

Araştırma Makalesi/Research Article

A Discussion on the Movie “Please Teach Me English” in Relation to the Use of “Konglish” and the Concept of “English Fever”

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Abstract: The study analyzes the Korean movie Please Teach Me English as a cultural artifact reflecting the sociolinguistic phenomena of “English Fever” and “Konglish” in South Korea. The film illustrates the societal obsession with English as a form of cultural and social capital, driven by globalization and economic aspirations. It also highlights the symbolic value of English, which often outweighs its practical utility in professional settings. In addition, drawing on Kosofsky’s (1990) analysis of Korean English, the paper explores the cultural and linguistic dimensions of Konglish errors depicted in the film, demonstrating the interplay between language, cognition, and cultural values. This discussion underlines the unique adaptations and challenges Korean people face in navigating between their native linguistic framework and English.

Keywords: *English Fever, Konglish, Cultural capital, Korean, English*

“Please Teach Me English” Filmi Üzerine: “Konglish” Kullanımı ve “English Fever” Kavramı Bağlamında Bir Tartışma

Öz: Bu çalışma Güney Kore'deki “English Fever” ve “Konglish” gibi sosyodilbilimsel kavramları yansıtan kültürel bir eser olarak Güney Kore filmi Please Teach Me English'i analiz etmektedir. Film küreselleşme ve ekonomik beklentilerle yönlendirilen İngilizceye yönelik toplumsal eğilimi kültürel ve sosyal bir sermaye biçimi olarak gözler önüne sermektedir. Ayrıca İngilizcenin sembolik değerini profesyonel ortamlardaki pratik kullanımını çoğu zaman geride bırakan bir olgu olarak vurgulamaktadır. Bunun yanı sıra Kosofsky'nin (1990) analizine dayanarak makale filmde tasvir edilen Konglish hatalarının kültürel ve dilsel boyutlarını incelemekte ve dil, biliş ve

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kültürel değerler arasındaki etkileşimi ortaya koymaktadır. Bu tartışma Korelilerin ana dilsel çerçeveleri ile İngilizce arasında gezinirken karşılaştıkları benzersiz uyarlamaları ve zorlukları vurgulamaktadır.

Anahtar Kelimeler: *English Fever, Konglish, Kültürel sermaye, Korece, İngilizce*

Introduction

The movie *Please Teach Me English*, portrays the experiences of students who are studying in a private English class which is thought by a native English speaker. The main character is Na Young Ju (Candy) who is required to enroll in the English course after she fails to speak in English to a foreigner who visits the public office, and Park Mun Su (Elvis) whose reason to begin learning English is to be able to speak to her sister who was adopted in the USA. The movie is a good depiction of English Fever which is a Korean term that explains the desire by Korean people to become proficient in English. The narrative not only highlights the cultural obsession with English proficiency but also serves as a lens through which we examine its implications in Korean society. English Fever is a term that refers to the intense societal push towards English education in South Korea, reflecting both the aspirations for global connectivity and pressures of linguistic capital. The movie also delves into the linguistic peculiarities of Korean English, or "Konglish", showcasing common errors in grammar, pronunciation, and vocabulary use among Korean learners. This paper explores these dual aspects: firstly, the concept of English Fever as a manifestation of English cultural and social capital in Korea, drawing on the works of Krashen (2006), and Shim and Park (2006) to understand its socio-economic drivers. Secondly it examines the linguistic errors, or Konglish as analyzed by David Kosofsky (1990), Kosofsky's work on the language-cognition-culture relationship offers insights into how these errors reflect broader cultural characteristics and perceptions in Korean society. Through specific examples from the movie this paper investigates how Konglish not only signifies the challenges of learning a second language but also reveals the unique interplay between Korean culture, language and identity in the context of global English dominance.

The Concept of English Fever and English as a Social and Cultural Capital in Korean Society

The concept of "English fever" was first coined by Krashen (2006) as "the overwhelming desire to acquire English and ensure one's children acquire English as a second or foreign language". Krashen argues that many people suffer from English fever because it has become the world's lingua franca. In other words, without a good knowledge of English it is difficult to be

successful in international business, business, scholarship or science (Krashen, 2006).

