
RESEARCH

The Spread of Korean Culture: The Case of Vietnam

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Abstract: This paper is a meta-analysis of the spread of Korean culture, often known as “Hallyu” or “the Korean Wave”, which is gaining the attention of many scholars and the public at large. It is catching on in many parts of the world, including Vietnam, and to such an extent that it is now claimed that it is being globalized and globalizing at the same time. This paper on Korean culture makes an attempt to see if there is an element of truth in this claim with special reference to Vietnam. In particular, it deals with the following relevant questions: what is the current status of Korean Culture in Vietnam? Whether it has had any impact on the host culture? and how will Korean Culture likely fare in Vietnam in the future? An oral presentation of the contents of this paper was given at a forum recently held by the Cyber University of Korea on December 3rd, 2015 in Seoul, Korea.

Keywords: Culture, culture contact, value, Confucianism, globalization, intercultural communication, sub-culture, co-culture, identity.

1. Introduction

Within a short span of time since the end of the Korean War in the early 1950s, Korea has emerged on the world arena as an economic powerhouse and a success story which has been the envy of the world. Sea changes have taken place in Korea. World-wide interest in Korea as a nation, and especially as a culture is generated. A forum was recently held by Cyber University of Korean in late 2015 with the theme being globalization of Korean culture. The issue of cultural globalization in whatever

form, and wherever it is, is, no doubt, intellectually exciting, and deserves a close look. In particular, I think some relevant questions can be raised in this connection: what is the status quo of Korean culture in Vietnam, whether it has had any impact on the local culture in terms of identity change, and what is it going to be like in the future here. About globalization, US President Bill Clinton has this to say:

"Globalization is not something we can hold off or turn off. It is the economic equivalent of a force of nature -- like wind or water. We can harness wind to fill a sail. We can use water to generate energy. We can work hard to protect people and property from

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storms and floods. But there is no point in denying the existence of wind or water, or trying to make them go away" (US President Bill Clinton, in his speech at VNU, 2000).

I wish to say the same about globalization of Korean culture and, probably, whatever it is as the world is shrinking in Friedman's talk at MIT on "The World is Flat" in 2005 to the size of a football field.

Contacts with Korean culture in Vietnam began in earnest in Vietnam in the early 1990s as Vietnam was opening up to the outside world, following the introduction of "Doi Moi" or "Innovation Policy", especially after the establishment of diplomatic relations between Korea and Vietnam in late 1992. Culture accompanies the coming and going of people, and especially the teaching of language. Conventional wisdom would say *teaching and learning the language is teaching and learning the culture*. The Vietnam war saw a bit of the culture of Korea because of South Korean involvement in it, but to a limited extent. The Republic of Korea (ROK) was simply known to Vietnamese as South Korea – part of a divided nation, and on the side of the United States.

The word "Culture" as used in this paper is generic in that it covers that of the people of Korea as a whole. I am fully aware of the fact that it may make better sense to talk about "subcultures" or "co-cultures" within a country of various groups that people actually identify themselves with, for example, based on geographic region, ethnicity, or economic or social class, or race [1]. As culture contacts occur, identity negotiation will, more or less, take place. Identity may be regarded as self-images individuals construct, experience, and communicate within a culture in a particular situation [2]. In other words, identity negotiation will invariably take place. This is a concept from sociological literature [3], but this term was actually coined by Swann [4]. Our group or personal identities influence the way we think, cognize and behave in our native cultural milieu. For these scholars, it just happens to an individual when she or he travels

to a host country either as a tourist, sojourner, an immigrant, or refugee. But I believe that it can happen right on our own soil when we are exposed to new elements from a foreign culture. Various factors at systems, or individual, or interpersonal levels [2] can make it happen. We may be motivated to use things Korean or absorb a good cultural value.

