Pedagogical Application of International Rhetoric

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Abstract: The West has seen its logic as universal, requiring other cultures to understand its doctrines in the way westerners do. To avoid the propensity toward the Western rhetoric, people in the empowering countries ought to shift their perspectives. The purpose of this paper is to introduce a new concept, International Rhetoric (IR) and apply it to pedagogy. I struggled to define it from the multicultural perspectives based on modernism and postmodernism, presenting contextualization and de-centeredness as the terms characterizing IR. To set up a theoretical framework for pedagogical adaptation of IR, constructivism and Vygotskian socio-cultural theory were studied. Through the study of process and post-process theory, it was discussed how IR has been applied to the ESL settings and how it has to be applied to a Korean setting for further education. Macroscopically, this paper was designed to shift views of those involved in SLA toward L2 learners from deficient to multi-competent, drawing a full and sincere understanding. Microscopically, it was intended to shift the views of policy makers as well as native people toward multiethnic families from "them" to "us", aiding them in making a right decision to establish educational policies of Korea and provide consistent and organized support.

Key words: international rhetoric, contextualization, decenteredness, pedagogy, multiculture

1. Introduction

Aristotle defined rhetoric as "the faculty [power] of discovering in the particular cases what are the available means of persuasion" (Cooper, 1932, p. 7). This persuasive logic has long dominated the Western world. Regarding this persuasive power of logic, Garrett (2000) warned people of their strong fascination with Aristotle's rhetoric, pointing out that there has still remained "a strong tendency to give pride of place to classical rhetoric, especially Greek rhetoric, especially Aristotelian rhetoric" (p. 56). Nevertheless, Aristotelian definition on rhetoric has its own limitation in that it has been culturally biased toward the Western world. Therefore, it may sound unreasonable to accept Aristotle's rhetorical framework as "culturally compatible with non-Western rhetorics" since rhetoric itself is permeated into the sociocultural environment of a country and formed via sociocultural interactions among people (Shuter, 2000, p. 13). In regard to international rhetoric, given that national rhetoric is developed via cultural interactions in a country, it is not beyond reason to assume that international rhetoric is shaped by intercultural interactions among countries. Based on this assumption, I define rhetoric as a way of meaning making based on the unique and peculiar sociocultural context where an individual belongs, and international rhetoric as a way of creating meanings via mutually beneficial interactions with the people living in other countries (Han, 2012).

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With regard to rhetorical influence, history has showed that its hegemonic exercise has mostly caused conflicts and wars leading to destruction and demise of cultures and languages of empowered countries (Amin, 2004; Spahr, 2005). The Etruscan culture, which was characterized by its unique language and technical development until its assimilation into the Roman Republic in the late 4th century BC, was completely destroyed by Romans and Italians (DuPlessis, 1985). Similarly, third World nations have been persuaded to follow the market principles established by advanced countries as if they were international rules. Such neo-liberalism has brought one-sided subordination rather than liberal competition. This is because market systems caused by "meta-narrative" has contributed to weakening the economic independence of the third World nations which have relatively weak "mini-narrative" (Lyotard, 1984). What is worse, the West has long seen its logic as inevitable and universal, requiring other cultures to understand its own doctrines in the way westerners do. Under this situation, however hard anthropologists try to find out the rhetoric of lost and hidden cultures through excavation and ethnographical research, their sweat and labor may come to an end with a mere interpretation from the standardized and westernized viewpoints without any efforts to shatter "the myth of Western rhetorical supremacy" (Shuter, 2000, p. 11).

Contrary to the empowering rhetoric of the West, Eastern rhetoric arranges its focal lens on harmony and mindfulness rather than on persuasion and argument. Chinese rhetoric challenges an Aristotelian framework and "Confucian thought does not elevate reason and logic to an ideal: on the contrary, it places the heart — the essence of human nature — at the center of ethical behavior" (Shuter, 2000, p. 12). Eastern rhetoric is not overt or direct, but implicit and indirect. Rather than provides an instant satisfaction or solution by persuading the audience, it requires a long time for reflecting on and being aware of oneself because it pursues negotiation and "a holistic view of human nature that integrates feeling and thought" (Shuter, 2000, p. 12). Hence, to avoid the propensity toward the Western rhetoric, the people in the empowering countries ought to shift their perspectives from one-sided persuasive rhetoric to mutually beneficial international rhetoric, which may be an alternative to open the future and create a mutually beneficial world by excluding the notion of "meta-narrative" and implying that of "mini-narrative".

