

A Study on the Ways to Expand 'Tolerance' in a Multicultural Society - focused on Jeju Island

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Abstract

The purpose of this study is to establish a policy of tolerance towards multicultural families, foreign emigrants, and North Korean defectors on Jeju Island. To analyze the problems of intolerance by interviewing them. To achieve this through objective, analyzed data of the reality on tolerance and intolerance and through organized discussions on multiculturalism and tolerance on Jeju Island. Through this study, the following implications can be made.

Firstly, people on Jeju Island are fairly open and tolerant.

Secondly, there is a correlation between fluency in Jeju dialect and the level of tolerance.

Thirdly, it is important to overcome the cultural gap.

Fourthly, there are several cases of intolerance when using transportation and shopping.

Fifthly, there is a tendency of denigrating foreigners from poor developing countries.

Sixthly, most people would like to recommend Jeju Island to friends and family members.

Through this study, it can be concluded that understanding differences among members of multicultural society with 'regards, supports, and aids for coexistence as equivalent members of Jeju society' are necessary.

Key words :

tolerance, multi-cultural, coexistence, forgiveness, acknowledgement

* This is a revision of my paper, A Study on the Ways to Expand 'Tolerance' in the Multi-cultural societies -Focus on Jeju Island- (August 2015, Jeju National University, S.Korea)

Introduction

The purpose of this study is to establish a society of tolerance towards multicultural families, foreign emigrants, and North Korean defectors on Jeju Island, and to analyse the problems of intolerance by intensively interviewing them. To achieve this objective, the use of analyzed data from research on the actual conditions of tolerance and intolerance, as well as, organized discussions on multiculturalism and tolerance on Jeju Island. According to the obtained data, the 'Index on the reality of multicultural families on Jeju Island' is analyzed. It is intended to find a way to integrate the Jeju community by establishing policies of tolerance towards members of the multicultural society, and reinforcing or deleting elements of tolerance and intolerance respectively.

Background

1. Tolerance

'Tolerance' is defined differently in various languages. Thus it is hard to have a consensus on its meaning even in the same language and culture.

The Chinese characters for tolerance are composed of 'kuan' meaning 'relaxed, and broad' and 'rong' meaning 'face, figure, and behavior.' Therefore, it means to permit, to approve, and to be generous to others. In French, *tolérance* is the quality of allowing other people to say and behave as they like, even if one does not agree or approve of it. In English, there is tolerance and toleration. Tolerance is the ability to bear something painful or unpleasant. Tolerate means to bear and acknowledge (custom, activity, and behavior), and to approve (person, religion, and opinion) without disturbance and interruption. (dictionary sources?)

The definitions mentioned above show different emphasis, such as cultural and historical experiences in various countries. But in those countries, tolerance is defined to respect the rights of other people and not to harm them. In addition, tolerance is against authoritarian personality, politics, and social systems. It means to respect the differences, and to improve relations with others. In this context, intolerance is to fear the differences, and to aggravate relations. An authoritarian person discriminate people based on differences, but a democratic person tolerate others despite the differences. Thus, tolerance is the act of acknowledging the variety, and coexisting in peace with incompatible people.

2. Multiculturalism and Tolerance

Why is it important to discuss tolerance in a group? According to Halberral (1996), our identity is

not the outcome of choices, and surely it is not the outcome of rational decisions. For example, national identity is very significant to many people, but it is hard to have a rational opinion on the reasons of one's nationality. Tolerance among groups is necessary primarily because of right to live.

On the other hand, according to Williams (1996), tolerance is an act of class with the power or the majority towards the minority. But it is a misconception that tolerance is an act of one group towards another. Even if one group or principle without power is against others, it can be defined as "intolerant."

Tolerance can be sought on the level of human relations and behaviors toward others (Kyungho Lee, 1997). Tolerance is not only related to political philosophy and practice, but also related to one group to bear and acknowledge other groups.

