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**The Role of the Korean Wave “Hallyu” in the emergence
of Korean as a foreign language in the Algerian society:
Case of Hallyu fans in Bejaia province**

A dissertation submitted in partial fulfillment
of the requirements for a **Master's Degree in Linguistics**

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Abstract

Korean popular culture has spread throughout the world in the last decade. The rapid prominence of the Korean wave “hallyu” and its global influence are unavoidable. The recent impact of the Korean wave can also be seen in Algeria, where it began to spread its influence. The study argues that the prevalence of the Korean culture has created sociolinguistic outcomes when in contact with Algerian society which is already featured by the use of a wide range of languages. By the emergence of hallyu, a new foreign language became part of the Algerian fan’s daily discourse. The study aims at scrutinizing the sociolinguistic influence of the Korean Wave in the emergence of Korean as a foreign language in the Algerian society. The study follows a procedure of exploratory design which is based on a quantitative and qualitative method. The data was collected through questionnaire and interview that provided to 70 purposively chosen participants. The study investigates with hallyu fans, Korean Dream School learners and teacher in Bejaia province. The study found that Hallyu emergence in Algeria started when Algerian and Saudi TV channels diffused K-drama. Through these dramas they discovered the Korean language and culture. Later on they started to be influenced by the Korean lifestyle shown in the K-dramas and K-pop songs, they reproduced the meals seen in the dramas, adopted the Korean fashion and makeup style, and take classes to learn the Korean language. During their KFL learning process the learners faced several difficulties because of the differences between the Korean language and the languages they know such as at the level of grammar, vocabulary, pronunciation, along with external factors seen as learning obstacles like the insufficient time invested in the Korean classes, their surrounding’s critics, and the absence of native Koreans in Algeria to practice with and learn from. To overcome these difficulties, learners make mainly use of authentic materials. They remain motivated thanks to their hobbies related to Korean; they take these classes with the objective of reaching a certain level that will allow them to fully practice their hobbies. Finally, the future of the Korean wave in Algeria depends on the Algerian fan community and the success that Hallyu could achieve.

Keywords: The Korean Wave (Hallyu), Korean culture, Sociolinguistic influence, KFL, Algerian fans, Algeria.

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List of abbreviation

CAH: Contrastive analysis hypothesis
CTR: Counter
EFL: English as a foreign language
FL: Foreign language
KFL: Korean as a foreign language
KITA: Korea International Trade Association
N: Noun
NUM: Numeral
O: Object
OBJ.P: Object particle
PRST: Present
S: Subject
SK: Sino-Korean
SUFF: Suffix
TOP.P: Topic particle
V: Verb

List of tables

Table 1: Korean alphabet letters.....	17
Table 2: Traditional saying in “Hangul” and “Hanja”.....	18
Table 3: The past simple tense in Korean.....	24
Table 4: The present simple tense in Korean.....	24
Table 5: The future simple tense in Korean.....	25
Table 6: The plain, informal polite and formal polite speech styles.....	26
Table 7: The formal polite speech style according to the type sentence.....	26
Table 8: The Participants’ age.....	41
Table 9: The Participants’ gender.....	41
Table 10: The Participants’ educational level.....	42
Table 11: The Participant’s hobbies.....	42
Table 12: The participants’ interest duration in Korean culture.....	43
Table 13: The participant’s preference of Korean culture over other cultures.....	43
Table 14: The participants’ preference between K-pop and K-drama.....	44
Table 15: The participants’ exposure to K-pop and K-drama.....	45
Table 16: The Factors that triggered the participants’ interest to be part of the K-pop and K-drama community.....	45
Table 17: The percentage of Korean wave influence on participants’ lifestyle, behavior and language.....	46
Table 18: The percentage of participants who follow Korean fashion trends.....	46
Table 19: The percentage of Korean products used by the participants.....	47
Table 20: Algerians’ reaction to the participants’ interest in the Korean culture.....	47
Table 21: The participant’s opinion about the presence of similarity between Korean and Algerian culture.....	48
Table 22: The participants’ opinion about openness of Algerians towards the widespread of Korean culture.....	49
Table 23: K-pop terms that are familiar to the participants.....	50
Table 24: K-drama terms that are familiar to the participants.....	52
Table 25: The participants’ mastery of foreign languages.....	54
Table 26: The participants’ mastery of Korean language.....	54
Table 27: The extent to which the participants understand Korean language.....	55
Table 28: The participants’ Korean language learning difficulties.....	55

Table 29: The skills that the participants desire to improve.....	56
Table 30: The most effective ways that help the participants learn the Korean language.....	56
Table 31: The participants' opinion about the presence of a relationship between their interest in the Korean culture and willingness to learn Korean language.....	56
Table 32: The percentage of the participants' wish that Korean language emerges in Algeria.....	57
Table 33: The participants' opinion about the emergence of the Korean language all across Algeria in the coming years.....	58
Table 34: Chi square results for Age and Future of KFL in Algeria.....	60
Table 35: Chi square results for Gender and Future of KFL in Algeria.....	61

TABLE OF CONTENTS

ABSTRACT.....	I
ACKNOWLEDGMENT.....	II
DEDICATIONS.....	III
LIST OF ABBREVIATIONS.....	V
LIST OF TABLES.....	VI
TABLE OF CONTENTS.....	VIII

GENERAL INTRODUCTION

1. Statement of the problem.....	1
2. Research questions.....	2
3. Aims of the study.....	2
4. Significance of the study.....	2
5. Research hypothesis	3
6. Research population and sample.....	3
7. Research design and methodology.....	3
8. Procedure and data collection tools.....	3
9. Organization of the work.....	4

CHAPTER ONE: LITERATURE REVIEW

Introduction.....	5
Section One: The Korean Wave “Hallyu” Concept.....	6
Introduction.....	6
1.1. Definition of Hallyu.....	6
1.2. The Emergence of the Korean Wave “Hallyu.....	6
1.2.1. Korean’s Popular Culture.....	7
1.2.2. The Emphasis of Korea on its Infrastructure.....	7
1.2.3. Forbidding Laws of Censorship.....	7
1.3. Hallyu Development and Globalization.....	7
1.3.1. Hallyu 1.0 (K-drama, and Movie).....	8
1.3.2. Hallyu 2.0 (K-pop music, Idols Oriented).....	8
1.3.3. Hallyu 3.0 (K-culture).....	9

1.3.4. Hallyu 4.0.....	9
1.4. Elements of Hallyu.....	10
1.4.1. K-beauty.....	10
1.4.2. K-drama.....	10
1.4.3. K-food.....	10
1.4.4. Korean Language.....	10
1.4.5. K-pop.....	11
1.4.6. K-fashion.....	11
1.4.7. K-tourism.....	11
1.5. The Influence of Korean Wave in Foreign Countries.....	11
Conclusion.....	13
Section Two: The Korean language.....	14
Introduction.....	14
1.6. Origin of the Korean language.....	14
1.7. Korean language history.....	15
1.8. Korean, Japanese, Chinese relatedness.....	16
1.9. Korean writing system.....	16
1.9.1. The Korean alphabet “Hangul”.....	16
1.9.2. The Chinese alphabet “Hanja”.....	17
1.10. Structure of the Korean language.....	18
1.10.1. Vocabulary.....	18
1.10.1.1. Native Korean words.....	18
1.10.1.2. Sino –Korean words.....	19
1.10.1.3. Loan words.....	19
1.10.2. Numerals.....	19
1.10.3. Grammar.....	20
1.10.3.1. Word order (syntactic structure).....	20
1.10.3.2. Nouns.....	21
1.10.3.3. Verbs and Adjectives.....	22
1.10.3.4. Particles.....	23
1.10.3.5. Tenses.....	24
1.10.3.6. Honorifics (speech styles).....	25
1.10.4. Phonetics.....	26
1.11. Korean as a foreign language.....	27

1.12. Korean language teaching and learning.....	28
1.13. Korean language learning motivation.....	29
1.14. Korean language learning difficulties.....	30
Conclusion.....	31
Section Three: Algerian pluriculturalism and multilingualism.....	32
Introduction.....	32
1.15. Pluriculturalism in Algeria.....	32
1.16. Multilingualism in Algeria.....	33
Conclusion.....	34
Conclusion.....	35

CHAPTER TWO: RESEARCH METHODOLOGY, FINDINGS, DISCUSSION OF THE RESULTS, RECOMMENDATIONS AND LIMITATIONS

Introduction.....	36
Section One: Research Methodology.....	37
2.1.Scope of the study.....	37
2.2.Research method.....	37
2.3.Data collection tools and procedure.....	37
2.4.Description of the data collection tools.....	38
2.4.1. Questionnaires	38
2.4.2. Interviews.....	39
Conclusion.....	40
Section Two: Analysis of Research Findings.....	41
Introduction.....	41
2.5.Questionnaire’s results.....	41
2.5.1.Descriptive statistics.....	41
2.5.2.Inferential statistics.....	60
2.6. Learners’ interviews results.....	61
2.6.1. Theme 1: The interest of studying Korean language over others.....	61
2.6.2. Theme 2: Learners’ achievement.....	62
2.6.3. Theme 3: Learning activities preferences and further suggestions.....	63
2.6.4. Theme 4: Difficulties, their effect on the Korean learning process and the adopted solutions.....	64

2.6.5. Theme 5: The Korean wave.....	65
2.6.6. Theme 6: The Algerians’ reaction towards Learners’ Korean Wave Interest, and Learning the Korean Language.....	67
2.6.7. Theme 7: Future of Korean wave, KFL, and learners in Algeria.....	67
2.7. The Teacher’s interview results.....	68
2.7.1. Theme 1: Introduction to Korean language and culture.....	69
2.7.2. Theme 2: Korean Dream School Opening and Teaching Interest.....	69
2.7.3. Theme 3: Learners’ Motivation.....	70
2.7.4. Theme 4: Teaching Material and techniques.....	71
2.7.5. Theme 5: KDS and Korean Language Future in Algeria.....	71
Conclusion.....	72
Section Three: Discussion of the results.....	73
Section Four: Recommendations, suggestions and limitations.....	79
General Conclusion.....	83
References.....	85
APPENDICES	
Appendix A.....	95
Appendix B.....	105
Appendix C.....	107

General Introduction

General Introduction

1. Statement of the problem

The Korean wave or more commonly known as Hallyu has become a worldwide phenomenon introduced by the Korean entertainment industries such as K-pop in the music industry and k-drama in the Korean film industry (also known as “Hallyuwood”). This has succeeded in enthraling a large number of fanatics around the world in the past and is still in a continuous growth. Hallyu has exercised a widespread influence especially on the new generation who is captivated in in-depth learning about the Korean lifestyle. Their conspicuous interest is expressed through the adoption of Korean behaviours, language and thinking. The adoption implies etiquette, fashion trends, customs, as well as memorizing Korean lexis due to their strong exposure to the various entertainments offered by these industries; lexis further developed through taking private classes to proficiently master the entire language. However, the people interested in improving their knowledge about the Korean culture and language sometimes find themselves frustrated by the lack of conditions and professional means required to learn effectively.

Language and culture are mutually interrelated. Understanding the culture of the country where the language is spoken leads the learner to think in that language; and it helps in avoiding the formation of the negative language transfer habits (from native to foreign language). Furthermore, learning about the culture also leads to a better understanding of specific terms, notions, expressions... etc. which are unique to the language's culture. As a result, it is necessary to have a certain cultural contact in order to have a proper understanding of the language and its use.

As far as Algerians' are concerned with the Korean culture and language, interactions are difficult to establish because the Korean population in Algeria is relatively low. However, Bejaia learners do not take these difficulties as obstacles instead they focus on improving their knowledge about the Korean culture, and learning the Korean language which is their main objective. This is why, in this study we seek to investigate the Korean wave phenomenon and its contribution to the emergence of Korean as a foreign language in Algeria and more specifically in Bejaia province. Particularly, this research at hand aims to find out the reasons behind the Korean learners' persistence towards the learning and the acquisition of this language despite the language barriers and challenges they face. The study also tries to predict the possible future of the Korean language as a newly introduced foreign language in Algeria.

2. Research Questions:

In order to provide the necessary information and fulfil the aims of this study, the following questions are raised:

- What provoked the Korean wave emergence in Bejaia?
- What triggered Bejaia fans interest towards the Korean language and culture and how it influenced them?
- What are the challenges Bejaia fans confront when learning the Korean language and culture, along with the solutions they adopt to overcome them and remain motivated?
- What would be the future of Korean as a foreign language in Bejaia?

3. Aim of the Study

This study aims to describe the appearance of the Korean culture in Algeria, and more specifically in Bejaia province. More importantly, it aims to explain how this culture has contributed in altering people's behaviour, thinking and language use. Mainly, it investigates how the Korean wave or "Hallyu" engendered the emergence of Korean as a foreign language (KFL) in Bejaia community. Additionally, it seeks to explore the challenges that impede Korean Language learners during their learning process; along with the suggested solutions to overcome them. Finally, this research work looks into the possible future of KFL and Hallyu in Bejaia from the learners' and the teacher's perspective.

4. Significance of the study

Multilingualism is one of the most dominant sociolinguistic phenomena in Algeria and mainly in Bejaia. Research works in this field have proved Algerians' high ability to use various languages like Berber, Arabic, French, English, Turkish, and Spanish (Khaoula Taleb Ibrahim, 2006). With the growing popularity of the Korean wave in different parts of the world, the Algerian fans' interest shifted to learning Korean language. Through this research, the Korean communicative and cultural abilities of Algerians learners in Bejaia are investigated.

This study is among the first works concerned with the investigation of the Korean wave in the Algerian society and the first to study its impact on Bejaia fans. It determines the contribution of the Korean entertainment industries in the emergence of Hallyu and KFL in Bejaia. Furthermore, this study seeks to help Bejaia KFL learners through raising their teacher's awareness about the obstacles they encounter in the process of learning Korean. In

addition, it will provide help to Korean language teachers through the identification of these difficulties, along with discussing solutions. Finally, it encourages further studies about this phenomenon in Algeria.

5. Hypothesis

The emergence of the Korean wave has contributed to the change of the world's perception of South Korea which also applies to Algeria. Many Algerian people are interested in the Korean wave since its spread in the Algerian society. Thus, this study proposes that the Korean wave takes a part in the adoption of the Korean language and culture by fans of Bejaia community; it inspects their attitude toward the Korean language and culture to determine the various perspectives on the sociolinguistic influence of the Korean wave and test the following hypothesis:

- Hallyu contributes to the ability of the learners to learn KFL through authentic materials

6. Research population and Sample

The population of this study comprises the Korean wave fans of Bejaia; the sample consists of seventy (70) purposively selected participants which incorporate learners from (Korean dream school) "KDS" in addition to online fans.

7. Research design and methodology

The study followed patterns of an exploratory research seeking to investigate to what extent Bejaia community is influenced by the Hallyu phenomenon and its contribution to KFL. To fulfill the aims of this study, a mixed methodology was carried out combining qualitative and quantitative research design for data collection. Semi-structured online and face to face interviews was used to gather diverse opinions of the learners, along with a questionnaire containing questions concerning the Korean entertainments and the participants' interest in Korean-pop culture and Korean as a foreign language in Algeria (Bejaia).

8. Procedure and data collection tools

The research objective of the study was achieved through the use of three main tools for data collection. The study resorts to using a questionnaire that is distributed to learners of Korean language at KDS (Korean dream school), as well as online fans of the Korean wave for the purpose of deriving an outlook about the hallyu phenomenon and the Korean language. The study was also assisted by two different interviews that were destined to KDS teacher and

learners in order to deeply discover their attitude toward the Korean culture and language from a teacher and learner perspective and answer the research questions

9. Organization of the study

The current study is divided into two chapters. The first chapter is assigned to the theoretical background which is subdivided into three sections. The first section investigates the concept of hallyu phenomenon and the influence it created all around the world including Algeria. The second section is concerned with introducing the Korean language features and the hallyu influence which contributed to the emergence of Korean as a foreign language where it is taught in diverse countries. The third section attempts to draw an association between the Korean wave and Algeria by tackling pluriculturalism in the Algerian society as well as referring to multilingualism situation in Algeria. The second chapter is the practical part. It is divided into four sections where the first section deals with the description of the methodological procedure including the scope of the study, research method, data collection procedure and research tools with the description of each tool. The second section is devoted to the analysis of the research findings. The third section is concerned with the discussion of the results and answer to the research questions. Section four tackles recommendations, suggestions and limitations of the study. Lastly, the study is ceased with a general conclusion.

Chapter One
Literature Review

Introduction

Algeria is a country that has already dealt with the presence of diverse cultures and languages. In this chapter which contains two sections, Hallyu is explained details in order to make the concept and the phenomenon it brought more understandable. In addition, a closer look at the state of Algeria concerning its multiculturalism and multilingualism is taken to determine Algerians response to foreign languages and cultures. The first section focuses on the concept of Hallyu, more commonly known as Korean wave which represents and promotes the Korean culture. It provides explanation of the way this phenomenon started, developed and became an international sensation, to later exert an influence on people around the world. Furthermore, in the second section, the Korean language is introduced starting from its origin and historical background to its linguistic characteristics, exposing in depth its uniqueness compared to other foreign languages. The Korean language exercises a noticeable popularity in other countries where it is taught as a foreign language. From this view people are tempted to learn KFL which is further discussed through exposing the various learning motives of learners despite the difficulties they meet due to the Korean language complexity. At last, Section three discusses the cultural and the sociolinguistic situation in Algeria.

Section One: The Korean Wave “Hallyu” Concept

Introduction

This section brings a closer look to the Korean wave “Hallyu”. It presents the term in a deeper way, retrace the provenance of the term and the creation of the term and define it in details. It also will discuss the reasons that lead to this phenomenon emergence, depict its development and the influence it exercises on people around the world.

1.1. Definition of Hallyu (the Korean Wave)

The word “Hallyu” was derived from the Chinese symbols "han" 寒 and "lyu," 流 which signifies “a sudden cold wave” when combined. The name came as a result of the unexpected rise in popularity of Korean pop culture in other countries (Kim, 2011). Hallyu or "Korean wave" when translated, was attributed to several definitions. At the beginning, it was mainly used in reference to Korean TV programs, celebrities and pop music, but the concept expanded to include numerous other elements such as Koreans’ lifestyle, fashion, food and sports. For instance, Hallyu grew to describe anything like music or even eyebrow shaping and shoe designs. It even includes the coordinated and uniform applause at the World Cup of 2002 in Hallyu, and the export of Korean technology goods to other Asian countries. In other words, Hallyu essentially refers to the success of Korean cultural aspects (Kim, 2007).

Furthermore, the opposite of hard power; a control or an influence imposed through military or economic strength, Hallyu is considered as a "soft power". It refers to the abstract influence held and exerted by a country thanks to its image (Roll, 2021). Soft power gives people the freedom to follow the ideology presented if they are satisfied and interested or reject it if not (Bok-rae, 2015). Through this concept, South Korea seeks to become world's biggest exporter of popular culture (Roll, 2021), which is a strong way to attract more attention towards a country’s culture (Lux, 2021). Hallyu is a transcultural phenomenon. It means that it is influenced by other cultures and influences them back (Bok-rae, 2015).

1.2. The Emergence of the Korean Wave “Hallyu”

Even though it is due to the film and music industries that Hallyu has gained popularity, the contribution of other elements and factors to its emergence are undeniable (Roll, 2021). The factors can be summarized in the followings:

1.2.1. Korea’s Popular Culture

After the financial crisis of 1997 (Roll, 2021), South Korea began to impose limitations on Japanese cultural importations to fight the tendency of seeking culture in other countries and to handle financial leaks which resulted in a cultural vacuum (Elite Asia Marketing Team, 2017). Therefore, the Ministry of Culture in South Korea aimed to enhance the country's culture and rely on its own talents as well as to engage strongly in the creative industries by establishing 300 culture-related departments in their colleges (Grogan, 2019). This led to the release of *Shiri*, the first Korean big-budget movie, earning more than the movie *Titanic* (Leong, 2001).

1.2.2. The Emphases of Korea on its Infrastructure

The Korean government invested heavily in high internet technology infrastructure to keep every Korean citizen in touch and connected to the rest of the world (Roll, 2021). Hallyu strongly benefited from it as it experienced an evolution from mass-media (TV, radio...) to internet (Lee, Gao, Yu & Chung, 2018). For instance, fan blogs, user-producer content webpages, community file-sharing sites and social media applications all contributed to the spread of Hallyu. K-pop performers and pop culture content, for example, frequently score first in Twitter trending topics (Jung & Shim, 2014).