In this paper, I made an attempt to draw two main concepts which might best describe the characteristics of international rhetoric from existentialism and postmodernism. Next, I tried to establish pedagogical foundations of international rhetoric from the constructivist theory and Vygotskian sociocultural theory. Then, in order to help those involved in SLA to shift their perspectives on L2 learners from handicapped, retarded, or deficient learners to multi-competent language users, I compared the process theory with the postprocess theory. And then, I attempted to shift people's perspectives on multiethnic families and their children from aliens to neighbors by surveying what efforts have been made to support their quick permeation into the main stream culture via the review of recent news articles. Finally, I expect that constant interest and systematic support will be equally given not only to multiethnic families but also to low-income native families by narrowing down the notional range of international rhetoric to that of interpersonal rhetoric

2. Characteristics of International Rhetoric

Modernism started in the late 19th and had a great impact on people's self-consciousness, transforming their ways of thinking and doing. Postmodernism appeared in the mid 20th as a reaction to the former, and had a significant effect on people's minds, bringing "multi" and "de" concepts such as multicultures or deconstruction.

One of the most important phenomena of postmodernism is the advent of existentialism. Prior to the advent of existentialism, the question about "who I am" was less focused, and people were required to find their identities and subjectivities outside their own contexts and nativities. Kierkegaard, a well-known existentialist, contradicted Hegelianism now that it considered the knowledge obtained from a science of logic as absolute and true. In order to prevent people from having a blind faith in the absolute and sole truth created by Hegelian perspectives, Kierkegaard exerted a great effort to find a new form of rhetoric which would lead people back to their own resources. Likewise, Nietzsche struggled to put the value of a single individual on a higher place than the universal value, negating the Judeo-Christian rhetoric (cited in Stanford Encyclopedia of Philosophy). Sartre's words "existence precedes essence" well represent the core meaning of the international rhetoric in that existence is a process of making "self" in the context of each person and becomes a great motive for people to turn their eyes to multicultures and intercultures. Accordingly, their philosophical efforts should be acknowledged in that they pursued the same goal to interpret individuals as the most valuable meaning makers in their own contexts and by their own choices. Based on the above mentioned statements on postmodernism and existentialism, I drew two concepts which can best describe the characteristics of international rhetoric. They are contextualization and de-centeredness.

2.1 Contextualization

People have been faced with the time when absolute truth or grand utopia is in no way verifiable since they began to believe that a single truth or paradigm about the world does not exist. Many of them began to perceive that whether visible or non-visible, every culture and language should be considered precious and meaningful because it has its own meaning and a reason for existence in its own context. Contextualization was born from such a shift of people's perception toward peculiar culture and native language. It is a similar term to situatedness and de-centeredness. In a broad sense, it contains multicultural and intercultural concepts. According to postmodernists, our reality is socioculturally constructed by different cultures, perspectives, time periods, and ways of thinking. Therefore, for the full understanding of contextualization, the top priority should be put on locality and peculiarity and the two notions, creolization and rhizome-identity (Glissant, 1997), will help with its understanding.

A creole is a stable natural language that has developed from a pidgin, an improvisatory and simplified trade language among groups without a common language. Yet, a creole differs from a pidgin in that the former has been indigenized by the children who were born there as their primary and natural language. Like most non-official and minority languages, creoles have generally been regarded as degenerate variants or dialects of their parent languages. Because of such prejudice, many of the creoles that arose in the European colonies have become extinct. Fortunately, political and academic changes in recent decades have improved the status of creoles, both as living languages and as objects of linguistic studies. Thanks to such changes, some creoles have even been granted the status of official or semi-official language. Linguists gradually began to realize that creole languages are in no way inferior to other languages because they are not only mother tongues but also languages of intimacy and friendship (Glissant, 1997).