3. Theories of a Multicultural Society

(1) Two Opposed Theories of the State of Multicultural Societies

There are various discussions on our current society, but mostly, it can be categorized into two points of view: functionalism and conflict theory. These points of view also apply to two theories on multicultural societies.

The primary characteristic of functionalism is to observe the society as one system of mutual relations. There is the premise that process of development is gradual, and it is an adaptive process, not a revolutionary change. The representative scholar, Talcott Parsons, focused on the functional aspects of the social system as a biological balance model. As an organism has a tendency of homeostasis when it recovers from damage, the social system also acts in the same manner.

Conflict theory is to observe social events dynamically, to apprehend social changes as an intrinsic attribute, and to assert that there are inevitable gains and losses between groups with power and groups without power.

In this study, these two theories are applied evenly. The reality on tolerance and intolerance is analyzed in aspects of conflict theory, and the suggestion of building a communal nation with a mechanism of tolerance is made from functionalist point of view.

(2) Multiculturalism and a Theory of Diversity

In 2012, Yoonho Seo organized previous discussions, and categorized multiculturalism based on aspects of diversity as follows.

Firstly, there is the melting pot theory. It enforces multicultural policies on aspects of cultural

assimilation. It is to melt down cultures and races of the majority and minority in a blast furnace, and to create a brand new culture to integrate the society. The melting pot theory forces the minority to give up its culture, language, religion, and custom and adapt culture of majority. It may violate human rights and remove culture from the minority, and exacerbate the conflict between the majority and minority.

Secondly, there is the mosaic theory. It enforces multicultural policies on aspects of unionism and multiculturalism. It seems to preserve diverse cultures as it approves cultures of the majority and the minority. But in this theory, the culture of the majority is treated as the mainstream culture, and approves those of the minority. Thus, this theory has problems of treating cultures of the minority as peripheral cultures.

Thirdly, there is the salad plate theory. It enforces multicultural policies on aspects of multiculturalism. The multicultural policies based on this theory acknowledge the diverse cultures significantly, and therefore supports the minority as their races and diverse cultures are treated equally.

Lastly, there is the theory of cultural relativism. It understands historical and social situations and the distinctive environment of each culture, and there are different cognitions and values based on those cultures. The background of cultural relativism is based on the regret of centered Western culture, and this theory believes that there is no such center or standard of various cultures. It also believes that each culture has uniqueness and identity, so that one culture cannot be superior to others.

In conclusion, on Jeju Island 'multiculturalism, where that each culture is acknowledged, and the identity of the island is also preserved' needs to be established.

Trends of Previous Studies

Major studies on tolerance are published by Sullivan et al (1981), Lee Kwan-Yew (1998), Sullivan and Transue (1999), and Mondak and Sanders (2003).

In the study of Sullivan et al. (1981), socio-economic variables are focused on. The younger generation is more open and free than the older generation, and receptive to others and their values. Thus, the younger generation has a tendency of higher tolerance. In the autobiography of Lee Kwan-Yew (1998), consolidation of Singapore and tolerance towards different races was discussed. Lee Kwan-Yew made schools to teach mother tongues to their Chinese, Malaysian, and Indian students. He tried to consolidate Singapore, a country of difference races, and tried to solve racial

problems with tolerance.

Sullivan and Transue (1999) believe that trust between social members is positively related to tolerance. (Sullivan and Transue 1999).

In the study of Mondak and Sanders (2003), they assert that as more democratic principles are understood, there is a higher level of tolerance. (Gibson and Bingham 1982, Mondak and Sanders 2003).

In Korea, the studies of Heungsoon Park (2009), Eunseok Kim (2011), Chaeyeon Jung (2012), Jinsung Gong (2012), Sunyeol Lee (2012), Mikyung Hyun (2012), Miae Hwang et al. (2013), and Bonghaeng Lee (2014) were published.

