The Effects of Shame and Saving Face on Foreign Language Speaking Anxiety in South Korea

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Abstract

This paper investigates how cultural factors, especially shame and the idea of 'saving face,' affect foreign language speaking nervousness among Korean students. Based on the author's teaching experience in Korea and a survey of Korean college students, the study explores how Confucian traditions and social expectations influence students' reluctance to speak English. The results show that cultural views on shame and honor strongly influence nervousness and avoidance behaviors in language learning. The paper recommends a few teaching strategies considering culture to reduce nervousness and encourage effective language learning.

Keywords: Confucian Shame; Foreign Language Speaking Anxiety; Korean Face Saving.

Introduction

I came to Korea to teach English at a middle school in the mountainous area of Gangwon Province. Before that, I had taught piano and fine arts to college students in the United States at a large state university. I had no experience teaching English as a second language and had yet to earn education credentials. The opportunity came after a recruiter called me twice on the phone, which led to a job offer. Even though I was not ready, I agreed to the offer and started what would become a revealing journey. The first cultural differences were clear to me even on the flight to Korea. The environment was quieter and more restrained than what I was used to, with less talking and limited movements. The physical closeness was also tighter than I was comfortable with, making me feel uneasy and crowded. When I reached the destination airport, the cultural differences were even more amplified by the pushing, bumping, and the lack of spatial awareness to which Westerners are accustomed.

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When I arrived at my assigned school, I started to notice my students' very calm, quiet nature. I prepared an activity in one case, but none of my students joined in. After class, a Korean teacher told me that the students were upset that I had ended the activity early because they had been eager to participate. I asked her how she could tell their disappointment. She confirmed that the students told her after the lesson. This first experience made me curious about my students' fear of speaking. This first experience also made me rethink my way of teaching and how I could increase student involvement in the classroom while pursuing a new degree in education that would better prepare me for that endeavor. That was eighteen years ago.

Ascertaining Possible Causes

During that period, I started to accept the cultural difference that confronted me so starkly, realizing that it would shape everything I did or needed to do in the classroom. Rather than constantly resisting it, it would be much better to adapt my methods accordingly. My first deduction regarded my students' stoical demeanor. I deduced that Korean students hide a lot of emotion under an outwardly calm appearance, most probably due to upekkha or upeksha, depending on whether the word is drawn from Pali or Sanskrit. It is the word for equanimity, which is a key principle of Buddhism, which means not being overly affected by emotions (Jijina & Biswas, 2022). Korea is a country that is strongly influenced by Buddhist, Taoist, and Confucian thought, especially the latter [1].

Thus, I attributed their reticence to speak to cultivated equanimity. The rest I dismissed as Second Language Speaking Anxiety, which is officially recognized as a type of situational anxiety. It is a well-known psychological condition. However, as a specific condition by itself, its definition and causes are still often debated [2]. So, for a while, I believed that just as repeated exposure reduces normal anxiety (exposure therapy), it would resolve itself in this similar case. After all, exposure therapy is well-established in psychology textbooks and is one of the main cognitive therapies used to treat anxiety [3].

I began to recognize that the exposure method did not seem to work as time and semesters passed. Somehow, I missed the boat, and I should have known better. I am not a stranger to anxiety myself. I have lived with severe generalized anxiety disorder for as long as I can remember. As a musician, I had terrible bouts of performance anxiety that completely incapacitated me for days before and after performances. And, though years of effort and practice may make it less noticeable, I still struggle while teaching in front of a class. Over the years, I have also completely given up on musical performances.

Dealing with Anxiety and its Perceived Consequences

I realized from my own experience with anxiety that the first step in dealing with it is to admit that there is an issue and to recognize the importance of overcoming it instead of succumbing to fear. I had to take the time to examine myself to find out the sources of my fears and assess whether they were reasonable or unreasonable. I also had to consider the potential risks and benefits of confronting my fears. After I had done this, I could create rational arguments to challenge my negative thinking and comprehend that while the natural reaction to fear is emotional, with time, self-examination, and positive self-talk, I could learn to control my anxiety better. The final

steps were where I failed to analyze my students' issues. I had found my causes but had yet to do so with theirs. So, how could I have developed workable methods without doing the same for them?

A recent study in neurolinguistics has confirmed that fear originates in the amygdala. The amygdala is a very primitive but complex portion of the brain that becomes activated when threats arise, even when an emotionally charged word is spoken. This activation leads to a flurry of cortical activity. The study also confirmed that when using MRI technology, individuals from different cultural backgrounds show that multilingual individuals can experience varying or expanded gradations of fear triggered by emotionally charged words or phrases. This fear can result in certain behaviors, the purpose of which is to minimize threats and consequences [4].

So, in its most basic form, fear is a threat response resulting in avoidance behavior meant to minimize pain or loss. While fear is a visceral emotion-like reflex, it differs from an actual reflex in that response can be managed and altered. The two most common responses to threats are fleeing or freezing. Fleeing is done when the subject determines the possibility of avoiding threats and consequences. Freezing results from the determination that there is no chance of escaping adverse consequences. Consequently, I believe that freezing may be the behavior seen when students refuse to speak while learning a language, and I suspect it makes the classroom a less welcoming place, which I believe is a significant flaw in my learning atmosphere. The next logical step is determining the reasons for such behavior, which I hope to reveal later in the paper [5].

In addition to searching for causative factors to plan an effective response, it is important to address the fear response in the classroom because of its adverse effect on learning. Too much fear is unhealthy. In other species, such as dogs, when they assert dominance over packs, physiological consequences result from living in fear of the Alpha, such as lowered immune response and metabolism [6]. The stress of anxiety may have significant health effects on humans, even those stressing over their English-speaking test. There is the potential problem of the anxious subject becoming overwhelmed by the fear response, as in the 'deer in the headlight' effect. In such an instance, performance is completely eradicated by fear. Then, there are times when performance is reduced by it. I suppose that we have all had students who have spoken to us without a problem informally but failed almost completely during an oral test. That is one of the side effects of fear. It requires so many physical and mental resources that performance and outcomes executed under its duress are dramatically reduced in quality [7].

When applying all this information to my personal anxiety, I felt that rather than a feet-first approach to alleviating anxiety without a plan, which might traumatize me and hamper my resolve, I needed to move in steps, allowing myself to acclimate in stages. I usually required an escape plan or a method of recovery afterward if my efforts proved too much for me. This is, of course, a form of the most common method of cognitive treatment for anxiety that was mentioned at the beginning of this paper: exposure therapy. So, in essence, the exposure therapy that I use personally but feel was not useful for my students may have just been lacking in the necessary direction, elements, and subtleties in my classroom practices, which is to say that I used it like a blunt instrument when I should have considered how to implement it strategically.

Coincidentally, I recently came across an article that questioned the effectiveness of pure exposure therapy. The article failed to provide any alternatives to that treatment method, but there was a useful section of particular interest to me. The results section of the article mentioned a similar process to what I use personally, as outlined above: cognitive restructuring, elimination of avoidance and safety behaviors, self-directed in-vivo exposure/imaginal exposure, and breathing retraining [8]. If I am to make progress with my students, I will need to take similar steps while reflecting on my classroom practices to see if I could alter or eliminate adverse methods.

I understand that my experiences and empathy can be useful in determining the best methods to address a problem once its root cause is exposed. I am aware of how emotionally and physically painful it is to confront these fearful situations and how important it is to address the underlying causes systematically. It is crucial to recognize that just as my level of fear and anxiety cannot be understood by those who do not suffer from the same problems, so it is with many Korean students who struggle with a major phobia caused by some deeply rooted issue that might be far more significant than what we perceive as a minor difficulty speaking in class.

In Western culture, we're often told to confront our fears, but it can be difficult to truly understand the impact of fear until we experience it ourselves. Recently, a paper was written about the negative effects of underestimating the fear of embarrassment on others. It highlights the potential harm that can result from encouraging others to face their fears without regard for the consequences. This is particularly relevant in the context of education, where teachers and professors may urge students to take risks without fully considering the emotional impact on their students. The paper's authors suggest that we need to be more mindful of emotion's power and value and take greater care when encouraging others to confront their fears [9]. As educators, it's important to regularly examine our behavior and practices to ensure that we're not discounting the impact of fear on our students. It's worth noting, however, that exposure therapy - where individuals face their fears in a controlled environment - remains a common treatment for anxiety, despite the advice to be more cautious when encouraging others to confront their fears.

