues of teachers and textbooks, should be analysed and developed (Jin, 2016, pp. 236-240).

intercultural comparisons and considerations regarding the contents of history and culture educated in their residential societies.

III. History in Teaching Korean as an HL

One of the main purposes of Korean language education for overseas Koreans is to foster the identity of the descendants of the Korean people, which can be represented by ‘root education.’ In teaching Korean for them, thus, history and culture of Korea has been much more emphasized than that for foreigners. However, Korean history and culture education for them was often based on textbooks reflecting Koreans’ nationalistic views or using information-centered materials developed to introduce Korea abroad. Therefore, there have been some blind spots in improving the intercultural competence required for overseas Koreans. This chapter attempts to examine the principles and scope of history education for overseas Koreans who learn Korean as a heritage language.

1. Principles of teaching history as a C2

Traditional thought in second or foreign language (L2) education has limited the teaching of culture to the transmission of information about the people of the target country, and about their general attitudes and world views. The perspective has been largely that of an objective native culture (C1) or target culture (C2). It has usually ignored the fact that a large part of culture is a social construct, the product of self and other perceptions (Kramsch, 2000, p. 205).

As Kramsch (2000, pp. 205-206) pointed out, a general rethinking of the role of language as social practice has taken place that suggests new ways of looking at the teaching of language and culture. Understanding a C2 requires putting that culture in relation with one’s own. Thus, intercultural approach to teaching of culture is different from

the mere transfer of information between cultures. It includes a reflection both on the target and on the native culture. And the presentation of cultural facts and behaviors should be replaced by the instruction of processes that can apply itself to understanding otherness’.

It is easy to view culture only in terms of national traits such as the Koreans do this, Japanese do that. However, questions like “what does it mean to be typical Korean or to be Japanese?” become more and more difficult to answer considering the growing multiethnicity and multiculturalism of each society. Now that national characteristics are just one of the many aspects of a person’s culture although they are not unimportant, culture should be taught as differences. Besides, it is desirable to cross disciplinary boundaries in order to teach culture in a much richer way instead of just conveying information about the societies of both C1 and C2.

Intercultural competence, as shown in Table 1,⁴ is composed of several sub-competences which refer to the ability to relativize one’s own culture by means of respecting and understanding other cultures. As Carr (1961) clearly defined, history is ‘an unending dialogue between the past and the present’, and it is ‘a continuous process of interaction between the historian and his facts’. Similarly, history in intercultural communication is an unending dialogue between C1 and C2, and learners of C2 (e.g. overseas Koreans) are supposed to continuously interact between themselves and their bicultural surroundings in order to bring C1 and C2 into relation with each other.

4 The principles of the three categories presented in Table 1 are each extracted from separate studies, so it is difficult to consider these three as one systematic framework. However, each gives various implications to teaching history for overseas Koreans as a C2 from different angles.

Table 1. Key Principles of Teaching History as a C2

Concept	Key Principles
Teaching of language and culture (Kramersch, 2000)	• establishing a sphere of interculturality • teaching culture as an interpersonal process • teaching culture as difference • crossing disciplinary boundaries
Intercultural competence (Thornbury, 2006)	• the ability to bring the culture of origin and the foreign culture into relation with each other • cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures • the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations • the ability to overcome stereotyped relationships
Designing history and culture instruction (Jin, 2016)	• being both language and culture learning • approaching Korean culture as a C2 • dealing with deep bases of history and culture as well as its phenomena • starting from the present interest, not from the facts of the past • linking history learning to the development of intercultural understanding and communicative competence

In teaching history as a C2 for learners of Korean as a heritage language (in other words, for overseas Koreans), the principles of designing history and culture instruction can be revised, which have been suggested earlier in Jin (2016) as shown in Table 1. All of the five principles can be applied to Korean history education for overseas Koreans. The first, the second and the fifth of them can be of general application to culture education for both foreign and heritage learners of Korean while the third and the fourth of them refer to history education in particular.