Eunseok Kim (2011) saw English, Spanish, Polish, and African descendants attending a flag ceremony, and realized that Americans had a strong pride and sense of solidarity. It is one nation of many races and cultures. Heungsoon Park (2009) pointed out that if we force immigrants to learn Korean only, many immigrants would be under mental colonization.

Chaeyeon Jung (2012) believed that French multicultural policies are based on assimilation as a republic nation mechanism and *laïcité*, the public education system. Republic citizens gain citizenship as they 'agree' to republicanism. Thus, an immigrant is able to have a citizenship if one agrees to be a member of the republic.

Jinsung Gong (2012) claimed that tolerance helps to develop the nation (empire: in this context, empire meaning a nation of various ethnic groups), but it can also be declined by tolerance.

Sunyeol Lee (2012) suggested Yulgok's concept of 'forgiveness' to supplement the limitation of tolerance. Tolerance is to acknowledge differences and aim coexistence of differences. (Brief explanation of Yulgok's concept is needed)

In the thesis of Mikyung Hyun (2012), a proposed Florida professor's study as the main research that emphasizes tolerance in an urban context.

Miae Hwang et al. (2013) emphasized the necessity of education on tolerance, and that it should be focused on legal tolerance.

Bonghaeng Lee (2014) believed that police actions of intolerance in congested areas of immigrants were partially effective.

Recent study of Kyungsoo Hwang (2014) researched on adaptation and satisfaction of immigrants in Jeju Island.

In conclusion, previous studies were focused on specific regions or nations. This study brings up the problem of current policies on tolerance that there are only festivals and Korean educational events; even though multicultural people become functional social members and their children are also significant as social members.

Method and Subjects of Study

1. Method

Mikyung Yeom and Kyuri Kim (2008) researched on predominately female marriage immigrants with an oral interview method. This study also follows said method. This method is able to approach to immigrants who are not willing to be exposed. And because it was hard to display stratification and select samples randomly, snowball sampling was used.

Female marriage immigrants at the Jeju Multicultural Family Support Center, Jeju Immigrants Support Center, and Chinese Translation Guides Committee were gathered as samples, and through staffs in charge more people were researched on. The study was done from December 1st, 2014 to January 19th, 2015. The interviews were held with 27 people, and due to specificity of samples, people were visited directly for the interviews. Those who have only lived on Jeju briefly or those who were unable to understand the inquiry even with translation were excluded. Thus, recorded tapes of total 22 people were used for analysis.

2. Subject of Study

〈Table〉 Present Research Subjects

| Name | Type of Immigration | Age | Gender | Note |
|---------------|--------------------------------------|--------|--------|--|
| China A | Instructor | 28 | F | Single |
| China B | Studying abroad | 32 | F | Single |
| China C | Marriage migration | 39 | F | Guide |
| China D | Marriage migration (Chinese husband) | 40 | F | Guide |
| China E | Housing purchase | 40 | F | Guide |
| China F | Marriage migration (Chinese husband) | 43 | F | Guide |
| China G | Marriage migration | Mid 40 | F | Guide |
| China H | Instructor | 27 | F | Single |
| China I | Instructor | 29 | M | Married to a Jeju native after migration |
| Vietnam A | Marriage migration | 30 | F | Restaurant worker |
| Vietnam B | Marriage migration | 34 | F | Office worker |
| Vietnam C | Marriage migration | 26 | F | Farmer |
| Cambodia A | Marriage migration | 22 | F | Farmer |
| Cambodia B | Employment | 27 | M | Stock farm |
| Cambodia C | Employment | 38 | M | Stock farm |
| Indonesia A | Employment | 28 | M | Stock farm |
| USA A | Employment | 28 | M | Instructor |
| Australia A | Employment | 37 | M | Married English teacher |
| North Korea A | Marriage migration | 35 | F | Homemaker |
| North Korea B | Marriage migration | 36 | F | Homemaker, employed |
| North Korea C | Marriage migration | 34 | M | Homemaker, employed |

| | | | | |
|---------------|--------------------|----|---|-----------|
| North Korea D | Marriage migration | 36 | F | Homemaker |
|---------------|--------------------|----|---|-----------|

3. Frame of Research

In this study, the level of tolerance on Jeju Island was analyzed, and the social requirements of multicultural families were also interviewed about. Theoretical studies and situations on Jeju Island were reviewed, and the following contents were selected for the frame of the research.