Is Fear Universal?

As average foreign observers, in an attempt at logic, we may assume that everyone feels fear and the potential shame of failure, as it is a natural human condition. And to some degree, that may be true. However, because of our lack of thoroughness in logic, we may advise ourselves and others to face our fears head-on, thinking that the result will only matter to us individually. But this is not true, as our actions and choices can broadly affect our community and society.

How would we feel if our failures were not our own but projected onto our loved ones? Would we be willing to risk the embarrassment and ridicule they would face? In Confucianism, the ultimate goal is to live life so well that we will be remembered with admiration for generations to come. It is the nearest possible equivalent of heaven in Korean philosophy. That puts a heavy burden of responsibility on individuals. Mistakes and failures tarnish one's reputation, putting heaven at risk [10]. Therefore, while we all experience fear and shame, we may not all process or face the social consequences similarly.

Saving Face

Some may argue that this is merely an academic exercise, not a significant challenge. However, in Korean culture, influenced heavily by Confucianism, pursuing knowledge and wisdom are fundamental principles to be in harmony with heaven. Failing to demonstrate the very ability that qualifies one for their social class signifies that they are not suitable to hold it. Social status is another crucial element of Confucianism. If a person fails to exhibit their right to occupy a high-class position, they lose face or chemyeon [chě'myǔn] (체면). Educated individuals have traditionally been regarded as high-status members who cannot show incapacity, weakness, or failure, not only in front of people of higher or equal status but especially in front of those who are considered lower-class [11].

Korea had a caste-based society for a long time, leading to a new informal caste system that adapted to modern capitalist culture. Many Asian cultures, particularly those influenced by Buddhism, have a history of being based on castes. This is because Buddha was a prince from India/Nepal who grew up following Brahmanism, an early form of Hinduism, in which castes were a core societal feature [12].

The Korean language also has a caste-based structure that has a lasting impact on society. Koreans use language to classify individuals according to their status based on up to two hundred endings and honorifics that denote factors such as education, position, wealth, and power. This helps people understand their social role and how to interact appropriately with others. This process is further complicated since individuals must categorize themselves regarding the status of others, which shifts with each and every person encountered. It would be impossible to eliminate the concept of social caste without completely transforming the Korean language, and the likelihood of that is nil in the foreseeable future [13]. After considering this, we must realize the importance of social standing in Korean society. What might seem insignificant or a minor mistake to people from different cultures could significantly impact Koreans.

Confucian Shame

"I have never heard so much about suicide until moving to Korea. Sure, there were the occasional suicide stories in the news back in Canada and in Hollywood, but to so frequently read the names of celebrities, political leaders, and high-profile individuals in the headlines in apposition with the deadly words, "suicide," was unfathomable. "South Korean Ex-President Kills Himself" is one of the major headlines in the news today. Even if one were to survey this past year's news, one would frequently come across stories of celebrities committing suicide in Korea. Committing suicide in Korea is really not an occasional occurrence. But why? Is it that the preciousness of life isn't valued any more? Is it a decision of the whim? Why am I coming across so many stories of suicide in this shame-based-Confucianistic culture of Korea? I believe that my last question holds the key to scratching the surface in regards to the driving force of suicide in Korea. Shame. It's the Power of Shame. Shame (n): a painful feeling of humiliation or distress caused by the consciousness of wrong or foolish behavior. In this Confucianistic-Buddhist-Asian culture of Korea, one's consciousness of wrong isn't personal, like it is in Western-highly-individualistic-cultures, but it's collective. As a result, when one commits a wrongdoing, one feels humiliation

and distress from everyone – not merely from one's own conscience. In psychological terms, it's called the "invisible audience" phenomenon. Albeit, all individuals experience the "invisible audience" phenomenon from adolescence onwards, I wonder if it is stronger in Asian cultures because of the emphasis on collectivity? Thus, I believe that it is the power of shame that overtakes one's own reason and well-being and leads one to ponder the option of suicide. One cannot merely reconcile the wrongdoing easily. It is no longer a wrongdoing against oneself, but it is one that has been exposed to the world. To reconcile the wrongdoing with the world seems to be too big of a task…[14]"

As Daniel Im explained the collectivity of Confucian shared shame in the quote above, Dr. Hyun Jin Preston Moon gives us a deeper understanding of this interconnectedness and how far it reaches into the Korean psyche.

"The Korean term *uri* ("우리")...indicative of a sense of oneness or family...Koreans in the North and South...use the word *uri* millions of times...*uri* Nara, *uri* jeep, *uri* omma (Our Nation, our home, our mother)...expresses a shared connectedness...Korea is referred to as "our nation"...*uri* is the informal first person plural pronoun...used for possessives...translated as "us", "our" or "we"...also commonly used in place of the possessive "my"...signifying community and unity...even when talking to someone who is clearly not part of your immediate family, Koreans still use this linguistic terminology...In the western world, it would be regarded as somewhat odd if a stranger referred to her mom as "our mother."...contrast this concept of the Korean *uri* with the Western understanding...first associations with the word "me" were "family" and "love" for Koreans...first word associated with the word "me" was "I, person individual" for Americans...Koreans view themselves as blending into their family...people in the United States or other Western countries fundamentally view themselves as separate from others...influence of individualism of the Western world...concept of boundaries...relate directly to the Korean sense of personal space...elder Korean women rushing to cut in line...squished together on public transportation...sense of personal space in Korea seems virtually non-existent...Koreans themselves have no concept of invading another's space...space belongs to everyone...The Korean way of relating to others includes an assumption that "what is good for the group is also good for the self, which by definition is 'a part' of the group"...research from the 1990s...Koreans have a strong emphasis on others and family..."rather than being conceived and experienced as separate entities, selves are lived as relational parts of a greater whole"...strong sense of a common group in Korean society[15]."

A fairly recent article in Psychology Today mentions the current epidemic levels of suicide in South Korea. According to Daniel Im quoted above, it seems to be nothing new. Psychology Today asserts that even today, Koreans commit suicide to save face, which is not unlike its neighbor Japan, another Confucian culture [16]. Suicide is the most drastic possible step a person can take. If someone is willing to take his or her life over it, honor and position are not a trifle, nor is the path that leads to them. This also demonstrates that Confucian shame and honor traditions are still alive, so let us look a bit at some traditions from which that practice evolved.

During the Yi Dynasty of the Joseon Period, Confucianism was adopted as a way to govern both the home and the nation through self-cultivation. The philosophy aimed to promote successful learning and had five main pillars: benevolence (ren), righteousness (yi), propriety (li), wisdom (zhi), and fidelity (xin). In Korean society,

these pillars were ideally manifested as righteousness between the king and subjects, love between parents and children, distinction between husband and wife, trust between friends, and order between senior and junior. Any deviation from these basic tenets was considered shameful.

This deviation and the shame it caused resulted in behaviors aimed at restoring the family's reputation, a typical response in Korea to shame brought upon a family by one of its members. Scandals involving children often resulted in parents committing suicide. In Confucian culture, the family was considered to be more important than the individual members. If one family member behaved in a deviant way, society punished the entire family. Similarly, if one member brought shame to the family, the entire family would suffer the consequences.

For instance, a husband whose wife was disobedient could be expelled by his father for the sake of the family's reputation. Even a hint of controversy surrounding a wife could lead to her being divorced. In such a society, an individual's actions were closely tied to their family's reputation. The family was free to save its honor even by something as drastic as lynching if necessary. A wild daughter was lynched during the reign of King Jung Jo of the Yi Dynasty. She was bound, gagged, beaten, and drowned because she refused to mend her ways. The act was publicly condoned [17].