2. Scope of teaching history as a C2

Intercultural communicative competence is related to the perception of the value system of a particular culture, and the way language is used as behavior. It can be explained as cognitive, affective and behavioral abilities, and acquired through three stages of recognition,

knowledge and skills (KLERI of SNU, 2014, pp. 1267-1268). From this point of view, it is also important to understand the values that influence behaviors in order to communicate effectively with people from different cultural backgrounds, which is in line with what Hofstede (1991) regarded values as the core of the culture. Also, in the contents of Korean history and culture education for foreigners and overseas Koreans, such key words as “value, sense of value, identity, diversity, and global citizenship” are being emphasized (Jin, 2018). Since history as deep structure of a particular culture provides the fundamental values and attitudes that are most critical to that culture, it has its own validity to set the goal of history and culture education to understanding the values of the people with either C1 or C2 background, which can lead to improve intercultural communicative competence.

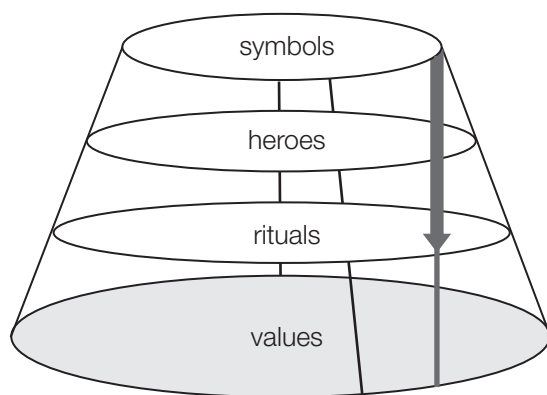


Figure 1. Levels of value-oriented history education (Jin, 2018, p. 263)

Figure 1 shows levels of value-oriented history education which applies Hofstede’s cultural onion model. This model can be useful as the basic framework for organizing the contents of teaching history as a C2. Symbols, heroes, rituals and values of a culture can form modules for specific history teaching and learning. If the contents selected for teaching history are converted into the module, it will

be differentiated from the general culture education models. And the level of symbols located on the most surface here is relatively easy to recognize and acquire, whereas the level of values on the bottom is to be difficult for learners to reach full acquisition, but supposed to reach the level of understanding or empathy at least.

Whereas the model of Figure 1 is focused on the levels or stratum of history learning, Figure 2 is a model designed with cultural competence and language skills which revised ‘the goals of teaching Korean history and culture’ (Jin, 2015, p. 152; Jin, 2018, p. 264). Both models are designed to promote intercultural communicative competence of learners of history as a C2, however, the model in Figure 2 is a basic framework modified in consideration of the fact that the goals of history education can be different from that of language education. This model illustrates that the five categories located in the center are linked with the history contents and language skills on both side to form a module of history teaching and learning, which in turn may repeat the process for improving cultural competence and language skills.