- (1) Figures and characteristics of tolerant people
 - whether they are tolerant based on patronage or not
 - whether it is personal tolerance or communitarian tolerance
 - whether it aims to harmonize multiculturalism within the community
 - whether tolerance is legally secured
 - whether cultures and languages of their motherland are used for the development of Jeju Island
 - level of safety to live on Jeju Island as a foreigner
 - changes in the level of tolerance compared to the beginning of immigration
 - Was it worse after understanding Jeju dialect?
 - Was the level of tolerance worse after realizing one's own behavior?
 - Or did it improve?
 - Did the social atmosphere improve?
 - Is it because family members became educated?
 - Is it because you behaved better?
- (2) Characteristics of intolerant people
- (3) Case studies of conflicts with Jeju inhabitants
- (4) Case studies of social maladjustment of multicultural families
- (5) Case studies of social maladjustment of multicultural children
- (6) Case studies of acknowledgement of motherland cultures

Results of Tolerance Reality

1. Figures and characteristics of tolerant people

Characteristics of tolerant people were as follows. Firstly, people on Jeju Island seem to have tolerant attributes. Most of them show little tolerance at first, but gradually regard immigrants who were sampled for this study. Chinese, American, and Australian immigrants agreed that Jeju inhabitants have a high tolerance. Especially, all sampled North Korean defectors were previously from the mainland, and they believed that Jeju inhabitants have higher tolerance than people from mainland do. Marriage immigrants from Vietnam also answered that

people gradually show higher tolerance. However, Indonesian and Cambodian workers thought that people show a low level of tolerance.

Secondly, it was different whether the immigrant knows the Jeju dialect or not. And most of the people agreed on this observation. American and Australian immigrants experienced different tolerance level when they knew the Jeju dialect. The ability to have a fluent conversation affects both adaptation to a living environment and the level of tolerance.

Thirdly, medical regards were rated highly. All inquiries on medical issues were answered with higher satisfaction. This might be because of Korean Health Insurance Single Pay System that their motherlands do not have.

Fourthly, the level of tolerance improved as time passed. Gradually immigrants understood the differences between the culture of Jeju Island and their motherlands, comprehended the language, and realized that Jeju inhabitants do not disrespect them intentionally.

Lastly, Jeju Island was safe and convenient. Interviewees were satisfied with the nature, medical benefits, and public order of Jeju Island.

Based on this analysis, the first action to be taken is teaching Korean and Jeju dialect to the immigrants, as fluency of Jeju dialect can affect the level of tolerance. Furthermore, it is necessary to promote distinctive culture aspects of Jeju Island to them.

2. Characteristics of intolerant people

Characteristics of intolerant people were as follows.

Firstly, many people mentioned that the drivers of public transportation showed intolerance.

Secondly, the level of intolerance was different whether the immigrants knew Jeju dialect and Korean or not. As mentioned above, if an immigrant had a hard time to communicate, there were misunderstandings of cultural differences and opinions.

Thirdly, administrative execution with public institutions stringently following the rules and regulations caused experiences of intolerance. For instance, it is a difficult requirement to produce a criminal background check certificate after the Chinese immigrant already arrived on Jeju Island.

Fourthly, if immigrants did not know the differences of the cultures, they experienced intolerance.

Fifthly, it was pointed out that there are different levels of intolerance between Western and Eastern people, developed and developing countries, and colors of skin. In addition, there still is the 'jus sanguinis' (latin for right of blood, nationality dependent on blood relations not place of birth)

principle of a single-race nation, that disturbs multiculturalism.

Based on this analysis, it is necessary to provide adequate education for the differences between cultures. Providing textbooks in each language is also important. Institutionalization and education with no discrimination based on races and nationalities should be required.

