DIVERSITY OF IDENTITY, BILINGUALISM AND PLURICULTURALISM IN WESTERN AND EASTERN CULTURES

DIVERSITATEA IDENTITĂȚII, BILINGVISMUL ȘI PLURICULTURALISMUL ÎN CULTURILE OCCIDENTALE ȘI ORIENTALE

CAROLINA DODU-SAVCA, conf.univ., dr.
ERNU ELENA, absolventă ULIM,
specialitatea: Traducere și Interpretare (limbile engleză-coreeană),
Universitatea Liberă Internațională din Moldova, Chișinău
Strada Vlaicu Pârcălab, 52
Email: cdodu-savca@ulim.md;
helena.ernu@gmail.com
ORCID: ID 0000-0003-4474-352X

Abstract. *In a culturally diverse and globalized society, where half of the world's population is estimated to be bilingual, the concept of cultural identity appears to be constantly influenced in ways it has never been before. The number of people suffering from a crisis of cultural identity is rapidly increasing. This can be explained by the fact that as members of two or more cultures, many do their hardest to integrate into the dominant culture, even if it means sacrificing the values of the culture in which their parents were raised, only to have a sense of belonging in the dominant culture's society. In this article we try to identify the specific features of bilingualism and pluriculturalism in social and family context in Western and Eastern cultures. Using France in the West and South Korea in the East as examples, we examined from various perspectives how immigrants who are fluent in the dominant culture's language, have adopted its values into their lifestyle, yet*

even after spending in this country the most of their lives they feel alienated and discriminated. Based on documentary, analytical, historical, descriptive, and juxtaposed comparative methods of research we reached to the conclusion that while we advocate for equality regardless of ethnicity, gender, colour, or religion, equality remains an ideal that we have failed to achieve because we are still reluctant to fully accept cultural diversity of Identity.

Key words: Cultural Identity, Cultural Diversity, Bilingualism, Multiculturalism, Pluriculturalism, Globalisation.

JEL CLASSIFICATION: Z1, F6, J1, J15, J16

INTRODUCTION

Today's world is characterised by its remarkable heterogeneity resulting from the growing phenomenon of globalisation. Technology, migratory movements, tourism, economy are some of the reasons why the need to be in contact – may it be online or offline – with people from all over the world. This fact plays a key role in today's society. Learning to connect and communicate efficiently with people from different cultural backgrounds is critical in today's interconnected world. The capacity to communicate in two or more languages is vital for success in the global economy, and a bilingual approach to education has proven to be extremely helpful to pupils, (short-term) students and life-long learners. In a society where people are increasingly mobile and ethnically self-aware, living with not just one but multiple identities, scholarly and pragmatic concerns about bilingualism and pluriculturalism are becoming more relevant.

One of the basic concerns is trying to comprehend how globalisation influences our language acquisition and our cultural identity (identities) in the twenty-first century. In this regard, it is essential to understand how bilingualism and pluriculturalism affect our social interactions. For relationships to thrive, it is vital that nations mutually respect the culture of the Other (in terms of language, values, aspirations, cultural traditions, ethnicity, belonging, ethnical customs, beliefs, religions, etc.) and the manners/way(s) they interact.

It is crucial to address and assist individuals who endeavour to assimilate into the dominant culture of the country in which they reside, while still preserving the values and traditions of their cultural identity that represents a minority culture.

Despite the fact that we are supposed to be living in one of the most prosperous periods of human civilization, with great efforts being made to promote human rights and cultural diversity, there are still many people who face discrimination because of their culture and are unable to integrate into the society of the dominant culture in which they live. Amidst their greatest efforts, individuals are discriminated against and viewed as inferior for the most insignificant reasons, such as their cultural understanding and mindset, social behaviour and religious belonging, skin colour and their facial traits, etc. Unfortunately, not everyone is educated (enough or not at all) on this subject, and innocent people who merely wish to be happy are treated with disrespect. We all wish for a world in which everyone is happy, welcomed, and respected, regardless of background, religion, ethnicity, or gender. This study aims to identify the specific features of bilingualism and pluriculturalism in social and family context in Western and Eastern cultures. Using France in the West and South Korea in the East as examples, we examined from various perspectives how immigrants who are fluent in the dominant culture's language, have adopted its values into their lifestyle, yet even after spending in this country the most of their lives they feel alienated and discriminated.