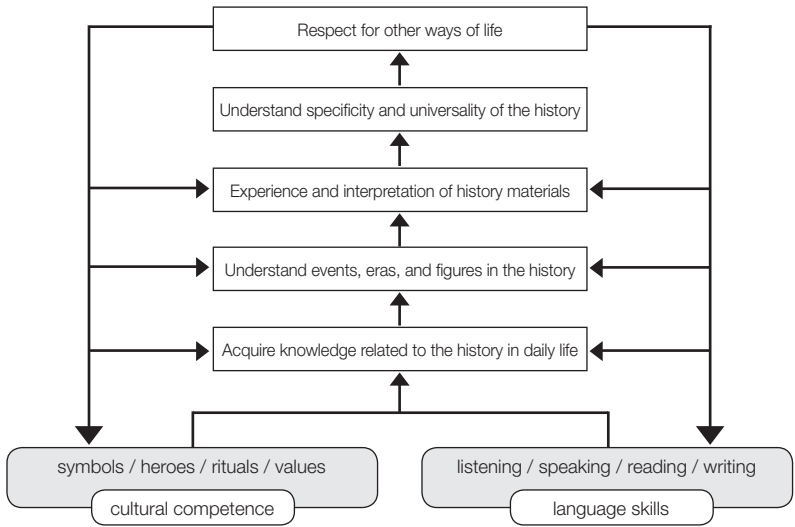


Figure 2. Structure of teaching history for improving ICC

In order to realize the two models presented above in history education for overseas Koreans, it is necessary to look at more specific content components and its scope. Based on the prior discussions on history and culture education (e.g. Kang et al., 2010; Kang et al., 2011; Kim et al., 2017), the components of history education in Korean as an HL can be summarized into four categories. The first are historical facts such as eras, figures, and events in history, and the second are the phenomena in which past history are realized in its present form as achievements or behaviors. The third are the changes of the areas (such as inter-Korean relations, politics, economy, education, etc.) that greatly affect the ideas and behaviors of the Koreans, and the fourth are the backgrounds and origins of stories or events that can explain historical contexts. These things have been mainly included in the category of propositional knowledge in history education, which are usually accessible in terms of narratives, thus, they are directly linked to the improvement of language skills.

IV. Relationship History for Practicing Intercultural Viewpoint

The relationship history between the two countries can provide more meaningful, useful and practical contents, rather than to merely deal with the history of either side individually with the flow of the times, in terms of the link between the learners' background culture (C1) and the target culture (C2). This chapter will examine the direction and contents of intercultural education for overseas Koreans in Germany using the Korea-Germany relationship history.

1. Direction of intercultural education using the Korea-Germany relationship history

As of 2020, relations between Korea and Germany have already

been more than 130 years since 1883 when ‘Treaty of Friendship and Commerce between Germany and Korea (Freundschafts- und Handelsvertrag zwischen dem Deutschen Reich und Korea)’ was signed between Joseon and Germany (Chung, 2014, p 11). Germany, which experienced political division and unification in the 20th century and achieved ‘the miracle of the Rhine river’ economically, has had much influence on the development of modern Korean history since 1945. In the process of Korea’s industrialization and democratization, Germany provided much assistance to Korea in various fields, and Korea has recognized Germany, which has re-emerged as a major post-war European country, as a role model for economic development. Korea dispatched miners and nurses to West Germany in the 1960s and 1970s, who contributed greatly to the economic reconstruction of the two countries, especially that of Korea, and later became the leading group in the formation of the Korea heritage society in Germany.

Since the mid-1900s, Korean language education and Korean studies in Germany has been maintained until recently by Korean immigrants and their descendants. However, as the international status of Korea has risen and Korean culture has gained more recognition than before, the base of learners has been expanding at a relatively rapid pace. As the number of learners increases, interest in Korean culture is also spreading to demand for sharing knowledge and experience across cultures such as behaviors, ideas and achievements of the Koreans, mostly at the superficial level of cultural phenomena, events and icons (Jin, 2018, pp. 244-245). However, since the in-depth structure of culture is formed as history and historical facts of importance affect the present behaviors, ideas and achievements in multidimensional ways, the contents of history should be included in teaching and learning of intercultural communication as the core of target culture (Samovar et al., 1998, p. 117).

Germany is one of the most representative multicultural countries in Europe, where interculturalism is widely discussed, and the results of the discussions have been reflected in actual education. Whereas history education in Korea tends to be more patriotic, nationalistic and as-

similative, that of Germany emphasizes objectivity and new perspective which stems from a thorough reflection on the Nazism. In that respect, history education in Germany has a great implication in designing history classes in intercultural Korean language education. And it is necessary to examine the social and educational backgrounds of learners in order to select and organize the contents of history education for overseas Koreans in Germany. In other words, it is required to know what overseas Korean students learn in history class at schools in Germany in order to provide them properly with intercultural history educations.