In a war during the Yi dynasty, many Korean women were kidnapped by the Chinese Ching. They were sexually defiled during captivity. Negotiations brought them home. One might expect them to be given pity and succor, but parents, husbands, and children shunned them as spoiled goods. By the standards of the day, they had shamed their families. A large number were forced into seclusion, servitude, or prostitution. This is because foreigners, any race other than Korean, were, and to a certain degree today, considered 'barbarians' [18]. Similarly, when U.S. marines invaded the Kang Hwa Do Island in the early Ko Jong Kingdom of the Yi dynasty, one hundred Korean soldiers committed mass suicide rather than be shamed by the fact that they lost and would be taken captive by 'barbarians.'

As a final example, up until the end of the nineteenth century, women carried a silver knife in the crook of their arms in case of a sexual attack. It was not to be used for protection against the perpetrator but to commit suicide because not only had the man shamed her but also had impugned her family's honor. So, as previously mentioned, an individual's shame becomes the family's shame. While one might think these practices are from a long time past, one would be surprised to find that each Confucian value has been translated into nearly every aspect of modern life [17].

A Korean university student who had studied in the United States twenty years ago shared a story of how her family was affected by shame. She recalled the time when an elderly family member got tipsy one night and fell on his way to the family apartment. The apartment super assisted him in getting home. The family avoided meeting him for months without abating. She said that even something that seemed minor could cause shame. Her story added that there are many different words for shame in Korean, more than in most languages. She claimed that Koreans have many ways to invoke shame than Western cultures and a greater sensitivity to it [19].

That statement aligns with an article on neurolinguistics investigating the brain's reaction to the wider vocabularies of multilingual individuals. The article aligns with the previously cited source that found that their neural responses to shame-related words were stronger in one language and weaker in another. The mere suggestion of a word related to fear or anxiety triggered intricate patterns of brain activity in MRI studies. These studies suggest that our most basic instincts are automatically activated, leading to survival behaviors. Some researchers argue that this happens due to greater automaticity of comprehension in one language over the other. In contrast, others believe that studies conducted in different languages awaken a greater range of expression of varying degrees of shame and fear [20].

All these articles seem to agree with another one written twenty years ago, which claimed that studies indicate that people from Confucian cultures, such as Korea, China, and Japan, are more sensitive to shame, a motivating consequence of fear, than those from the United States, Italy, or five other European countries (with the exception of Germany and Greece, which, according to a survey, experience deeper shame). Additionally, the article claimed that the Korean language has an extensive vocabulary of words and phrases related to shame, which is said to be "hyper-cognized." The article claims that Western individuals, for the most part, have become desensitized to shame, while Asian people feel it viscerally, as I mentioned before [21].

Being extra sensitive while teaching and interacting with Korean students is crucial as an educator. This is due to the potential effects of hyper-cognized shame on their learning process. Before implementing any teaching strategies, I conducted a survey of many Korean university students from two different universities. My aim was to determine their fear of speaking English and the consequences they imagined for making mistakes. It was necessary to gather facts to shed further light on the matter. Like diagnosing a patient's condition and pinpointing its causes, we must examine the students before trying to improve their condition.

Survey, Methods, Limitations, and Scope

As you can see, I have not omitted myself or shrouded myself in the dispassionate third person since I have been as much part of this experiment as the students. My contributions are anecdotal, but eighteen years of experience teaching at all levels of the Korean educational system may yield insight. Furthermore, I am not a social scientist, a professional researcher, a statistician, or a mathematician. I count those shortcomings as significant limitations, but I do have credentials in the field of education. I am simply an educator attempting to get to the facts to improve student learning outcomes. Despite the limitations, my efforts have some value. In light of these facts, the data that I have collected and its analysis are presented in an uncomplicated, straightforward manner.

As I concluded in my impetus and following sections, my first steps were to survey 430 Korean college students from two average universities to determine if they suffered from foreign language speaking anxiety and whether or not they demonstrated avoidance behavior. I also sought to discover what social and personal costs students believed were exacted on them for making an error while attempting to speak English. I hypothesized questions based on fear of committing errors, as outlined regarding culture and physiology, as the reason for avoidance behavior, some of which could be described as self-handicapping.

Self-handicapping, in this instance, is a method of rationalizing that a given failure due to avoidance of participation is a more acceptable loss than publicly making an overt error that may risk the students' losing face. As we have hopefully established, face is an essential social element in Korean identity, far more than Western cultures like mine could understand without sensitivity and deeper investigation [11]. Self-handicapping allows a student to reinforce avoidance behaviors. Korean students have been known to do this [22].

To avoid miscommunication, which would decrease the survey's value, a student who graduated from Yonsei University as a professional English translator translated the survey into Korean. She is fluent in both Korean and English. I used a six-point Likert scale, which she also translated:

Strongly agree,

Agree,

Neither agree nor disagree,

Disagree,

Strongly disagree,

I don't know.

I included a neutral category so students were not forced to choose a more extreme option. However, while it solves one problem, it introduces debates over the actual meaning and significance of that type of response. I added the 'I don't know' option to eliminate one possible interpretation of the neutral response. With that solved, there are still culturally influenced interpretational problems associated with neutral responses in Asia that could possibly confuse outcomes.

We have already discussed Confucian philosophy's strong influence on behavior in Korea. It also has been shown to manifest itself in neutral responses. In Korea and other Confucian cultures such as Japan, China, Taiwan, Singapore, and so on, Buddhist equanimity and the Confucian doctrine of social harmony discourage extreme responses as they may disrupt social and inner harmony. It is possible that many neutral responses could lean toward the agree or disagree category, regardless of where Asian respondents were raised. Yes, the Confucian influence is so strong that it has been demonstrated to transcend Western enculturation, probably due to exposure to Asian culture and manners in families and meetings between groups of like-minded individuals [23].

Despite this possible confusion over interpretation, I will cautiously 'be neutral on neutral responses.' The survey respondent has clearly chosen not to take sides in such a case, possibly because of ambivalence, avoiding extreme responses, or because they have experienced both sides of the issue and cannot choose a definitive answer, so I must faithfully interpret their choice as such. However, I consider it significant that the respondents cannot

commit to yes or no but are still teetering back and forth on the middle-ground, possibly being affected, other times not. Otherwise, there would have been a more definitive answer.

That is how I justify providing alternate responses, avoiding forcing definitive answers. Without the additional options, the survey results may be less accurate, or respondents may go through it and check off items willy-nilly because they are frustrated by the lack of valid options. The potential upside in recognizing this noncommittal group for educators is that adjusting teaching methods could more easily aid people whose opinions are less locked in [24].
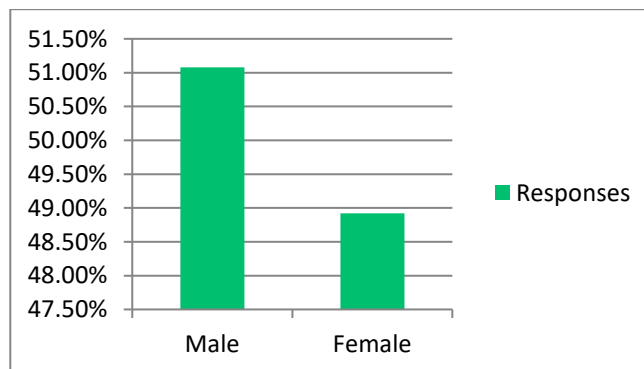
Survey Results

Question 1:

Male or Female (figure 1, table 1). The total number of respondents was 430, with 213 males and 204 females. This mix creates a fairly equal balance in which to make determinations. Thirteen respondents, for whatever reason, did not indicate their sex.

Table 1: Sex

| Answer Choices	Responses	
Male	51.08%	213
Female	48.92%	204
Answered	**417**	
Skipped	**13**	

Figure 1: Sex

Question 2: English Major?

Most of the respondents are not English majors, with only 11.90% (45) answering yes and 88.10% (333) answering no. The remaining 52 did not answer this question. The relatively low number of English majors is a positive since conditioned greater speaking confidence in that group might affect the cultural fear indicators and avoidance outcomes (Figure 2, Table 2).