Cultural Identity, Bilingualism and Pluriculturalism in France

France has undergone a tremendous social, political, cultural, and intellectual transformation over the previous fifty years. France is one of the world's oldest nations and Europe's most ethnically diverse country. It has been a world leader in various spheres throughout history, notably culture, food, philosophy, music, art, film, fashion, literature, and sport. France is, *de facto*, a multicultural country; however, the notion has been much contested. "About 140,000 legally

recognized immigrants arrive in France each year, not counting foreign students. More than 100,000 people acquire French citizenship each year. According to an official report published by the High Council for Integration in 2011, one out of five people living in France is an immigrant or has at least one immigrant parent. But France does not see itself as a pluralist or multicultural society" [3].

Until the Revolution of 1789, the country was divided into provinces with their own cultures, languages, legislative bodies, although the mandatory use of French in administrative and judicial rules, the defence and unification of the French language, as well as the centralisation of the civil service, began very early. The French Revolution attempted to redefine the French community, from a mixture of cultures and institutions that comprise the state toward a philosophical and political concept of national cohesiveness centred on the nation and its free and equal individuals. Multiculturalism received a tremendous attention in France until lately, owing to the pressures of immigration, Europe's policies, and globalisation, but also to the desire to emphasize the importance of indigenous cultures within the heritage of national culture. Many French are hesitant to recognize this, arguing that it contradicts the exclusivity of Jacobin values such as secularism, formal equality, legal liberty, civic norms of coexistence, and patriotism.

French identity is so inextricably linked to its colonial past that there is a fear of a reversal, where there is a belief that a foreign cultural invasion would change France into a "colony", an argument frequently voiced by populist movements. French secularism, an important element of French identity, has become increasingly difficult for Muslim immigrants and anyone who wishes to publicly declare and practice their faith. Many immigrants may feel French, yet they are not accepted as such. The naturalization process has been a fundamental part of the integration for immigrants in France. The French strategy for ensuring citizen equality is to make differences invisible. Immigrants' participation in various cultural and religious organisations has been kept confidential during the integration process. French people who are descents of immigrants are perceived

as different by the majority of the population and are likely to be the target of discriminatory practices. Although they are citizens of France the term immigrant is widely used just to differentiate them from the *Français de souche* — the legitimate (white) members of the nation. There is a noticeable distinction between native citizens and naturalized immigrant communities that feel excluded from the benefits of French citizenship.

The late 1950s and early 1960s industrial boom created opportunities for foreign workers, primarily from North Africa to secure jobs in suburban industries such as textiles, construction, and public works. It is important to consider the fact that immigrants did not settle in prosperous metropolitan centres, but in industrialized suburbs. Moreover, at the time, immigrants were returning to their native countries after working for a set period. The importation of employees was regarded as a transient and purely financial endeavour. Foreign males emigrated to France in order to earn a living and return home to support their families. The 1970s saw a shift in the dynamics of immigration. Not only did immigrants aim to settle permanently in France, but they also brought their spouses and children with them. By the 1980s, immigrant families had established themselves as long-term residents in France, and their children had either been born in France or came at a very young age.

The twenty-first century added a new dimension to the debate over immigration. In the 2000s, "immigrants" were not foreign manufacturing employees accompanied by their families. The "new" immigrants were men and women born in France and who had acquired French citizenship by the age of 18. Children born in France to foreign parents are subject to a deferred *jus soli* nationality law, which states that they are foreigners at birth and will automatically become French when they reach the age of 18, or earlier if requested.