Korean culture's presence in Vietnam may be said to occur by way of "*appropriation*" rather than by "*colonization*" (just to use Habermas's terminology as applicable to this phenomenon [5]). The effects are often characterized under the rubric of "acculturation", which basically means the adoption of, or changes, in artifacts, beliefs, or values [2]. The downside of this process can pose a threat to the identity of the native one. Voices can be heard against the "threat of an invasion" in the media (H. H. Giang, 24/02/2012, *Vietnam Net*). But Bill Clinton's words at VNU are the most apt reminder: "... *But there is no point in denying the existence of wind or water, or trying to make them go away. The same is true for globalization (and cultural contacts, my words). We can work to maximize its benefits and minimize its risks, but we cannot ignore it -- and it is not going away.*" (US President Bill Clinton, cit.). Korean culture comes and stays. Now I turn to the first question raised above, looking at the current status and the promoters of Korean culture. It is possible to talk about the following factors at work.

Development of economic, political and cultural ties between Vietnam and Korea brings a huge number of opportunities. Since the establishment of diplomatic relations between the two countries in 1992, the economy has been the clear winner with two way trade now amounting to 28 billion USD in 2014, and is expected to reach 70 billion by 2020. Korea has become the third largest investor in Vietnam, with all the big names doing business in Vietnam including, Samsung, Hyundai, LG, etc. Most importantly, the FTA between Vietnam and Korea was signed on May 5,

2015. And more significantly, we are both likely going to be signatories to the Trans-Pacific Partnership (TPP). Another bright spot is the increase in travel and educational opportunities for Korean and Vietnamese. There are about 40,000 Korean – Vietnamese families in Korea or about 100,000 Vietnamese settling down in Korea, and about the same number of Koreans making their life in Vietnam.

Linkages between Korean businesses and higher education institutions also drive this development. For example, Samsung with its multi-billion dollar project in Vietnam now works with ULIS to run short intensive programs of Korean language and culture for its best engineers and staff, making it possible for Korean culture to seep into the mindset of its staff, especially in the way of Korean work discipline and intercultural communication. The Korean Cultural Center based in Hanoi was set up in 2006 operating on its mantra "*Culture for Communication, Culture for Happiness*". This is also a must-visit place in downtown Hanoi, offering activities of many sorts.

Leaders of the two countries frequently pay state visits, for example, Vietnamese President Truong Tan Sang visited Korea in Sept 2011, and two years later, President Park Geun Hye visited Vietnam in Sept, 2013. This helps the process, too.

Thus, it is fair to say that Vietnamese have an experience of, and, front-row seat exposure to, Korean culture.

Teaching of Korean language and culture.

This was made possible by the establishment of diplomatic ties mentioned above. Korean language was introduced first in Vietnam at the ULIS in 1994 first as a second foreign language. It was a brave effort against the odds at the time as English was becoming the foreign language of the time. Three years later, ULIS launched its BA degree program and the first class graduated in 2001, but as an attachment to the Faculty of Russian Language and Culture.

In 2012, the first faculty in Vietnam of Korean Language and Culture was established at ULIS.

As of now, Korean is taught in 20 major universities and colleges in Vietnam (see Appendix 1) including the University of Social Sciences and Humanities, and ULIS of VNU, Hanoi and VNU, Ho Chi Minh City, Hue, Da Nang, and Thai Nguyen, Universities [6]. This is a very significant step in the right direction as language is both part of, and, reflexive of the culture it belongs to. The annual enrollment of students of Korean for degree programs comes in the thousands across Vietnam, now hitting over 3,000. Korean language program admission is very selective, and it is a second choice on offer to students at some high schools and universities and colleges.

Korean culture related subjects are being taught in programs of nine universities (see Appendix 2), featuring economic, educational, historical, political, cultural, aspects of Korea. Huong and Bac's study (cit.) reveals that most of the subjects being taught are about Korean culture both in the broad and narrow sense of the word [6]. The Vietnamese Government through its National Foreign Language Project has commissioned ULIS to develop a curriculum of Korean for lower - secondary and secondary students. King Sejong centers are born to meet the need for Korean language and Culture learning.

Research institutes and centers also have their fair share of providing an understanding of Korean culture. Them [7] chronicles Korean studies, basically, into three periods: the pre-1954, 1954 - 1992, and from 1992 to date. Little is known about what had been done with the exception of Le Quy Don's major work in the XVIII century, and a few other articles in the early 1900s. The 1954 - 1992 period sees little, if not nothing. From the establishment of Korean and Vietnamese diplomatic relationship in 1992 onwards, the amount of research publications has multiplied of books, monographs, articles in the domains of economics, politics, culture, language and communication, ideology, education, history,

bilateral relations. The period 2009 to 2015 alone witnessed the organization of 20 national and international symposiums and workshops the focus of which is primarily on culture.