Rhizomes are horizontal underground stems that strike new roots out of their nodes down into the soil, and that shoot new stems out of their nodes up to the surfaces. The notion of the rhizome maintains the idea of rootedness, but it challenges that of a totalitarian root. From the rhizomatic perspective, every identity is extended through relationships with others and people's awareness and attention should be directed to multiform cultures

and languages. When it comes to the multiform, the wave of rhetorical and cultural studies has recently been turned to complex multicultural occasions. And situated rhetoric in the cultural discourses and human relationships in the natural context have gradually been noticed. Thus, when this meaningful system equipped with their own natural cultures is activated, people may be able to live harmoniously together with others "in a spiritually infused natural world" (Carbaugh & Wolf, 2000, pp. 21–25). As Carbaugh and Wolf put, for complex multicultural occasions which are rhetorically mediated to be activated, we should make efforts to practice these culture-oriented and context-centered thoughts in our discourses, and such a practice might be possible by embracing the notions of international rhetoric.

2.2 Decenteredness

Enlightenment movement and the development of scientific knowledge aroused people's awareness and made them take their existence as precious individuals more seriously, and this awareness promoted the notion of self-centeredness to develop. Self-centeredness has to be approached in two phases: positive and negative. Microscopically, it is closely related to self-centeredness of individuals. In this sense, self-centeredness has much to do with one's own well-being and freedom without taking those of others into consideration. However, when too much weight is put on self-centeredness, people cannot enjoy the real happiness of being together. This is because such an attitude is subject to direct people to crooked-centeredness which takes self-satisfaction seriously and prevents people from gaining positive qualities of life. Thus, in order not to be preoccupied with this crooked-centeredness, people ought to make efforts to cultivate altruistic-centeredness in their minds. Macroscopically, self-centeredness is involved with the rhetoric of empowering countries which exercise hegemony towards powerless countries. When it is wrong and extravagantly applied under the name of maintaining global peace, self-centeredness can cause destruction and termination of the cultures, languages, and identities of the empowered countries.

The notion of de-centeredness has been popular since the postmodern era as a reaction to self-centeredness. It reflects the ideas of international rhetoric and implies a sense of taking various cultures and their "mini-narratives" seriously. It is also employed as a tool to avoid the cultural and linguistic demise of the oppressed by reducing the influence of the developed countries and their "meta-narratives", On the other hand, de-centeredness implies its negative side as there are always two sides to every coin. Amin (2004) sees through it and warns that the postmodernity which lost its centeredness "has no perspective to offer humanity other than that of self-destruction" (p. 19) and "really-existing globalized liberalism can produce nothing other than an intensification of the inequalities between peoples and within populations" (p. 29).

I assume that not only international rhetoric can play a critical role in solving this problem by offering an ideological tool to prevent self-centeredness which destroys a harmonious life with others, but it can also help to prevent the wild rush of "meta-narrative" rhetoric which discourages the depressed to raise their voices towards the world. In short, de-centeredness which embraces the notion of international rhetoric should be understood as a kind of ideology to help recover missing or disappearing cultures, languages and identities, and it should be employed as a tool for altruistic purposes, not as a way of self-destruction or inequality.

3. Pedagogical Foundations of International Rhetoric

Looking back on the history of pedagogy, there have been continuous paradigm shifts. Whenever a shift arose, there were always conflicts and arguments caused by a dichotomic attitude, finally negating a previous

theory. For instance, Current Traditional pedagogy has long dominated the field of SLA and followed the already-made norms and "expert-generated professional theories" in most classrooms (Kumaravadiveru, 2001, p. 540). However, since the two great World Wars, a group of people called existentialists turned their concern to self, and such a philosophical mood had a great influence on pedagogy, giving birth to a so-called postmethod pedagogy as a reaction to the traditional pedagogy.

For international rhetoric to be applied to teaching and learning, teachers have to be away from the myth of Western rhetorical supremacy which forces the students from other cultures to understand and accept Western doctrines in the way Westerners do. This mind concept is very dangerous and harmful because culture and rhetoric are inseparable, and culture and language are intermingled. In order to help L2 students to fill out their missing parts and maintain their own cultures and languages, teachers ought to make students aware of a new shift of pedagogy. They should encourage their students to see through what happened, what is happening, and what will happen in their own context, and to talk and write about such things in a natural class environment without feeling any pressure from teachers or existing evaluation systems created based on the Western perspectives. In this paper, constructivist theory and Vygotskian socio-cultural theory were studied in an attempt to find out pedagogical rationales for international rhetoric.