3. Case studies of conflicts with Jeju inhabitants

Case studies of conflicts with Jeju inhabitants, if any, were as follows.

Firstly, conflicts did not usually come to the surface. But there were some embedded conflicts. They were mostly because of differences in cultures and personal opinions.

Secondly, in cases of marriage migration, it can be assumed that in the beginning of the marriage there were conflicts between family members and between the mother-in-law and daughter-in-law.

Thirdly, it is assumed that conflicts had generally arisen from cultural differences. For example, it is generally accepted to give a lot of advice in Chinese culture, but people in Jeju Island usually dislike receiving lots of advice. There were also some conflicts of being respectful to elders as not every culture has this aspect.

Based on this analysis, there should be education to solve the conflicts between the mother-in-law and the daughter-in-law. An introduction to Confucianism culture also needs to be established. In addition, it is necessary to be careful of the drinking culture in Korea. Instead of justifying Korean drinking culture, Jeju inhabitants need to be cautious and understand Western and East Asian drinking cultures.

4. Case studies of social maladjustment of multicultural families

It was hard to find cases of social maladjustment for every family member. There are more for reference contents than negative contents.

Firstly, it can be concluded that there are no cases of social maladjustment of multicultural families. A family from Cambodia experienced some intolerance but it was not a big incident.

Secondly, people from North Korea were confused of the systemic differences of the government. They pointed out differences in South Korea and North Korea, especially the social roles of family members and problems of communication due to language differences between the two Koreas.

Thirdly, many people emphasized the importance of language. Knowing Korean and Jeju dialect was helpful to social adjustment.

Fourthly, as the necessity of tolerant strategies for the development of Jeju Island is presumed, tolerance towards multicultural families is required.

Based on this analysis, it is important not to disparage multicultural families from developing countries, including North Korea. Additionally, it is significant to utilize the diversity of multicultural families for the development of Jeju Island.

5. Case Studies of Social Maladjustment of Multicultural Children

There were case studies of which children that had experienced social maladjustment.

Firstly, children did not experience maladjustment from the perspective of tolerance.

Secondly, there was a difficulty in language communication which slightly troubled them. Although they need to acquire Korean and Jeju dialect early, the aspects of intolerance can be shown by not achieving it. This in turn suggests the task to reinforce the present language education system.

Thirdly, it would be better for children to learn their mother's language to secure the identities of both as a Korean and their mother's country.

There was a need of a program to provide North Korean defectors to overcome their identity crisis in a different political system.

Based on the analysis, it was evident that there should be a program for children to help acquire Korean, Jeju dialect, and their mother's language simultaneously.

6. Case Studies of Acknowledgement of Motherland Cultures

Jeju inhabitants have shown a tendency of respecting immigrants' countries. This content shows the degree of specific tolerance of them.

Firstly, they were asked to answer a question on how would they reply if someone from their home country was planning to immigrate to Jeju Island. Most of them showed positivity in their answers.

Secondly, in case of Chinese interviewees, they suggested that respecting both Korean and Chinese culture would be helpful in the development of Jeju Island.

Based on this analysis, it was evident that there should be a program of study for the cultures of immigrants' countries to help in the development of Jeju Island.

7. Implications of the Tolerance and Intolerance Analysis

The implications of the tolerance and intolerance analysis of multicultural families, occupational immigrants, and North Korean defectors are as follows.

1. Jeju inhabitants are tolerant. Although they can be seen as exclusive due to the cultural differences in the beginning, people tend to express that they are tolerant as time gradually passes. It was

found that Jeju inhabitants do not have to think of themselves as exclusive. It is important that they have tolerant perspectives on immigrants though they are not required to unconditionally embrace the status quo of immigration.

2. The level of Jeju dialect has a correlation with the tolerance level. If one knows Jeju dialect, the communication and sympathy of neighbors increases which in turn increases the tolerance level. Therefore, there is a need of a program to teach not only Korean, but also Jeju dialect.