1.2.3. Forbidding Laws of Censorship

After years of censorship from the 1960s, where the cultural industries were exposed to rigorous political supervision, the advent of more democratic systems of governance brought a decline in control of Korea’s cultural sectors. From 1990s on, the governments of Korea have actively supported the cultural industry of the country (Kwon & Kim, 2013). Those laws forbid film makers and artists from producing about a variety of contentious topics which slowed Hallyu emergence. However, after they were removed, more subjects were to be explored, moreover, creativity was regained (Roll, 2021). Lifting the censorship restrictions highly benefited the film, TV, online gaming and music sectors (Kwon & Kim, 2013).

1.3. Hallyu Development and Globalization

The Korean wave went through several phases and periods. Numerous factors and strategies started and pushed its development forwards; it went from Hallyu 1.0 to Hallyu 4.0

(terms that describes Hallyu’s different periods and what characterises them. Hallyu 1.0 being its beginning and Hallyu 4.0 the last version it developed into).

1.3.1. Hallyu 1.0 (K-drama, and movies oriented)

To avoid competition between internal and overseas blockbusters, South Korea minimized the number of foreign films shown in theatres (Bo-young, 2006). But in 1993, following a complaint to the US Senate from the Motion Picture Exporters Association of America, South Korea lifted the limitations (Lee, 2006). As a result, American movie studios opened distribution centres there (Choi, 2010). The local film industry's market share dropped to 15.9%, while Hollywood's climbed to 80% in South Korea in 1994 (Power, 2012). When Jurassic Park surpassed the 1.5 million sales of Hyundai automobiles, the government's made a priority of cultural exportation as a business. The Ministry of Culture has established a cultural sector department to promote media growth and stimulate investment in these sectors (Shim, 2011). Later in 1997, the Asian financial crisis motivated more firms to transfer their focus to the entertainment industry (Chua & Iwabuchi, 2008). Hallyu 1.0 was the first generation of the Korean Wave and lasted from 1995 to 2005. Its primary focus was about the spread of K-drama and films by international societies. These media main content was centred on the Korean traditional culture. Popular K-dramas such as "What is Love?" in 1992 or "Jewel in the Palace" in 2003 earned approval of a large audience, in addition to broadcasting outside South Korea such as in China 1997 by CCTV. From the beginning of 1997 to 2000s, it gained popularity throughout East Asia mainly in Taiwan, Vietnam and china (Bok-rae, 2015).

1.3.2. Hallyu 2.0 (k-pop music idols oriented)

South Korean cultural exports popularity in the early twenty-first century pushed many Asian governments to adopt measures and protect their cultural industries. After China, Japan, and Taiwan joined forces, the sales of Korean dramas and films in those regions were lowered. This created a necessity to find new markets for Korea to export its cultural products; thus, from 2006 to 2015 K-pop and Korean stars were essential and helpful to achieve that (Jin & Yoon, 2016). The goal of Hallyu 2.0 was to use K-pop idols' international fame in the Middle East, Europe, North/South America and Africa to extend contemporary K-pop culture and traditional Korean cultures such as Hansik (Korean foods), Hangul (Korean alphabet), and Hanbok (Korean traditional clothing). Hallyu has spread at an incredible level and the main reason for it can be attributed to the different characters of the Korean culture, in

addition to web 2.0, smartphones and social media like Facebook, YouTube and Twitter (Bok-rae, 2015).

1.3.3. Hallyu 3.0 (k-culture)

In the opposite of Hallyu 1.0 and 2.0 that were both limited, Hallyu 3.0 covered all aspects of Korean culture and intended to spread them throughout the world (Bok-rae, 2015). As a result, collaborations between Korean and non-Korean artists were made more specifically collaborations with American companies (Gibson, 2018). Among them, Skydance Media, Universal Content productions, Creative Artists Agency Studio, and Dragon which opened overseas office in USA. The target was to make content that resonate with a large audience, in order to expend it internationally (MacDonald, 2020). In 2014, during Hallyu 2.0 after his success, the Korean singer Psy made a featuring with Snoop Dogg but did not reach the expectations set by his precedent viral hit “Gangnam Style”. However, these collaborations which represented the first part of Hallyu 3.0 could not succeed to project K-pop stars into the mainstream the way they hoped. On the other hand, the achievement of BTS in America was all thanks to the contribution of fans who spent hours calling local radio stations to request songs and represent the second point of Hallyu 3.0. It has taught Korean entertainment companies the importance of a strong established fan base rather than big-name collaborations (Gibson, 2018).

1.3.4. Hallyu 4.0

Hallyu has been able to spread thanks to its global supporters since they began to care about the Hallyu stars' image which is a reflection of their identity. Fans often try to copy their favourite celebrities and develop a special appreciation for their idols' appearance as well as their lifestyle, food, clothes...Etc. The way Hallyu stars' publicity rights were going to be used and secured to commercialize their identity was critical to Hallyu 4.0's success plan (Bok-rae, 2015). Hallyu 4.0 which was often associated with K-style had a strong link to the consumer attitudes about Korean goods and resulted in an upsurge buying of Korean items. The effect of Hallyu is linked to perception which impacts people's attitude in an indirect way. Through observing the Korean stars' appearance and lifestyle, Vietnamese became motivated in remaining active and caring about their youth (Truong, 2018).

1.4. Elements of the Hallyu

The Korean wave from the very first beginning kept evolving until it expanded to encompass several retractable elements related to various aspects of the Korean culture. Among these aspects, we can find:

1.4.1. K-beauty

The beauty industry in South Korea was estimated to 10.2 billion dollars in 2019 (Nitesh, Himanshu & Roshan, 2021). K-beauty trends popularity increased due to many reasons including: digital marketing methods, influencers' and bloggers' demonstrations on social networks, and the packaging designs; all these arouse consumers' curiosity.

1.4.2. K-drama

K-dramas helped a lot in the creation of Hallyu. For example, the Korean wave in Indonesia focused mainly on TV dramas at the beginning. The growing popularity in Asia is due to several factors, such as the content of the dramas, the charisma of the actors, their pleasant appearance, their personality, their fashion sense and remarkable performance (Rahmiati, 2012). Furthermore, the duration of these dramas which usually included only 12 to 13 episodes played a role in attracting the audience (Donohoo, 2021). “It's Okay to Not Be Okay” for instance, was among the top 10 on Netflix in Nigeria, Canada, Russia, Australia, New Zealand and many countries in Latin America and Asia (Regina, 2021).

1.4.3. K-food

Since the early 2010s, Korean cuisine has grown in popularity around the world. 45.1 % of participants in a study on Korean cultural themes during 2020 stated that Korean gastronomy is very famous in their nation (Jobst, 2022). The Korea International Trade Association (KITA) credited this rise to the expanding popularity of Korean culture that has helped on raising global knowledge of Korean specialties such as noodles, tteokbokki rice cakes and “Korean-style fried chicken” (Whitehead, 2021).

1.4.4. Korean language

Based on DuoLingo, which is a language learning application, Korean is the foreign language that grows quickly in India, but also in many other nations, such as: Germany, France, Brazil and so on (Monami, 2021). Due to the high demands, DuoLingo website developed a Korean course which immediately attracted over 200,000 students (Pickles,

2018). This interest in the Korean language is not surprising given the popularity of K-dramas and K-pop, particularly since the Covid-19 outbreak (Monami, 2021).

1.4.5. K-pop

K-Pop music has been for a long time considered among Korea's successful cultural exports. It went from being a regional phenomenon to becoming a viral sensation and landing on the Billboard Hot 100 charts in U.S.A (Yusifzai, 2021). BTS was the first K-pop band to enter the Billboard 200 Chart's top ten in 2017. Thanks to 300 million worldwide votes from their fans on twitter, the boy band broke Justin Bieber's six-year record of winning the Top Social Artist Award (Blake, 2018). In 2018, Korea was classified sixth among the top 10 global music markets (Kelley, 2019).

1.4.6. K-fashion

The Korean wave was promoted by the quality of the performers' appearance (style, fashion), beauty and traits (Kaisii, 2017). For instance, the K-drama Squid Game became a cultural sensation which influenced fashion trends (Maguire, 2021). The success of this Korean drama generated an interest in anything related to the series' fashion design clothes, such as jumpsuits and black suits leading to an infinite supply of items (Navlakha, 2021).

1.4.7. K-tourism

Since the late 1990s, Hallyu tourism has trended across the globe and attracted more and more foreign fans to visit Korea (Ghansiyal, 2021). Korean popular culture has not only a significant impact on Korean tourism, but also Asian tourism industry (Wing, 2020). The K-pop group BTS, for example, contributed to a surge in tourism. Their World Tour “LOVE YOURSELF: SPEAK YOURSELF” concluded in south Korea at the Seoul Olympic Stadium drew around 187,000 tourists. This resulted in an increase in the average number of visitors to South Korea in 2019 with approximately 87,000 more people (Ghansiyal, 2021).

1.5. The Influence of the Korean Wave in Foreign Countries

In the beginning Hallyu extended first to Korea's East Asian neighbours. After that, it reached Southeast Asia countries, then a number of other nations around the world where it keeps having a powerful influence (Roll, 2021).

K-pop first fan base outside South Korea was in china (Sun & Liew, 2019). During 2016, Hallyu gathered a fan base of ten million Chinese supporters (Oh, 2016). The closeness

in appearance between them and Koreans has contributed to their approval of K-pop (Sun & Liew, 2019). However, anti-Hallyu wave erupted because china was afraid of the influence of the Korean wave on its own culture aside with misrepresentations about the country in historical Korean dramas (Kim, 2011).

In Japan, the idyllic Korean man representation by the entertainment industry augmented demands on Japan-Korean dating agencies from Japanese women asking for Korean husbands (Faiola, 2006). In 2010, anti-Korean wave also appeared there with protestations against Fuji TV for their excessive diffusion of K-dramas (Kozhakhmetova, 2012).

In the Middle East, two Saudi fans travelled to South Korea in 2016 without informing their masculine relatives which offended many Saudis as it is illegal for Saudi women to travel unaccompanied by a man (White, 2016).

Around North Africa, the Algerian fans copy K-pop singers' style and even use Korean terms and expressions in their everyday conversations. During the Hirak in March 2019, signs with BTS lyrics were raised. Furthermore, to honour BTS member Park Ji-min's birthday, the BTS Army customised balloons and installed a billboard outside a prominent mall in Algiers (Egbejule, 2020).

In Europe, K-pop fans fled from Spain, Italy, Poland and Sweden to attend the SM Town Live World Tour along with thousands of French fans in Paris. Those who could not secure tickets, after being sold out in few minutes, assembled outside the Louvre to ask for another event (Seung-hye, 2019).

In the United States, BTS fans exhibited their love for the group by camping out near the places of the shows they appeared on; for instance, during "Jimmy Kimmel Live!", "The Ellen DeGeneres Show," or even "The Late Late Show with James Corden" (Zheng, 2018). On the Latin American side, fans adopted an activity developed by Korean fans known as "Rice wreaths" which involves collecting rice wreaths and sending them as a sign of devotion to their favourite musicians. The Nicaraguan fans of the K-pop group 2PM joined other fans in Latin American countries and gathered 20 kilograms of white rice that they sent to 2PM to thank them about the performance they delivered in Seoul (Han, 2017).

Conclusion

We can conclude from this section that Korea discovered the power of its culture through Hallyu and managed to use it for its own benefits. Moreover, the impact Hallyu has on its international followers to whom it owes its success and the way it influences them is undeniable. We can conclude that Hallyu was the element that made the Korean culture and language known internationally.

Section Two: The Korean Language

Introduction

In this section, we introduce the Korean language origin and history to exhibit its uniqueness as well as tackling the different features of the Korean language to show its complexity which makes Korean challenging to foreigners. On this light, we address some aspects of Korean as a foreign language by demonstrating the various language teaching and learning methods as well as providing a view of the reasons that motivated people around the world to learn this language and the difficulties that they face in the process of learning.

1.6. Origin of the Korean language

The origins of the Korean language have not definitively been established. Although there were several scholars who searched on this matter, the Finnish Ramstedt was the first linguist to claim the genetic relatedness between Korean and Altaic languages such as Turkic, Tungus, Manchu and Mongolian through a detailed comparative work. These languages bear similar grammatical aspects with the Korean language, such as attaching particles to words or expressions mainly in order to represent their syntactic category, known as “agglutination” (Shin, Sin, Kiaer & Cha, 2012).

Comparativists promptly confront two issues within the attempt of establishing its genetic affinities. The First is that there is a continuous potential that Korean is an "isolated" language. According to Lee and Ramsey (2001), Bill Bryson expresses this perspective unequivocally in his best-selling book “the mother tongue “(1990) stating that Korean is “quite unrelated to any other known language” (p.24).The second issue is that the methodology required to assert a genetic link is complex. Even considerable similarities between the languages are insufficient because the similarities must arise from patterns that exclude the chance of a coincidence or borrowing. Scholars today strongly consider two genetic hypotheses about Korean; the first is that Korean is related to Altaic languages and the second is that Korean is related to Japanese. In addition to what is commonly referred to as "Macro-Altaic", it integrates both hypotheses by incorporating Korean and Japanese into a larger Altaic family. Thus, the question of Korean genetic affiliation remains unsolved (Lee & Ramsey, 2011).

1.7. The Korean language history

Given how Northeast Asia is believed to have affected the Korean history, when discussing the history of the Korean language, it is additionally significant to specify the encompassing regions notably China.

Korean language transformation progressed from Ancient Korean to modern Korean (Lee & Ramsey, 2011). According to Bailblé (2015) the first period of the Korean language shift refers to when Koreans first used Chinese symbols as their writing system and the Korean Language unification of the “Han” and “Koguryo”. Lee and Ramsey (2011) further stated that in the far off past, the Korean land was a multicultural area occupied by numerous groups of individuals, such as Chinese military officers who established commanderies on the peninsula during “the Han dynasty”. The earliest ethnicity depictions of the Korean peninsula were believed to be derived from Chinese histories seeing how the sounds and meanings of words as well as names given to geographical areas of the peninsula were written in Chinese characters.

Moreover, social and political events took part of a big impact in the formation of the Korean language both domestically and overseas. The union of the states "Koguryo, Paekche, and Silla" recognized as the Three Kingdoms was a major event in the formation of Korean. Silla was responsible for the linguistic unification of Korea through military conquest, political and cultural consolidation, and it was the language contributed by Silla that became the lingua franca of the land. This resulted in the Middle Korean which is the direct progenitor of the Korean language that is spoken today. Later, the middle Korean started with the foundation of the Koryo dynasty in the tenth and sixteenth centuries; the central dialect of the Korean language was engendered which became the premise of contemporary Korean (Lee & Ramsey, 2011; Song, 2006).

According to Lee and Ramsey (2011), the Imjin War in 1592 had broken the social order supporting writing norms and progressive changes that had long been concealed by writing practices abruptly emerged which marks the division between late Middle Korean and early Modern Korean. It should also be emphasized that the massive migration of Koreans as a result of the Japanese war had a significant impact on the development of modern Korean culture (Bailblé, 2015). Finally, in the late nineteenth century, the Korean War (1950) provoked a language partition between North and South Korea marking the beginning of the modern Korean language (Lee & Ramsey, 2011; Park & Kim, 2010).

1.8. Korean , Japanese, Chinese relatedness:

According to Song (2006), it is widely acknowledged that Japanese and Korean share a significant genetic link. Linguists have found a significant number of similar terms and common sound correspondences. They contain many structural similarities but phonological discrepancy between Korean and Japanese is arguably the principal issue. Given the historical relationship, China also has a big effect on practically every feature of Korea. Korean has borrowed a vast number of Chinese characters and words which began mostly during the united Silla era. Song (2006) further added that The Comprehensive Dictionary of Korean (1991) contains 164.125 entries, 52.1 % of which are Sino-Korean (SK) words and 45.5 % of which are 'pure' Korean words. Many new Korean terms were formed on the basis of Chinese characters; thus learners of Korean and Chinese would find similar words in both languages. According to the book “*The sounds of Korean*” (2012), Korean and Chinese languages are not related structurally; Chinese has a (Subject. Verb.Object) word order and owns no grammatical particles unlike Korean. However, nearly 57 % of Korean vocabulary is Sino-Korean and derived from Chinese.

1.9. Korean writing system

1.9.1. The Korean alphabet “Hangul”

According to Cho and Whitman (2019), Koreans use a script known as Hangul. The Chinese letter Han had come to signify Korea by the turn of the twentieth century; as a result, the words “han” meaning Korean and “gul” meaning writing were combined to substitute the script’s original term. Referring to Lee and Ramsey (2001), Hangul is considered an important cultural symbol. Therefore, since its invention (1443), Koreans celebrate every year on October 9th. Moreover, King Sejong (the alphabet's founder) is honoured in numerous ways. According to Song (2006), King Sejong invented Hangul specifically for illiterate Koreans which is the source of this great pride in Hangul. Chinese characters were the primary script during the “Yi Choson Dynasty”. The ability to write in Chinese characters was a sign of one's high social position; it was mostly reserved for the ruling class. As a result, the ruling class would cling to it with tenacity. The king Sejong, who mastered the Chinese characters and literature, was considerate enough about the unavailability of a simple script for regular Koreans that he took the initiative to create one for which he is highly appraised and honoured. In addition, Koreans claim that Hangul is so simple that everyone can grasp it in a few days. Korean alphabet consists of 24 basic letters; it contains in total 40 letters of 19 consonants and 21 vowels:

Table 1. The letters of the Korean alphabet (Song, 2006)

Basic vowels	Hangul	ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ	ㅞ	ㅟ
	Romanization	a	eo	o	u	eu	i	ae	e				
Compound vowels	Hangul	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅞ	ㅟ			
	Romanization	ya	yeo	yo	yu	yae	ye						
	Hangul	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅞ	ㅟ				
	Romanization	wa	wo	oe	wi	wae	we						
Basic consonants	Hangul	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ	ㅈ	ㅊ		
	Romanization	g/k	n	d/t	r/l	m	b/p	s	Ø/ng	j	ch		
Tensed consonants	Hangul	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ	ㅈ	ㅊ		
	Romanization	kk	tt	pp	ss	jj							
aspirated consonants	Hangul	ㅋ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ		
	Romanization	k	t	P	h								

In his book *“The Korean language”* Sohn (2001), explained the creation of the Hangul symbols. Three primary vowel symbols were formed based on cosmological theory which indicated heaven (ㅇ), earth (ㅡ) and man (ㅣ). All vowels and semivowels in Korean are generated by different arrangements of these symbols. The consonant letters are represented by the shapes of speech organs such as the lips, teeth, tongue and throat. Hangul is structured in the form of a syllable block, a consonant is inserted first, followed by a vowel or diphthong, and finally a consonant if necessary, from left-to-right and from top-to-bottom (Sohn, 2001).

1.9.2. The Chinese characters “Hanja”

Song (2006) asserted that until "Hangul" was founded, Korea did not have its own writing system. Koreans wrote about their history and recorded their language relying on Chinese characters called "Hanja". It should be noted that Koreans have always pronounced Chinese characters in their own unique style; it was different from how they are read in Chinese. "Hanja" was used by Koreans for countless generations and it is still used today. "Hanja" is (and was) a vital status symbol. For instance, Koreans often have their names, titles, and academic majors written in Chinese characters on their business cards. Such icons often tend to be preserved across the world, and "Hanja" is one of them. However, by today's standards, learning Chinese letters is effortful and time consuming. As a result, Hanja has

gradually lost its popularity to English, particularly among the young (Song, 2006). Hanja is also anticipated to be employed in a restricted number of domains. For instance, the meanings of Chinese characters are frequently used to choose children's names. Similarly, Chinese characters are commonly used for company names, commercial branding, and ancient proverbs (Hooshmand, 2021). The purpose for which this combination of both systems were mostly cultural is because the mastery of Chinese script was still regarded as an indicator of intellectual potential and education level (Lee & Ramsey 2001).

Table 2 Traditional saying in “Hangul” and “Hanja” (Hooshmand, 2021)

Korean language (hangul)	설상가상 (Seolsang-gasang)
Chinese characters (Hanja)	雪上加霜 (Xuěshàngjiāshuāng)
English language (literal translation)	“To add frost/ hail to snow”
English language (Equivalent meaning)	“Adding fuel to the fire”, to make an already bad situation worse

1.10. The Korean language Structure

1.10.1. Vocabulary

Vocabulary acquisition is undoubtedly the most prominent feature of second language learning and it necessitates a great deal of dedication and memorization. Korean lexicon is made up of about 30 % native words, 65 % SK (Sino-Korean words) and 5 % loanwords (Sohn, 2005).

1.10.1.1. Native Korean words

One of the principal sources of the native Korean vocabulary goes back in time of middle and old Korean. These indigenous words are generally used to describe ideas that are associated to everyday life (Choo & Grady, 1996). Words and grammatical phrases to convey humans' activities or experiences are less likely to be borrowed. Furthermore, native Koreans who are not professionally instructed about the Korean language vocabulary tend to mistake Sino-Korean words for native Korean words (Song, 2006). Moreover, the majority of native words have several meanings. Such as the pure Korean verb 보다 (poda) has over 20 interpretations, in addition to the main meaning "to see" (Park & Kim 2010).