3.1 Constructivist Theory

Since the late 1980s and early 1990s, constructivism has become one of the major schools of thought within international relations. It is a term to describe theories that emphasize socially constructed features of international relations (Robert & Georg, 2010). Constructivists have primarily made efforts to demonstrate what major aspects of international relations have affected international relations. Alexander (1999) presented two basic principles of constructivism; the structures of human association are determined primarily by shared ideas rather than material forces, and the identities and interests of the people in a society are constructed by these shared ideas rather than given by nature (p. 1). When it is applied to education, constructivism helps to cultivate students as meaning makers through active interrelationships with peers and teachers rather than make them passively receive already-made norms and knowledge.

Regarding knowledge, constructivists believe that it is incorporated, interacted, and interpreted rather than trained or educated by teachers since all we know about the world comes from our interpretations of our experience in the world where we live. They also believe that students' conceptions grow by sharing various activities and ideas with their peers and getting help from their teachers. These sharing and scaffolding via interactions play a critical role in inducing students' internal interpretation later. Thus, learning objectives should not be fixed, but negotiated according to what students need and how they respond to such relationships. To practice this flexible and understanding attitude towards students, teachers should keep the concept of international rhetoric in mind since it shares its main ideas with constructivism; culture and rhetoric are inseparable and socio-culturally permeated and situated as tools for meaning making.

3.2 Vygotskian Sociocultural Theory

Since the 1980s, Vygotskian ideas about language acquisition have drawn the attention of those concerned (Moll, 1990). The term "sociocultural" is replaced with "socio-cognitive", both of which lay emphasis on the interdependence of society and individuals for the cognitive development and knowledge construction. According to its advocates, language development occurs "through situated interaction, not in laboratories, but in classroom,

tutoring sessions and other teaching-learning settings" (Ohta, 2000, p. 52). And the most fundamental principle of sociocultural theory is that human cognition is mediated in various ways through tools, semiotic systems, and social interactions.

A significant development of Vygotskian sociocultural theory was seen when Leont'ev (1981), together with a group of then Soviet psychologists, proposed a theory of activity that has since become a cornerstone of sociocultural theory. An activity is a functional category that integrates external and cognitive aspects of action, and activities are dialectically related to the socio-culturally structured environments via various relationships between children and adults, or novices and experts, or peers. According to Vygotsky (1987), our socio-cultural experience helps us shape our ways of thinking and interpret the world as accessible to individuals. Language is considered as "a critical bridge between the socio-cultural world and individual mental functioning" (as cited in Berk and Winsler, 1995, p. 12), and education is regarded not only as central to cognitive development but also as essential to a sociocultural activity (Vygotsky, 1978).

To explain how these socio-cognitive and socio-cultural activities happen, he used the term ZPD (zone of proximal development). According to Vygotsky (1981), any function in the child's cultural development appears in two planes; it appears on the social plane via interrelation, and then on the psychological plane via intra-relation (p. 163). Thus, children are enabled to accomplish the tasks that they cannot perform independently since high cognitive functions have their origin in social relationships, which provide scaffolding. The differential between autonomous and collaborative task accomplishment is called the zone of proximal development (ZPD), and the site is "where social forms of mediation develop" (Lantolf, 2000, p. 16).

In regard to interactions, Vygotskian sociocultural theory is closely related to the notions of international rhetoric because these two concepts are involved in sociocultural interactions via semiotic tools such as language or rhetoric. Accordingly, sociocultural development taking place via intra-relationship with self is compared to an internal rhetoric interaction arising within a rhetor (child). And that taking place via inter-relationships with others is compared to an external rhetoric interactions arising between rhetors (children and others).

4. Shift of L2 Approach

4.1 From Process to Post-process

Process and post-process are theories which are involved in writing instruction. The aim of process is to see how students prewrite, write, and rewrite when a composition task is given. However, the process approach was attacked by those who believe that it confines students' abilities to creatively write what they want in a natural environment and that it makes their writing generalized with codified phases that can be taught. The realization of the pedagogical problems originating from process made those who are involved shift their concern to "a progressively wider understanding of writing processes" (Russell, 1999). Some pointed out that post-process should be viewed as a severance from the process theory, but others viewed it as its extension. Matsuda (2003), one of those who saw post-process on a continuum with process, argued that "the term 'post-process era' presupposes the existence of the process era; however, such a historical period cannot easily be delineated" (p. 76). On the other hand, Kent (1999) completely rejected process because he believes writing is a situated, interpretive, and indeterminate act which cannot be intentionally taught. Therefore, in a class where post-process pedagogy is practiced, students' various backgrounds such as culture, nationality, identity, knowledge etc. should be seriously

taken into consideration. To do so, teachers ought to embrace the notion of international rhetoric which helps shift their perspectives towards L2 students from handicapped or deficient learners to multi-competent language users (Cook, 1999).