Korean Studies are now conducted at three research centers in Hanoi and Ho Chi Minh City. One of the leading institutes is the Institute of North - East Asian Studies. In 2011, The Vietnam Korea Research Society came into being, with its the first issue of its first journal published in 2012. Research papers have now multiplied, with the latest being "*Proceedings of the International Symposium on Korean Studies in Vietnam*", (2015), which summarized research done in Vietnam over the past 22 years on Korean economy, society, or philosophy, or Vietnam-Korea diplomacy. These proceedings were edited by Tham [8].

This symposium aimed at reviewing research completed into Korean culture, but it is right to note that most of the research done so far is mostly general in nature, describing Korean culture, drawing upon the works of or, dependent on views of, foreign scholars, especially, Korean ones. In-depth studies are lacking. Especially, comparative studies looking at issues of Korean and Vietnamese cultures are rare.

All these factors combined have produced a good knowledge and understanding of Korean culture on the part of many people, especially the young.

As is well known, there are hundreds of definitions of culture, and I am not going to wade into the mud, trying to re-invent the wheel. Instead, what I am going to do is to accept a workable basis, defining culture in terms of what it is made up of rather than saying what it is. Ting-Toomey and Chung [9] compare culture to an iceberg, grounded in what they call the deep - level of traditions, beliefs, and values. They go on to say that it is this deep – level layer that drives people’s thinking, reactions and behaviors. Between these two layers lie the intermediate (connecting) layer made up of symbols,

meanings and norms. What we actually see, and hear is the tip of the iceberg like music, foods, fashions, articles of arts, or artifacts, peoples’ reactions, behaviors, etc. In others words, the top – level layer of culture is governed or driven by the mediated deep – level layer (in symbols, meanings, norms). Fiske [10] posits that culture is a socially transmitted and constructed system of causally determinative and/or mutually constitutive factors such as values, ideas, practices, competencies, institutions, and artifacts, etc. In a similar vein, for Robinson (1985), culture comprises the following three interconnected elements: a. values, ideas, worldview, b. ways of doing and being, and c. products, and artifacts. There are values driving our ways of doing, being, or behind cultural artifacts, and, each of them, in turn, reflects our cultural values, ideas, worldview.

But, as is transparent from the above explanations, the common key concept is “value”, which, according to Kluckhohn [11] is a conception characterizing a group or community of the desirable which influences the selection from available modes, means and ends of actions. Rokeach [12] defines value as an enduring belief of a person that a specific mode of conduct or end-state of existence is personally and socially preferable to an alternative mode. Of the three components mentioned above, it can be easy to see that people are mostly exposed to the surface – level layer of culture as realized by artifacts or constructs. Copying a foreign way of life is apparently less desirable as it may earn frowns or can be subjected to disapproval by those around. But it does, whether one likes it or not. When it comes to appropriation of cultural values or worldview, or ideas, the landscape is, certainly, exciting.

Much research has been undertaken, but probably, Huong and Bac [6] carried out an in-depth research project along this line, looking at “Hallyu” and its impact on the cultural life in Vietnam. In essence, their research collects and analyzes data from survey questionnaires, and

interviews of focus groups involving 232 informants of various callings, focusing on the exposure and access to, and experience of Korean culture in Vietnam through cultural artifacts of Korea, and their impacts on the life of people, especially young ones.

Their findings suggest that Vietnamese in general have developed a positive attitude and affinity to things Korean from various forms of pop culture such as Kpop, serials, TV films, Korean cuisine, online games, to cosmetics. Some of these items have become cultural icons as they can carry cultural values. Korea tops the list of favorite destinations of 39% of informants. In a much better situation is the high percentage of people wanting to shop for Korean - made products, and at Korea shops. Korean restaurants are opened in major cities like Hanoi and Ho Chi Minh city with menu serving Korean grill, Kim chi, and light Korean liquor.