Figure 3. Examples of history textbooks in Germany

The history textbooks above are made for high school students in Germany which are published by three leading German publishers. The contents of the textbooks all begin with the modern period that directly affected the establishment of the present Germany. However, history textbooks published in Korea or made by Korean authors tend to cover all the Korean history from the beginning to the present. And Korean history textbooks differ from German ones in that they reflect in some respect nationalistic views, as mentioned before. The following table shows the contents of history textbooks of both Korea and Germany.⁵

⁵ The part of Korean history in Table 2 was taken from the contents of *A Korean His-*

Table 2. Examples of history textbooks contents of Korea and Germany

K O R E A N H I S T O R Y	• The beginning of Korean history • The opening of the Three Kingdoms Period • Unified Silla and Balhae, which formed the North and South States • The rise of the unified state of Goryeo • A new perception of history formed by fighting foreign powers • The founding of Joseon, the beginning of a new tradition • The spread of Confucian culture • Diverse search for change • Joseon faces a turning point • Frustration of national construction and colonial system • Koreans prepared for liberation • Establishment of democratic republic and division • Changing Korean peninsula, dynamic Republic of Korea
G E R M A N H I S T O R Y	• Vienna Congress and German federation • The basic political ideas of the 19th century • The revolution of 1848/49 • The German Empire • The industrial revolution • The Wilhelmine era and imperialism • The First World War • The Weimar Republic 1918 to 1929 • The downfall of the Weimar Republic • The initial phase of the Third Reich • NS ideology, Leader State and NS economy • The NS foreign policy and the Second World War • Illegal character of National Socialism and resistance • Germany 1945 to 1949 • Origin and military integration of the two German states • The East and Germany policies of the Social-Liberal coalition • The revolution in the GDR 1989/90 • The unification of Germany • The development of the GDR 1949-1990 and the FRG 1949 till today • The development of Europe

The purpose of comparing the history of the two countries in Korean language education for overseas Koreans is to improve the ability of learners to bring their C1 and C2 into relation with each other.

tory for International Readers (2010) written in Korean and that of German history was taken from the contents of *Der große Abi-Check GESCHICHTE (2019)* written in German.

And intercultural education is only possible through the process of interpretation that examines similarities and differences between each other in context beyond simple comparisons of the two individual histories. By comparing and interpreting the relationship between the two countries, intercultural education of language and history can be implemented, which allows learners to acquire not only language skills but also universal values.

2. Contents of intercultural education using the Korea-Germany relationship history

As mentioned in chapter III, the scope of teaching history includes 1) historical facts (such as eras, figures, events) and knowledge of them; 2) phenomena that the past exist in its present form as achievements or behaviors; 3) changes of the areas (inter-Korean relations, politics, economy, education, etc.) that greatly affect the ideas and behaviors of the Koreans, 4) backgrounds and origins of stories or events for explaining the historical contexts.

In constructing contents of intercultural education using the Korea-Germany relationship history, the dispatch of miners and nurses in the 1960s and 1970s cannot be omitted. And not only the immigrant group of miners and nurses, but also some of individual figures (such as the former President Park Chung-hee, who visited the Hamborn mine in West Germany, and Dr. Baek Young-hoon, who made success in getting commercial loans from West Germany), could be selected as the main figures in the history classes. Also, stories such as Korea's poor economy at that time and the labor shortage caused by Germany's post-war economic revival could be introduced in various ways in history classes. Figure 4 is taken from You Tube video clips that give us a glimpse of the situation.



Figure 4. Dispatch of miners and nurses to West Germany in the 1960s and 1970s

In addition, there are many other historical figures, events and backgrounds that can be addressed in Korea-Germany relationship history over 130 years, but the contents of history should be distinguished by core modules and optional modules because historical topics can be excavated in an infinite number. Above all, the above presented figures can become components of the core modules in terms of historical importance. Depending on where the focus of the history class is, either Oppert, who caused the tomb robbery in the late Joseon Dynasty, or Möllendorff, who contributed to the diplomatic management of Joseon, could be presented as historical figures, and the ‘Dongbaeklim (East Berlin) incident’, which was fabricated in the 1960s as the case of a group of spies studying in West Germany, could be mentioned as historical events. The followings are major examples which can construct modules using historical periods, events and figures in the Korea-Germany relationship history.