3. The importance of settling cultural differences was shown. The cultural difference itself can be the sole reason of conflict. The subjects had opinions that as time passed understanding and tolerance level increased even though they felt bias in the beginning. To solve such problems, there was a need of education to minimize the cultural differences. In other words, there should be an opportunity to learn Jeju culture a formal educational atmosphere.

4. There were cases of experiencing intolerance when using transportation, such as taxi and bus, or shopping for clothes. Therefore, multicultural families did not experience intolerance in their neighborhood but will interacting with the service field.

5. It could be inferred that there is a tendency of belittling foreigners from underdeveloped countries though not as severe as racism. There were various examples that immigrants from Vietnam or Cambodia experienced, and many Caucasian English teachers have witnessed.

6. There were not many maladjustment cases due to intolerance multicultural family and its children experience from the society. There were almost no cases which Jeju society showed intolerance to multicultural family and its children where else there were conflicts and intolerance within one's family members.

7. Many people wanted to recommend Jeju Island to their home nation friends and family. Yet, they did not recommend it strongly since immigration requires various burdensome procedures, and they did not recommend the case of illegal immigration. This reflects positivity on the image they have of Jeju Island, as well as, it shows that Jeju Island's immigration security is not lax.

A Plan for the Expansion of Tolerance

1. Corresponding in Early Stage of Intolerance

(1) Establishment of Locals Embracing Multiculturalism

The theoretical section of this study examined multicultural approach theories such as the blast furnace theory, the mosaic theory, the salad plate theory, and the theory of cultural relativism. There

is a need to establish on what ground multicultural inclusivity should be applied to Jeju Island.

Rather than pursuing one theory, advocating multiple theories on different stages of a multicultural society should be taken.

(2) Counter-strategies and Studies on Anti-Multicultural Movements

It would be important to correspond to recent examples of anti-multicultural movements from the internet and civic society meetings which will prevent possible change to aggressive anti-multicultural activities in the future. Rather than opposing all anti-multiculturalism activities in Korea, it can be interpreted as for future prevention and improvement of negative occurrences and problems concerning multiculturalism. However, the underlying premise should be tolerance and inclusiveness.

2. Corresponding to the Acknowledgment and Tolerance of Differences

(1) Expanding of the Saemaeul Movement in terms of the Functionalistic Context

In 1970s, the Saemaeul Movement made positive outcomes in the perspective of functionalism. As in 21st century, there should be a movement for a multicultural society which would bring out tolerance and cooperation with all.

With immigrants who are the by-products of multiculturalism, there should be a movement making Jeju Island, the best multicultural island it can be. Converting the energy brought by the immigrants into a power to develop the society, the movement should be commenced so that the society can cooperate and become harmonious within the boundary of not damaging the present values and standards.

(2) Efforts on Securing Legal Tolerance

Every effort of tolerance towards multicultural families and immigrants will be limited without it being secured legally. As basic human rights can be meaningful if those are guaranteed with laws, there should be a declaration of equal rights of multicultural families and immigrants followed by practical contents.

3. Corresponding with Supports and Regards in the Same Standards of Forgiveness

(1) Demolishing Classifications and Boundaries between a 'Tolerated Person' and a 'Person Receiving Generosity'

As a multicultural society is established, tolerance should not be based on patronage, and all people should live with the same standards.

For instance, as a 'representative bureaucracy', a

certain number of foreign public officers should be hired as per the percentage of immigrants. Thus immigrants would be able to be represented equally on Jeju Island.

(2) Social Stability through Accumulated Tolerance Cultural Movement

In foreign cases, policies on multiculturalism based on assimilation caused conflicts. It may be because of the fact that policies of built-up tolerance were missing.

There should be a continuously built-up tolerance cultural movement on Jeju Island. As it is the beginning of a multicultural society, this movement of tolerance towards immigrants and their children would induce social stability.