The recent increasing number of the students studying overseas well indicates that the issue involved in L2 learners should not be disregarded or delayed any longer. The bigger the number is growing, the more various their variants, such as different nationalities, sociocultural and political backgrounds, family backgrounds, learning experiences, motivations, and exposure periods to English. In spite of those variants, most previous studies were conducted with such features of L2 learners disregarded. What is worse, L2 learners' success has been attributed to their exposure to the educational systems and environments of ESL countries with what has happened in L2 learners' native and current contexts ignored. To make matters worse, previous literature reviews on SLA have been "discriminatory" in many ways and "the pitiful attempts of the L2 user to attain the lofty heights of the monolingual" have been disregarded (Cook, 1995, p. 54). As a result, the concept of failure for L2 learners has long been used as a mark of "permanent lack of mastery of a target language (TL) despite continuous exposure to the TL input, adequate motivations to improve, and sufficient opportunity for practice" (Han, 2004, p. 4). Henceforth, second language learners' failures in accents, grammaticality, and pragmatic and lexical usage should not be considered as "just flaws or signs of imperfect learning" but as "ways in which learners attempt to establish (new) identities and gain self-regulation through linguistic means" (Lantolf & Thorne, 2006, p. 275). Hoffman's (1989) study clearly indicates how L2 learners feel at the beginning stage of SLA.

All around me, the Babel of American voice ... Since I lack a voice of my own, the voices of others invade me as if I were a silent ventriloquist. They ricochet within me, carrying on conversations, lending me their modulations, intonations, rhythms. I do not yet possess them; they possess me (as cited in Pavlenko & Lantolf, 2004, p. 167).

Cook came up with four characteristics of L2 users to represent their disadvantageous status: the L2 user has other uses for language than the monolingual, the L2 user's knowledge of the second language is typically not identical to that of a native speaker, the L2 user's knowledge of his or her first language is in some respects not the same as that of a monolingual, and L2 users have different minds from those of monolinguals (Cook, 2003, p. 5; see also Cook, 2002, pp. 4–8). Among them, the most noticeable thing is that he used the term "L2 user" instead of "L2 learner" with an intention to prevent those involved in SLA from having a misconception that L2 learners are unsuccessful or incompetent, and to emphasize the "multi-competence" of L2 users. He defined multi-competence as "the complex supersystem of language knowledge possessed by those who use more than one language" (Cook, 1995, pp. 55–58). His efforts to help L2 learners to find a proper and suitable status in the field of SLA are compatible with the purpose of the international rhetoric which encourages those in the empowering position to accept and understand people from other cultures as they are. Henceforth, the initiating point of L2 research should be put on "who L2 learners were" and "who they are" in their own context rather than put on "how and why they fail" to reach the standards which were already established based on the western perspectives (Han, 2012).

4.2 Multiethnic Families and International Rhetoric

Multiethnic family in this paper implies three types of families; a family which was created by an

international marriage and whose family members are still living in Korea, a family which entered Korea after living for a while in a foreign country where one of the parents was born, and a family whose parents are both foreigners. Regarding the growth in the number of multiethnic families, the rate of international marriage has significantly increased since the 1990s as a way to solve the marriage problem of the young people living in the countryside. According to the statistics by Korean Education Development Institute (KEDI), as of 2013, the number of elementary school students in the multiethnic families amounted to 39,430, which was much more than three times as big as that of middle school students and a little less than eight times as big as that of high school students.

Table 1   The Statistics of the Students in the Multi-ethnic Families of Korea (Unit: No.)