Numerous Muslim immigrants want to integrate, but they experience discrimination. As a result, they are more connected to their home country than to their host country. Especially, discrimination can be felt in the job market, where studies have shown that Muslim applicants are substantially less likely than other religious backgrounds to be called back for employment interviews. To remedy

this, French internal laws must be reformed to facilitate the emergence of a new multicultural France in which immigrants can celebrate their ancestry, practice their chosen religion, and *be French*.

It is important to underline the fact that French society (frequently, if not always) seeks to assimilate rather than integrate immigrant communities. True integration requires a two-step process in which immigrants embrace and invest in their new home while also being welcomed as equals by their new country. On the other side, assimilation frequently lacks this reciprocal element, and immigrants' incapacity to assimilate the local customs and attitudes, holding on to keep their social peculiarities, distinguishes them from mainstream culture. Discrimination and a lack of integration of France's Muslim immigrants, who are frequently from former French North African colonies such as Algeria, Morocco, and Tunisia, are at the center of the country's immigration conflict.

Isolation is not just emotional but also physical for Muslim minorities. These minorities are frequently found in impoverished areas of France, known as *banlieues*, a disparaging term for slums populated by immigrants. These are deteriorating suburbs with high rates of violence, drugs, and unemployment. Employment opportunities are required for minorities to break free from the cycle of poverty. France must also continue its efforts to improve social housing and expand educational, leadership, and career prospects.

According to the TeO survey from 2008, when asked about their "national belonging", defined as feelings of attachment to France or their country of origin (or the one of their parents for the second generation), only 35% of immigrants questioned said they "strongly feel French", compared to 81% of the mainstream population and 77% of immigrants' descendants. Age upon arrival, as well as having at least one French parent, influence national feelings: generation 1.5 reports a strong sense of Frenchness twice as often as adult immigrants, while descendants with mixed parentage are close to the mainstream population. As a result, there is a linear increase in French national feeling with each consecutive immigrant generation, confirming the integration of a national ethos through generations [Cf. 9].

Today, the majority of residency permits in France are given on the basis of familial ties. The immigration candidate is most frequently married to a French citizen, seeking to reunite with another family member through family reunification, or has other familial connections in France. France has one of the most liberal nationality laws in Europe. After two years of marriage, a foreign spouse of a French national may claim French nationality (three years if the foreign national has not resided in France for at least one year following the marriage). Unless the registration is rejected or opposed, French nationality is granted one year after the claim is registered. 90% of spouses of French nationals are naturalized in this manner.

There is a trend in sociological study on immigrants and children to emphasize generational differences among children in relation to their arrival in the nation of settlement. Thus, immigrants who came in France as adults are considered as part of the 1.0 generation, while those who entered as children are categorized as part of the 1.5 generation. Children born in France to two immigrant parents are regarded as the 2.0 generation, whereas those born to native and immigrant parents are considered to be of the 2.5 generation. The 3.0 generation would consist of children born in France to French-born immigrant parents.

"From 1945 until the early 1970s French schools dealt with ethnic minorities as they had always done with their own citizens. From the early 1970s to the early 1980s limited measures were designed around immigrant children either to integrate them better into French society (assimilation) or to prepare them to return to their "home countries" (preparationism). In the early 1980s there was a brief, weak push towards active multiculturalism that quickly gave way to the more assimilationist rhetoric and policies of earlier eras" [2].

Since the early 1970s, only a few policy measures in France have explicitly addressed concerns of ethnic and cultural diversity. However, with the exception of initiatives implemented in the early 1980s, most have had the explicit or implicit purpose of converting immigrants into Frenchmen. France dealt with its main mode of assimilationism twice, once in the late 1970s with limited moves

toward preparationism and again in the early 1980s with weak and futile moves toward active multiculturalism. Few French educational initiatives or public declarations have been directed at the French society as a whole with the goal of developing active multiculturalism in the past.