1.10.1.2. Sino-Korean words (SK)

Large number of Korean words contains Chinese characters roots, which are called sino-Korean. They account for a significant percentage of the Korean language; some linguists believe that SK vocabulary accounts for approximately 54 % of the Korean language (Song, 2006). Furthermore, SK words make up a significant portion of over 70 % of the vocabulary in Korean dictionaries (Jung & Cho, 2006). These SK words are highly frequent in vocabulary that may be traced back to the centuries of long influence of Chinese on Korean (Choo & Grady, 1996). It is common to come across native Korean and SK words that have similar connotations. Wherever this occurs, the native Korean word is usually informal and non-literary, but the SK equivalent tends to be more formal and academic. For instance, we have the informal native Korean verb 죽다 (jugda) and formal the SK verb 사망하다 (samanghada) is but both mean "to die" (Choo, 2008).

1.10.1.3. Loan words

Loanwords come primarily from English. Korean is similar to Japanese than Chinese because it leans towards borrowing words from other languages than inventing words based on already existing ones (song, 2006). Loan words can be used to represent words that have no Korean equivalents, such as coffee 커피 (keopi), bus 버스 (beoseu). Sometimes, words may simply be replaced by their borrowed equivalents rather than the Korean ones, such as 사진기 (sajingi) by 카메라 (kamela) which both mean “camera”. It is important to remember that borrowed words are more expected to be used in informal situations. Furthermore, loan words usually end up having different meaning in Korean than in their native language, For example, in English the word 사인 (sa-in) means sign, but in Korean, it means autograph, this can often lead to misunderstandings between Koreans and foreign speakers (Choo, 2008). Korean individuals have been in contact with numerous remote nations and have borrowed from them thousands of words. There are approximately 20, 000 loan words in Korean, of which nearly 90 % are from English. When Korea was occupied by japan, Korean also borrowed from Japanese lexicon a significant number of words that were Chinese – based (Sohn 2001).

1.10.2. Numerals

Learning Korean numerals can be challenging because students must be acquainted with two separate sets of numerals. One of the Korean number systems was long ago inherited from Chinese (Song, 2006; Byon, 2008). It is not correct to randomly decide

between native Korean and SK numerals; there are some things to take into account such as using native numerals for low numbers, age and hours. Whereas, SK numerals are used for high numbers, expressing dates, minutes and seconds (Song, 2006).

Byon (2008) mentioned that there are several nouns in Korean that do not function alone. A set of counters also called classifiers must be employed in combination with numerals. Note that Sino-Korean and native Korean numerals are used with different sets of counters. For example, age classifier 살(sal) must be used with native Korean numerals and the age classifier 세(se) must be used with SK numerals (song, 2006). When using native Korean numerals with a counter, it must be borne in mind that the numbers 1, 2, 3, 4, and 20 have mildly altered forms in native Korean to become 하나(hana)/한(han), 둘(dul)/두(du), 셋(set)/세(se), 넷(net)/네(ne), and 스물(seumul)/스무(seumu). The pattern of counting items with a counter can be as follow: “noun (being counted) + number + counter.”

Example: I have three friends

친구가	세	명	있어요
└──┬──┘	└──┬──┘	└──┬──┘	
N	NUM + CTR	V	

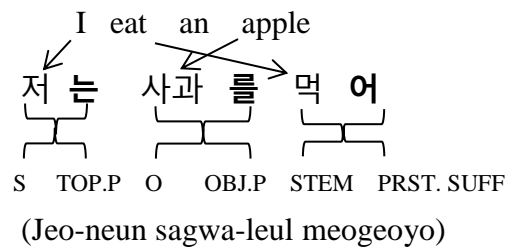
(Chinguga se myeong isseoyo)

1.10.3. Grammar

Like any other foreign language, the Korean grammar is considerably different from English Language, it has a unique set of rules and sentence structure. A description of certain Korean Grammar will be provided based on syntactic and morphological norms.

1.10.3.1. Word order (syntactic structure)

According to Park and Kim (2010) a sentence in various languages is made up of three parts: subject, object, and verb. The word order of these components; however, differs across languages. It is commonly known that the word order in English is (subject-verb-object), whereas in Korean the sentence pattern is in (subject-object-verb) order (Cho, 2004). In a Korean sentence, the predicate always occurs at the end, even if Korean contains marking particles to denote the word class. Furthermore, if the subject can be deduced from the context, it can be omitted (Ahn, Lee & Han, 2010). Observe following example:



In contrast to English, Korean enables subject and object noun phrases to switch places without affecting meaning (Song, 2006). In English word order usually dictates grammatical relationships. A sentence would lose its meaning if the word order changes. Whereas, word order in Korean only influences grammatical relationships when certain particles are absent in a sentence (Byon, 2008). The placement of the words is generally relevant as long as the verb is properly positioned at the end of a sentence (Yeon & Brown, 2013). We prove this through the following example:

I gave a gift to a friend

제가 친구에게 선물을 주었다

S O V

(Jega chinguege seonmuleul jueossda)

친구에게 선물을 제가 주었다

O S V

(Chinguege seonmuleul Jega jueossda)

Note that nouns, adverbs, numerals and other elements stand before verbs and adjectives. Additionally, modifiers also occur before modified words (Byon, 2008).

1.10.3.2. Nouns

According to Ramstedt (1939) a noun in Korean is any word that comes before the copula verb to be 이다 (ida), before a particle, before another noun, or after an adjective. Unlike Korean, the English marking plurality is quite exact in terms of number. It requires the use of the plural "s" when there are multiple items (Song, 2006). In Korean, nouns are rarely given a numerical value such as singular or plural (Byon, 2008). However, there exists the plural marking 들 (deul) which is rarely used, and normally omitted. For instance in Korean, the term person 사람 (saram) can refer to one or many people; yet, 사람들 (saram-deul) is

also an option. The Korean language uses the plural marking if the idea of plurality is stressed (Argüelles & Kim, 2000).

Furthermore, Korean is similar to English in that it lacks grammatical gender entirely (Song, 2006). Korean, unlike several European languages, does not express gender with noun. You can add man 남자/ 남 (namja /nam) or woman 여자/여 (yeoja/ yeo) to the noun to emphasize the gender difference of the individuals being addressed to: 남학생 (namhaksaeng) which means male student (Byon, 2017). Furthermore, Argüelles and Kim (2000) stated that the social status of the person or people addressed to, as well as spoken about must always be taken into consideration. One must use different terms if it is desired to demonstrate respect, or affability in a conversation. Honorific nouns in Korean are used to express respect for the people or item, apart from their lexical meanings. Nouns that are not honorific are known as Plain nouns. For instance, the word “name” 이름 (ireum) a plain noun → 성함 (seongham) an honorific noun, it is worth mentioning that honorific nouns tend to be used with honorific verb if available (Ramstedt, 1939).

1.10.3.3. Verbs and Adjectives

Adjectives and verbs are regarded as distinct word classes in English. For example, they cannot have the same grammatical marking; yet, adjectives and verbs are practically identical in terms of grammatical behaviour in Korean language. As a result, the tense and speech level suffixes appear on both verbs and adjectives. Numerous adjectives are constructed based on verbs. Concerning Korean adjectives, the copula (be and its forms) is not employed; for instance, the adjective to be healthy 건강하다 (geonganghada) is formed by combining the noun health 건강 (geongang) with the verb to do 하다 (hada). The grammatical distinctions between verbs and adjectives are primarily semantic in nature. Adjectives usually depict attributes or qualities, whereas verbs usually indicate actions (Song, 2006). Yeon and Brown (2013) stated that the Korean set of adjectives that are obtained by pairing a noun with the verb 하다 (hada) generally happens with SK nouns ; another example is the verb to study 공부하다 (gongbuhada). In Korean, Just like honorific nouns, there are also a few honorific full verbs. For example the plain verb “to sleep” 자다 (jada) → 주무시다 (jumusida) as an honorific verb occurring to express respect. If a corresponding honorific verb is not available; all plain verbs can be suffixed by the honorific suffix 시 (si)/ 이시 (isi). for example, “to read” 읽다 (ikda) → 읽으시다 (ilgeusida). Conforming to Yeon and Brown (2013) while English has a unique class of adjectives which are used in

conjunction with the verb “to be”; adjectives in Korean might be regarded as a subcategory of verbs. In Korean, adjectives are known as descriptive verbs, whereas other verbs that often express an action are known as processive verbs, but still act the same.

1.10.3.4. Particles

A particle appears after a noun, verb, adverb and after a clause or a sentence. A particle is never found by itself but always in conjunction with one of the class word previously listed (Ramstedt, 1939). Words in Korean are designated by Particles which are a distinctive feature of the language. In English, there is not a comparable term. There are two types: "case particles" and "special particles." Case particles reflect the grammatical function of the lexical items to which they are linked. The "special particles" has the goal of adding specific meanings to words rather than identifying syntactic functions, such as highlighting the item's singularity. Byon (2008) gave a good illustration of those particles as shown below: *이* is used when the particle is preceded by a noun ending in a consonant, and *가* is used when preceded by a noun ending in a vowel. They are case particles which determine a subject. For example “Charles drinks coffee” → *찰스가 커피를마셔요*(Chalseuga keopileul masyeoyo).

Korean contains many other particles of which their function differ, such as *은/는* which determine the noun as the topic of a sentence, the particles *을/를* determine The direct object of a sentence, *의* designates the possessor, it functions similarly as the ‘possessive (’s)’ or ‘of’ in English, The case particle *에* indicates : location (conforming to “in”, ”at” or “on” in English), place, time, quantity and price (Yeon & Brown, 2013) ,The comitative case particles *와/과* (likely used in formal settings), *(이)랑* (used for more informal communication), and *하고* Their main role is to connect nouns together, depicts “and” in English (Byon, 2008; Song, 2006).The case particle *에서* used to express: dynamic location, or the source of an action. The case particles, *한테/에게* ,and *께* act like “to” in English. The case particles *한테서* and *에게서* are similar to “from”. The special particle *만* supplements the implication of “only”. Another special particle is *도* that possesses the meaning of with “also” or “even”. The particle *부터* meaning “from” is used to indicate a beginning temporal point. In addition, the particle *까지* indicates an ending temporal point, and it resembles “until” in English (Byon, 2008).

1.10.3.5. Tenses

According to Yeon and Brown (2013), Korean verbs are made up of a basic core called the base to which multiple endings such as tenses, honorifics and others are appended to produce a range of meanings.

In Korean, to achieve the past tense, the word stem must be attached to the tense markers **았어**(ass-eo)/**었어**(eosseo)/**했어**(haesseo). **았어** is added when the word stem ends in the vowel (ㅏ or ㅑ), while **었어** follows stem ending in any other vowel but the previous ones. **했어** is added to verbs and adjectives that end with **하다** (hada). They imply that the action is accomplished and no longer applies to the current circumstance.

Table 3. The past simple tense in Korean

Base form	Marker-았어	Base form	Marker -었어	Base form	Marker -했어
가다	갔어	먹다	먹었어	말하다	말했어
(kada)	(kass-eo)	(meogda)	(meog-eosseo)	(malhada)	(mal-haesseo)

Unlike English, the Korean language has neither conjugation nor inflection, and verbs in present tense do not take -s- in the third person singular (Cho, 2004). In order to achieve the present tense, the word stem must be attached to the tense markers **아**(a)/**어**(eo)/**해**(hae). **아** is added when the word stem ends in the vowel(ㅏ or ㅑ); while **어** follows stem ending in any other vowel but the previous ones. **해** is added to verbs and adjectives that end with **하다** (hada).

Table 4. The present simple tense in Korean

Base form	Marker -아	Base form	Marker -어	Base form	Marker -해
가다	가	먹다	먹어	말하다	말해
(kada)	(ka)	(meogda)	(meogeo)	(malhada)	(malhae)

In Korean, the future plan corresponding to “will” or “is going to” in English is expressed by adding (으) **ㄹ거야** ((eu)-l-geoya) to the stems of words. **ㄹ거야** (l-geoya) is added when the stem ends in ㄹ or a vowel, and **을거야** is added when the stem ends in a

consonant (Ahn, Lee & Han, 2010). It is used to mark a ‘possible future’ but not to denote certain plans, especially in the near future (Yeon & Brown, 2013).

Note that in past and present simple tenses one needs to reflect on the preceding vowel to select the appropriate tense marker if the word stem ends with a consonant. If the word stem and the tense marker end in the same vowel, one of them must be deleted (Ahn, Lee & Han, 2010).

Table 5. The future simple tense in Korean

Base form	Marker -ㄹ 거야	Base form	Marker -(으)ㄹ 거야	Base form	Marker -할 거야
가다	갈거야	먹다	먹을거야	말하다	말할거야
(kada)	(galgeoya)	(meogda)	(meogeulgeoya)	(malhada)	(malhalgeoya)

1.10.3.6. Honorifics (speech styles)

The honorific system is among the most distinct qualities of the Korean language. It is hard to communicate without opting for the adequate level of honorific based on one’s social rank or familiarity with the individuals addressed to. According to Song (2006) Speech styles are reflected through attaching a set of suffixes to every verb that is positioned final in a sentence. He added that most studies asserted that Korean has six major speech styles: plain, intimate, familiar, semi-formal, polite, and deferential (other researchers suggested more). In this matter, Korean is recognized to be surpassed by no other language in the world. Three of these styles will be introduced in this study for the sake of providing a glimpse of the concept.

The plain speech style is a direct and low style employed casually between friends or siblings with a small age gap (no more than two years) or by older people to youngsters (Song, 2006).

The informal polite style is most commonly used in everyday situations; it is less formal and primarily used by close individuals (Ahn, Lee & Han, 2010). Song (2006) further stated that the informal polite speech style is used when politeness or respect is required, regardless of the listener's status, provided that they are old enough. An informal polite sentence is formed by attaching(으) “yo” to the word stem.

The formal polite style is the ultimate degree of reverence to the listener. As a result, those with undeniable seniority employ this speech style. It is never applied to someone of

equal or lower social standing (Song, 2006). A formal polite sentence is formed by attaching (스)브니다 ((seu)bnida) to the word stem (Ahn, Lee & Han, 2010).

Table 6. The plain, informal polite and formal polite speech styles

Speech style/level	Example: I study English	Romanization
Plain	나는 영어를 공부해	(naneun yeongeoleul gongbuhae)
Informal polite	나는 영어를 공부해요	(naneun yeongeoleul gongbuhaeyo)
Formal polite	나는 영어를 공부합니다	(naneun yeongeoleul gongbuhabnida)

Note that the honorific endings do not only differ according to level and status but also according to the type sentence; stems also take different endings depending on whether it is a statement, question, command or proposal (Song, 2006; Ahn, Lee & Han, 2010).

Table 7. The formal polite speech style according to the type sentence

Speech level	statement	question	command	proposal
Formal polite	(스)브니다	(스)브니까	(으)십시오	(으)브시다
Romanization	(seu)bnida	(seu)bnikka	(eu) sipsiyo	(eu)bsida

This does not always occur; there are some exceptions such as the declarative and interrogative forms of the informal polite style which are the same. The declarative form is created by concluding the statement in a falling tone and the interrogative form is created by ending it in a rising tone (Ahn, Lee & Han, 2010). Observe the following example:

You can speak Korean.

너는 한국어 할 수 있어요 (Falling tone)

Can you speak Korean?

너는 한국어 할 수 있어요 ? (Raised tone)

(neoneun hangugeo hal su isseoyo)

1.10.4. Phonetics:

There is no doubt of the most perplexing challenges that learners of any foreign language encounter are achieving native-like pronunciation. This part will introduce some features of the complexities of the Korean sound system. According to Argüelles and Kim (2000), it is worth noting that the sound value of several Korean letters varies a lot depending on whether they are in the first, middle or the last position, or if they're combined with other sounds. It is important to note that in one word numerous norms can arise significantly

altering its pronunciation. Cho (2004) expressed that the Korean language lacks labiodentals like /f, v/ which represent a difficulty to Korean learners of EFL since they must exert more effort to utter them correctly. Moreover, the English /l/ and /r/ are considered variants of one liquid sound in Korean. They are derived from the same consonant ㄹ; therefore Korean learners of EFL usually struggle to distinguish between the two sounds.

Song (2006) mentioned that Korean allows no consonant clusters in the first syllable. According to Park and Kim (2010), foreign speakers of Korean are often unable to differentiate between the first positioned sounds such as ㄷ, ㅌ, and ㄸ [t, t^h, t'] . This condition similarly occurs with ㅂ, ㅍ, and ㅃ sounds [p, p^h, p'] and ㅈ, ㅊ, and ㅉ [tʃ, tʃ^h, tʃ^h]. Moreover, another feature of the Korean sound system's complexity is that the final consonant of a word is recognized as the first consonant of the next syllable. For example, clothes 옷 (os) when produced solely or accompanied by a word boundary or a particle that begins with a consonant, it is pronounced as [ot] (Song, 2006). But when accompanied by a vowel such as the particle 이 (i), it is pronounced as 옷이[o.si]. Cho (2001) hinted at the importance to emphasize that Korean is a syllable-timed language, as opposed to English, which is a stress-timed language. In this regard, the context determines which words in a sentence are stressed in English language. Korean is not a rhythmic language which means that it does not have word or sentence stress. Its rhythm is steady and consistent which implies that each word in a sentence is produced with the same salience (Cho, 2004).

1.11. Korean as a foreign language

According to Sohn (2001), teaching Korean as a foreign language first began in 1897 at St Petersburg University in Russia, and afterwards in many other nations throughout Europe, America, Asia, and the Pacific. Korean, on the other hand, did not begin to achieve international recognition until lately, owing to the country's rapid economic expansion and significant immigration abroad. Korean enrolments increased by 44.7 % between 2009 and 2013 according to surveys conducted by the Modern Language Association (Goldberg, Looney & Lusin, 2015). As stated by Sohn (2001), Korean language instruction abroad can be found in a variety of nations, where it is offered at various educational levels including state agencies and institutes, as it is also taught worldwide through private institutions in South Korea. The number of enrolments in Korean courses by non-Korean students surged dramatically from 393 in 2013 to 706 in 2018 (Yu Cho, Cho, Chun, Ko & Lee 2021).

1.12. Korean Language teaching/Learning

It is critical in foreign language education to recognize the necessity of introducing learners to the cultural components of the language they are learning. Leng and Shan (2020) noted that learners lean toward understanding and appraising cultures from the perspective of their own culture, which tends to generate confusions and perplexities due to cultural and linguistic disparities. A cultural understanding of the language is required to attenuate this cultural shock. Since language and culture have a strong influence on each other, learning Korean as a foreign language necessitates not just fundamental language abilities but also a thorough cultural education. For example, when vocabulary and grammar are incorporated with Korean culture a correct usage will be accomplished.

According to Inero (2020), managing students' interest is a crucial task in the field of education. It is strongly recommended to involve innovative strategies because they mitigate the obstacles associated with foreign language learning. Furthermore, unique teaching methods in FL classroom such as the use of Media content (movies, songs ...), and Activities (games) result in productive and entertaining learning sessions. This does not only aid in the assistance of learning but it also captures the learners' attention. Ancho (2019) came to the conclusion in his study on Filipino learners that they tend to favour assisted group activities instead of the conventional activities. They preferred being given the opportunity to interact and be corrected promptly in front of others whenever they make mistakes. Involvement in a Korean language classroom is enriching to learners. It exposes them to new vocabulary, grammar, culture, and allows them to put their newly acquired skills into practice. Moreover, Learners favoured the use of games and media for promoting Korean cultural material and gaining an understanding of the cultural values that exist in Korean culture. Korean language classes can be viewed as a doorway into promoting innovative learning methods by incorporating entertaining key activities such as stimulating games.

Teachers' mission lies in enhancing the learners' connection with the target language through a structured classroom instruction and community engagement based tasks. For instance, learners took part in a project which encouraged investigating the Korean linguistic situation beyond the classroom walls. They Resorted to Korean local communities such as Korea town; this has given the learners important opportunity to learn about how Korean is used (Yu Cho, Cho, Chun, Ko & Lee 2021).

1.13. Korean Language Learning Motivation

It is imperative to highlight the reasons for choosing to learn a foreign language; these are referred to as motivation. Gardner and Lambert (1972) proposed that motivation may be classified into two broad categories: integrative and instrumental. Instrumental motivation is defined as an interest in learning a language in order to achieve certain practical objectives such as getting a job. Integrative motivation involves willingness to learn a language for the purpose of communicating or becoming a part of that society.