Year: 2013	Elementary School	Middle School	High School	Sum
Domestic Birth	32,831	9,174	3,809	45,814
Entry in the Middle	3,065	1,144	713	4,922
Foreign Families	3,534	976	534	5,044
Total	39,430	11,294	5,056	55,780

In spite of this high rate of the elementary school students in the multiethnic families, the social perception on them still remains unfair and biased. According to the analysis of five high school textbooks on the perspectives of global multiculturalism conducted by Sungsin Women's University, multiethnic families are illuminated in a way to describe "them" from "our" eyes, mostly discussing the negative images such as financial difficulties and mal-adaptation to our culture and language without sincere consideration on the causes of such problems. From national perspectives, they are likely to be employed as a tool to boost economic competition and solve the problems associated with the shortage of labor force and gender imbalance resulting from the reduction in the rural population (Kang, 2014). Until recently, major programs provided by the government and communities have been focused on language education and cultural adaptation, which have not been systematic and comprehensive. At school, the children from multiethnic families have been experiencing bullying due to the social prejudice that foreigners who came from western countries are superior to those who came from Asian countries and that the latter are inferior to us Koreans (Jung, 2014). How ironical and shameful it would be for us who once belonged to the empowered country with "mini-narrative" to behave as if we belonged to the empowering one with "meta-narrative", ignoring multiethnic families from Asian countries. Thus, without changing our own biased perspectives towards them, the harmonious life with them based on the true understanding seems impossible.

In addition to the social prejudice toward multiethnic families, there remain a variety of conflicts originating from the differences of cultures and languages, child-rearing and education, financial difficulties, and family violence. To solve these problems, the government's consistent and systematic effort is required, and such effort will harvest more fruit if the members of Korean communities keep the concept of international rhetoric in their minds because those problems are usually caused by the lack of mutual understanding and the accumulation of misunderstanding on people, culture, and language. Regarding child-rearing and education, parents' lack of fluency in the mainstream language is supposed to make their children's cognitive development delayed and hindered. Therefore, however hard the communities and government try, their effort and labor to help the multiethnic family members to be naturally assimilated and permeated into the main stream culture will fail

without the full shift of people's thinking paradigm to "multi" or "inter" concept which implies the meaning of international rhetoric.

4.3 Government's Effort to Support Multiethnic Families

Before 2012, the programs to help with multiethnic families' adaptation are mostly focused on language acquisition and cultural permeation. However, since 2013 the trend has been moved to a variety of practical programs by attracting active participation of the people from various backgrounds. Among them are programs to aid in their pregnancy, parenting, and childbearing. For example, a program for food experience aims at enhancing the early adaptation to Korean culture and supporting a happy life by resolving the problem with the imbalance of nutrients caused by the difference of food culture and improving diet habits. Another program is aimed to foster global students who show talents for science and technology, focusing on maximizing the value of variety which suits the global era. There is also a program to help resolve conflicts between married couples and among family members via field trips or travel to the daughter-in-law's house abroad with her mother-in-law, sharing sensitive stories which are hard to reveal face-to-face at home. In addition to these programs, a presentation for the college admission of the high school students in the multiethnic families is aimed to offer helpful information and materials not to make them alienated from college admission due to the lack of information. Those practices may not be possible without embracing the concept of international rhetoric which listens to "mini-narrative" of other cultures and languages. In spite of those efforts, there still remains a plethora of prejudice, a lack of understanding and organized systems throughout the country. According to the analysis of news articles on the efforts to help with the adaptation of multi-ethnic families, the main bodies to assist in the programs are generally divided into three as Table 2 indicates. According to the analysis, Korea seems to be the paradise for the multiethnic families and their children because they can get all kinds of free benefits just because of their current racial status. However, the status quo is different and the real benefits are merely a few since Table 2 shows the overall and doubled programs conducted by various backgrounds.

The time is around the corner when the number of students in the multiethnic families reaches around one hundred thousand. As of April 1, 2014, the number of students going to secondary schools amounted to sixty seven thousand and eight hundred, which means that the number exceeded one percent of the total students. Thus, the support for them should be tailored depending on the countries where they came from since applying the same programs to the different people will cause side effects (Editorial, 2014). In order for the multiethnic families to get equal support regardless of their residences and previous citizenships, the government's guidance and policies should be more systematic and consistent. On the other hand, these various benefits can cause the sense of relative deprivation to the low-income natives and spread the anti-sentiment towards multiethnic families when the economic recession lasts longer and brings high unemployment rates (Park, Dec. 1, 2011). Henceforth, not only should the concept of international rhetoric be applied to the multiethnic families from the multicultural perspectives, but it should be also applied to the Korean students who are retarded at school and in low-income families to avoid the foreseeable conflicts between the multiethnic and Korean native families. To do so, the concept of international rhetoric should be somewhat narrowed down into that of interpersonal rhetoric towards a mutually beneficial environment where both Korean native and multiethnic families can enjoy a quality and harmonious life.