"While bilingual education programmes in European mainstream languages are becoming increasingly popular in France, the bilingualism of migrant children remains overlooked and is believed by many to delay the acquisition of French" [11]. There is a striking contrast between the high priority placed on foreign language teaching (FLT) at the primary level and the unwillingness to accept the growing number of migrant' cultures and languages spoken by children in French classrooms. As is the case in other European countries, the position of the concerned languages is critical; whilst European languages are highly regarded socially and economically, the languages of immigrant communities are associated with poverty and past dominance. The failure to assist children from migrant backgrounds' bilingualism is even more obvious in light of the significant effort and financial resources devoted in teaching European languages and early bilingual education programs in prestigious languages.

In *Citizen Outsider: Children of North African Immigrants in France* Jean Beaman, a Northwestern University-trained sociologist, interviewed forty-five Algerian, Moroccan, and Tunisian adult children residing in Paris and its suburbs. This second generation of *maghrébin* origin was born in France (hence natural French citizens), received higher education, secured professional jobs, has achieved middle-class status, and, most importantly, has embraced French culture and shares the country's Republican spirit, reflected the French national motto *"liberté, egalité, fraternité".* They are French in every aspect, and have achieved success by society standards, however, they are not considered as truly French. Despite their natural citizenship, they perceive themselves to be outsiders.

One of the people interviewed named Murad moved from Tours to Paris in the early 2000s to pursue PhD studies in sociology at

Sciences Po. He lives alone in the seventh arrondissement, a bourgeois quarter near the Eiffel Tower. Given that neither of his parents attended college, obtaining an education at one of the world's top colleges will be a big accomplishment for him. He states the following: "For me, being French is a desire, a desire to live together despite our origins. That is the theory, but in practice being French when you are of immigrant origin of Swiss or Swedish or British origin, there isn't a problem. You're viewed as French, and no one talks about integration. However, if you're of *maghrébin* origin, that's different. There are barriers. And in the eyes of others, you see that you are not always considered French" [1].

French Republicanism decides whether a person is identified as French or as a foreigner. The obvious conclusion is that Being French or having been born in France does not guarantee recognition as a French citizen. Children of *maghrébin* immigrants build their identities in concordance with French Republicanism, yet they face discrimination and marginalization in their interactions with whites. Their white colleagues use race and ethnicity to reinforce the metaphorical barriers that separate insiders and outsiders. A critical step forward for France is a paradigm change from a homogeneous France to a multicultural France.

Cultural Identity, Bilingualism and Pluriculturalism in South Korea

South Korea is one of the world's most homogeneous countries, with its own culture, language, and customs distinct from those of other Asian countries. South Koreans place a greater emphasis on diligence, filial piety, and humility in their daily lives. They are extremely proud people that take pleasure in their traditional culture and economic achievements. South Koreans value greatly etiquettes and manners in their society.

Numerous countries throughout the world are experiencing accelerated aging while also having low fertility rates. Their shared concern is how to preserve an appropriate workforce in order to maintain economic growth, particularly in light of an aging society's

mounting retirement and healthcare needs. One of the most prominent policies and social issues plaguing the Republic of Korea today is the declining birth rate. "South Korea's total fertility rate hit a record low of 0.84 last year. It marked the third straight year that the rate was below 1%" [10]. How much longer can South Korea maintain its economic and technological competitiveness on a global scale? Are existing socioeconomic discrepancies likely to widen as demographic trends decline? These are the major questions underlying South Korea's demographic trend. Increasing immigration is a solution that South Korea must pursue in order to alleviate its demographic challenges; nevertheless, more immigration will also intensify disputes about what it means to be a Korean in the twenty-first century. "Korean culture, like other cultures in the Confucian sphere of Asia, has traditionally been racially and culturally exclusive to the point of obsession. In basic terms this meant that someone not born of the Korean race and raised in Korea simply could not become a Korean under any circumstances. […] non-Koreans were always regarded as and treated as foreigners, as outsiders, even if they were born and raised in the country, spoke only Korean, and had never been outside of Korea" [8].