A Q-methodology study conducted by Fraschini and Caruso (2019) provides valuable findings into Korean language learners' L2 motivation. They found that most of the participants might be classified as learners who would use Korean language for fun and pleasure. In addition, a significant percentage of the participants stated that they planned to use their Korean language ability for instrumental objectives. Furthermore, a small number of respondents had very clear instrumental objectives, such as securing a future high-status position, receiving better social recognition, or obtaining a career in the international market. Hur and Choi (2015) stated that the American college students that participated in their study had an integrative oriented motivation to learn KFL, such as the desire to learn about Korean culture and history which represented (68%) and others by the desire to learn for communication purposes with the target community (84%) or improve their mastery level (95%). Furthermore, non-heritage learners in their study stated their main motivation to learn Korean to meet the university FL requirement (68%). Other participants also showed a great instrumental motivation such as learning it for future employment (74%) or to pursue their studies in Korea (33%). According to Gao (2010), the increased economic and business ties with South Koreans boosted non-Koreans' interest in Korean language study. Moreover, Expertise in Korean and Chinese was regarded significantly valuable for the learners' job prospects. Gao (2010) also noted that high parental expectations of the learners have a significant impact on their learning motives.

Recently, the Korean wave “Hallyu” captured a worldwide interest of Korean language and culture. Leng and Shan (2020) claimed being inquisitive about Korea will naturally lead to wanting to know the Korean culture and to learn Korean. Shim (2006) reported that in Singapore the number of KFL learners at a private language school had rose to 60 % from 2001 to 2003 due to Korean dramas emergence. Chan and Chi (2010) Concluded that learners were consistently interested in things affiliated with Hallyu, resulting in a massive increase in KFL student numbers in Singapore. Pursuant to Akter (2019) doctoral dissertation, the Korean wave influenced 48 Bangladeshi generations to learn more Korean

vocabulary if not the entire language. Touhami and Al-Haq (2017) also cited that Most Hallyu fans in Algeria are interested in both the culture and the language and use Korean words that are specific to K-pop and K-drama in their daily speech. Likewise, among Malaysians, the Korean entertainment industry has cultivated a positive image of Korea and its people (Ho, 2010). Similarly, Lee (2018) discovered that the American students' L2 motivation to learn Korean was boosted by their exposure to Korean popular culture. It has been suggested that the positive perceptions and attitudes toward South Korean culture which emerged among Malaysians might have an impact on the patterns of L2 motivation of Malaysian learners of KFL (Larisa, Fumitaka, & Nurliana, 2020).

1.14. Korean Language Learning Difficulties

The Korean language is known to be one of the hardest languages in the world. To support this claim, Argüelles and Kim (2000) asserted that Korean is widely regarded as one of the hardest languages for Westerners. For example, Korean is far more advanced than Western languages regarding phonetics; speech sounds are often easily recognized by Koreans but are similar to non-natives; not to mention the uniqueness of its vocabulary. Moreover, Korean and English grammar are founded on different structural and cultural concepts. Besides, the effect of social and psychological factors that restrains from essential interactive practice makes it difficult to learn the language. The lack of interaction with Koreans was cited as a major barrier to learning by many of the learners (Choo, 2021).

Accordingly, in a study that was conducted on different foreign learners namely English, Chinese and Japanese, Ahn (2015) found that English learners had trouble with grammar because of the 'linguistic distance' between English and Korean. In addition to, Vocabulary such as word-order, pro-drop property, pronunciation, lack of intonation and complexity of honorific particles and case particles usage which made writing challenging.

The Chinese participants expressed similar opinions to the English ones; they claimed that Korean was difficult to learn since it contained characteristics that were not present in Chinese. On the other hand, they found learning Korean vocabulary to be simple because it is similar to Chinese. The main issues the Japanese participants encountered is the trouble to understand advanced grammar expressions, speaking and pronunciation because the phonemic inventory of Korean is greater than that of Japanese (Ahn, 2015).

According to Jee (2017), the KFL students acknowledged that Korean was structurally different from English and that many of them thought Korean was a medium-difficult or difficult language. The comparison between Korean and the participants' L1 often reappeared

which verifies to the assertion of contrastive analysis hypothesis (CAH) suggested by Lado (1957), states that the level of difficulty is connected to what extent the languages are different. In other words, similarity in L1 and L2 results in easiness of language learning. Moreover, Allado, Peñol, Bachiller and Tarusan (2016) noted that the participants in their research had also some difficulties acquiring some aspects in the Korean language. She struggled to comprehend complex words and build sentences. She also faced judgments from those around her as a result of her attempts to acquire the Korean language. By the same token, Jee (2013) further reported in his study that the learners who had greater familiarity with Korean stated that the language was very hard as the plurality of learners also believed that it would take at least two years to be fluent in Korean. The non-heritage Korean learners claimed that speaking was most challenging, whereas for heritage Korean learners struggled more with reading and writing.

Likewise, Lee-Smith (2016) asked the participants comprising heritage and non-heritage Korean learners to describe the difficulties or areas they would like to improve; their responses encompassed literacy, grasp of the rules of grammar, vocabulary in terms of memorizing huge amounts of words, their meanings and applications, mismatch of the four skills, struggles in breaking habits that were acquired at a young age such as colloquialisms, and attaining fluency in communication. The learners have to devote energy and time in order to achieve their goal of mastering Korean and overcome diverse difficulties they tend to encounter.

Conclusion

The Korean language is very detailed and can be seen through its origins and history which shows its complexity that is different compared to the rest of existing languages in many areas but still closely related to other Asian languages in some aspects. This uniqueness has led to the emergence of Korean as a foreign language in many countries. Moreover, a huge demand of Korean language teaching and learning was derived from its emergence which is caused by the influence of the Korean wave. Hallyu represents only one of the reasons that attracted people to learn Korean, the desire of Korean language mastery involves many other motivations. Furthermore, Korean language learning comprises many difficulties at various levels and requires a good amount of perseverance, consistency and time to achieve a native like mastery of the language.

Section Three: Algerian Pluriculturalism and Multilingualism

Introduction

Since this study concerns the emergence of the Korean wave in Algeria, it is necessary to discuss and to give a report about the cultural state and linguistic situation of Algeria. It will allow us to construct an idea about the reception of Hallyu by Algerian people and the future it might have in this country.

1.15. Pluriculturalism in Algeria

Based on documented history, the first residents of North Africa, including Algeria, were the Imazighen. Over a long period, those people had interaction with a variety of colonisers and traders who managed to land in North Africa and left varying degrees of influence in the area, such as the Phoenicians, Romans, Byzantines, Arabs, Turks, Spaniards, and French (Ghoul, 2013).

The popular and social existence of the conquerors has resulted in the emergence of other parallel presences over time: cultural, gastronomic, folkloric, and of course, linguistic. (Kassab, 2014). The Spaniards' impact has been clearly seen in Oran. The linguistic change was followed by the shift of many customs, such as "La Mona" which is a brioche bread that was once consumed only on occasions of Christian spiritual celebration, but has now lost its religious significance becoming a cake of regular consumption in Oran (Elaid, 2019).

Furthermore, every influence is known to be beneficial as well as detrimental. Thus, the influence of pluriculturalism or globalization may also represent challenges to Algerian society in various aspects. According to Larbi (2021), Cultural globalization is not completely avoided by Algerian authorities and people; he suggested that they must wisely handle its negative side when it comes to ideological shifts. Religiously speaking, Beyers (2017) stated that being part of one culture also means being a member of a certain religion since various cultures infer various faiths or religion based ideologies. He further said that in the context of Algeria, many cultural traditions may include certain religious ideologies that are familiar to society members who share the same practice. According to Larbi (2021), it is advantageous to strengthen the Muslim identity by preserving its powerful characteristics and defending its principles; hence, Algerians should adhere to the Islamic way of life in all aspects, including clothing. In addition, Raj Isar (2014) indicated that the status of Islam as well as religious extremism could create major obstacles to cultural relations with Algeria. Furthermore, Algerian society is suffering from globalization which threatens their inherited customs and

traditions. In light of this, Algerians and authorities must preserve their heritage, beginning with family and passing it down from generation to another. In the wake of this, Algerian authorities must develop procedures to preserve this historical heritage while also capitalising on the benefits of globalisation (Larbi, 2021).

Cultural and even subcultural communities have their own set of norms and values. Algeria, for example, is a country with many different subcultural groups and subcultural communities which have caused clear manifestations in the society. Bouherar (2020) stated that residents of the south (Sahara) may have certain stereotypical notions about residents of the north because the north of Algeria is viewed to have a 'higher' social status. In addition, Belabassi (2016) said that the Arabs and Amazigh participants in her study claimed to have some misconceptions about each other; these stereotypes are used because of lack of knowledge about the other, but in reality it has no relevance. Such prejudices can substantially influence intercultural communication. As a result, people must be open-minded and disregard incorrect information because it creates barriers between people and reduces engagement between them.

1.16. Multilingualism in Algeria

It is known that Algerians are part of a cultural group that speaks one or more languages (Chaouche, 2006). Algeria is marked by multiple linguistic varieties' coexistence: from Berber to Arabic (which served as a vehicle for the Arabization and Islamization of North Africa), to the different foreign languages. The passage of various people and civilizations across Algeria has left traces on its cultures and languages and has since shaped the recent Algerian multilingualism (Taleb, 2006).

Following antiquity, the Ottomans' presence in Algeria did not disrupt the linguistic ground, but still had a significant impact. For instance, Turkish terms in daily life diverse aspects like cooking, trade names, clothing and surnames have been borrowed by urban language varieties.

Algerians also interacted with European languages. Spanish language, for example, was spoken in the west of the country due to the Spanish colonial occupation in Oran for 300 years (Taleb, 2006). French is also another language spoken in Algeria. The French language was forced on Algerians since language was a tool employed by colonizers to strengthen their control on countries and speed the process of depersonalization and acculturation (Baya & Kerras, 2016). Furthermore, since 2006-2007, French has been taught in primary school starting from the third year, but after demand to replace it in the education curriculum

(Shawe, 2019), it found itself competing with the English language which is taught from the beginning of Middle School (Chaouche 2006).

Only Arabic was declared as Algeria's national and official language at the beginning (Bektache, 2018). The Berber language was first introduced to Algerian schools in 1995-1996 and it was acknowledged as a national language later in April 2002 (Aït-Mimoune & Chalah, 2014). It was only until February 7th, 2016 during the constitutional revision that it was declared as an official language (Bektache, 2018). Algerian speakers have at their disposal a large verbal repertory and know very well how to employ it at their advantage. They display a remarkable ability to produce and combine meaning, words and languages which demonstrates their adaptation and exploitation capacities towards this diversity and plurality (Taleb, 2006).

Conclusion

Algeria is culturally speaking, very rich; it is a country that bares a high cultural diversity. Algerians have already dealt with the presence of numerous foreign cultures and languages in their country's territory. Furthermore, the country itself contains multiple subcultures which made them conditioned to different cultural and linguistic reception. They have the ability to fit in each of them and integrate aspects of those cultures in their daily life easily.

Conclusion

Hallyu has been the factor that made the Korean culture and language known. They were mainly introduced by K-pop and K-drama. The Korean language came into contact with several other languages through time which had a significant impact on its formation and development; this has made of it a complex language. The difference and variety of its structure compared to other languages often expose KFL learners to some complications during the learning process, for instance at the level of its pronunciation.

Therefore, the rich history of Algeria made of it a multicultural and a multilingual country; this indicates the high capacity of Algerian to combine, adapt and integrate foreign languages and cultures to their daily life.

Chapter Two
Research Methodology, Findings,
discussion, Recommendations and
Limitations

Introduction

The use of an appropriate methodology helps in obtaining valid results. Therefore, this chapter is set to collect evidence to advancement of the study and explain a variety of issues concerning Korean as a foreign language and the Korean culture and its future in Algeria through a well-structured amount of data. This practical chapter is divided into four sections. the first section provides a scope of the study, a description of the research method, the data collection tools that have been used in our investigation and the procedures for data collection. The second section analyses the interviews conducted with KFL teacher and learners through a thematic analysis; besides, this part includes the analysis of the questionnaire to determine the fans' attitude toward the Korean wave and Korean language. The third section of this chapter covers the discussion and the fourth section deals with recommendations, suggestions and limitations of the study.

Section One: Research Methodology

Introduction

In this section, we aim at elaborating the followed methodology, the scope of the study, the data collection tools and procedures used in the study.

2.1. Scope of the study

Many researchers assert that continual exposure to Korean pop culture is the source of interest in the Korean culture and language. This study seeks to analyse how Korean wave has impacted Bejaia fans and how it has driven them to accept Korean culture and KFL. This study uses data gathered from questionnaires and interviews of seventy (70) participants who are engaged in Korean popular culture; they represent online fans and KFL learners of Bejaia community. The process of data collection is carried out face to face and via social media and it is completed in a period of two months. These integrated tools are used to examine how the fans are inspired to learn Korean as a foreign language which makes them feel more connected with other fans from other foreign communities who share similar interests, as it also exposes the KFL difficulties that are met by the learners and how they deal with them as well as to assist teachers in the frame of identifying learning challenges and achieve teacher efficacy. This research is one of the firsts that investigates the influence of hallyu on Algerian fans. In the light of this, the study promotes on-going research about this phenomenon especially in Algeria.

2.2. Research design and method

The current study employs a mixed method through which quantitative and qualitative data are collected. As a basis, three distinct tools are employed. For the quantitative method, a questionnaire was designed to determine Korean wave fans' sociolinguistic attitudes towards Korean culture and language and its possible future in Algeria. Two different qualitative interviews were also provided for the teacher and learners of KFL to supplement the quantitative method.

2.3. Procedure and data collection tools

In order to achieve the research objectives, the study implies three main instruments in the process of data collection. This study was conducted on the basis of a structured questionnaire in the form of opened, closed and semi -closed questions, that were

administered to the participants of the study that consists of “KDS” learners, as well as online fans of Hallyu from Bejaia, in order to obtain an overview about the Korean wave phenomenon including the Korean language and a prediction of its future in Algeria. The questionnaire was in French and English language, so as it could be intelligible to the learners, and was distributed in person during the classes, then collected a week after the distribution to provide the learners with enough time to answer the questions thoughtfully and avoid the disruption of the classroom environment. The questionnaire was also designed on Google forms website to collect necessary information then it was shared through different social media to other fans other than “KDS” learners.

Additionally, eight (8) volunteers of “KDS” learners went through an interview at the end of their classes where the answers were recorded to support the questionnaire’s results by exploring in depth the students’ attitude towards the Korean language and culture and answer the research questions. Another online interview was held with the teacher via social media to obtain a similar view about the Korean language and culture from a teacher’s perspective.

Finally, descriptive analysis method were used in the examination of the data gathered through the questionnaire as well as inferential statistical analysis method was used in order to make a prediction of whether the factors are associated with the future of KFL in Algeria. Whereas thematic analyses were used to examine and report the answers collected from the interviews.

2.4. Description of the data collection tools

2.4.1. Questionnaire

The participants for the questionnaire were gathered from “Korean dream school” and online fans of the Korean wave. We first contacted the administrator of the school to schedule sessions to distribute the questionnaire in person. The questionnaire was in French and English language so that they could be within everyone’s reach; the participants were provided with as much time they needed to meticulously complete the questionnaire also in order to avoid any disturbances of the learning environment. Therefore, they were not immediately collected but progressively.

The questionnaire was also provided for online participants, elaborated on Google forms website. It was then sent to K-pop and K-drama fan accounts via social media. We were able to collect participants from Facebook messenger and from Instagram, the participants were chosen randomly on the previously mentioned social media due to absence of Facebook fan page groups that contain members from Bejaia only.

This questionnaire is divided into three sections involving multiple-choice, opened, closed and semi-closed type of questions. The first section concerns questions about personal background of the participants. The second section involves questions about the fans' attitude towards the Korean wave. The third section includes some questions about their attitude towards the Korean language.

2.4.2. Interviews

The study's research method was represented through the use of a semi-structured interview and a questionnaire for qualitative and quantitative data collection. Participants for the interview were selected from the "Korean Dream School" in Bejaia, Algeria.

We consulted the school's administrator to set a time schedule for each interview session according to the participants' availability and school's convenience. Every interview session data was recorded by a phone recorder. Afterwards, we listened to each of these recordings and transcribed it into notes using a laptop. All the interviews were taken in an informal setting giving the participants full opportunity to express their opinion about Korean language and culture. The setting also helped to gather information about their daily activities and experience regarding Korean culture and language. All eight interview sessions were conducted face-to-face at the school; each of us interviewed two participants at a time we conducted a total of eight (8) semi-structured interviews from different educational levels. The eight interviewees were females. All of the participants for this study age between 10 and 30 years old. The teacher's interview was conducted by vocal recordings using Instagram. Resorting to social media for the latter was due to time limitation.

We conducted interviews in French and English according to the participants' choice so that they can be more expressive. After recording the interviews, we transcribed the recordings and translated the French ones into English so that it could be used in the dissertation for quoting purposes. All the interviews were conducted giving full knowledge of the study to the participants. Each interview lasted between 20 to 30 minutes.

Thematic analysis is the method followed to interpret the results of the interviews. It consisted of assembling the questions that are complementary or related to form themes and analysing answers. The questions for the learners' and teacher's interviews were based on their perspectives in order to have access to more details that help us generate explanations about the entire emergence of the Korean culture and language in Algeria. Moreover, how this culture affected their use of language, behaviour, and thinking. Also discusses the classroom environment with the teacher and the learners as well as identifying the challenges they come

across when learning Korean and what they do about them and their prediction about the future of the Korean language and culture in Algeria.

Conclusion

This study investigates the role of the Korean wave in the emergence of Korean as a foreign language in Bejaia province. Besides this basic aim, other aims are appointed by the nature of the study where it also seeks to explain the attitudinal changes that arose due to the Korean wave influence in which language is a major aspect. By the mean of this, it seeks to discover how they remain motivated despite the obstacles faced in their learning of KFL. In this section we reviewed the scope of the study and the research methodology followed to reach the cited aims of the study and answer the research questions, as well as the procedures of collecting data where the tools used to collect the necessary data for this research were described.

Section Two: Analysis of the Research Findings

Introduction

This study targets Korean language learners to investigate the role that Hallyu wave plays in the emergence of the Korean as foreign language in Algeria. Since it is impossible to reach all the Korean language learners around Algeria, a case study from KDS Private School at Bejaia Province was selected. Therefore, this section deals with data analysis of the questionnaire's results as well as the results of the teacher and learners' interviews concerning the Korean wave and the Korean language.

2.5. Questionnaire's Results

2.5.1. Descriptive statistics

2.5.1.1. Section One: Background Information

Q1. Participants' age

Table 8: participants' age

	Frequency	Percent
10-20	30	42,9
21-30	38	54,3
31-40	2	2,9
Total	70	100,0

The participants that responded to the questionnaire are divided into three categories, 54.3% of them are between 21 to 30 years old as illustrated in the table above. 42.9% of them are between 10 to 20 years old and the others 2.9% are between 31 to 40 years old.

Q2. Participants' gender

Table 9: Participants' gender

	Frequency	Percent
Male	5	7,1
Female	65	92,9
Total	70	100,0

The results above show that the majority of the participants who took part in our study are females with a value of 92.9% while males only represent a value of 7.1%.

Q3. Participants' educational level

Table 10: participants' educational level

	Frequency	Percent
Primary school	0	00,0
Middle school	3	4,3
Secondary school	16	22,9
University	44	62,9
Work	7	10,0
Total	70	100,0

The table shows the participants' different educational levels. The majority of the participants 62.9% have a university level and 22.9% of them have secondary level whereas 10.0% are employees and 4.3% have a middle school level. There are no participants from primary school.

Q4. Participants' hobbies

Table 11: participants' hobbies

	Frequency	Percent
Reading	26	37,1
Watching TV series/ movies including K-drama	18	25,7
Listening to music including K-pop	15	21,4
Singing	10	14,3
Dancing	9	12,9
Learning languages	8	11,4

The participants who were part of the study demonstrated various hobbies of the Korean language learners. 37.1% of the fans devote time to reading; 25.7% of them prefer watching TV/ series including K-drama as hobby while 21,4% are into listening to music including K-pop. Others 14.3% of the respondents' answers also involve singing, 12.9% dancing and 11.4% learning languages. Few other hobbies were mentioned such as writing, sports, traveling, drawing, photography, playing instruments, video games, sewing and cooking.

2.5.1.2. Section two: fan's attitude toward the Korean wave

Q5. How long have you been following the Korean culture?

Table 12: The participants' interest duration in Korean culture

	Frequency	Percent
1 - 3 years	21	30,0
4 - 6 years	25	35,7
7 or more	24	34,3
Total	70	100,0

The table above represents how long the participants have been following the Korean culture. The answers vary as follow, 35.7% are fans for 4 to 6 years, the other 34.3% are fans for 7 or more and lastly 30.0% of them are fans for 1 to 3 years.