Table 2: English Major?

| Answer Choices	Responses	
Yes	11.90%	45
No	88.10%	333
	Answered	**378**
	Skipped	**52**
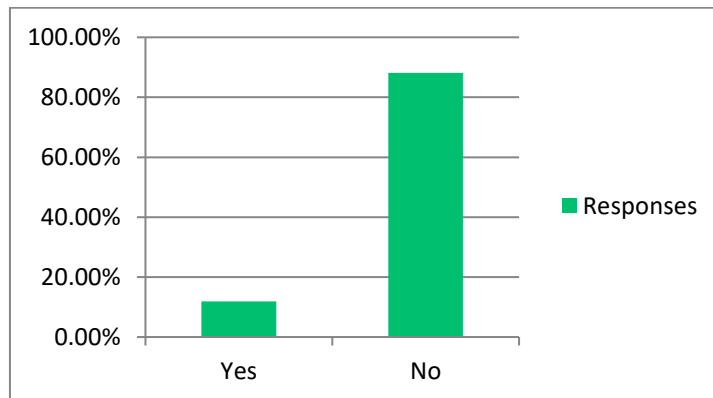
Figure 2: English Major?

Question 2: English major analyzed by sex.

When comparing male and female English majors, there is a slightly higher proportion of males (15.26%) than females (8.60%), but the difference is not statistically significant ($p = 0.06$). This information is presented in Figure 3 and Table 3.

Table 3: English Major analyzed by sex

	Yes		No		Total	
Q2: Male	15.26%	29	84.74%	161	50.53%	190
Q2: Female	8.60%	16	91.40%	170	49.47%	186
Total	11.97%	45	88.03%	331	100.00%	376
					Answered	**376**
					Skipped	**41**
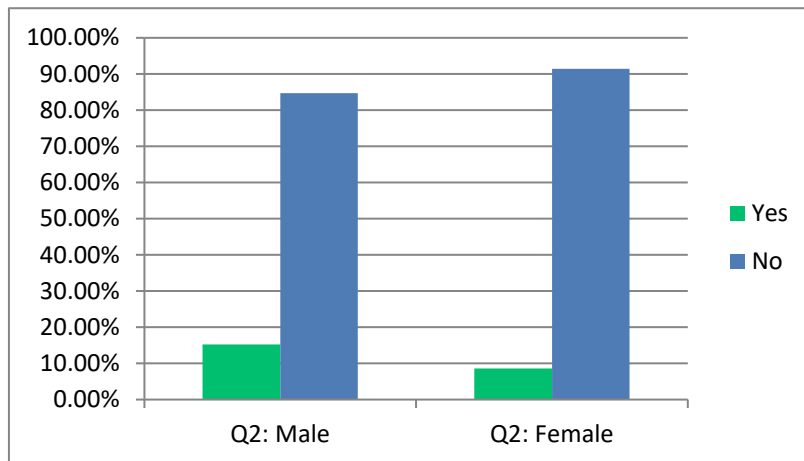
Figure 3: English major analyzed by sex?

Question 3: Age

Age (figure 4, table 4). The age distribution of the respondents is very skewed, with almost all of them (95.59%) being in the 18-24 age group. Only 16 respondents are in the 25-34 age group, and none in the other age groups. The age data is missing for 54 respondents, who were probably an equivalent mix compared to those who answered because the universities surveyed are comprised of traditional students. This limits the application of the data to college-aged students and those who were slightly older, likely returning from completing their mandatory military service.

Table 4: Age

Answer Choices	Responses	
Under 18	0.00%	0
18-24	95.63%	350
25-34	4.37%	16

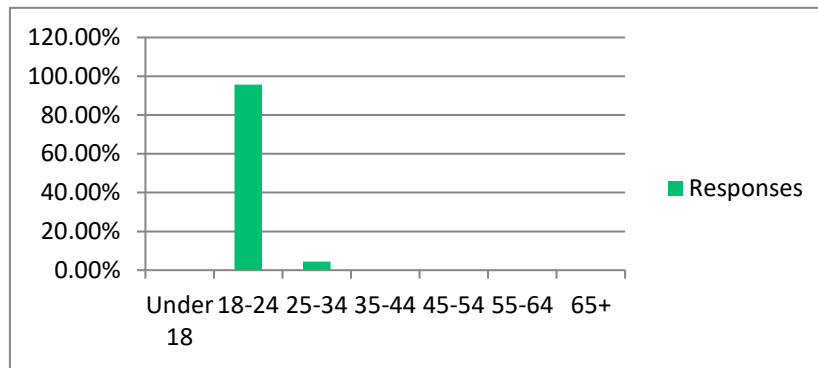|		
35-44	0.00%	0
45-54	0.00%	0
55-64	0.00%	0
65+	0.00%	0
Answered		**366**
Skipped		**64**

Figure 4: Age

Question 3: Age Analyzed by sex

(figure 5, table 5). Age? The age distribution is similar for both sexes, with almost all of them being in the 18-24 age group. There is no significant difference in the mean age between males and females.

Table 5: Age analyzed by sex

	Under 18		18-24		25-34		35-44		45-54		55-64		65+		Total	
Q2: Male	0.00%	0	92.13%	164	7.87%	14	0.00%	0	0.00%	0	0.00%	0	0.00%	0	49.04%	178
Q2: Female	0.00%	0	98.92%	183	1.08%	2	0.00%	0	0.00%	0	0.00%	0	0.00%	0	50.96%	185
Total	0.00%	0	95.59%	347	4.41%	16	0.00%	0	0.00%	0	0.00%	0	0.00%	0	100.00%	363

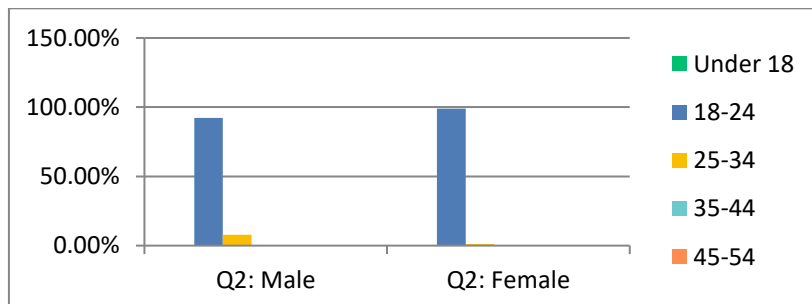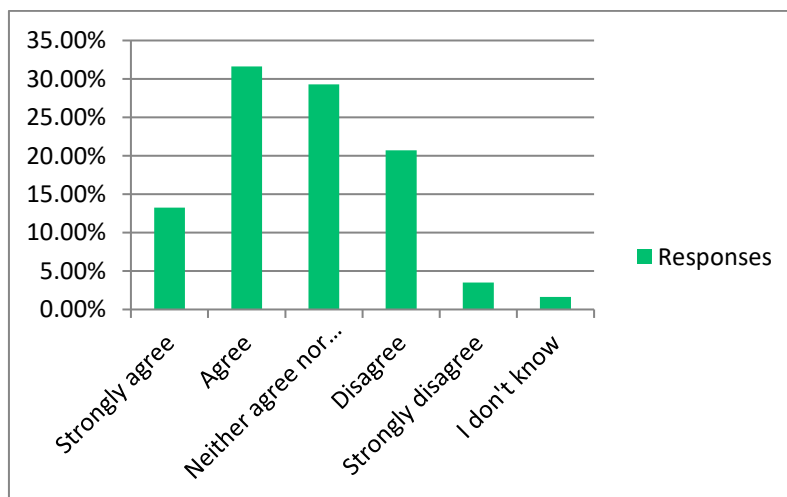|	
Answered	**363**
Skipped	**54**

Figure 5: Age analyzed by sex

Question 4: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까?

The responses to the question are fairly balanced, with 44.88% (193) agreeing or strongly agreeing, 24.19% (104) disagreeing or strongly disagreeing, and 29.30% (126) neither agreeing nor disagreeing. Only seven respondents said they didn't know. This shows that many respondents practice avoidance behavior, even possibly occasionally, those who have chosen a neutral response (figure 6, table 6).

Table 6: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까?

| Answer Choices	Responses	
Strongly agree	13.26%	57
Agree	31.63%	136
Neither agree nor disagree	29.30%	126
Disagree	20.70%	89
Strongly disagree	3.49%	15
I don't know	1.63%	7
Answered	**430**	
Skipped	**0**	

Figure 6: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까?