Real time experience has been reported to happen with regards to Korean music, foods, Hangul, fine arts, at many festivals hosted by universities and colleges in Vietnam. The study also indicates that K-pop, especially the serials, is probably the thing that exerts the most influence on the locals' sentiments. About 40 films have been shown on TV until 2014, and many of them have taken by storm like *"The Autumn Heart"* or *"Winter Love Song"*. People's shopping decisions and habits have changed accordingly as they rushed to shops to get such cultural icons as *"Laneige"*, *"Yves Saint Laurent"* products, or *"Gentle Monster"* glasses after seeing *"Why you came?"*. These things are catching on with young people as they the groups, dynamic and with money to spend, and part of the reason is they are affordable to them.

It is these cultural products that do an excellent job of either introducing, or getting people acquainted with the Korean culture, and hence positive attitudes and favorable opinion about land and people of Korea. Constant exposure to Korean culture has influenced the way they view Koreans. About 76% of the

informants hold the view that hard work defines the Koreans, and 43% describe Koreans as having an explosive impatience but remarkable endurance. 53% view Korea as being dynamic and modern, and friendly. A very small number (5%) sees Korea as a place where it is hard to live or survive.

Another point raised above is whether exposure to Korean culture can have any impact, if any, on our identity in terms of a changed behavior, and an adoption, if any, of its values, or ideas? This is, by all means, a very exciting question and worth investigating. Although the common talk is that Vietnamese and Korean cultures share a lot of commonality, but the reality may be more different than meets the eye. Probably, Them [13] is the first to break away from the current practice as he compared Vietnamese and Korean cultures from a geo-cultural perspective. He disputed the commonly held claim that Korean and Vietnamese culture are "essentially similar" or "the same". Part of this is due to the fact that the current interpretation of the phrase "Dong Van" used to describe Korean and Vietnamese is flawed or simply wrong. "Dong van – same/similar – culture or context" does not mean the "same" or "similar culture". What it signifies is that the two cultures are located in the same "cultural context", influenced by Chinese culture and Confucianism only. According to Them, the Koreans has received Confucianism (as early as the IV century) more radically than Vietnamese (not until the XVIII century), whose life style is more in accord with communal democracy. He goes on to say [13: 348]: *"Văn hóa Việt Nam và Korea thực tế có sự khác biệt nhiều, tương đồng ít. Sự khác biệt thiên về cái bản chất, cái tinh thần (tính cách); còn sự tương đồng thiên về cái hình thức, cái vật chất - There are more differences than similarities between Vietnamese culture and Korean one. The differences lie in the nature, the mental dimensions of the culture, whereas the similarities lie in the form, the appearance"*.

Them, T. N [13], did a comparative study on Korean and Vietnamese national character.

What he offered is very interesting and intriguing. Korea and Vietnam share three out of seven defining traits: sentiment based way of life (*Jong*), intuition (*Nunch'ol*) and respect of face (*Ch'aemyon*), and they differ from each other in terms of the other four traits. They are: Korean familism and hierarchy vs. communalism and communal democracy; "*han*" vs. tolerance; Korean duality of Yin and Yang orientation (e.g. factionalism and oneness, or, competitiveness and self-denial at the same time) vs. duality of communal collectivism¹ and; diligence and an attitude of "*ppali papali*" or "*now*" or "*never*" vs. an attitude of "*no hurry, just easy*". But as Them (cit.op) remarks, research of this nature has been rarely conducted. Most of the work done so far has been focused on describing Korean culture in both a broad and narrow sense.

There is a realization among some scholars that seeing Korean films has caused some revival of Confucianism learning in terms of hierarchy respected by the Koreans, as opposed to communal democracy enjoyable by the Vietnamese. Therefore, a clash of values can happen when Korean and Vietnamese contacts occur in work place settings. For example, in Korean culture, a boss is a boss and must be treated and respected as such, but there is little social distance between a boss and a subordinate in Vietnamese culture. To be loved and respected, the boss must appear friendly and kind to his subordinates. It is fine if a boss greets his subordinates before they open their mouths to say "hello".