Q6. Do you prefer Korean culture over other cultures?

Table 13: The participant's preference of Korean culture over other cultures

	Frequency	Percent
Yes	47	67,1
No	23	32,9
Total	70	100,0

A percentage of 67.1% of the participants agreed that they prefer the Korean culture over other cultures, 32.9% of them do not share the same opinion.

Justification for those who said yes

The participants who preferred Korean over other cultures consider Korea as a dream they wish to achieve; they mentioned that Korean culture is unique and stands out among other cultures in that it is diversified, fascinating, rich and interesting at all levels such as traditions, music, fashion sense, beauty, food...etc. Others further added that they have never been interested in any other culture except Korean because they were captured by its beauty which is reflected through historical K-dramas, stating that when watching ancient Korean dramas they are intrigued by their history and the knowledge of the culture.

It caught many fans' attention how passionate Koreans are about their careers where they accomplish their duties with complete seriousness and perfection. Some of the fans were interested in learning about cultures and languages of other countries. Since Korean

culture is completely a new culture for them and because of how different it is from their Algerian culture, it made them curious to discover it in depth and enjoy learning about it.

Others mentioned that they are drawn by the mentality of its people which is based on respect and politeness which is an essential element in Korean culture. Additionally, the participants find south Koreans very generous, humble, and cute. Finally, the fans admire South Korea for being a very advanced country that seeks to develop and preserve their culture in parallel.

Justification for those who said no

The fans who shared a different opinion stated that all cultures are interesting, so even if Korean culture is one of their favourites, it does not mean that they are not interested in other cultures as much. Thus, they are into other cultures as European, American since they are more into English language in addition to other Asian ones, namely Japanese because it is the reason for which they developed this love of Asian cultures.

Furthermore, they added that it is a little known culture in the sense that people only have a few fragments as a reference of this culture which is just about K-drama and K-pop. They stated that even though Korean culture is not their ultimate favourite but they still prefer it over their Algerian culture; however, there are many fans that opposed saying that they prefer their own culture over Korea's. Despite the attention they pay to Korean culture they do not know it enough and they find it a bit strange in some areas in terms that there are things that have nothing to do with or oppose their religion.

They further state that each country has its own culture, but they do not like it since Koreans clearly give great importance to appearance especially for women and wealth for men. These are standards of the Korean society, so they always have this feeling of not being good enough and spend their lives trying to prove the opposite.

Q7.what do you prefer K-pop/ K- drama?

Table 14: The participants preference between K-pop and K-drama

	Frequency	Percent
K-pop	26	37,1
K-drama	27	38,6
Both	17	24,3
Total	70	100,0

The table above represents the value of participants' preference of K-pop and K-drama. 38.6% of the fans prefer K-drama, 37.1% prefer K-pop and 24.3% prefer both.

Q8. How often do you expose yourself to k-pop and k-drama?

Table 15: The participants' exposure to K-pop and K-drama

	Frequency	Percent
Always	32	45,7
Often	23	32,9
Sometimes	15	21,4
Never	0	00,0
Total	70	100,0

The percentage 45.7% represents the majority of the participants who answered always, 32.9% of them responded often, and 21.4% responded sometimes. No participant answered never.

Q9. What triggered your interest to be part of the k-pop and k-drama community?

Table 16: The factors that triggered the participants' interest to be part of the K-pop and K-drama community

	Frequency	Percent
The Korean culture	50	71,4
Fashion sense	31	44,3
The language	55	78,6
The music	46	65,7
The unique plotlines and storyline	27	38,6
The beautiful and handsome cast members	36	51,4
The low numbers of episodes in Korean series	21	30,0

The percentage of 78.6% show that the Hallyu fans' interest in K-pop and K-drama was triggered by the Korean language, 71.4% of them were interested because of the Korean culture, 65.7% of them were interested to be part of the community due to the music, 51.4% of them were mesmerized by the beautiful and handsome cast members, 44.3% of the fans were drawn by the Korean fashion sense, 38.6% were triggered by the unique plotlines and storylines, 30.0% of the participants responded by the low number of episodes in Korean series.

Others

The Participants provided with additional responses to what caused their interest in the community such as Korean- technology, Korean comic books “Webtoons”, food, beauty products, the effort they put into music videos and choreographies. They also mentioned their fascination in the landscapes and art of acting present in the Korean drama series which took over on Netflix. Others were interested because of Korean artists like BTS, Blackpink and the relationship idols have with their fans, in addition to their concerts and festivals.

Q10. Does the Korean wave influence your lifestyle, behavior or language use?

Table 17: The percentage of Korean wave influence on participants’ lifestyle, behavior and language

	Frequency	Percent
Yes	53	75,7
No	17	24,3
Total	70	100,0

The majority of the participants who experience a certain influence represent 75.7%, while 24.3% represents the participants who disagreed with Korean wave influence on them.

Q11. Do you follow any Korean fashion trends?

Table 18: The participants who follow Korean fashion trends

	Frequency	Percent
Yes	49	70,0
No	21	30,0
Total	70	100,0

The value of 70.0% shows that most of the participants follow Korean fashion trends, whereas 30.0% of them do not.

Q12. Do you use any Korean products?

Table 19: The percentage of Korean products used by the participants

	Frequency	Percent
Beauty products	28	40,0
Accessories	26	37,1
Clothes	45	64,3

The above table shows that the participants use several Korean products; 64.3% of them wear Korean brand clothes, 40.0% of them use Korean beauty products and 37.1% of them use Korean accessories.

Others

The participants also suggested that they use other Korean products such as games, food and meals, machines. Some added that most of the Korean products are ordered online because many are not widely available in the Algerian markets.

Q13. Do Algerians react positively, negatively or neutrally towards your interest in the Korean culture?

Table 20: Algerians' reaction to the participants' interest in the Korean culture

	Frequency	Percent
Positively	13	18,6
Negatively	29	41,4
Neutrally	28	40,0
Total	70	100,0

The table shows that most of Algerians 41.4% have a negative reaction toward the participants' interest in Korean culture, 40.0% of them have neutral reaction and only 18.6% have a positive reaction.

Q14. Do you think that there are similarities between Algerian and Korean culture?

Table 21: The participant's opinion about the presence of similarity between Korean and Algerian culture

	Frequency	Percent
Yes	18	25,7
No	52	74,3
Total	70	100,0

As it is clear from the table, 74.3% of the participants disagree that there is a similarity between Korean and Algerian cultures and (25,7%) of them agreed that Korean and Algerian culture share some similarities.

What are those similarities / differences?

When talking about differences, the fans tend to mention, history, traditions, customs, language, lifestyle, fashion sense, music, mentality and education. Others added that there is a big difference concerning religion, Algeria's dominant religion is Islam but the Koreans are mostly atheists. As a Muslim country some aspects in Korean culture are not accepted in Algeria for example regarding religious dress code, sometimes it is not possible to dress like them because the clothes appear too vulgar, or certain acts like public dancing for girls is perceived as indecent ...etc.

Another difference that was stated by participants is that Koreans are very money-oriented and workaholic which makes their lifestyle seem a bit depressive. Furthermore, they mentioned how Korea is rather soothing and Koreans are calm compared to Algeria where it is remarkable how loud Algerian streets are.

The participants think that the only similarity that is found in each country is that they are both attached to their own culture in terms of preserving traditions and customs. More specifically, they both share this aspect that pictures the perfect woman as the one that takes care of her little family. The family spirit such as when everyone gathers at the table during family dinners, the conservative spirit vis-à-vis marriage where it is frowned upon to have children outside marriage.

Moreover, they are similar in critics, racism, as in every society in the world and the urge to be the center of attention. Others say that they are similar when it comes to respect and good manners, as in considering the age gap and respecting the elders. Some of the respondents view that the Algerian mentality is closely similar to that of the Koreans in some

cases. For example, lifestyle like not entering people's houses with shoes on, strict parenting or the relationship between parents and children where children still live with their parents even if they are adults.

Q15. Do you think Algerian people will be open to the widespread of the Korean Culture?

Table 22: The participants' opinion about openness of Algerians towards the widespread of Korean culture

	Frequency	Percent
Yes	33	47,1
No	37	52,9
Total	70	100,0

As shown in the table 52.9% reveal that the participants think that Algerians will not be open to the widespread of Korean culture, and 47.1% agreed to the openness of Algerian people.

Justification for those who said yes

According to the participants' opinions there will always be critics and different opinions about the openness of Algerians toward the widespread of Korean culture because not everybody shares the same interest. The participants also reported that people in the external world have different perceptions toward Korean culture as there are those who are open and those who are not. In Algeria, young generation are open to worldwide cultures because of the TV broadcasts and internet which helped in triggering their attention and interest to Asian culture in general and Korean in specific.

They also expressed that Algerians will be open to it because it does not negatively affect society to learn about new cultures. South Korea is known to be a developed country, on that note, fans affirmed that if Algerians will be open to such culture it will bring a lot of positive points to their country. Due to technological advancement, they stated that in the future there will be a possibility of many transactions between the two countries so it is essential to have certain knowledge about the country.

Justification for those who said no

The participants who disagreed that Algerians will be open to the widespread of Korean culture claim that many people prefer to offer critics than support which is common in

many other countries as well as theirs. They said that Algerians are unwilling to develop and find strange all that is foreign or new and do not accept differences and diversity brought by these cultures other than their own culture. However, the youngsters and the coming generations will probably be more open to such different cultures.

Other participants said that Algerians are a bit indecisive and often change preferences. They do not stick with one thing for too long and most Algerians dislike all what they do not master; so, they tend to negatively perceive all that is new. They asserted that Algerian people do not like anything Asian per se; a lot of people still discriminate Asians in their society because in their opinion the Asian race does not meet with Algerian standards. They added that Algerians are not open-minded and most of them have tendency of not respecting people's personal choices which is unfair. In addition to the big difference between Algeria and Korea in terms of religion; Algeria is conservative and there are some acts which contradict Algerians' religion; thus, they will not agree to change their lifestyle.

Furthermore, they also maintained that Algerians do not like the extent of impact caused by K-pop in Algeria. the majority are close –minded who believe that K-pop is not good enough to be in their song list and express hatred towards idol's such as body shaming. Therefore, all across the country people act negatively every time they hear that someone is a K-poper. Algerians, in the participants' opinion, see that K-pop and K-drama is a triviality because it does not contribute to the evolution of people; on the contrary, it makes a person addicted to nonsensical distractions that causes bad impact where it indirectly and gradually takes them away from what they are and drives them to become in conformity with the Korean norms.

Q16. What are the common terms that are used by K-pop and K-drama fans which you are familiar with?

Table 23: K-pop terms that are familiar to the participants

Terms	Meaning
Aegyosal	Korean beauty trend that is supposed to make one look young and cute.
Akgae	These fans only like one member of the band and despise the others.
Anti-fan	Someone who despises an idol or group and devote time just to criticize them.
Bias	Your favorite member in a band.
bias list	A list of all your favorite K-pop group members/idols
Bias wrecker	a member who unexpectedly catches a fan's attention and makes them rethink their original bias.
Black ocean	A common trend in which audience members turn off their light sticks

	to show their disapproval.
Bongsang	Refers to major subordinate prizes, which may have multiple winners
Borahae	Combines the words Violet (bora) and I love you (saranghae), coined by BTS member “V”, which means “ I will love you till the end of days.”
Choreography	The most recognized features of K-pop
Comeback	A K-pop group coming back with new music. When a group is releasing a new album, K-pop fans say that a group is having a comeback.
Couple pairing	When fans favor interaction between two idols.
Debut	An idol’s/ group’s first release of his official single.
Dispatch	Online media outlet in Korea that reports the entertainment industry events...etc.
Fan cam	A close-up video of a k-pop group member taken by fans during a performance.
Fan chant	A way with which fans interact with their idols during their performances without disturbing them with random yelling.
Fan meeting	Where idols get to have fun with their fan without emphasizing on delivering a great performance.
Fan sign	When fans are given autographs on albums by their idol.
Fan wars	Fights between two fandom.
Gwiyomi	Means a cute person.
Hanguk	Refers to south Korea in Korean language.
Hwaiting	Is a Korean word of support or encouragement. It derives from a Konglish borrowing of the English word "Fighting!"
Idol	In South Korean fandom culture, referring to a celebrity working in the field of K-pop.
Leader	Is the representative of the group and a member responsible for guiding.
Light stick Ocean	It consists of large number of fans holding light sticks during a concert as a sign of support.
Main vocal	The group member who has the best singing technique and who gets many singing lines.
Maknae	Common Korean term used by older people, generally young adults, to refer to the youngest in a group.
Multi-fandom	When a fan loves more than one solo artist or group.
MV teaser	A captivating short preview of the music video.
OT+	Favoring all the members of the group.
PD-nim	Refers to a title that Korean idols use to address their CEO’s.
Relay dance	When a group line up in a row and take turns performing parts of their choreography.
Rookie	Refers to an idol or group that has newly debuted in K-pop.
Saranghae	Means “I love you” in Korean

Sasaeng	An obsessed fan of K-pop idols to the degree of invading their privacy.
Selca	Korean slang word abbreviation for self-camera (selfie).
Stan	A devoted and active fan of K- pop.
Trainee	Someone who is training to become an idol.
UG	Stands for “Ultimate group”, refers to most favorite K-pop group.
Ultimate bias	Number one bias out of the entire bias list.

Table 24: K-drama terms that are familiar to the participants

Terms	Meaning
Abonim	A honorific term for the word “father.”
Aegyo	Cute gestures to express affection to loved ones.
Ahjussi	Honorific term for a middle aged man.
Aigoo	Used when in shock or annoyance equivalent of “Oh My!” in English.
Aiish	way of expressing frustration or anger.
Ajumma	Honorific term for a middle aged woman.
Andwae	Means “no way!” or “ it can’t be”, used in situation of disbelief.
Aniyo	Polite way of saying “no”.
annyeonghaseyo	Informal Polite way of saying “hello.”
Annyeong	Informal “hi” or “bye.”
Appa	Informal term which means “father” or “dad.”
Arasseo	Informal way to express an understanding as in “okay” or “I know.”
Baegopa	Informal way of saying “I’m hungry.”
Bogosipeo	Informal way of saying “I miss you.”
Chimaek	Slang that coins the words chikin (fried chicken) and maekju (beer).
Daebak	Literally means “ awesome”, a word used to express enthusiasm.
daksal	Used in cringe-worthy situations.
dasi	Means “again.”
Ddorayi	Means “Crazy” or “lunatic.”
deonsaeng	Means “younger brother” or “younger sister.”
Dwaesseo	Means “ enough” or “forget it.”
emeonim	Formal term which means “mother.”
Eomma	Informal term which mean “mother” or “mom.”
Eonni	A term used by a female to address older sister or female older than her.
eotteokhae	Means “What do I do?” or “how.”
geurae	Means “okay”
gomapseumnida	Formal way of saying “thank you.”
haenbokhae	Means “happy.”
halmeoni	Means “grandmother.”
haraboji	Means “grandfather.”
heol	Used when surprised or in a state of awe.

hoobae	A title for a person who has less experience in something or a “junior.”
hyung	A term used by a male to address older brother or male older than him.
jagiya	Affectionate way of saying “honey” or “babe.”
Jal jayo	Informal polite way of saying “sleep well.”
jebal	Means “please.”
jigeum	Means “now.”
jingu	Means “friend.”
jinjja	Means “really” or “very.”
Jjangeeya	Means “great” or “the best.”
Joahae	Means “I like you.”
joesonghabnida	Formal way of saying “sorry.”
kajima	Informal way of saying “don’t go.”
kajo	Means “let’s go.”
Kalkaeyo	Informal polite way of saying “i’m leaving.”
Keopi	A borrowed word from English which refers to “coffee.”
Kiyowo	Means “cute.”
komawo	Informal way of saying “thank you.”
kwaenchanha	A way of saying “I’m fine” or “it’s okay.”
Mianhae	Informal way of saying “sorry.”
Micheossuh	Literally means “Are you crazy?!”
mwo	Means “what.”
mwohae	Informal way of saying “what are you doing?”
mworago	Means “what” used when you did not hear what someone says.
Nabi	Means “butterfly.”
Namjajingu	Means “boyfriend.”
ne	Means “yes.”
noona	A term used by a male to address older sister or female older than him.
omo	Expression used to say “oh no!” or “oh my god!”
Oppa	A term used by a female to call her older brother or a male older than her.
OST	This refers to songs written for a Korean drama.
pabo	Means “stupid” or “silly.”
Pigonhae	Informal way of saying “I’m tired.”
pyuntae	Means “pervert.”
Samgak kwanghee	Means love triangle.
Saranghae	Korean way of saying “I love you.”
satoori	A regional dialect in south Korean.
sseom	Derived from English “something” used in relationships when two like each other but it did not yet develop to become an official

	couple.
sunbae	A term used to refer to a “senior.”
Wae	Literally means “why.”
Ya !	Means “hey”, a loud yelling when frustrated.
Yaksokhae	A way of saying “ promise me.”
Yeobo	Affectionate way of saying “ darling.”
Yeoboseyo	Means “hello”, used when answering a phone call.
Yeojajingu	Means “girlfriend.”
Yeppeo	Means “pretty.”

2.5.1.3. Section three: fans’ attitude toward the Korean language

Q17. How many foreign languages do you master? Could you cite them?

Table 25: The participants’ mastery of foreign languages

	Frequency	Percent
Arabic	63	90,0
Kabyle	63	90,0
French	67	95,7
English	62	88,6
German	11	15,7
Spanish	8	11,4
Turkish	7	10,0
Korean	25	35,7
Japanese	7	10,0

The participants have shown a mastery of many languages beside their native languages Arabic and Kabyle. 95.7% of the fans master French, 88.6% master English, 35.7% of them master Korean, 15.7% of them master German, 11.4% master Spanish, other 10.0% master Turkish and 10.0% master Japanese. Participants also master few other languages that have been only mentioned once such as Italian, Dutch, Russian, Polish, Indonesian, Filipino, and Chinese.

Q18. How well do you master the Korean language?

Table 26: The participants’ mastery of Korean language

	Frequency	Percent
Reading	34	48,6
Writing	31	44,3

Speaking	28	40,0
Listening	28	40,0

The table above shows that 48.6% of the participants master reading, 44.3% of them master writing, 40.0% are able to speak Korean, 40.0% master the listening skill.

Q19. To what extent can you understand the Korean language?

Table 27: The extent to which the participants understand Korean language

	Frequency	Percent
Extremely	3	4,3
Very	3	4,3
Moderately	19	27,1
Slightly	36	51,4
Not at all	9	12,9
Total	70	100,0

A percentage of 51.% of participants slightly, 27.1% of them moderately, 12.9% of them not at all, and 4.3% of them responded very and 4.3% answered that the extremely understand Korean.

Q20. What are the difficulties you face when learning the Korean language?

Table 28: The participants' Korean language learning difficulties

	Frequency	Percent
Pronunciation	31	44,3
Lexis	52	74,3
Tenses	27	38,6
Structure	46	65,7
Numerical system	26	37,1

The table shows that 74.3% of the participants find difficulties in lexis, 65.7% in the structure, 44.3% of the have issues with pronunciation, 38.6% of them responded tenses and 37.1% of them answered numeral system.

Q21. What do you wish to improve?

Table 29: The skills that the participants desire to improve

	Frequency	Percent
Reading	22	31,4
Writing	30	42,9
Speaking	30	42,3
Listening	55	78,6

The value 78.6% represent the percentage of participants who desire to improve their listening skill, 42.3% of them want to improve their speaking, similarly 42.9% other desire to improve their writing and 31.4% other reading.

Q22. What are the most effective ways that help you learn the Korean language?

Table 30: The most effective ways that help the participants learn the Korean language

	Frequency	Percent
Movies (k-drama, Korean TV shows...)	63	90,0
Music (k-pop)	39	55,7
Books	18	25,7
Cultural activities	14	20,0
Social media and application	33	47,1
Classroom activities	22	31,4

The percentage 90.0% of the participants learn Korean language through watching K-drama movies and series, 55.7% of them learn through listening to K-pop music, 47.1% of them learn through the use social media and application, 31.4% of them get help from classroom activities, 20.0% of them find that cultural activities help learn effectively and 25.7% others learn by reading books.

Q23. Do you see any relationship between your interest in the Korean culture and your willingness to learn Korean language?

Table 31: The participants' opinion about the presence of a relationship between their interest in the Korean culture and willingness to learn Korean language

	Frequency	Percent
Yes	56	80,0
No	14	20,0
Total	70	100,0

80.0% of the participants agree to the presence of a relationship between their willingness to learn the Korean language and 20.0% disagree.