Question 4: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까? Analyzed by sex.

Both male and female respondents reported avoiding situations where they must speak English, but the tendency was slightly higher among females. This suggests that females may have a greater fear of speaking English in public or formal settings. The responses to the question show females being more likely to agree or strongly agree (51.96%) than males (38.03%) and males being more likely to disagree or strongly disagree (26.76%) than females (21.57%). The difference is statistically significant with a chi-square P-value of 0.045 (figure 7, table 7).

Table 7: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까? Analyzed by sex.

	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know		Total	
Q2: Male	9.86%	21	28.17%	60	32.86%	70	22.07%	47	4.69%	10	2.35%	5	51.08%	213
Q2: Female	16.18%	33	35.78%	73	25.98%	53	18.63%	38	2.45%	5	0.98%	2	48.92%	204
Total	12.95%	54	31.89%	133	29.50%	123	20.38%	85	3.60%	15	1.68%	7	100.00%	417

|	
Answered	**417**
Skipped	**0**
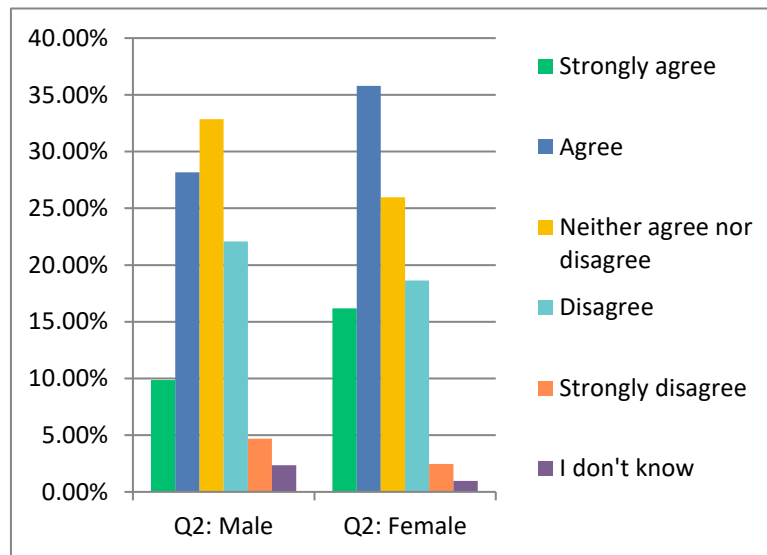
Figure 7: Do you avoid situations during which you must speak English? 영어로만 말해야 하는 상황을 피하십니까? Analyzed by sex.

Question 5: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나 부끄럽습니까?

The responses to the question "Do you feel nervous or embarrassed when speaking English?" are skewed towards the agree side, with 57.90% (249) agreeing or strongly agreeing, 10.93% (47) disagreeing or strongly disagreeing, and 30.23% (130) neither agreeing nor disagreeing. Only four respondents said they did not know (figure 8, table 8).

Table 8: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나 부끄럽습니까?

Answer Choices	Responses	
Strongly agree	19.30%	83
Agree	38.60%	166
Neither agree nor disagree	30.23%	130
Disagree	9.30%	40
Strongly disagree	1.63%	7
I don't know	0.93%	4
Answered	**430**	
Skipped	**0**	
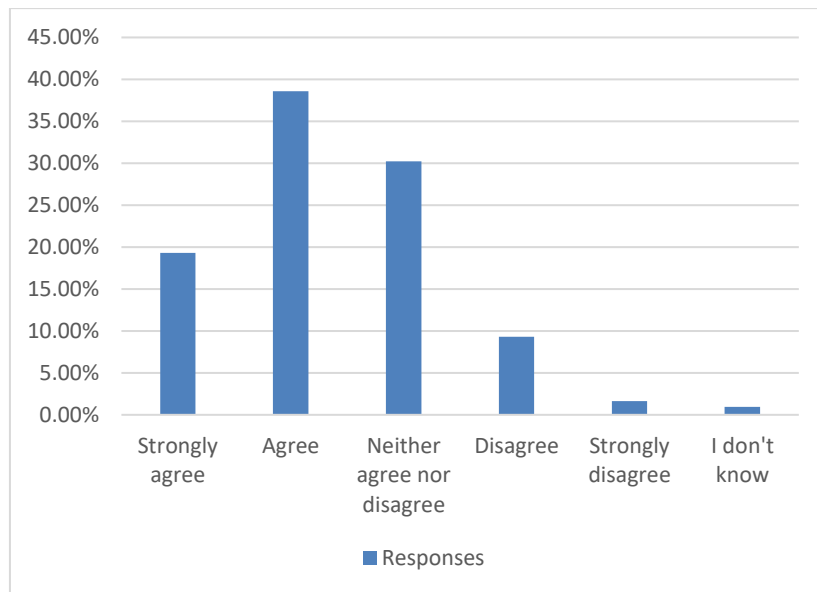
Figure 8: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나 부끄럽습니까?
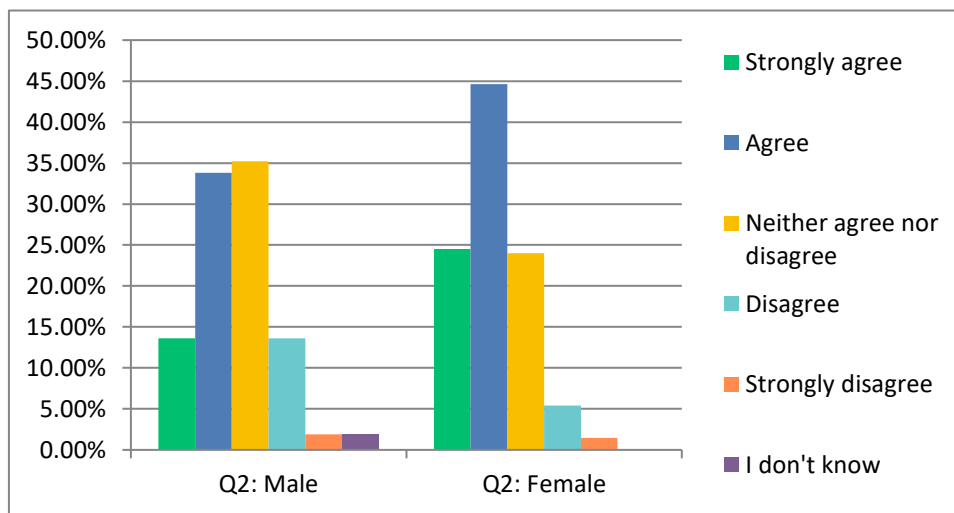
Question 5: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나 부끄럽습니까? Analyzed by sex.

A significant portion of respondents, especially females, reported feeling nervous or embarrassed when speaking English. This indicates a higher level of anxiety among female respondents compared to males. The responses to the question show that females are more likely to agree or strongly agree (69.12%) than males (47.42%), and males are more likely to disagree or strongly disagree (15.49%) than females (6.86%). The difference is again statistically significant with a chi-square P-value of 0.0012 (figure 9, table 9).

Table 9: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나

부끄럽습니까? Analyzed by sex.

|	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know		Total	
Q2: Male	13.62%	29	33.80%	72	35.21%	75	13.62%	29	1.88%	4	1.88%	4	51.08%	213
Q2: Female	24.51%	50	44.61%	91	24.02%	49	5.39%	11	1.47%	3	0.00%	0	48.92%	204
Total	18.94%	79	39.09%	163	29.74%	124	9.59%	40	1.68%	7	0.96%	4	100.00%	417
													Answered	**417**
													Skipped	**0**

Figure 9: Do you feel nervous or embarrassed when speaking English? 영어로 말할 때 긴장되거나

부끄럽습니까? Analyzed by sex.

Question 6: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person? 당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까?

The responses to the question are more balanced, with 30.47% (131) agreeing or strongly agreeing, 38.37% (165) disagreeing or strongly disagreeing, and 29.30% (126) neither agreeing nor disagreeing. Only eight respondents said they did not know. Roughly thirty percent in agreement is a surprisingly large percentage. Even more interesting to consider is the large percentage of respondents who could not commit to a more definitive answer and the possible reasons why. However, I will not speculate about it further. I will allow their yes to be yes and their no to be no, as the famous saying goes, and all the rest, unsure or don't know (figure 10, table 10).