What happens now as a result of the revival Confucian teaching is that some social and power distance begins to be maintained now

¹ The term "communal collectivism" used in Them's research may roughly correspond to the term "horizontal collectivism" proposed by Singelis T M., Triandis H C., Bhawuk D P. S., and Gelfand M J. [14]. This concept means that an individual perceives himself or herself as an interdependent part of the collective. Here high equality but low freedom are emphasized as against vertical collectivism in which a person sees himself or herself as an interdependent part of the collective, but low equality and low freedom are the norm.

among common folks. For example, a chauffeur can be seen to open the door for his boss, which did not happen before (a boss had to open the door of his car to get in). The revival of this learning is observed to have led to a change in the way some people conduct themselves.

Some change in behavior can be obvious in some young people, who like to wear Korean make-ups, dresses and clothes, or have their hairdos the Korean style, or use Korean made cell phones. This, however, has sparked some backlash in the media warning against weakening the national cultural identity. The issue of embracing values, if it ever occurs, is something that deserves our future investigation. There is no definitive answer to this question, yet.

How will Korean culture be likely to fare in Vietnam? it is quite in place to put that question in perspective, making sense of where Vietnam is going. Vietnamese traditional culture, according to Them [15] is transforming itself vigorously as it is moving from a rural agrarian, to an industrial, commercial, urban society where communal collectivism is giving way to individual independence, and commerce holds an increasingly important place.

On the bright side of the issue, expanding ties between in all most all areas of the life world of the two nations, propelled by the signing of the FTA in 2015, future TPP membership in 2016 or 2017, will lead to a dramatic increase in business opportunities, travel, people-to-people relationships, co-operation in education, culture, economics, etc. The opportunities that come along will be manifold and enormous for the two cultures to become part of each other. There are opportunities for more appropriation and acculturation.

But it should be noted that the coming and acceptance of things Korean from cell phones, cosmetics, clothes, serials, and Kpop may have already reached the *saturation point*, and competing forces are numerous. Korean artifacts and products at the moment are facing

a comeback of Japanese values (obvious after the Tsunami in 2011), and a longing for Japanese products. Thai products and with them their culture, are sneaking in quietly and by stealth. Metro – a big wholesale business in Vietnam has just been acquired by a Thai millionaire. This threat is becoming real especially now that ASEAN officially became an economic community on December 31st, 2015, making the flow of goods, capital, and culture much easier. TPP can also create a challenge for Korean products and possibly culture as Korea now is competing with forces from various quarters especially Japan, The US, and the ASEAN community.

But I should mention the fact that historically, both Korea and Vietnam have been collectivist cultures for the most part of their history. Interestingly, Hofstede [16] noted that wealthier countries tend to be more individualistic. Thus, it is possible to posit that Vietnam is more collectivistic than Korea, or to put it the other way round, Korea is more individualistic. This fact is certainly interesting as what would happen when an individual from a more individualistic culture (Korea in this case) interacts with another individual from a more collectivist culture (Vietnam)? Cultural clashes and miscommunication may occur. Some years ago, there is a story told of a Korean manager beating a Vietnamese worker, who was late for work and smiled instead of giving a direct answer to the manager's question why he was late. For the Vietnamese, the smile meant an admission of fault, but for the more individualistic Korean, it wasn't enough. A verbal expression was needed. Problems may occur as a result of misperception due to the influence of different cultural values that we hold dear [17].

2. Conclusion by way of implications

First, in order to make use of the opportunities offered by growing ties between the two nations, there exists a huge need for

developing intercultural competence, which is something we all need as we live, to work, and play in an increasingly interconnected and interdependent world, hence the need to communicate effectively with people of diverse cultural backgrounds.

The opportunity for developing ties between Vietnam and Korea will mean a more diverse workforce, and population, and the ability to handle conflicts, and problems involved in relationships becomes critical.

In this connection, cultural knowledge is a very essential component of that competence that can be produced by a shift in research focus from using a descriptive approach to a comparative or contrastive perspective. The kind of knowledge I have in mind must involve that of the cultural values that influences the way we think, feel, and behave. Some of them, as recognized by anthropologists and social psychologists, include individualism vs. collectivism, power distance, masculinity vs. femininity, uncertainty avoidance, long term orientation, etc.