Q24. Do you wish that Korean language emerges in Algeria?

Table 32: The percentage of the participants' wish that Korean language emerges in Algeria

	Frequency	Percent
Yes	65	92,9
No	5	7,1
Total	70	100,0

The table shows that 92.9% of the participants want the Korean language to emerge in Algeria, while 7.1% of them do not.

Justification for those who said yes

The participants who want the Korean language to emerge in Algeria assume that it would be beneficial if it becomes like other languages that Algerians already master. If it emerges it would be advantageous for the country. It would provide traveling possibilities and educational opportunities and bring the two countries together in terms of allowing the country to have better diplomatic relations with South Korea. They currently noticed that there are a lot of people who are interested in Korean culture and who do not have a chance to learn it; so, the emergence of Korean will contribute to dedicating more schools to teach it which will be an advantage for K-world fans. The emergence of Korean language can also lead to a massive demand for Korean teaching which can result in teaching it in universities. The Korean culture already takes up enough space in Algerian society that pushes many young people to learn this language that is why they believe this language is preferable to emerge.

Furthermore, the participants want that Korean spreads simply because they love learning new languages so they hope that all Algerians discover the beauty of the Korean language. they thought that it would be nice to see a lot of people share the same passions and considering that it is useful to know several languages since it is said that "language is a great weapon" if used properly. It would be easier to express oneself through the language, to speak openly without the fear of having to follow the Algerian criteria. The fans also claimed that Algerian society is very versatile, the Korean language could be beneficial for Algerians as an

opportunity for cultural exchange and openness to a new world and remove the difference and the judgments that there is against it.

Justification for those who said no

The participants who were against the emergence of the Korean language in Algeria think that everyone has their interests so it is unfair to force people to do what they do not like when most of them are already against it. They also view that the Korean language is not really a language that serves much in the world like English so they do not see the point of its emergence. In addition, Korean is among the most difficult languages, so they just prefer to learn it on YouTube for fun but do not want it to emerge in Algeria.

Q25. Do you think that Korean Language will emerge all across Algeria in the coming years?

Table 33: The participants' opinion about the emergence of the Korean language all across Algeria in the coming years

	Frequency	Percent
Yes	44	62,9
No	26	37,1
Total	70	100,0

The table shows that 62.9% of the participants think that the Korean language will emerge in Algeria, while 37.1% of them do not.

Q26. How do you see the future of the Korean language and Korean culture in Algeria?

Some of the participants had an optimistic view of the future of Korean language and culture in Algeria. They claim that there will certainly be more fans of Korean language and culture in Algeria that would promote the Korean language and culture even more and contribute to its emergence all across the country. As long as there is a big growth in number of fans of K-drama and K-pop, the Korean language and culture lovers would remain and even attract others' attention toward the K-world no matter how many people will maybe remain against it. A better and popular future is expected where the Korean language will be accessible to everyone, accepted by Algerians just like English and French. This positive expectation is because most youngsters and even adults admire South Korea, consequently, it is probable for it to be the fourth foreign language used by young Algerians, and a possibility for the growth of Korean population in Algeria.

Some other participants share a different viewpoint and think that the KFL situation in Algeria is not very promising for the moment. They stated that if it did not disappear, it will remain as it is but not more popular than this. They assume that Korean language is not easy to learn and because of the lack of learning opportunities it will have no future; therefore, they think that it will only be popular among fans and those who are interested in it, which is a clear barrier for its spread. Since it did not catch everyone's interest and given how negatively most Algerians react to this language and culture, they described it as a blurry future. They further added that there will be people who will not have the motivation to learn it knowing that they already master at least 4 foreign languages so it is far from being used in daily life discourse let alone being learned.

Some participants stated that K-pop and K-drama can affect one positively and negatively. As fans themselves, they hold nothing against Korean culture or the Korean language or its emergence in Algeria, but they find it sad to see a whole population of young people being "manipulated" by K-pop and K-drama, where their lifestyle, principles, vision of life, goals and dreams change in the wrong direction. This kind of influence is undoubtedly dangerous because these young fans (Algerians or not) have no control over their lives, their sadness and happiness is directly related to or influenced by K-pop artists. The real problem that arises is that they do not even realize it saying "there is nothing wrong with it" as their defense but it is clearly obvious that they are driven away little by little from their purpose in life and their religion. The fans stated that they experienced it themselves and have more testimonies on the long-term negative impact of K-pop and K-drama.

Q27. What are the opportunities that Algerians could benefit from the emergence of the Korean as a foreign language in Algeria?

The Emergence of KFL expands the acknowledgement of Korean culture in Algeria thus increases its development by adding another foreign language to the already existing ones in the country and even adding it to be taught as a major in universities. They mentioned that KFL would be advantageous in many aspects such as creation of Korean cultural centres, organization of Korean cultural festivals and events, and allowing an interaction with the Korean entertainment industries, and providing the opportunities for K-pop concerts and tours to be held, allowing cultural exchange and knowledge sharing, increasing availability of Korean workplaces, Korean schools and institutes in Algeria.

The integration of KFL means an integration of a whole new culture. Algeria can benefit from their ideology thus it can enhance the economic situation of the country,

establish partnership of all kinds, convene good relations with a high ranked country namely in technology. It also offers the opportunity of exchanging and cooperating by expanding their business in Algeria, which in return leads to its development nationally and internationally. Learning Korean Language is important to facilitate communication with the Korean people and strengthen relations between the two nations. The mastery of KFL does not only help in communication but also contribute to cognitive benefits and creativity. The participants claimed that it is a doorway to succeed and travel abroad or to Korea for either work or education, such as benefiting from Scholarships, having a high chance in securing a tourism job. They stated that knowing Korean is also self-educating and self-serving like watching Korean dramas without subtitles, being able to understand when listening to Korean music, expressively talk to Korean, in parallel, it makes it easier to learn other Asian languages like Japanese and Chinese.

2.5.2. Inferential statistics

2.5.2.1. Age and future of KFL in Algeria

In order to know whether there is a relationship between Age and the future expectations about KFL in Algeria, a Chi Square test is conducted. The results are shown in the following table:

Table 34: Chi square results for Age and Future of KFL in Algeria

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	,417 ^a	2	,812
Likelihood Ratio	,414	2	,813
Linear-by-Linear Association	,398	1	,528
N of Valid Cases	70		
a. 2 cells (33,3%) have expected count less than 5. The minimum expected count is ,74.			

The Chi square test revealed that there is no statistically significant correlation between age and the respondents' expectation of the emergence of the Korean language in Algeria ($p > .05$). The Expectation is thus independent from age.

2.5.2.2. Gender and Future of KFL in Algeria

Table 35: Chi square results for Gender and Future of KFL in Algeria

Chi-Square Tests					
	Value	df	Asymptotic Significanc e (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4,236 ^a	1	,040		
Continuity Correction ^b	2,490	1	,115		
Likelihood Ratio	4,154	1	,042		
Fisher's Exact Test				,060	,060
Linear-by-Linear Association	4,176	1	,041		
N of Valid Cases	70				
a. 2 cells (50,0%) have expected count less than 5. The minimum expected count is 1,86.					
b. Computed only for a 2x2 table					

The Chi-square test revealed that there is a statistically significant correlation between gender and the future expectation of the KFL in Algeria ($p < .05$; $p = 0.04$). This mean the expectation is dependent on gender.

2.6. The learners' Interview results

The students' interview is composed of fourteen questions; however, follow up questions were raised during the interview to get more details. Therefore, this section reports the results of the interview items that have been extracted into seven (7) themes:

2.6.1. Theme 1: The interest in studying Korean language over others

This theme covers the questions (Q1) which is about participants' interest in foreign languages or the Korean language specifically. The (Q2), where learners had to give the reasons they chose to learn Korean precisely and not another language. Finally, The (Q3) which concerns their motivation to do so (appendix B).

The majority of the respondents of (Q1) answered that they were interested in learning foreign languages as a whole; the interviewee number 7 stated: *"I do not learn only Korean, in school we have already learned Arabic, French, and English. Now I am trying to also learn Italian."* Except for the 8th interviewee who pointed her interest towards mainly Asian languages: *"I have always been interested in learning, particularly Asian languages"*,

whereas the 4th one was only interested in English and Korean languages: *“No, I am mostly interested in learning English and Korean only”*, and finally the interviewee number 2 was concerned only with the Korean language learning *“I am only interested in learning the Korean language.”*

Interviewees were introduced to the Korean language mainly through K-drama and K-pop. The more they searched the more they liked the culture and the language as it can be seen in the answer of the 5th interviewee: *“When I was five, I remember my sister used to love K-world. For me, it started from there, by watching, K-dramas, and listening to K-pop. I developed a higher interest then aimed to know more.”* After this, they found themselves wanting to learn more for various purposes that includes their hobbies which increased their motivation. The factors that helped in raising their motivation include; traveling to Korea to study or to get more job opportunities correspondingly to the answer of the interviewee number 6 *“well I study Korean because I really like the language and also for study purposes, since I intend to carry on abroad I think to know the language will bring me more job opportunities”*, avoiding the use of translation or subtitles when watching Korean programs, the 7th interviewee stated: *“My purpose of learning Korean beside my love for K-pop and K-drama is actually to avoid waiting for translations when watching K-dramas”*, and also when reading webtoons, the interviewee number 2 claimed: *“I am highly motivated, and I choose Korean, because I want to be able to read webtoons in Korean, and not translated anymore, as sometimes the translation is not exactly accurate.”* Some of them even wanted to learn Korean in order to be able to write short stories, or novels as in the case of the 5th interviewee who said: *“I am very motivated, and I choose to study Korean, because I want to write novels in Korean language.”* All of these factors contributed enormously to keeping learners motivated.

2.6.2. Theme 2: Learners' achievements

This theme is derived from (Q4) which is about learners' satisfaction with their Korean Language Learning level. As beginners, some of the participants noticed an improvement in their Korean Language level compared to before learning it, but still they are not completely satisfied with their current level and are aware of the necessity to learn more. For instance, the interviewee number 2 claimed: *“I am not yet satisfied, I need to learn more so I read without any translation”*, and the interviewee number 6 said: *“Yes, I'm satisfied, however I'm still a beginner. It would take years of practise to be fluent, but I think I have significantly progressed compared to when I first started.”* Additionally, other participants

feel more advanced as in the case of the interviewee number 7, who stated: *“I have studied it for about 6 years on my own using YouTube and applications before taking private classes so I’m already at an advanced level.”* Furthermore, other interviewees are not really satisfied yet such as the interviewee number 1 who answered: *“I am not bad, but I am not satisfied either.”*

2.6.3. Theme 3: Learning activities preferences and further suggestions

This theme covers (Q5) which concerns the activities done in classroom, in addition to a follow up question where we asked about their favourite activities among those mentioned and why, and (Q6) where they can suggest activities they would like to add during classes.

The teacher in KDS School makes use of several learning tools and activities. Learners cited storytelling, role-plays, dialogue, Karaoke which is shown in the answer of the interviewee number 8 who stated: *“We practise through activities such as dialogue, karaoke, the teacher also makes storytelling in order to discover more about the culture and there are also role-plays.”* Learners all agreed on one particular activity they liked and found effective the most which is Karaoke; the interviewee number 2 claimed: *“The one activity I like the most is karaoke.”* The reason they preferred this particular one is because it allows them to practice their pronunciation and reading skill like it is explained in the answer of the 5th interviewee: *“I prefer Karaoke because we can practice both reading and pronunciation.”*

Furthermore, respondents suggested some activities they would have liked to include during classes, especially since the lectures mainly focused on grammar. They wanted more vocabulary and cultural related activities. The interviewee number 1 suggested outdoor activities: *“I would really like if we could have some outdoor activities, so we can interact between us, practice, and name several objects we come across in order to acquire more vocabulary.”* The interviewees also recommended vocabulary games, the interviewee number 2 claimed: *“I want more vocabulary games, such as, choose an object from the place in which you are, and write a descriptive paragraph about it”*, and the 6th interviewee added: *“It would be great if the teacher also added word games such as word search or Pictionary because visual aid help for a better memorization of words.”* Finally, the interviewee 5 proposed Korean culture centred presentations and tasks: *“Adding activities about the Korean culture, and talk about similarities and differences between Algerian and Korean cultures.”*

2.6.4. Theme 4: Difficulties, their effect on the Korean learning process and the adopted solutions

This theme was derived from (Q7) and deals with the difficulties. It was preceded by a follow up question where participants were asked to rate the degree of difficulty of the Korean language, and finally (Q8) to analyse how those difficulties affect the learners if it makes them lose interest in learning or not.

In this follow up question participants were asked to rate the degree of difficulty of the Korean language from one to ten. The answers varied between 5 and 7. Some learners find it difficult like the interviewee number 2 who stated: *“I have been studying Korean since the age of 12. Now I’m 19 years old. When I first started it was a bit difficult but also not so much. On a scale of 1 to 10, I would say 5 because when I went deeper in the learning I found that it is not as easy as I was expecting it to be.”* While other learners think the complete opposite; the interviewee number 4, for instance, answered: *“As learners, we have been introduced to it for a while now. It is not something completely new so I would say 7 out of 10, but for a beginner it would certainly seem difficult, however still not as Arabic or Chinese.”*

During their Korean language learning, the interviewees mentioned different kinds of challenges they went through. They struggled with the Korean grammar, the 3rd interviewee cited: *“Grammar and irregular verbs are hard because it is new.”* The vocabulary, according to the interviewee number 4: *“There is a lot to remember in the vocabulary and it is confusing.”* Difficulties at the level of the phrase structure; more precisely the word order claimed by the 2nd Interviewee: *“The structure of the phrase, because when the order of words change their meaning changes too which makes it unclear and confusing.”* They also mentioned pronunciation *“the pronunciation is very hard to achieve, it differs from ours, and changes a lot”* said the 8th interviewee.

Furthermore, they pointed out the differences that exist between their mother tongue or the languages they previously learned compared to the Korean language *“what I find difficult is the difference between the languages we know and the Korean language, Besides, I know no similar language I can refer to”* answered the 2nd Interviewee. Time is another factor that makes the learning difficult. They need and prefer to have more sessions in order to improve their learning according to the interviewee number 6: *“We lack of time. It is hard to practice a lot, and we would like more lectures in order to further progress.”* Moreover, the absence of native Koreans in Algeria with whom to practice the language also constitutes a

barrier shared the interviewee number 1 *“No native Koreans, and people to talk to, interact, or practice vocabulary and pronunciation with in Korean.”*

When asking them about whether they lose interest because of these difficulties, the majority of the respondents, had a positive reaction and stated that it was normal to face difficulties, but the importance is the way you deal with them; the 5th interviewee stated: *“No, on the contrary the difficulties make the learning much more entertaining and makes me more curious to discover everything that is Korean related beside the language.”* However, not all the interviewee had the same vision. The interviewee number 1 was negatively affected and already thought of quitting; as she shared: *“Sometimes I want to stop, because why should I undergo all of this when I can simply choose something else, but at the same time, I have already done a lot, and I can’t allow myself to stop halfway otherwise it would have been all done for nothing.”*

Concerning the solutions, learners opted for different techniques to help themselves such as asking the teacher for help, exercising and reviewing the lessons at home; interviewee number 1 stated: *“When I struggle with something, I ask my teacher for help, I study again at home and I try to do more activities.”* They also make further research on Google in order to understand better. They use language applications, and watch K-dramas and videos on YouTube as it appears in the 7th interviewee’s answer *“I would seek for explanation through making research on Google or watch YouTube videos and K-dramas. Language applications also were of a big help.”* The 5th interviewee even made use of a songs’ lyrics application to help her with the pronunciation: *“I struggle with pronunciation, so I use a song application which displays the lyrics so I can see the words and how they are pronounced and practice at same time with the song.”*

2.6.5. Theme 5: The Korean wave

This theme is represented by (Q9) in which we asked if the participants were interested in the Korean wave or not, and furthermore about the reasons that made them become fans. After this, we asked a follow up question about possible Korean items. In addition to the question (Q10) to see if the knowledge they reached about the Korean culture is sufficient or not to adapt to the Korean world if they travel to Korea.

The participants admitted that they were extremely interested in Hallyu. As already stated, learners developed this interest towards Hallyu over K-pop and K-drama. This is highly shown in the answer of the interviewee number 6 who claimed: *“First I was interested in K-drama because Algerian channels and even MBC4 were broadcasting them in Arabic,*

then I was introduced to K-pop groups like “EXO” which was my favourite boy band at the time.” It is through K-pop and K-drama that participants actually discovered the Korean culture and language as the interviewee number 8 cited: “I learned about the Korean culture and language from the Korean dramas I watch and the K-pop songs I listen to. I feel really comfortable, and good with the Korean culture, it makes me really happy.” After observing the Korean lifestyle conveyed in K-pop and K-dramas they began to pay more attention to other elements of Hallyu, such as language, food, clothing, makeup, tourism; “I am interested in all what is Korean, especially food. Korean style is actually my style; it is the way I dress up every day” answered the interviewee number 1, the 3rd interviewee added: “I tried many times to cook Korean food that I see in the dramas at home.”

Furthermore, the respondents admitted owning several Korean items, for example beauty products as in the case of the Interviewee number 1 who stated: “I bought Korean beauty products in the form of pandas they actually make very cute packaging.” Additionally, all of the participants own chopsticks; the second interviewee shared: “I own Korean chopsticks, and I actually own several of them.” Furthermore, the interviewee number 8 has been gifted by her sister a souvenir from Korea; she stated: “I have a Korean notebook that my sister brought me from Korea as a souvenir, and I am excited to travel there too.”

Concerning the learners’ adaptability to the Korean world with their current knowledge about the Korean Culture, some of them see no problem to achieve so since K-dramas highly helped to have a preview and acquire some information about that culture, in addition to the Korean classes they take. It can be seen in the answer of the interviewee number 3 “K-dramas helped me a lot to know the Korean culture in addition to the Korean classes I take, so I think it will not be a problem to integrate myself in the Korean society.” Moreover, the interviewee number 5 has established friendships with native Koreans which helped in improving her Korean culture knowledge, and thanks to whom she feels able to fit in “I would say yes, since I already have native Korean friends. It has helped me to have a more direct and concrete view of their culture as it also provided me with an opportunity to practise the language with natives. So I think I have the needed knowledge that is good enough to be able to blend in with Korean people.”

While half of the interviewees do not see any inconvenience with adjusting to the Korean culture as they believe they have enough information to do so, the other half think that they need more knowledge to be able to fit in which is shown in the 4th interviewee answer: “I think it will not be possible for me currently. I need to learn more.”

2.6.6. Theme 6: The Algerians' reaction towards Learners' Korean Wave Interest, and Learning the Korean Language

Through (Q11) which concerns the Algerians' reaction towards these learners' interest and the reasons to that, respondents admitted that sometimes people get amazed; they react in a surprisingly good way and even become curious about it, while others do not understand, react negatively and become judgmental and racist. The 5th Interviewee claimed: *"There are critics as well as compliments, there are times where they would be astonished by hearing me talking Korean since it is viewed as a hard language, so they would ask me questions like how do you say this in Korean or even to give them facts about the Korean culture, whereas others would be judgmental about it saying things like what could you possibly like about it? or why would someone choose Korean among all existing languages?"*, and the 3rd interviewee added: *"Sometimes people use my name, to show off with the fact that I learn Korean, but also call me crazy fan because of the interest I carry for K-pop."* These critics are the consequences of Algerians' lack of knowledge about the Korean culture and society, in addition to being protective of their own culture according to the participants' answers; the interviewee number 1 stated: *"I think Algerians do not like it when someone is interested in cultures other than theirs"*, the interviewee number 7 added: *"they criticize it because they do not know much about it so they would rather pass judgement than actually seek to understand it. They are not really open to other cultures"*, finally the Interviewee number 2 followed by: *"I think that they criticize, because, they don't like anything that is not Algerian."*

2.6.7. Theme 7: Future of Korean wave, KFL, and learners in Algeria

This theme answers to (Q12) through which learners were asked to give a prediction about the future of the Korean wave and language in Algeria. In Addition to the question (Q13) which is about the possible workplaces for KFL learners, and furthermore, if they consider teaching Korean or not.