Table 10: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person? 당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤사람인지 평가하는 것에 영향을 미친다고 생각하십니까?

| Answer Choices	Responses	
Strongly agree	5.12%	22
Agree	25.35%	109
Neither agree nor disagree	29.30%	126
Disagree	31.40%	135
Strongly disagree	6.98%	30
I don't know.	1.86%	8
Answered	**430**	
Skipped	**0**	
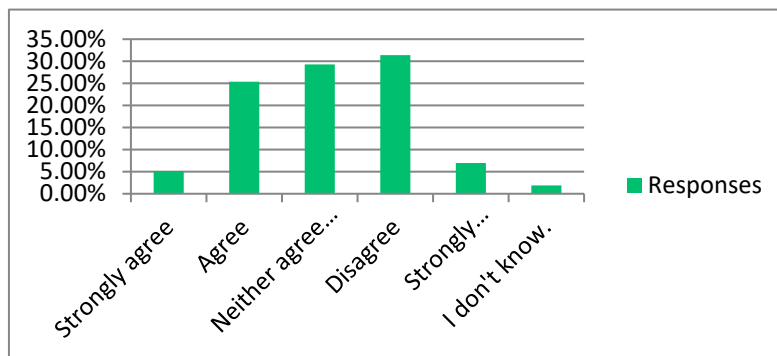
Figure 10: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person?당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤사람인지 평가하는 것에 영향을 미친다고 생각하십니까?

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Question 6: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person? 당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex.

The responses to the question show some gender differences, but they are not as pronounced as the previous question. Males are slightly more likely to disagree or strongly disagree (43.66%) than females (33.33%), and females are slightly more likely to agree or strongly agree (34.31%) than males (26.76%). The difference is marginally significant, with a P-value of 0.032. Many respondents, particularly females, believe that making mistakes while speaking English affects how others value their worth as a person. This highlights the social pressure and fear of judgment associated with speaking a second language (figure 11, table 11).

Table 11: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person?당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex

	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know.		Total	
Q2: Male	4.23%	9	23.00%	49	29.11%	62	34.74%	74	6.57%	14	2.35%	5	51.08%	213
Q2: Female	5.88%	12	26.96%	55	29.90%	61	28.43%	58	7.35%	15	1.47%	3	48.92%	204
Total	5.04%	21	24.94%	104	29.50%	123	31.65%	132	6.95%	29	1.92%	8	100.00%	417

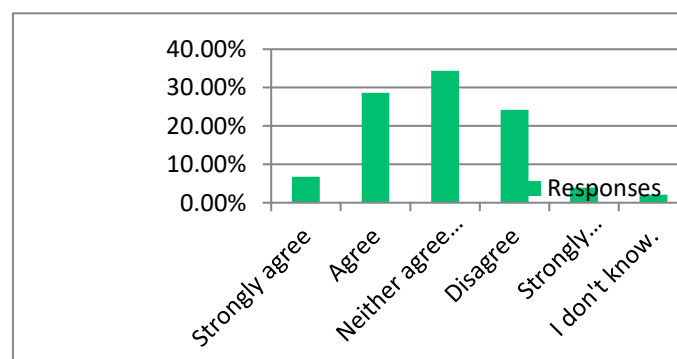|	
Answered	**417**
Skipped	**0**
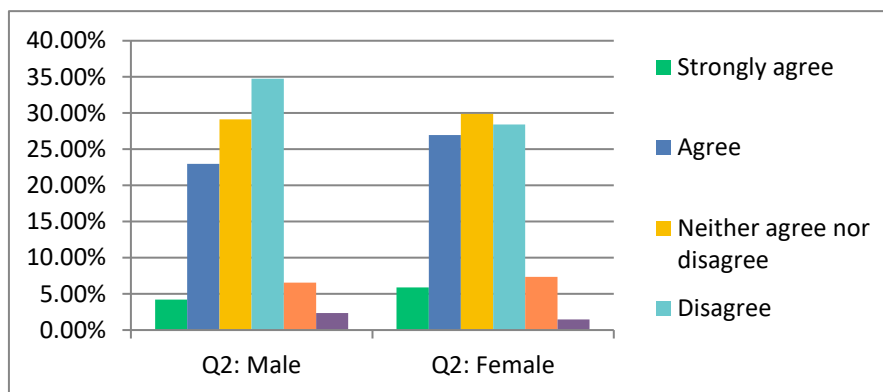
Figure 11: If you make a mistake speaking English, do you believe it will affect how people value your worth as a person?당신이 영어로 말을 하다가 실수를 했을 때, 그 실수가 사람들이 당신이 어떤사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex.

Question 7: If you make a mistake speaking English, do you believe it will affect how people view your overall ability? 당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

The responses to the question are skewed towards the disagree side, with 35.25% (147) disagreeing or strongly disagreeing, 35.25% (147) neither agreeing nor disagreeing, and 27.58% (115) agreeing or strongly agreeing. Only 9 respondents said they didn't know. Twenty-seven percent is still a significant number of respondents in agreement, enough to give me pause regarding my classroom practices. Thirty-five percent unable to give a definitive answer makes me ponder who in that large number of people leans toward one of the other sides. In Western culture, I would personally expect the strongly disagree choice to be much wider for a question that pits personal identity and ability against English class performance. However, of course, this is not a Western group of students, meaning their Confucian background likely prevents them from choosing extreme responses (figure 12, table 12).

Table 12: If you make a mistake speaking English, do you believe it will affect how people view your overall ability? 당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

| Answer Choices	Responses	
Strongly agree	6.74%	29
Agree	28.60%	123
Neither agree nor disagree	34.42%	148
Disagree	24.19%	104
Strongly disagree	3.95%	17
I don't know.	2.09%	9
Answered	**430**	
Skipped	**0**	

Figure 12: If you make a mistake speaking English, do you believe it will affect how people view your overall ability?당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

Question 7: If you make a mistake speaking English, do you believe it will affect how people view your overall ability? 당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까? Analyzed by sex.

The responses to the question show some gender differences. Males are slightly more likely to disagree or strongly disagree (31.93%) than females (24.51%), and females are slightly more likely to agree or strongly agree (31.37%) than males (23.77%). Like the perceived value, respondents, especially females, feel that making mistakes while speaking English affects how others view their overall ability. This underscores the importance of addressing language-related anxieties (figure 13, table 13).

Table 13: If you make a mistake speaking English, do you believe it will affect how people view your overall ability?당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서

평가하는데 영향을 미친다고 생각하십니까? Analyzed by sex.

|	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know.		Total	
Q2: Male	6.10%	13	27.23%	58	33.33%	71	28.17%	60	3.76%	8	1.41%	3	51.08%	213
Q2: Female	7.35%	15	28.92%	59	36.27%	74	20.10%	41	4.41%	9	2.94%	6	48.92%	204
Total	6.71%	28	28.06%	117	34.77%	145	24.22%	101	4.08%	17	2.16%	9	100.00%	417
													Answered	**417**
													Skipped	**0**
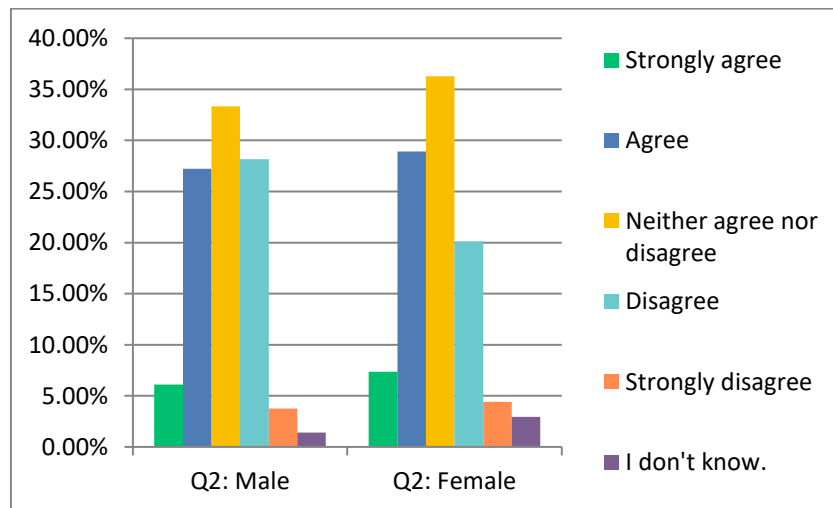
Figure 13: If you make a mistake speaking English, do you believe it will affect how people view your overall ability?당신이 영어를 하다가 실수를 했을 때 그, 실수가 사람들이 당신의 전반적인 능력에 대해서

평가하는데 영향을 미친다고 생각하십니까? Analyzed by sex.