A large part of the cultural exclusivity that was traditionally associated with Koreans originated from the Confucian-oriented family system, in which relationships between parents and their offspring were based on an unchanging dictatorial inferior-superior hierarchical order. Another key component of the Korean family system was that it forced individuals to surrender their independence in order to support the family unit. Wives and children were expected to blindly obey the senior male in the house. Thus, marriage was a vital event that engaged the entire nuclear family as well as the closest kin. Marriages were arranged, and the new couple's lives remained under the authority of the groom's parents. In other words, marriages did not involve the fusion of two individuals into a new, distinct unit. They were additions to established families, with far-reaching social, political, and economic consequences. Brides literally became

servants to their mothers-in-law, while grooms remained their fathers' devoted sons, subservient to their will and convenience.

The Korean family culture made it practically impossible for a son or daughter to choose a match. It was even more strange for parents to arrange or authorize a marriage between their offspring and a non-Korean. This was the social climate in Korea following World War II's conclusion in 1945, when North Korea fell to Soviet-backed Communists. The conflict had wreaked havoc on the economy. Hundreds of thousands of Korean males had been enslaved in Japan. Even more had been compelled to serve in the Japanese army and were slaughtered in action. This resulted in the loss of marriage possibilities for many hundred thousand young Korean women.

Following the war's end, tens of thousands of young American men, troops and civilians, began streaming into Korea to assist in the repatriation of Japanese occupation forces and the country's re-establishment. Many of these males made acquaintances with young Korean women within weeks. The following year saw the first international marriages. Soon, after marriages between foreign men and Korean women became frequent, with the majority of newlywed couples relocating to the husband's homeland within months or a few years. Invariably, it was the wives who were expected to adapt to a completely different way of life in these overseas marriages. Numerous marriages failed simply because the cultural gaps were too significant. Other marriages ended when the foreign men returned to their homelands, their dedication to their Korean spouses – which was frequently more sexual than emotional – weakened, and they desired to leave the relationships. The less educated and affluent the males, the more likely marriages would fail.

As the years passed, an increasing number of foreign-Korean couples stayed in Korea for extended periods of time or became permanent residents, posing an entirely different set of challenges for the foreign spouses. As the horrors and difficulties of war receded and order and a sense of prosperity returned to Korea, the old attitude toward international marriage reasserted itself. In public, mixed couples frequently faced disparaging remarks and other slights.

Children of foreign-Korean couples frequently endured far more complex and severe consequences. They were the centre of Korean children's jokes/insults and were frequently regarded coldly by adult strangers as well — the type of discrimination that has historically befallen mixed-bloods in communities throughout. Many of the children were also negatively impacted by their families' visible ethnic and cultural differences in their own homes. Some of these children were raised speaking solely Korean, while their fathers from other countries spoke only English. Generally, the exceptions to these dysfunctional homes were those in which both husbands and wives were well educated, shared strong beliefs with their children, and were wealthy enough to rise above most of the petty discrimination frequently imposed on people who are different.

Apart from racial and cultural discrimination, mixed families in Korea were confronted with the issue of interacting with their Korean relatives. Certain foreign husbands rapidly discovered that they had acquired entire families in addition to wives and were expected to behave in part like Korean sons-in-law. The closeness of Korean families and the associated obligations created a new, unanticipated, and even onerous responsibility for foreign husbands. Western women who married Korean men fared better in their relationships with their husbands' families, owing to the families' lower expectations of them. Men were typically educated overseas, proficient in their wives' language, and accustomed to living in a Western style.