Despite the negative reactions that the Korean wave is receiving from Algerians, all the interviewees seemed significantly optimistic concerning the future of the Korean wave in Algeria. They believe that its influence will be higher and will spread even more all over the Algerian society in the coming years; first because of K-pop and K-drama, according to the interviewee number 2: *"More and more people are listening to K-pop, and are watching K-dramas; it will for sure spread further in Algeria."* In addition to the growth of Algerian fandom community; as the 8th interviewee stated: *"It will grow more because there are many fans in Bejaia."* The participants even hope the language will be added in Algerian

universities which are showed in the answer of the 6th interviewee: *“concerning the language I think that maybe after the increase of demands to teach Korean they would add it as a field of foreign languages to be taught in universities.”*

Concerning (Q13) question, all respondents agreed that indeed there will be workplaces in Algeria for KFL learners. Especially in the field of education or translation and firms according to the 6th interviewee by saying respectively: *“There will obviously be. I participated last year in a Korean language contest that took place in Algiers, where there were all CEO’s of car brands like Daewoo, Hyundai, Kia... etc. for example Korean language learners can benefit from working with these brands or in the field of trading business with Korea.”* The interviewee number 3 added: *“working as a teacher or in Korean companies like LG or SAMSUNG which means that there are job vacancies for various occupations in Korean companies that Algerians can engage in.”* The interviewee number 8 even plans to create her own business and write in the Korean language as mentioned in her answer: *“We can even create our own business, becoming a writer, write a novel in Korean language, is one of my biggest objectives.”*

When talking about Korean language teaching in Algeria, some of the participants seemed very excited especially since their teacher did a special program to make of them future Korean teachers; Interviewee number 1 stated: *“Yes I would love to teach the Korean language, and in fact, our teacher is already making a program to make of us teachers. So I’m thinking about teaching Korean in Bejaia alongside our teacher and become her colleague.”* For others it depends if the opportunity is provided or not, such as, in the case of the interviewee number 2 who said: *“If I ever have the opportunity why not, because there are only few Korean teachers in Algeria. So, many teachers must be recruited since there will be more learners of Korean language.”* Meanwhile other interviewees like the 4th one seemed to have no interest in doing so and has different plans: *“I don’t think that teaching is for me, I would rather work in business.”*

2.7. The Teacher’s Interview results

The teacher’s interview is composed of eight questions as well as follows up questions from which five themes were derived.

2.7.1. Theme 1: Introduction to Korean language and culture

This theme is concerned with (Q1) question of the KDS teacher's interview which was about how she discovered the Korean language (Appendix C) and a follow up question to obtain further details about the means she used to learn the Korean language.

At first, the teacher was interested in the Japanese language, but found it too difficult to carry on. However, with Korean dramas and films, she realized that even though the Korean language was complicated especially with the unavailability of learning means, but still it was not as complicated as the Japanese language. Besides, the teacher really wanted to add Korean to her CV since it is an Asian language. She claimed: *"At first I wanted to learn Japanese, but I abandoned because it was really hard. When I started watching Korean dramas and films I found that Korean was easier, and I really wanted to add an Asian language to my CV. It was very hard in the start because I barely had anything to rely on in terms of learning."*

The teacher revealed that Korean dramas, videos on YouTube and language learning applications were what helped her the most. The teacher also had a note book and made of it a personal dictionary where she added new words she learned in Korean every day. She later met a Korean teacher on Facebook who helped her enter to a Korean University called Yonsei. She explained: *"All I had were videos on YouTube; dramas which made me worry about how I was going to be able to talk like them, and language applications. I tried to learn from anything I could. I had a little note book, and every day I was learning new words and added them there. Then I met a professor on Facebook, and it was thanks to him I was able to enter the University of Yonsei."*

2.7.2. Theme 2: Korean Dream School Opening and Teaching Interest

This theme is concerned with the questions (Q2) which concerns the teacher's choice about teaching Korean, The (Q3) which sought for the reasons that made her open her Korean language school, and the (Q4) which is about the reasons that pushed her to create a Korean school.

At first KDS teacher's study field was psychology, but she later followed a certain process to become a teacher in Korean. Her teaching license was provided to her after passing a test. She said: *"I took the teaching test in Algiers, and when I passed it they offered a job proposition, but I declined as I has other plans"*.

The difficulties KDS teacher went through when she first started to learn Korean was what pushed her to teach this language in particular. She wanted to provide her help to the persons who wanted to learn it. The idea of teaching Korean was suggested by her friend, who herself was already experienced some difficulties when learning the language, and then they developed the idea into opening a Korean school. This is what she expressed when saying: *“Korean was very hard to learn. I told myself that there are other people like me for sure that I can certainly help. My best friend was one of them, and she actually was the one who kept asking me for Korean language classes for her, her mother and other people we knew then. In the beginning it was just for fun, but then we started developing the Idea and we opened this school.”*

KDS teacher mentioned only one school in Bejaia that teaches an Asian language. However, it was not Korean, but Japanese. Concerning other regions in Algeria there is a centre in Algiers that included Korean among its foreign languages and a school in Hidra, and Cheraga *“Only one school had an Asian language in Bejaia, and it is Japanese. I don’t really know about other regions; I only know there are a centre in Algiers and a school in Hidra and Cheraga that teaches Korean language.”*

2.7.3. Theme 3: Learners’ Motivation

This theme was derived from the (Q5) which is about how the teacher knew that there were people who wanted to take Korean classes, a follow up question concerning the impact of the Korean culture on the learners’ motivation, and the (Q6) which deals with the factors that motivated learners to take Korean classes.

Before applying any of her ideas she already had a group of people asking her for Korean classes: *“Starting from my friends’ relatives, who every time they hear me speak Korean, they would ask me for teaching sessions, a lot of people were actually asking me to open this school.”*

People in Bejaia wanted to learn Korean for different purposes, such as teaching, having it as an advantage in their CV, but most of them for studying, working or settling in Korea; she said: *“Most of them want to go work, or study in Korea. They want to settle there. Some want to teach it, and others just add it to their CV.”*

KDS teacher confirmed that the Korean culture indeed had a great influence on the learners’ motivation to learn Korean. The learners share the same interest about the culture. And according to the teacher, K-pop and K-drama both have an important role on teenagers especially on girls *“it actually has a great impact on the learning level. My students share the*

same hobbies; they think in the same way. They all love the culture, K-pop and K-drama for instance, play a big role, especially on the girls I teach, and they absolutely want to talk like those actresses, learning Korean is mostly a hobby for them. It doesn't feel like learning; they mainly enjoy it"; she explained.

2.7.4. Theme 4: Teaching Material and techniques

This theme is related to the (Q7) about the materials and techniques used in class, and the ones that the teacher wants to add. Among the techniques used, oral and writing are indispensable. Moreover, every four lectures, free sessions are organized. A free session includes activities where the learners learn in an unconscious way through fun activities to motivate them more. For example, making karaoke, storytelling and role-plays *"Oral and writing, are very important. Each time we complete four classes, we make free sessions that include Karaoke, storytelling and role-plays. The learners choose by themselves, it allows them to learn and have fun at the same time."*

If she had the possibility, KDS teacher would like to integrate is the creation of a cultural club where the Korean culture can be more practiced. In this club she would expose parts of the Korean culture such as Korean food, traditional clothing, items...etc. she stated: *"I want to make a cultural club where I will merge both learning and fun. Inside the room I will only expose the Korean culture and teach my students how to practice it. Korean items will be available, food, clothes, objects...etc. so they will discover everything about Korea."*

2.7.5. Theme 5: KDS and Korean Language Future in Algeria

This theme is concerned with the (Q8) which is about the future of KFL and its learners in Algeria, in addition to the (Q9) about the possible future KDS.

Concerning the language, KDS teacher is sure that it will have its future in Algeria since a few of her students will surely be teaching it. Moreover, about KDS the teacher is willing to improve it and expand it as much as possible. She expressed her future expectations and wishes by saying: *"I'm sure the Korean language will have its future in Algeria, among all the learners here in KDS, I am sure at least three or four will teach Korean, so it won't disappear. And concerning KDS it is my baby and I will not let my baby die, we will do all we can to make it see the light."*

Conclusion

In this chapter, the results of both the questionnaire and the interviews have been presented. It showed how Hallyu emerged in Algeria and it influenced Algerians. Additionally, it identified the problems that the learners face during their learning of the Korean language, as well as the solutions suggested and adopted to make the learning easier and more productive. Finally, it discussed the participants' opinion about the future of Hallyu in Algeria.

Section Three: Discussion of the Results

Introduction

To generate answers to our research, questions are concerned with the following subjects: the emergence of the Korean culture and language in Algeria and the influence that Hallyu has on its fans from Bejaia whether at the level of their use of the language, behaviour, or thinking. The obstacles KFL learners come across when learning and the solutions that helped them to overcome them and remain motivated. Finally, we try to predict the future of the Korean language and culture in Algeria. This research required the use of both the questionnaire and interviews. The questionnaire was distributed to seventy Hallyu fan community in Bejaia and the interviews were conducted in a Korean school. Two interviews were made; the first interview was with eight Korean language learners from KDS, and the second interview with their teacher. In order to generate a conclusion to our study, all the findings are going to be discussed.

During the data interpretation, this study showed a significant statistical difference at the gender level. Most of the participants were females and only few of them were males. The participants were from different ages and levels of education. This study is concerned with only fans from Bejaia; our results are limited to this region. If the study was conducted in other regions rather than Bejaia and if more males participated in the study, results might have been different. Furthermore, about foreign language specialties in Bejaia College, we also noticed that females were more interested and more present than males in language classes.

2.8. Hallyu emergence in Algeria

In the learners' interview results (Q9) participants associated the Korean wave emergence in Algeria to the beginning of K-drama's diffusion by Algerian and Saudi channels since it was the first time they were exposed to an element of Hallyu. In the same way Chusana and Purwaningsih (2014) related the start of Hallyu in Indonesia to the beginning of K-dramas TV transmission by local channels.

2.9. Bejaia fans Interest in Hallyu

Among the reasons that pushed the participants to become K-pop and K-drama fans, language and culture were the most selected options in the administered questionnaire as 78,6% of them were intrigued by the language and 71,4% of them by the Korean culture (Q9). In the learners' interview (Q9) participants explained that it is through K-drama and K-pop

that they discovered the Korean culture and language. Our results conform to Samsudin's (2020) findings which showed that Korean dramas portray Korean daily life activities which are part of their culture. Moreover, Parc and Hwy-Chang (2013) stated that K-dramas actually promote the Korean culture around the world.

Song and Pornsima (2016) found that beginners wanted to learn Korean because of their interest in K-pop and K-drama. Likewise, a hand study showed that the Korean culture highly contributed to the Korean language learning motivation according to 80% of the participants (Q23), and further confirmed throughout the interview with KDS teacher after she observed her students. Similarly, Macdonald (2019) indicated in his article that people who became K-pop and K-drama fans spontaneously wanted to learn the Korean language. Furthermore, Samsudin (2020) concluded that fans' interest in learning the Korean language was due to Hallyu wave.

2.10. Learning Korean Language and Culture Difficulties, Solutions and Motivation

2.10.1. Korean culture difficulties

The questionnaire results showed that Despite the differences that exist between the Algerian and the Korean cultures (Q14), 67.1% of the participants preferred the Korean culture over other ones (Q6). In addition, 41.4% of the participants admitted receiving negative reactions and critics from their surroundings (Q13). However, Algerians are not the only ones who received negative feedback. In the Philippines, according to Allado, Peñol, Bachiller and Tarusan's (2016) study, the participant also experienced discrimination from her surrounding for learning the Korean language.

2.10.2. Korean Language Learning difficulties

According to Taleb (2006), several languages coexist in Algeria. We have noticed that participants in our study already master several foreign languages (Q17); however, only few of them extremely understand the Korean language, 4.3% to be exact. The majority which consists of 51.4% understand it only slightly (Q19).

In the process of learning the Korean language, the results of both questionnaire and the learners' interview showed that difficulties were faced at different levels. 74.3% of the students struggled with the lexis, and 65.7% with the structure. Correspondingly, in Allado, Peñol, Bachiller and Tarusan (2016), study participants also found complications when learning the Korean language at the level of difficult word understanding and sentences construction. Furthermore, 44.3% of participants in our study struggled with the

pronunciation, 38.6% with the tenses, and 37.1% with the numeral system (Q20) which was all confirmed through the Q7 of the learners' interview. These findings conform with the results of Ahn's (2015) study where English participants also found grammar, vocabulary, pronunciation, and word order hard to master. They blamed it on the huge difference between their mother tongue and the Korean language.

Furthermore, in the learners' interview results (Q7), participants highlighted another factor that caused them to struggle with the learning of the Korean language which is lack of time. They believe that having more time studying will help to improve their learning. According to Nguyen, Warren and Fehring (2014) among the factors that hinder the quality of learning is also insufficient time for communicative activities and unreasonable time managing. Participants also mentioned that the absence of native speakers in Algeria to interact with also hindered their learning. Samsudin (2020) Stated that it is difficult to acquire a language when the learner did not live or speak with the locals of the society in question because doing so increases the need to speak the target language.

Moreover, this study revealed that 78.6% of the participants in the questionnaire wanted to improve their listening skills, 42.3% of them their speaking skills, 42.9% others their writing skill and the remaining 31.4% were concerned with their reading skill (Q21). To do so participants adopted solutions.

2.10.3. The Solutions Adopted

Among the solutions, participants suggested seeking help from their teacher, practicing and reviewing at home, but further helped themselves with extra pedagogical activities such as apps (language apps, YouTube...), making researches, visualizing YouTube videos, watching K-dramas, and listening to k-pop songs (learners' interview Q8). According to the participants in the questionnaire, it is more effective than classroom activities with 90.0% who agreed on movies, 55.7% on music, 47.1% on social media and applications, but only 31.4% agreed on classroom activities, 25.7% on books, and 20% on cultural activities (Q22). In a study conducted in Indonesia, the researchers: Indrawan, Pandin Armando, Afandi and Putri (2020) concluded that the grammar and language use of the generation z changed through watching K-drama, as some of Indonesian vocabulary was replaced by Korean words. Additionally, in Allado, Peñol, Bachiller and Tarusan (2016) research, the participant also mentioned the use of books being the less effective tool to learn the Korean language.

In the results of the teacher's interview, the KDS teacher admitted that when she wanted to learn the Korean language and could not find where to take classes she used K-

drama, You Tube, Language applications, in addition to a personal note book she used as a dictionary to do so. A technique also used by the participant in Allado, Peñol, Bachiller and Tarusan's (2016) study. The participant kept a note book where she wrote important content as a way to learn Korean, and found that writing helped her most along with listening when watching K-drama and videos.

Furthermore, K-pop, and k-drama helped the participants to acquire some vocabulary (Q16). In Samsudin's (2020) study, Participants believed that K-pop and K-drama can improve their pronunciation, writing/speaking abilities and knowing words better. Correspondingly, according to Borisai and Dennis (2016) learning through songs reduces stress, motivates the learner, and makes it easier to memorise words.

Additionally, regarding the learners who learned Korean outside the country or who could not interact with native speakers, Yuhas (2019) stated that pop culture could be used as a teaching tool to improve the learning. Mehmet (2019) conducted a study about learning Turkish through TV series. He found that before starting to watch Turkish series the participants in his study did not know much about the language, but after one to two years of visualizing, they mastered the four language skills at different levels.

Concerning the use of cell phone applications, Mindog (2016) asked the participants in his study about the reason of using smartphone applications to learn English and found that they made use of them to get information, to communicate, and to learn the language. The use of language applications allowed them to acquire all of the four main skills in addition to grammar, vocabulary and spelling.

2.10.4. Participants' Motivation

Based on the questionnaire (Q8) and learners' interview results (Q3, Q4), the participants managed to keep their motivation high thanks to the goals they set to themselves. This kind of motivation, according to Deci and Ryan (1985), is intrinsic (integrative). It means engaging in learning because of enjoyable and satisfying activities. It corresponds to the case of some of the participants in our study who learned Korean to fulfil their hobbies (Q4), such as: understanding Korean TV programs, songs, or reading webtoons without translation, as 37.1% of the participants like to read, 25.7% to watch K-dramas, 21.4% to listen to music. According to Huifang (1998), it is also considered as an internal motivation and comes from the inside curiosity of the learner. It is triggered by his love towards the

target language and culture; it plays an important role and has a bigger impact on their long term learning success that allows to maintain their motivation high.

Furthermore, according to the results of learners' interview questions (Q2) and (Q3), some of the participants are also drawn by professional motives such as writing books in Korean, expanding their chances to find a job or settle in Korea. Deci and Ryan (1985) classify this type of motivation as extrinsic (instrumental) since the learners learn for instrumental ends such as having a reward or taking a test at the end.

2.10.5. Hallyu Influence on Bejaia Fans

According to Nafida (2021), K-dramas can have an impact on the behaviour of generation Z. the word behaviour refer to various human actions or tasks. In the result of the questionnaire, 76% of the participants admitted being influenced by the Korean wave at the level of their lifestyle, behaviour, and language use (Q9); 45.7% of them stated that they always expose themselves to K-pop and K-drama (Q8); this exposure led them to pay attention to other Hallyu elements (food, style, makeup). Moreover, exposing themselves to K-drama and K-pop led to several integrations of the Korean practices to their daily life. Such as, buying Korean cooking tools like chopsticks, cooking Korean food, following Korean fashion trends (Q11); 64.3% of them wear Korean brands (Q12), copying the Korean stars' style, adopting their beauty routines and buying Korean makeup (learners' interview Q10); 40% of the participants use Korean beauty products (Q12); finally, pushed some of the fans to take Korean classes at KDS school. These results conform to the studies conducted in an Indonesian study; in which Putri, Perdini, Liany and Nuraeni (2019) explained that the advent of K-dramas impacted the market of Indonesia, such as the Korean-style, makeup, the opening of multiple South Korean restaurants, and Korean language classes; this case influenced everyday language use of especially Korean culture fans.

2.10.6. Future of Korean Language in Algeria

About the future of the Korean language in Algeria, the questionnaire's results showed that 92.9% of the participants in the questionnaire did not want the Korean language to emerge in Algeria because they do not see its usefulness; and because it is a hard language to learn. However, the rest of the participants wish for it to emerge because it will open new job opportunities, benefit the educational system as well as the fans who want to learn it, moreover, it will profit the multilingualism aspect of Algeria (Q24). Finally, Hallyu wave has

accumulated both fans and anti-fans; for instance, in china huge Anti-Hallyu movements emerged and the media criticized the wave for years according to Kim (2011).

Still, 62.9% of the same participants think that this latter will emerge sooner or later in Algeria, while 37.1% believe the opposite. The participants' predictions concerning the future of the Korean language and culture in Algeria are mixed. Some are convinced that since the number of K-drama and K-pop fans keeps increasing in Algeria, they will for sure influence their surroundings to become fans as well. They also think that the Korean language will be more accessible and acquired as a second language along with French and English by future generations in Algeria. However, there are also those who do not share the same opinion; because they think that it will whether remain the way it is or completely disappear since only fans are going to learn it, and it will not trigger the interest of those who are not fans. Roll (2021) mentioned that although Hallyu has succeeded to come this far, it will be a real challenge to achieve more. Especially, since this study found that the Korean language is not really available in schools, not even in private language schools (Q26), as KDS teacher shared that no school besides the one she owns suggests the Korean language in Bejaia (teachers' interview theme 2) and Korean language actually plays a decisive role in the Future of Hallyu in Algeria. For instance, in a study that tackled the future of the Korean wave in Malaysia, Ho (2010) thinks that more attention and support should be addressed to Korean language programs in the country to maintain the presence of Hallyu in Malaysia.

On the other hand, KDS teacher is quite sure about the future of the Korean language in Algeria, as she assumes that some of her students will follow her path and also become teachers (teacher's interview Q8), and indeed some of KDS student's shared their goal to teach the Korean language, which will make it remain vivid in Bejaia (Learners' interview Q14).

Conclusion

In conclusion, Hallyu was the reason that made the Korean culture and language emerge in Algeria and later influenced fans in Bejaia. When learning Korean, learners faced difficulties at different levels; however, they managed to find solutions that include the use of Hallyu as an authentic material to help themselves in their learning process and stay motivated. However, the future of Hallyu in Algeria remains uncertain. It might spread further as it can come to an end depending on the consistency of its fans.

Section Four: Recommendations, Suggestions and Limitations of the study

Introduction

This research focused on the role of Hallyu in the emergence of Korean as a foreign language in Algeria and in Bejaia more specifically. The results showed that K-drama was the first factor that brought the Korean wave to Bejaia. It introduced the fans to both of the Korean language and culture. This section is concerned with the recommendations and suggestions deduced from our study, in addition to the limitations confronted when conducting it.

2.11. Recommendations and Suggestions

2.11.1. *Suggestions For Teaching and Learning Korean*

This research covers both of the Korean culture and language. These recommendations and suggestions are deduced from this study's results and concern the following points:

- In Bejaia, people who developed an interest in Hallyu developed the same interest toward learning the Korean language and culture. However, it is not easy to do so due to the lack of pedagogical programs that include Korean language teaching. Therefore, Korean should be integrated as a domain among the foreign languages suggested in private and public schools or as a specialty in colleges.
- This study showed the important role that the culture plays on the learners' motivation. Moreover, it showed that learners also wanted to learn more about the Korean culture. This is why more cultural activities about the target language should be included.
- When learning a language, learners face several complications. Teachers should not neglect their students' needs and discuss it with them since they are the first concerned. Teachers should take into consideration the suggestions that the learners have about their learning preferences, and then adopt teaching activities that help the learners learn better in order to make the learning process more productive and keep the learners motivated.