Question 8:

If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까? (figure 14, table 14). The responses to the question are more balanced, with 27.10% (116) agreeing or strongly agreeing, 35.28% (151) disagreeing or strongly disagreeing, and 36.14% (155) neither agreeing nor disagreeing. Only five respondents said they don't know.

Table 14: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까?

| Answer Choices	Responses	
Strongly agree	3.50%	15
Agree	23.60%	101
Neither agree nor disagree	36.45%	156
Disagree	29.91%	128
Strongly disagree	5.37%	23
I don't know.	1.17%	5
Answered		**428**
Skipped		**2**
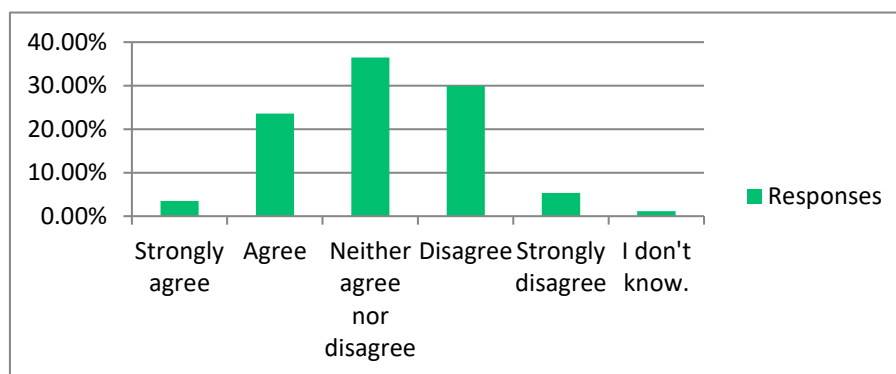
Figure 14: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까?

Question 8: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex.

The responses to the question show no gender differences at all. The proportions of agreement, disagreement, and neutrality are almost identical for both sexes. The difference is not statistically significant, with a P-value of 0.067 (figure 15, table 15).

Table 15: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex.

|	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know.		Total	
Q2: Male	3.77%	8	24.53%	52	36.32%	77	29.72%	63	4.72%	10	0.94%	2	51.08%	212
Q2: Female	2.96%	6	23.15%	47	35.96%	73	30.05%	61	6.40%	13	1.48%	3	48.92%	203
Total	3.37%	14	23.86%	99	36.14%	150	29.88%	124	5.54%	23	1.20%	5	100.00%	415
													Answered	**415**
													Skipped	**2**
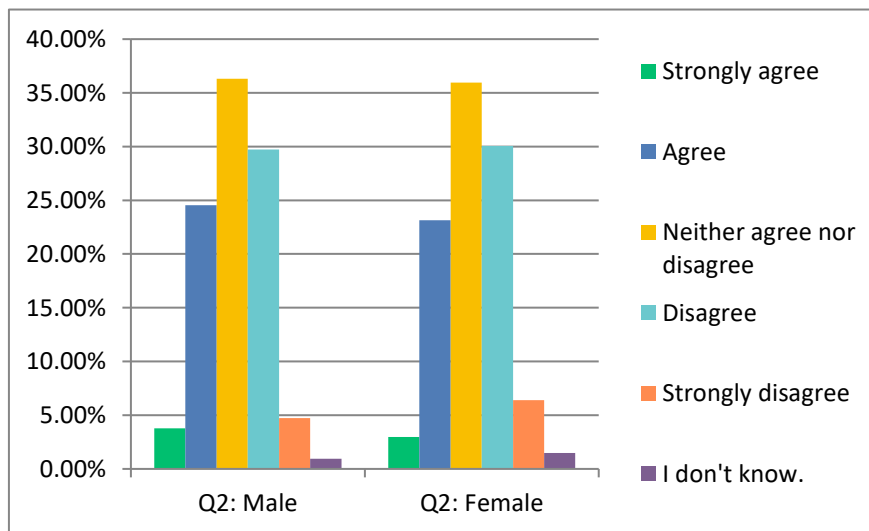
Figure 15: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people value you as a person? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신이 어떤 사람인지 평가하는 것에 영향을 미친다고 생각하십니까? Analyzed by sex.

Question 9: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

The responses to the question are more balanced, with 34.71% (144) agreeing or strongly agreeing, 28.13% (117) disagreeing or strongly disagreeing, and 36.60% (152) neither agreeing nor disagreeing. Only four respondents said they did not know (figure 16, table 16).

Table 16: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability?어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

Answer Choices	Responses	
Strongly agree	4.90%	21
Agree	29.37%	126
Neither agree nor disagree	36.60%	157
Disagree	23.31%	100
Strongly disagree	4.90%	21
I don't know	0.93%	4
	Answered	**429**
	Skipped	**1**
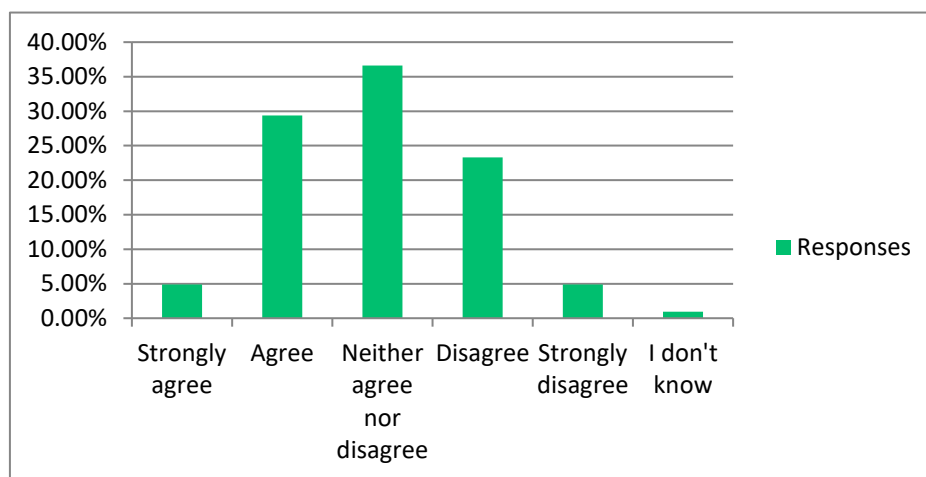
Figure 16: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

Question 9: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까? Analyzed by sex.

The responses to this question show no gender differences at all. The proportions of agreement, disagreement, and neutrality are almost identical for both sexes. The difference is not statistically significant, with a P-value of 0.054 (figure 17, table 17).

Table 17: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability?어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

Analyzed by sex.

	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree		I don't know		Total	
Q2: Male	5.19%	11	29.72%	63	37.26%	79	21.23%	45	5.66%	12	0.94%	2	50.96%	212
Q2: Female	4.41%	9	29.90%	61	35.29%	72	25.00%	51	4.41%	9	0.98%	2	49.04%	204
Total	4.81%	20	29.81%	124	36.30%	151	23.08%	96	5.05%	21	0.96%	4	100.00%	416

Answered	**416**
Skipped	**1**
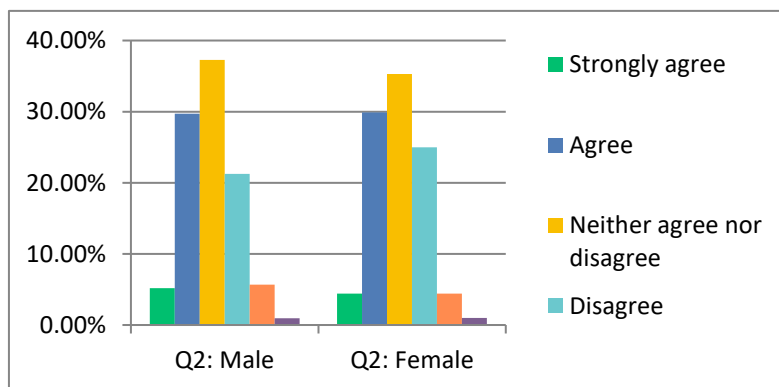
Figure 17: If you make a mistake, generally, in any subject or circumstance, do you believe it will affect how people view your overall ability? 어떤 과목에서든 또는 상황에서든 당신이 일반적인 실수를 저질렀을 때, 그 실수가 사람들이 당신의 전반적인 능력에 대해서 평가하는데 영향을 미친다고 생각하십니까?