Nowadays however Korea is more open to international couples. According to Yean-Ju Lee, Dong-Hoon Seol and Sung-Nam Cho "International marriages and multi-ethnic families are becoming important current topics in the media and in national politics in South Korea. Heins Ward, who is black and a distinguished football player in the United States, was the top news story during the ten days he visited South Korea with his Korean mother in April 2006" [6]. The media frenzy touched on issues that had never been explored publicly before, particularly discrimination against mixed-race children in Korea. As a result of the outrage, the government vowed to pass laws recognizing the citizenship of children of cohabiting overseas couples.

As Seung-Man Kang [4] states Korea is a bilingual country because students have been learning foreign languages like English, German, French, and Chinese in institutional classroom settings since 1948. English, in particular, was designated as a primary foreign language in 1963 and a mandatory foreign language in secondary schools in 1974. Korea's bilingual education policy is inextricably linked to the country's immigration policy. Currently, Korean education is the focus of language education for multicultural children. This is because language is regarded as an essential requirement for assimilating into mainstream society, and learning Korean to adapt to Korean society is considered as a core task in language education. Although this has recently expanded to include children of immigrant labourers, multicultural language education is still limited to children of international marriage.

Korean education for children from multicultural families is currently handled domestically, or at daycares and kindergartens before entering school, and by national education institutions after entering school. Children from mixed-race families frequently lack language development and communication skills as a result of being educated by mothers who are not fluent in Korean during their early childhood, which is the most important period in language learning. After starting school, a lack of linguistic skills can lead to poor academic performance. This is why Korean education policy for adults from mixed-race families runs concurrently with Korean education policy for children. However, there is a problem that cannot be solved solely by reinforcing Korean education for interracial marriage immigrants. Because learning Korean is a foreign language, immigrants of interracial marriage face fluency limitations. As a result, bilingual education for children must go hand in hand. When children learn a minority language at a young age, they can become fluent and quickly.

To examine the cultural identities and experiences of Koreans living abroad, it would be interesting to focus our attention specifically on Koreans who migrated to France. Neindre Bouriane Lee-Le mentions that "Korean migration to France began in 1919, when the government of France issued work permits to 35 Korean migrant labourers. From a community of just 3,310 in 1988, their numbers more than tripled by

2000, and then grew a further 30% by 2007" [7]. Few Koreans in France want to naturalize as French nationals, unlike in the United States or Canada, where sizable Korean American and Korean Canadian communities exist. "Among all South Korean nationals or former nationals in France, 786 (6%) have become French citizens, 2,268 (18%) are permanent residents, 6,325 (50%) are international students, and the remaining 3,305 (26%) hold other kinds of visas. Aside from South Korean expatriates, children adopted from Korea into French families form another portion of France's Korean population; most were adopted at between ages three and nine" [7].

Nathalie Lee, Leo Seo, Eun Kim, Sungtai Kim, Hayan Kim, and Yoorim Lee share their thoughts on living as French-Koreans in an open discussion at "Mille & Un", a Parisian bakery in the 5ᵗʰ arrondissement [5]. Being asked if they feel more French or Korean, Nathalie Lee answers: "95% of myself feel French. First, French is more comfortable and the French way of thinking too". However, she recognizes that she seems to not fit in because of her Asian face. Sungtai Kim confesses: "Since I was 12, I believed I was Korean. However, when I entered college, I had the powerful impression that I was truly French. It may sound unusual, but I received a scholarship for several years. The French government was supportive. As a result, I am in considerable debt. France helped me a lot". When questioned how they managed to keep their Korean roots, Eun Kim admits that he was pressured by his father's acquaintances to learn Korean. He reveals that when he was younger and spent time with his father and his friends, he was told by his father's friends that if he is Korean, he must be able to speak the language. Or they would ask him why he can't speak Korean despite having Korean ancestors.