Table 2 The Types of Efforts to Help with Multi-Ethnic Families from Various Backgrounds

School	prevention	school violence, bullying, crime, addiction to games, sexual harassment
	information	curriculum, learning strategy, access to homepage
	consulting	career, employment
Community	education	private language tutoring, village learning institute, mentoring
		certificates: IT, computer, driving, cuisine
		knowledge donation: IT and other various fields
		presentation for college admission
		safety precaution at the workplaces and public places
		day care service after school
		scholarship, free lunch, support for music and computer education
	culture	food experience: Kimchi making
		sharing: culture and food fair
		lecture, presentation, play, musical for cultural understanding
	family harmony	lecture, field trip, joint wedding
		visit to daughter-in-law's of family harmony hometown, invitation of parents-in-law abroad
	health	free full medical checkup for major diseases
		distribution of milk for infants
		education on healthy and safe ways to feed infants
		distribution of emergency medicines
		free vaccination for a serious illness
		caregiver service during and after childbirth
	others	support of shipping charges to the hometown abroad
		support of the installment of digital satellite broadcasting receiver
Government	budget	planning and distribution
		financial support for low-income or single-parent multiethnic families
	policy	measures to decrease divorcing rates of international couples
		job creation, support for business startup
		maintenance of the programs
	law	policies/laws on immigration, international marriage
		legislation banning racial discrimination

5. Conclusion

Regarding rhetoric, mini-narrative began to take the place of meta- or grand-narrative. This meta-narrative was introduced to criticize the institutional and ideological forms of knowledge based on the Western rhetoric, and it has played a major role as emancipation narrative. In this paper, I mostly discussed the side effects of mega narrative which makes people more isolated by its persuasive logic, ignoring unique cultures and native languages. This empowering meta-rhetoric has become a source of alienation and disequilibrium with the empowered losing their voices and left with few options in the end. Spahr (2005) deplores annihilation of indigenous peoples' culture along with their rhetorical extinguishment. Her wonderful metaphors of "indigenous birds" (p. 9) and "a sea of islands" (p. 6) well represent a sense of linguistic and cultural loss of African peoples. According to her, the birds

that came from other places to the island finally take over the whole wood, and as the birds change, the plants change with the birds from native species to largely alien ones. From the international rhetoric perspective, the islands which she sings are not "islands in a far sea" but "a sea of islands" (p. 6). Her metaphor of island can be interpreted with the concept of Interbeing (Hanh, 1993; see also 1998).

Interbeing implies the notions such as the whole one, in-between, interconnection, interaction, impermanence, non-self, interdependence, interpenetration of each being etc. Buddha says that "This is, because that is. This is not, because that is not. This is like this, because that is like that" (as cited in Hanh, 1993, p. 2). If I shed lights on Interbeing from the perspective of international rhetoric, it implies that "My culture/rhetoric is, because your culture/rhetoric is. My culture/rhetoric is not, because your culture/rhetoric is not. My culture/rhetoric is like your culture/rhetoric, because your culture/rhetoric is like my culture/rhetoric" (Han, 2012). Briefly, culture and rhetoric are inseparable and socio-culturally permeated and situated. Thus, I argue that when the empowered are persuaded to follow the culture or rhetoric of the empowering, the harmony and balance of the world is subject to be broken, leading to mutual destruction and demise in the end. To avoid this horrible consequence, people should embrace "a holistic sense of life and a sense of multiculture", which will help us shift our perceptions to "a whole body of practices and a sense of reality for most people" (DuPlessis, 1985, pp. 7–8). And the role of indigenous and minority peoples in the accumulation of knowledge should be considered important because our accumulated knowledge will disappear if their languages and cultures die out (Skutnabb-Kangas, 2000).

Macroscopically, I want those involved in SLA to embrace the concept of international rhetoric and practice it to understand various factors surrounding L2 learners, shifting their perspectives towards L2 learners from retarded or deficient to multi-competent. Microscopically, I want Koreans to cultivate a sense of full-understanding towards multiethnic families and their children in Korea by embracing the concept of international rhetoric in order to avoid prejudice and misconception, providing them with linguistically, culturally, politically, and financially consistent and organized support.

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