2.11.2. *Recommendations for future learners of Korean in Algeria*

The following recommendations are based on the experiences of the participants of this study. They are addressed to future Korean learners in Algeria for the purpose of facilitating their learning:

- Concerning the absence of Korean native speakers in Algeria, learners should make use of social media platforms in order to get closer to the Korean community. It will allow them to test their knowledge and discover more about both the language and the culture. There are always things that are known only by the natives of a certain region that are not taught in schools and social media can be of a great help to resolve this problem.
- Since the Korean language is not yet available in pedagogical programs, people who want to learn this language can use authentic material such as language applications to learn the grammar, K-drama, YouTube videos and K-pop for pronunciation and vocabulary.
- When learning Korean, learners tend to have difficulties at the level of the vocabulary. It is hard for them to memorize Korean words. Holding a personal notebook where to write the definitions of all the new words they come across and try reviewing them and using them in their daily speech which can be helpful.

2.11.3. Suggestions for further research

This study is limited to one province in Algeria; it studies the Korean wave phenomena only from the perspective of Hallyu fans from Bejaia. Furthermore, other topics derived from this research's findings could not be covered but can be suggested for further research in this field:

- The role of culture as a factor of motivation in learning a foreign language.
- Similar research about the Korean wave and the Korean language in other Algerian provinces to support this study.
- The contribution of the Covid-19 pandemic in increasing Hallyu fans in Algeria.
- The possibility of learning an entire language through only the use of authentic materials.
- A study from non Hallyu fans' perspective in Algeria about the Korean wave and the Korean language.

2.12. Limitations of the study

Many obstacles stood in the way as we sought evidence to the theoretical chapter and answers to the research questions. In the course of looking into previous research we were constrained by a lack of studies related to our research topic for which we invested a considerable time, so we faced a time limitation to complete the practical chapter.

In addition, we struggled in finding satisfactory number of participants to represent the entire community and assist in collecting credible evidence. Gathering seventy K-world fan respondents was the hardest obstacle we challenged during the research process because there were no active Facebook groups that comprised only fans from Bejaia province. Therefore, the participants had to be contacted individually bearing in mind to request each of them about their location to make sure it meets our needs.

Finally, few of the participants could understand the English language which obliged us to translate the questionnaire and the interview questions to French language to make it easier for them to understand and cooperate.

Conclusion

In this section, we analysed the results of this study and we managed to deduce recommendations for teaching and learning Korean, as well as recommendations for upcoming Korean language learners in Algeria. Furthermore, we made some suggestions for further research in the same field according to what this study could not cover. At last, we shared the obstacles faced when conducting this study.

Conclusion

The aim of this chapter was to analyze and to give an interpretation to the results of the study that attempted to explain the emergence of Hallyu in Bejaia, the difficulties learners faced when learning the Korean language, the solutions to overcome them, how they managed to remain motivated and to discuss the future of Hallyu in Algeria. Data collection was realized through three research tools; a questionnaire intended to Hallyu fans, in addition to two interviews made with both a teacher of Korean as a foreign language and her students. It also provided recommendations for teachers and learners of Korean and suggestions for future studies in this field. Finally, it retraced the limitations we faced while conducting this research.

General Conclusion

This research aimed to investigate first the causes of Hallyu emergence in Algeria that intrigued Bejaia fans' interest towards this phenomenon and the influence it exercised on them. In a second part, it intends to examine the difficulties that learners of Korean as foreign language meet during their learning, the solutions they opted for and how they kept their motivation high. Finally, this study discussed the future of the Korean language in Bejaia in specific and Algeria in general. Furthermore, it answers the hypothesis that claims that Hallyu contributed to the ability of learning of KFL through authentic materials.

In the first chapter of this study, Hallyu was introduced. Furthermore, a preview on the high influence it holds on its international fans was summarised. Additionally, the Korean language was introduced to show its complexity as it also discussed some of the difficulties its foreign learners usually face.

The discussion of results showed that it was through Hallyu, more specifically, through K-drama and K-pop that Bejaia fans discovered the K-world. It is only after being introduced to the Korean culture and language that their interest to become part of the Hallyu fan community was triggered. Hallyu emergence in Algeria was caused by the broadcasting of Korean dramas in Algerian local channels.

Hallyu in Algeria has influenced fans in many aspects. They changed their clothing style in a way that meets the Korean one, used Korean beauty products, and reproduced their makeup beauty trends, reproduced the Korean food seen in the K-dramas, used Korean cooking furniture, and used the Korean language. Bejaia fans have been influenced to the extent of taking Korean language classes in order to be fully part of the Korean wave community and freely conducted their hobbies related to the Korean wave, such as: watching K-drama, listening to K-pop and reading webtoons without translation, writing a book or novels in Korean, traveling to the country and finding a job that requires the use of the Korean language.

The discussion revealed that Hallyu along with the learners' hobbies were the main reasons that kept students motivated despite the challenges they met during the process of learning the Korean language and acquiring the necessary knowledge about the culture of the country.

These challenges were mainly concerned with the Algerian and Korean cultures and language differences, the absence of local Korean native speakers in Bejaia to interact and

practice with or acquire knowledge from, the negative and judgemental reactions they receive from their surroundings, the limited time devoted to their learning and furthermore the difficulties about their Korean language learning process.

More specifically, learning Korean, Bejaia learners found difficulties at different levels; the pronunciation as the value sound of many Korean letters varies depending if they are situated in the first, middle or the last part of the word or if combined with other sounds, the vocabulary which is constructed from 30 % native words, 65 % SK (Sino-Korean words), and 5 % loanwords, the grammar concerning the structure and the word order as it is (subject-object-verb), and the numeral system that includes two separate sets of numerals.

To overcome them, the learners used several techniques. These include mainly discussing the elements they struggle with their teacher and asking for more explanation, making researches at home, revising their lessons and practicing the language as much as they can. However, what helped them the most was the use of smartphone applications; such as, language learning applications or watching YouTube videos. They also watch K-dramas in order to learn the culture and acquire more vocabulary since books do not help them enough, in addition to, listening to k-pop and singing along to practice their pronunciation. This confirms our hypothesis about the contribution of Hallyu to learning Korean as a foreign language through the use of authentic materials.

From the results of this study we can conclude that the future of Hallyu and the culture in Algeria is uncertain. It can spread more just as it can remain the way it is or even disappear. However, its fans such as Korean Dream School teacher and her learners are willing to make this language and its culture remain longer in Bejaia and expand it all over Algeria.

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Appendices

Appendix A

Questionnaire for the Algerian fans’ attitude toward the Korean culture and language, designed to achieve a research work for a Master’s degree in English linguistics.

Dear participants,

Our study seeks to investigate the Bejaia fans’ attitude toward the Korean culture and its contribution to learning Korean as a foreign language.

We will be very thankful if you spend a little of your time on answering the following questions. We want to assure you that your answers are completely anonymous and will only be used for research purposes.

Thank you for your time and consideration.

Section one: personal information

Q1 Age: 10-20 21-30 31-40

Q2. Gender: Male female

Q3. Educational Level: primary school middle school secondary school
university work

Q4.What are your hobbies?

.....

Section two: fan’s attitude toward the Korean wave

Q5. How long have you been following the Korean culture?

a- 1 to 3 years

b- 4 to 6 years

c- 7 or more

Q6. Do you prefer Korean culture over other cultures?

a- Yes

b- No

Justify your answer.....

.....

.....

Q7. what do you prefer K-pop/ K-drama:

a- K-pop

b- K-drama

Q8. How often do you expose yourself to k-pop and k-drama?

a- Always

b- Often

c- Sometimes

d- Never

Q9. what triggered your interest to be part of the k-pop and k-drama community?

a- The Korean Culture

b- Fashion sense

c- The Language

d- The music

e- The unique plotlines and Storylines

f- The beautiful and handsome cast members

g- The low number of episodes in Korean series

Others:

.....

Q10. Does Korean wave influence your lifestyle, behavior or language use?

a- Yes

b- No

Q11. Do you follow any Korean fashion trends?

a- Yes

b- No

Q12. Do you use any Korean products?

a- Beauty products

b- Accessories

c- Clothes

Others

Q13. Do Algerians react positively, negatively or neutrally towards your interest in the Korean culture?

a- Positively

b- Negatively

c- Neutrally

Q14. Do you think that there are similarities between Algerian and Korean culture?

a- Yes

b- No

What are those similarities / differences?

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.....

Q15. Do you think Algerian people will be open to the widespread of the Korean Culture?

a- Yes

b- No

Justify your answer.....

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.....

Q16. What are the common terms that are used by K-pop and K-drama fans which you are familiar with?

Kpop:.....
.....
.....

Kdrama:.....
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.....

Section three: fans' attitude toward the Korean language

Q17. How many foreign languages do you master? Could you cite them?

.....
.....

Q18. How well do you master the Korean language?

a- Reading

b- Writing

c- Speaking

d- Listening

Q19. To what extent can you understand the Korean language?

a- Extremely

b- Very

- c- Moderately
- d- Slightly
- e- Not at all

Q20. What are the difficulties you face when learning the Korean language?

- a- Pronunciation
- b- Lexis
- c- Tenses
- d- Structure
- e- Numeral system

Q21. What do you wish to improve?

- a- Reading
- b- Writing
- c- Speaking
- d- Listening

Q22. What are the most effective ways that help you learn the Korean language?

- a- Movies (k-drama, Korean TV shows...)
- b- Music (k-pop)
- c- Books
- d- Cultural activities
- e- Social media and applications
- f- Classroom activities

Q23. Do you see any relationship between your interest in the Korean culture and your willingness to learn Korean language?

- a- Yes
- b- No

Q24. Do you wish that Korean language emerges in Algeria? Justify

- a- Yes
- b- No

Justify your answer

.....

Q25. Do you think that Korean Language will emerge all across Algeria in the coming years?

- a- Yes
- b- No

Q26. How do you see the future of the Korean language and Korean culture in Algeria?

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Q27. What are the opportunities that Algerians could benefit from the emergence of the Korean as a foreign language in Algeria?

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Any comments or Further suggestions:

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Annexe A

Questionnaire sur l'attitude des fans algériens envers la culture et la langue coréennes, destiné à réaliser un travail de recherche pour Master en linguistique anglaise.

Chers participants,

Notre étude vise à enquêter sur l'attitude des fans de Bejaia envers la culture coréenne et la contribution de celle-ci à l'apprentissage du coréen comme langue étrangère

Nous vous serons très reconnaissants si vous preniez un peu de votre temps pour répondre aux questions suivantes, et nous tenons par ailleurs à vous assurer que vos réponses sont totalement anonymes et ne seront utilisées que dans le cadre de recherche.

Merci pour votre temps et votre considération

Section une : informations personnelles

Q1. Âge : 10-20 21-30 31-40

Q2. Genre : Male Femelle

Q3. Niveau d'éducation : Primaire Secondaire Lycée Université
travail

Q4. Quelles sont vos hobbies (loisirs) ?.....

Section Deux : l'attitude des fans envers la vague coréenne.

Q5. Depuis combien de temps êtes-vous intéressés par la vague coréenne ?

d- 1 à 3 ans

e- 4 à 6 ans

f- 7 ou plus

Q6. Préférez-vous la culture coréenne aux autres cultures ?

c- Oui

d- Non

Justifiez votre réponse

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.....

Q7. Lequel d'entre la K-pop et le K-drama préférez-vous ?

c- K-pop

d- K-drama

Q8. À quelle fréquence vous exposez-vous à la K-pop et au K-drama ?

- b-** Toujours **b-** Souvent **c-** Parfois **d-** Jamais

Q9. Qu'est-ce qui a engendré cet intérêt de faire partie de la communauté K-pop et K-drama ?

- h- La culture Coréenne
i- Leur sens de la mode
j- La langue
k- La musique
l- L'unicité des intrigues et des scénarios
m- La beauté des acteurs
n- Le nombre limité d'épisodes dont se compose les séries

Autres

Q10. Cela influence-t-il votre comportement, mode de vie, ou utilisation de la langue ?

- c- Oui
d- Non

Q11. Suivez-vous la mode coréenne ?

- c- Oui
d- Non

Q12. Utilisez-vous des produits coréens ?

- d- Produits de beauté
e- Accessoires
f- Vêtements

Autres

Q13. Est-ce que les algériens réagissent de façon positive, négative ou neutre à cette admiration que vous portez à la culture coréenne ?

- d- Positivement
e- Négativement
f- De façon neutre

Q14. Y'a-t-il des similarités entre la culture Algérienne et Coréenne ?

- a- Oui
b- Non

Quelles sont ces similarités et/ou ces différences ?

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.....

.....

Q15. Pensez-vous que les Algériens seront ouverts à cette propagation de la culture Coréenne en Algérie ?

a- Oui

b- Non

Justifiez votre réponse.....

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Q16. Quels sont les mots utilisés par les fans de K-pop et de K-drama que vous connaissez ?

Kpop:.....

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Kdrama:.....

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Section Trois : l'attitude des fans envers la langue coréenne

Q17. Combien de langues étrangères maitrisez-vous ? Pouvez-vous les citer ?

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Q18. Que maitrisez-vous le plus dans la langue coréenne ?

e- Lecture

f- Écriture

g- Expression orale

h- Compréhension

Q19. À quel point comprenez-vous la langue coréenne ?

f- Extrêmement

g- Très bien

h- Modérément

i- légèrement

j- Pas dutout

Q20. Quelles sont les difficultés que vous rencontrez lors de votre apprentissage de la langue coréenne ?

- a- Prononciation
- b- Lexique
- c- La conjugaison
- d- Structure
- e- Système de numération

Q21. Que voulez-vous améliorer le plus?

- e- Lire
- f- Écrire
- g- Parler
- h- Écouter

Q22. Quels sont les moyens les plus efficaces qui vous aident à apprendre la langue Coréenne ?

- a- Films (K-drama, émissions Coréennes)
- b- Musique (K-pop)
- c- Livres
- d- Activités culturelles
- e- Réseaux sociaux et autres applications
- f- Activités en classe

Q23. Avez-vous constaté une quelconque relation entre l'intérêt que vous portez à la culture Coréenne et votre motivation à apprendre la langue Coréenne ?

- a- Oui
- b- Non

Q24. Aimerez-vous que la langue Coréenne émerge en Algérie ?

- a- Oui
- b- Non

Expliquez votre

réponse.....

.....

.....

Q25. Pensez-vous que langue coréenne va se propager tout au long de l'Algérie dans les quelque années à venir ?

- a- Oui
- b- Non

Q26. Comment voyez-vous l'avenir de la langue Coréenne en Algérie ?

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Q27. Quelles sont les opportunités dont les Algériens pourraient bénéficier de l'émergence du Coréen entant que langue étrangère en Algérie ?

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Espace libre pour toute autre suggestion ou commentaire de votre part si vous le souhaitez :

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Appendix B

Learners' Interview Questions

The Korean language

- Q1. Are you interested in learning foreign languages or just Korean?
- Q2. Why are you specifically learning the Korean language?
- Q3. Are you motivated to learn the Korean language?
- Q4. Are you satisfied with your achievement in learning the Korean language?
- Q5. What are the activities the teacher makes use of during class? (Follow up question: what do you prefer as learning activities in class (storytelling, karaoke, role play...)? Why?)
- Q6. What are the activities do you wish the teacher to include?
- Q7. What are the difficulties that you meet when learning the Korean language? (Follow up question: can you rate the difficulty of Korean language on a scale 1 to 10?)
- Q8. Do the difficulties you face in any aspect cause you to lose interest in Korean language, pop music and drama...etc.? If not, how do you deal with them?

The Korean wave

- Q9. Are you interested in the Korean wave? Why? (Follow up question: Do you own any Korean items? What are they?)
- Q10. Will it be easy for you to adjust to Korean culture with the current knowledge you have if you ever travel or move there?

The Korean language in Algeria

- Q11. How do Algerians react when you interact with them in Korean? Are you criticized or not for your interest in the Korean wave? What would be the reason behind their judgments and criticisms?
- Q12. What do you think about the Future of the Korean wave and Korean language in Algeria?
- Q13. Do you think there will be workplaces for KFL learners in Algeria (Provide examples)? Do you plan to teach Korean yourself here in Algeria?

Annexe B**Questions de l'interview des apprenants**La langue coréenne

- Q1. Êtes-vous intéressés par l'apprentissage des langues étrangères ou juste le coréen ?
- Q2. Pourquoi apprenez-vous spécifiquement la langue coréenne ?
- Q3. Êtes-vous motivés pour apprendre la langue coréenne ?
- Q4. Êtes-vous satisfaits de votre réussite dans l'apprentissage de la langue coréenne ?
- Q5. Q5. Quelles sont les activités que l'enseignant utilise pendant le cours ? (Question complémentaire : Que préférez-vous comme activités d'apprentissage en classe (contes, karaoké, jeu de rôle...) ? Pourquoi?)
- Q6. Quelles sont les activités que vous souhaiteriez que l'enseignant inclut ?
- Q7. Quelles sont les difficultés que vous rencontrez lors de l'apprentissage de la langue coréenne ? (Question complémentaire : Pouvez-vous évaluer la difficulté de la langue coréenne sur une échelle de 1 à 10 ?)
- Q8. Est-ce que les difficultés que vous rencontrez dans n'importe quel aspect vous font perdre tout intérêt pour la langue coréenne, la musique pop et le théâtre... etc. ? Si non, comment les traitez-vous ?

La vague coréenne

- Q9. Q9. Êtes-vous intéressés par la vague coréenne ? Pourquoi? (Question complémentaire: Possédez-vous des articles coréens ?)
- Q10. Serait-il facile pour vous de vous adapter à la culture coréenne à l'aide des connaissances actuelles que vous avez si jamais vous voyagez ou déménagez là-bas ?

La langue coréenne en Algérie

- Q11. Comment réagissent les Algériens lorsque vous interagissez avec eux en coréen ? Etes-vous critiqués ou non pour cet intérêt que vous portez à la vague coréenne ? Quelle serait la raison derrière leurs jugements et leurs critiques ?
- Q12. Que pensez-vous de l'avenir de la langue et de la vague Coréenne en Algérie ?
- Q13. Pensez-vous qu'il y aura des lieux de travail pour les apprenants KFL en Algérie (donnez des exemples) ? Envisagez-vous d'enseigner vous-même le coréen ici en Algérie ?

Appendix C

Teachers' Interview Questions

- Q1.** How did you discover the Korean language and culture? (Follow up question: what helped you to learn the Korean language?)
- Q2.** How did you become a teacher?
- Q3.** Why teach Korean and not another language?
- Q4.** What prompted you to create this school in Bejaia? (Follow up question: are there other schools that teach Korean in Bejaia or Algeria?)
- Q5.** How did you know there were people interested in taking Korean lessons? (Follow up question: do you think that the Korean culture has any impact on the learners' motivation?)
- Q6.** What are other factors that motivated learners to take Korean lessons?
- Q7.** What the materials and techniques do you rely on in class when teaching the Korean language? Or which ones you would like to add if you have the opportunity?
- Q8.** What do you think the future of KFL in Algeria and its learners would be?
- Q9.** What is the possible future of KDS?

Annexe C

Questions d'interview de l'enseignant

- Q1.** Comment avez-vous découvert la langue et la culture coréenne ? (Question complémentaire: Qu'est-ce qui vous a aidé à apprendre la langue Coréenne?)
- Q2.** Comment êtes-vous devenue enseignante?
- Q3.** Pourquoi enseigner le coréen et pas une autre langue?
- Q4.** Qu'est-ce qui vous a poussé à créer cette école à Béjaïa? (Question complémentaire: Y a-t-il d'autres écoles qui enseignent le coréen à Bejaia ou en Algérie ?)
- Q5.** Comment avez-vous su qu'il y avait des gens intéressés à prendre des cours de coréen? (Question complémentaire : Pensez-vous que la culture coréenne a un impact sur la motivation des apprenants ?)
- Q6.** Quels sont les autres facteurs qui ont motivé les apprenants à suivre des cours de coréen ?
- Q7.** Sur quels supports et techniques vous basez-vous en classe pour enseigner le coréen ? Ou lesquels voudriez-vous ajouter si vous en avez l'opportunité ?
- Q8.** Selon vous, quel serait l'avenir de KFL en Algérie et de ses apprenants ?
- Q9.** Quel est l'avenir possible de KDS ?