Nowadays, the Korean government is actively encouraging diversity and raising awareness of the importance of various cultures. Some argue that Korean policies encourage immigrants to assimilate into Korean culture rather than maintain their traditional ways of life. Korea passed the Act on the Protection and Promotion of Cultural Variety in 2014, which is thought to lay a new basis for encouraging

cultural diversity and societal integration in accordance with UNESCO's universal concept.

Media is another key weapon for promoting and facilitating the acceptance of cultural diversity. TV dramas and variety shows can reflect actual social issues while also propelling society forward. "Itaewon Class", a popular Korean TV show that aired in 2020, is a fantastic example of the media's power. The drama successfully combines entertainment and social themes, portraying multicultural issues such as Amerasian children and gender identity in Korea to a national and international audience.

There is certainly a long way for Korea to attain an ideal image of a multicultural society. However, there are definite signs of hope that multiculturalism within the country is developing. This transition from an ethnic-based national identity to one based on civic principles could be the key South Korea needs to unlock a contemporary, multicultural future.

CONCLUSIONS

In the era of globalisation, individuals are – paradoxically – more concerned with the uniqueness and particularity of their own culture in the diversity of all the cultures. As a result of globalisation, the world is becoming increasingly multicultural, with individuals from various ethnic groups and religious backgrounds living, working, and cooperating without sacrificing their own identities, beliefs, aspirations, and values. It is critical to learn how different cultures interact and how cultural identities adapt and embrace such differences.

Acceptance, active listening, and open-mindedness must be prioritized as the ability to comprehend, tolerate, and learn from the Other, the diverse cultures and backgrounds, is the defining factor between success and failure.

The cultural contrasts between (the) East and (the) West are reflected in people's attitudes and behaviours, in their mindsets and actions. However, due to globalisation, these contrasts have come to continually impact one another, shaping, and moulding one another in

the process. The primary distinction between eastern and western cultures is that easterners are more traditional and conservative than westerners.

In western society, relationships are not hierarchical, as everyone is considered equally important and respected, regardless of age or professional reputation. However, in eastern culture(s), elder individuals and those with better professional qualifications are regarded as more respectable and significant. As previously mentioned, respect for age and status is highly valued in the Korean culture, with hierarchical relationships influencing many aspects of social interactions. Elders are regarded as the head of the household, and children must respect and obey them in all circumstances. Elders generally make critical decisions about the future of their children. When parents get old, it is considered that it is the natural obligation of their children to honour, support, and serve their parents.

People in the West are regarded to be more open-minded and expressive of their emotions. People in the East may conceal their emotions for the sake of diplomacy and courtesy, whereas westerners would express their emotions openly. Westerners are also more likely to express their sentiments and emotions in public.

In both instances, whether in Western or Eastern countries, individuals who were born and shortly thereafter immigrated with their parents to a foreign country as children face difficulties integrating into society, despite having spent a significant portion of their life in this country. It is difficult for them to determine whose culture they belong to, and they struggle to establish their cultural identity. No matter how much they participate in social events, how successful they are academically and professionally, and how well they have absorbed the values, traditions of the dominant country, they still do not feel like they really belong *there*. Some Koreans who have spent their entire lives in France believe that they will never be recognized fully French merely because of their Asian looks. The same applies for individuals of *maghrébin* origins who feel discriminated against because of the colour of their skin, regardless of how loyal they are to France.

Another intriguing observation is that those born in immigrant or mixed families do not speak both languages fluently. In most circumstances, the native language is less developed than the widely used foreign language. There are several circumstances in which they mix these languages, especially when they are surrounded by friends who have had similar experiences and come from the same background. We might also remark that, despite the fact that cultural identity, multiculturalism, and pluriculturalism are addressed more than ever before in the context of globalization, we cannot speak of their universal awareness and appreciation. Although significant efforts are being made to promote human rights and legal equality regardless of race, gender, and religion, we see a need for a greater understanding of individuals with a bicultural or even triple identity in both the East and the West.

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