4. Corresponding to Negative Views of Tolerance

(1) Corresponding to the Double Effects of Tolerance

Some of the negative effects of tolerance are the interruption of integration and local segregation, as it was in the Roman Empire. These problems should be prevented. Regional and local segregation and comprehension policy may cause several problems.

In Jeju Island, the following examples can be used to explain.

"Some regions are encroached on by Chinese business interests."

"Some regions are considered the residential districts of Chinese immigrants."

These types of segregated and independent residential space usage should be prevented.

(2) Creation of a Creative City to Induce Positive Effects

As it is discussed in professor Richard Florida's thesis, creation of a creative city would gather multicultural abilities for local development.

"In the future, there will be more foreign travelers and multicultural immigrants on Jeju Island. This diversity would cause various problems. To solve those problems, the diversity should be sublimated into positive effects. One of the solutions can be the creation of creative city."

Conclusion

The purpose of this study was to interview multicultural families, immigrants, and North Korean defectors in order to analyze the reality of intolerance, and provide solutions to settle policies for tolerance. To achieve this goal, data of the reality on tolerance and intolerance were analyzed and discussions on multiculturalism and tolerance on Jeju Island were organized.

- 1) Figures and characteristics of tolerant people
- 2) Characteristics of intolerant people

- 3) Case studies of conflicts with Jeju inhabitants
- 4) Case studies of social maladjustment of multicultural families
- 5) Case studies of social maladjustment of multicultural children
- 6) Case studies of acknowledgement of motherland cultures

Through this study, the following implications can be made.

- 1) People in Jeju Island are fairly open and tolerant.
- 2) There is a correlation between fluency of Jeju dialect and the level of tolerance.
- 3) It is important to overcome the cultural gap.
- 4) There are several cases of intolerance when using transportation and shopping. This needs to be improved.
- 5) There is a tendency of denigrating foreigners from poor developing countries. Tolerance should be realized in this context.
- 6) Most people would like to recommend Jeju Island to friends and family members.

In order to demolish intolerance and make a tolerant Jeju Island, the following strategies are suggested.

First, there should be correspondence to intolerance in the beginning. Philosophy of embracement needs to be established. At the same time, studies on the anti-multicultural movement and corresponding strategies should be pursued.

Second, there should be a collaboration of tolerance with acknowledging differences with others. In this study, the Saemaeul Movement which made positive outcomes in the perspective of functionalism is used a point of reference. Multicultural policies need to be secured legally.

Third, there should be collaboration with support in regard to the same standard of forgiveness. The most important aspect is to demolish classifications and boundaries between a 'tolerated person' and a 'person receiving generosity.' In addition, social stability should be induced with continued movement of built-up tolerance.

Fourth, there should be communication on the negative effects of tolerance. Double effects of tolerance need to be discussed. It is necessary to consider negative phenomenon of tolerance. By creation of creative city, situations of multiculturalism can be induced positively.

Finally, policies of Jeju Island on Multiculturalism, as a free international city, needs to consider a philosophy of tolerance. According to Hyun Choi (2014), policies on the multicultural aspects of Jeju Island should aim to promote multicultural citizens.

In the development of a multicultural society, it is important to respect the differences in values and cultures of others. Basic improvements for

multicultural citizens are based on tolerance, not the knowledge of cultures. Will Kymlicka, the Canadian political philosopher, also emphasizes that the purpose of multicultural education is to teach how to coexist with others despite the cultural differences. It is also important to acknowledge the necessity of representing oneself. However, understanding some contents of different cultures is also necessary to be a tolerant person. It is easy to be tolerant and admire a better with respectful history and backgrounds (Hyun Choi, 2014: 97).

Eventually, we need to 'regard, support, and aid others for coexistence' as members of a multicultural society in the concept of forgiveness which surpasses understanding while acknowledging differences.

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Receiving Date: August 9, 2016

Reviewing Date: August 16, 2016

Reporting Date of Article Appearance: August 23, 2016