Analyzed by sex.

Summarizing the Data

It is clear that the survey results illustrate that a significant majority of Korean students feel nervous when speaking English, with 57.90% of respondents in agreement and still a large number of respondents who avoid those situations, 44.88% in agreement. The survey results reveal considerable differences between male and female respondents regarding their fear of errors and nervousness when speaking English. Women are more likely to suffer discomfort than men, 69.12 to 47.42% and 51.96 to 38.03%, respectively. Females tend to experience higher levels of anxiety and are more likely to avoid situations requiring English. The data also shows that there are some gender differences in the fear of making mistakes in English but not in the fear of making mistakes in general. Females tend to be more fearful of making mistakes in English than males, and they are more likely to agree that their mistakes will affect how people value their worth and overall ability. Males tend to be less fearful of making mistakes in English than females, and they are more likely to disagree that their overall mistakes will affect how people value their worth and overall ability. However, both sexes have similar levels of fear of making mistakes in general, and they do not differ significantly in their responses to the question about how their mistakes will affect how people view their overall ability.

The results suggest that traditional shame and face-saving cause fear, but absolute proof of my hypothesis is less overwhelming. The results do show that a sizable percentage of students believe mistakes cast a pall on their reputation. While I consider any percentage between twenty and thirty percent significant, it is only a marginal vindication of the hypothesis. Still, there is enough evidence of a substantial segment of the classroom population suffering discomfort to warrant devising teaching methods to ameliorate the problem.

It seems plausible to assume that the Asian trend toward neutral responses affected the results. Neutral answers held steady between twenty-eight and thirty-seven percent throughout the survey. As I mentioned previously, the fact that many respondents could not give a certain answer regarding staking their personal reputation against what some Westerners might consider a trivial classroom error says a lot. That consistently present category may still have a sizable amount of unexpressed apprehension.

The data suggests that the fear of making mistakes in English is influenced by factors such as perfectionism, self-esteem, and social pressure. In contrast, factors such as personality, mindset, and resilience generally influence the fear of making mistakes. Our previous exploration through the physiology of fear also suggests that the fear of making mistakes, while having visceral fear-triggering qualities, can be overcome by developing emotional agility, focusing on processes rather than outcomes, broadening one's thinking, and avoiding judgment-clouding noise.

Conclusion

The survey seems to uphold the idea that Korean students have some form of situational speaking anxiety that may be rooted in long-held Confucian traditions. It is safe to say that the imagined cost of a social faux pas is farther-reaching in Korea than in most other cultures. Furthermore, women should be treated even more considerately because of their greater sensitivity to anxiety, at least according to the survey results. Perhaps the

sensitivity stems from living in a paternal society, where the consequences of punishment for errors have been harsher for them than for men.

So, what is next? I believe the next step should logically be the development of culture-specific, non-threatening classroom methods that sustain student face and reputation. That is a major task and could be the subject of another paper. However, I will leave you with a few suggestions that I believe are useful in combatting fear, anxiety, and the perceived threats that accompany them.

First and foremost, open a dialogue with students on the first day of class about mistakes and their essential place in the process of learning. I usually quote well-regarded thinkers such as Einstein, with whom every student is familiar and probably respects. The quotes usually have to do with the benefits of learning from errors. Inform the students that you make errors constantly because you are human, and whenever you make an error in class, own up to it humbly.

In fact, on the first day, you may want to engineer a glaring error in class, perhaps fumbling with the computer or other equipment, to which a student may respond with help or advice. Accept the advice graciously with a thank you and point out to the class, which has observed what transpired, that we all learn from each other daily, no matter who we are or our perceived status.

Make it clear in your classroom that mistakes are welcome and valued and that trial and error are integral to learning. Discourage students from making fun of anyone who has put in effort in class because effort is prized above all. Find ways to make this feel real in your class, such as giving students assignments to make flashy self-introduction videos instead of live speaking tests, which can be debilitating and negative.

Here are my video tips.

- Promise confidentiality. The student must trust that only you and he/she will see it. This reduces anxiety immensely.
- Encourage them to write a script and have it checked for errors to give the best possible performance. Allow them to read cue cards as long as the English is their own. It is still learning and is far better than stumbling and failing, which feeds the cycle of anxiety.
- Give them a list of topics and encourage them to embed pictures of their hometown, family, hobbies, people they respect, their proudest accomplishments, etc. It should be fun, making the words tangible and interesting. Ask them to include a demonstration in their video if they wish, but only what they feel comfortable sharing. Each section should attempt to elicit covered grammar and vocabulary.
- Let them wear a mask if they are shy, or allow them to narrate the video with special permission only.
- Create a rubric to grade the work product evenly based on:
  - speech,
  - grammar,
  - vocabulary,

- o effort expended,
- o production value,
- o covering all required topics,
- o and sticking to the allotted time (significant deductions in degrees for being short or over).

This method creates a comfortable, positive, creative learning experience that students can use and revise in new social situations. That creates instant assured confidence later. It eliminates the stumbling block of fear because they can edit and redo mistakes which is essential to the learning process. It also removes the fear of being shamed and reclassified socially because only you will see it. They can be proud of the end result. When grading them, keep your standards high and provide written feedback for improvement on the rubric.

Another suggestion would be to avoid isolating an individual student in any activity in a collective culture. Ask a Korean. They will gladly inform you that Koreans, as a rule, do nothing alone if it can be helped. They prefer at least a partner if not a group. So, use it to your advantage. Use choral or responsive dialogues to impart syntax, tone, and intonation and pair students up for exercises.

You may also want to quiz your students like a game show. It is easy to do by creating exercises on the day's lesson in PowerPoint. Games are normally a fun, competitive activity where mistakes are part of the fun, and there is no stigma as people struggle for the winning answer. It requires people to vocalize the target language. Just ensure your quiz or game has educational merit related to your current curriculum. An unrelated game to pacify students does not cut it. The game should require the use of the target language.

Allow students in a tech-savvy society to use their smart devices to check the dictionary for vocabulary or idioms they do not know rather than wallowing in ignorance or struggling for a missing part, hindering the conversation, and degrading face. A world of information is at their fingertips. May as well use it with restrictions on abuse during class time. That way, a student will not be left without vocabulary in a group conversation or exercise.

In Korea, classes are usually unsuitable for small-group conversation practice because of their size, despite being published as conversation courses. In such a case, do not leave students in uncertain territory. Korea is an uncertainty-averse culture [25]. If you cannot give your undivided attention to conversation guidance, then focus on a part of speech, provide highly structured dialogues to follow, and slowly remove the written form as comfort grows. This reinforces the proper spoken syntax and creates automaticity for the covered vocabulary, sentences, phrases, or parts of speech.

I highly recommend that you not single people out by overtly pointing at them. If you must gesture, use a slightly cupped underhand motion half-raised in that person's general direction. Otherwise, they have uncomfortably been put on stage, so to speak, by your actions.

Finally, and perhaps most importantly, when a student gives an incorrect answer, avoid saying the word no, or wrong if it is at all possible. Don't let him or her off the hook but lead the student to the right answer so the negative becomes a positive even before the negative is uttered. If it is impossible to lead the student, preface

your response with 'I understand why you might think that' and then ease your way into an explanation or a transition. These are a few simple suggestions that may make your Korean students feel less vulnerable.

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