It is imperative to equip Vietnamese and Korean speakers with this knowledge, and help them to develop their skills that make them competent and confident bilingual or intercultural communicators, to avoid cultural clashes and miscommunication.

There is no doubt that Korean culture is here to stay. Its impacts can somehow be felt in Vietnam as some of us have got to like Korea. What is likely to take place in the future? I just venture this thinking that all the existing ties that bind Korea and Vietnam, positive feelings and attitudes, good will, towards Korea, as experienced these days, will provide good grounds for Korean culture to fare OK. We have to be mindful of the cultural bumps, or clashes, and communication breakdowns along the way, too. But I sincerely hope that Vietnamese will not just feel attached to Korean - made products or artifacts, but also receive or absorb some other relevant and good values, and, beliefs, too.

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Văn hóa Hàn Quốc tại Việt Nam: Hiện trạng và Tương lai

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Tóm tắt: Chỉ trong một thời gian rất ngắn, Hàn Quốc đã trở thành một cường quốc kinh tế. Tiếp theo đó là ảnh hưởng văn hóa. Bài viết này đặt trong bối cảnh văn hóa Hàn Quốc theo nghĩa rộng đang lan truyền tại nhiều nơi trên thế giới, trong đó có Việt Nam. Hiện tượng này thường được biết đến và nghiên cứu như là “Làn sóng Hàn Quốc – Hallyu”. Vậy hiện trạng văn hóa Hàn Quốc ở Việt Nam như thế nào, và tương lai phát triển của nó tại Việt Nam là nội dung của bài viết.

Từ khóa: Văn hóa, tiếp xúc văn hóa, giá trị, Nho giáo, toàn cầu hóa, giao tiếp liên văn hóa, tiểu văn hóa, đồng văn hóa, căn tính.

Appendix 1: List of Universities and institutions where Korean Language and Culture are taught (Source: Korea Foundation, 2015)

No	Universities and Colleges	Faculties	Est. in
1	University of Social Sciences and Humanities – VNU (USSH)	Faculty of Oriental Studies	1995
		Center of Korean Studies	2006
		King Sejong Center	2010
2	University of Languages and International Studies – VNU (ULIS)	Faculty of Korean Language and Culture	1996
		King Sejong Center	2011
3	Hanoi University	Department of Korean	2002
4	Institute of North-Eastern Studies, VASS	Center of Korean Research	1998
5	Vietnam-Japan Technical College	Department of Korean	2008
6	College of Foreign Language, Da Nang University	Department of Japanese, Korean and Thai Languages	2004
		Korean Language Center	-
7	College of Foreign Language, Hue University	Department of Korean Language and Culture	2006
8	Da Lat University	Department of International Education	2004
		King Sejong Center	-
		Vietnam-Korea Research Center	-
9	USSH - VNU, Ho Chi Minh	Department of Korean Studies	1994
		Center of Korean Research	2008
		King Sejong Center	2011
10	University of Foreign Language and Informatics, HCM City	Department of Oriental Studies	1995
11	Hong Bang University	Department of Korean Studies	1999
12	Ba Ria – Vung Tau University	Department of Oriental Studies	2014
		Center of Korean and Japanese Languages	
13	Lac Hong University	Department of Oriental Studies	2003
14	Van Hien University	Department of Korean Language and Culture	2013
15	Thu Duc Engineering College	Department of Korean and International Relations	2014
16	Foreign Trade University	Asia – Pacific Cooperation Center	2008
17	Thai Nguyen University	King Sejong Center	2010
18	University of Culture	Korean Center	-
19	Hanoi University of Industry	Korean Center	-
20	Hanoi University of Science and Technology	Korean Center	-
21	Center of Korean Culture	King Sejong Center	2008
22	Korea Research Association of Vietnam		2011

Appendix 2: List of Universities and Colleges, where Korean Studies Related Subjects are Taught