Figure 5. Examples of history modules for overseas Korean learners in Germany

In Figure 5, some examples are presented particularly for teaching intercultural history class using the Korea-Germany relationship history. The categories are composed of list for using historical figures, eras and events as exemplified in Table 3.⁶

6 In history education, the 'principle of importance' is most valued in content selection and the selected contents are organized by the chronological order or topics in units etc. The contents presented in Table 3 are the major contents mentioned in the history of Korea-Germany relationship, but they need to be more sophisticated in the future.

Table 3. Major topics for using historical figures, eras and events

F I G U R E S	• Bismarck • Oppert • Möllendorff • Hitler • Adenauer • Brandt • Kohl • Merkel	• Heungseon Daewongun • Mirok Li • Isang Yun • Du-yul Song • Sue Jin Kang • Beom-geun Cha • Miners and nurses sent to Germany
E R A S	• Holy Roman Empire • The German Empire • Weimar Republic • National Socialism • Division and reunification • European Union	• Goryeo Dynasty • Joseon Dynasty • Anti-Japanese colonial period • Liberation and division • The Korean war • Dictatorship • Democratization
E V E N T S	• The unification of the German Empire • The First World War • The appearance of the Nazis • The Second World War • The Miracle of the Rhine • The Fall of the Berlin Wall	• Closed-door policy • Modernization of Joseon Dynasty • Anti-Japanese movement and liberation • The Korean war and division • Miracle of the Han River • Democratization

Among the above examples, the figure of Beom-geun Cha can be used as classroom activities for introducing one's family or friends, and speaking one's hobby for novice learners. The era of Willy Brandt and Helmut Kohl can be suggested as discussion for advanced learners, survey and presentation of the process of German reunification. The last example of events such as the fall of the Berlin Wall, Trump and Kim on the border of two Koreas can be presented for expressing one's feelings about historical events, and as materials of role play for intermediate learners or discussion for advanced learners.

V. Conclusion

This study started with the premise that dealing with history in teaching Korean as a heritage language (HL) has a positive effect on the development of intercultural competence of overseas Koreans.

The purpose of this study was to present some principles and scope of history contents as a C2 in teaching Korean as an HL (for overseas Koreans), and the study focused on the Korea-Germany relationship history for practicing intercultural viewpoint.

Intercultural education is possible through the process of comparison and interpretation that examines similarities and differences between C1 and C2 in context. By comparing and interpreting the relationship history between the two countries, intercultural education of language and history can be implemented, which allows learners to acquire not only language skills but also universal values.

It would be meaningful that this study provided some clues for intercultural history education for overseas Koreans especially using the relationship history of two specific countries. The study focused more on contents than language, however, intercultural competence is an expanded concept rather than the language knowledge or language performance ability itself.

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ABSTRACT

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: Focusing on using the Korea-Germany relationship history

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The purpose of this study was to suggest principles and scope of history contents as a C2 in teaching Korean as a heritage language (HL) for overseas Koreans, and to present examples of using relationship history for practicing intercultural viewpoint. This study started with the premise that dealing with history in teaching Korean as an HL has a positive effect on improving intercultural competence of overseas Koreans.

Intercultural education is possible through the process of comparison and interpretation that examines similarities and differences between C1 and C2 in context. By comparing and interpreting the relationship history between two countries, intercultural education of language and history can be implemented, which allows learners to acquire not only language skills but also universal values.

It would be meaningful that this study provided some clues for intercultural history education for overseas Koreans especially using the relationship history of two specific countries. The study focused more on teaching contents than language, however, intercultural competence is an expanded concept rather than the language knowledge or language performance ability itself.

KEYWORDS Korean language education, Overseas Koreans, Intercultural competence, History, Culture, Germany