Universities	Korean Studies related Subjects
USSH – VNU, HN	Intro to Korean Studies, Korean Geography, Korean Demographics - Environment, A History of Korea, Korean Economy, Modern Korean Society, Korean Studies and Arts, Korean International Relations, Korea - Vietnam Relations, North - South Korea Relations, Korean Polity
ULIS – VNU, HN	Intro to Ancient Korean Literature, Modern Korean, A History of Korea, Korean Geography, Intro to Korean Studies, Korean Literature, Korean Civilization
Hanoi University	Korean Economy, Korean Studies and Korean Culture, Korean Literature, Korean Civilization
Da Nang University	Korean Literature 1 & 2, Korean Culture and Civilization
Hue University	Korean Geography, History of Korea, Korean Literature
Da Lat University	A History of Korea, Korean Geo-demographics, Korean Political System, Korean Culture, Korean Education
USSH – VNU, HCM City	Korean Literature, Korean Demographics, A History of Korea, Korean Culture, Korean Economy, Korean Polity.
Hong Bang University	A History of Korea, Korean Geography, Korean Economy, Korean Politics, Korean Culture.
Lac Hong University	A History of Korea, Understanding Korean Culture, Korean Geo-demographics, Korean Literature, Korean Culture and Society

Appendix 3: List of Workshops on Korean Culture Since 2009

No	Workshops	Name of Host Organizations	Time
1	Towards an understanding of Korean – Vietnamese traditional cultures in an era of industrialization and modernization	University of Foreign Language and Informatics, HCM City	2009
2	Towards an understanding of Korean language and social culture.	USSH – VNU, HCM City	2001
3	Korean studies in South East Asia	USSH – VNU, HCM City	2002
4	Korean language education and Korean studies in South East Asia: Status quo	USSH – VNU, HN and IAKLE	2002
5	Korean studies in South East Asia, and the Pacific: collaboration & strategic development in research and education	USSH – VNU, HCM City	2005
6	Literary exchanges: status quo and prospects in Korea – Vietnam dynamic relationships	Vietnam Linguistics Society	2007
7	Towards an understanding of Korean – Vietnamese Cultures	ULIS – VNU, HN	2007
8	Korea and Korean studies: an Asian perspective	USSH – VNU, HN	2008
9	Korean language education and research in an era of globalization	ULIS – VNU, HN	2009

10	Developing Korean studies in Vietnam	ULIS – VNU, HN	2010
11	Korea and Vietnam in East Asian context	USSH – VNU, HCM City	2011
12	Korean wave in Asia	USSH – VNU, HCM City	2012
13	Korean studies in South East Asia	ULIS – VNU, HN and SEA Association of Korea Research	2012
14	Korea – Vietnam relations: from past to present and future (Celebrating 20 th anniversary of the establishment of diplomatic relations between Korea and Vietnam)	USSH – VNU, HCM City and Center of Korea Research	2012
15	Korean language learning and Korean studies in Vietnam (celebrating 20 th anniversary of the establishment of diplomatic relations between Korea and Vietnam, and 18 th anniversary of the teaching of Korean at ULIS - VNU)	ULIS – VNU, HN	2012
16	Differences and similarities between Korean and Vietnamese cultures: their impacts on Korea – Vietnam economic, social, and cultural exchanges	USSH - VNU, HCM City	2013
17	Korea – Vietnam economic cooperation: theory and practice	Thai Nguyen University	2013
18	Innovating Korean learning and Korean studies in Vietnam	ULIS – VNU, HN	2014
19	International symposium on “Korea research in Vietnam: Results and future directions	Institute of North-Eastern Research, VASS	2014
20	Korean literature in Asian context	USSH – VNU, HCM City	2014
21	Korean studies: 20 years on	USSH – VNU, HCM City	2014
22	Korea – ASEAN strategic partnership: towards the Korea-ASEAN Summit, 2014	Korean Embassy, Vietnam	2014
23	Korean and Vietnamese business opportunities	Department of Trade Promotion and the Chamber of Trade and Industry of Korea.	2014
24	Korea and Vietnam Intellectual Property Workshop, 2015	Department of Intellectual Property and Korean Intellectual Property Commission in Hanoi	2015
25	Workshop on Korean Tourism promotion	General Department of Tourism of Vietnam.	2015
26	Korean policies of science and technology development: lessons for Vietnam	National Office of the Science and Technology Policy	2015