Shim and Park (2008) explain the emergence of English fever with the political, social, and economic changes in Korea. The first considerable influence of English in Korean society dates back to 1945-1948 when United States' influence in political, military and cultural affairs became substantial. During those times Korea was even called "translation government" because Korean translators with English skills gained important positions in the government since they could speak to the American military personnel. In 1980's because of reasons such as the Korean government's efforts to become a part of the economic globalization, events such as the 1986 Asian Games, the 1988 Olympic Games which Seoul hosted made the Korean government encourage the citizens to learn English. The use of English was promoted in education and government affairs in late 1990's and 2000s. Such efforts to spread the use of English were named "English infrastructure" which demonstrates the perception of the language as having an economic value. In other words, it is an investment for the country and the people. The government saw English skills as an important asset for the citizens to participate in the global market and for Korea to catch up with globalization. The great emphasis in English that we observe in higher education and job market in Korea is the result of the above-mentioned reasons (Shim - Park, 2008). In Korea, English education is significantly important and children are directed to study English until late hours, and they are often sent abroad to study English (Park, 2009).

In relation to the prevalence of English fever in South Korea, Park (2009) also mentions the fear of the Korean language, which he describes as the strong belief in the negative influence of Korean language on the acquisition of a second language, and mentions that it has led to extreme practices. For example Korean parents send their children abroad to learn English, even under the age of ten. He refers to "wild goose families" where a single parent stays in the foreign country for the education of the children.

Pierre Bourdieu (1984) is the sociologist who first articulated the concepts of social capital and cultural capital. He defines cultural capital as "the ways in which people would use cultural knowledge to undergird their place in the hierarchy." He analyzes how this cultural capital is utilized as cultural signifiers for the middle class as they identify themselves in relation with the people "above" them and draw a line between them and those who are perceived as "below" them. In this context English skills can be regarded as a form of cultural capital because it is possible to invest upon and accumulate for the future success. Korean people believe in the respect a person would gain through the investment, accumulation, and exchange of English. In this regard, the background that a person has makes them

respectful and successful in life and helps them climb the social ladder. The symbols that can be accumulated and collected -such as learning English and going to prestigious universities - are what Bourdieu would consider as cultural capital. Bourdieu and Wacquant (1992) define social capital as follows:

"Social capital is the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition."

In other words, social capital is about knowing and having relationship with important people and English provides both within the Korean social context. English is a cultural capital because it is a strong positive symbol. In South Korea, a high score in standardized English tests such as TOEFL or TOEIC is necessary in order to be accepted and graduated from good universities and also for employment in good companies. However, this does not mean that English is often used in the working environment. On the other hand, English is used for "gatekeeping", it is rather a sign which symbolized that if a worker is fluent in English this person has worth for the company (Curran, 2018). The test results are only a symbol that shows the prestige of a company. Interestingly, not everything is seen as a symbolic capital. For example, parents sending a child abroad or to English-only kindergarten may be considered to be a symbolic capital, sending them to English village is not. The reason is that symbolically going to an English village would not give the child a social advantage in the future. This is an example to the gatekeeper characteristic of English in Korea (Shim - Park, 2008).

The Concept of Konglish and Korean Culture

The prevalence of English in South Korea has grown with the language being consistently taught within the national education system and impacting daily language and social interactions especially in light of Korea's globalization. However South Korea is still quite a homogenous country in terms of culture and language. It is quite notable that English Fever exists in a country which is famous for its nationalistic pride. Korean language was one of the important elements that founded the danil minjok which refers to a racially homogeneous people (Ko, 1995). Because Korean people united through the language among other things, historically there is a strong monolingualism in Korea (Anderson, 1991). Therefore it is possible to observe the coexistence of linguistic nationalism and English as a "symbolic capital" in the Korean society (Shim - Park, 2008). Relevantly, the use of English is still considered as an external and foreign language and the use of English is considered either as un-Korean or not English at all (Park, 2008). The concept of Konglish was generated through the mix of two words "Korean" and "English" and generally refers to "English as used by Korean people". The

term is used and defined loosely and mostly refer to Koreanized English vocabulary. However the term also has other uses; it is used interchangeably with the term "Korean English", and may refer to examples from Korean English that native English speakers might consider as odd or difficult to comprehend. This can include different linguistic elements such as phonology, vocabulary, grammar and discourse. Konglish is not limited to a particular linguistic feature but any use of language that is confusing and incomprehensible to a native speaker can be conceptualized as Konglish (Park, 2021).

In his study, David Kosofsky focuses on the linguistic mistakes that Korean people make while speaking English, which shall be referred to as Konglish in this paper. He focuses on the dissonances in the use of English expressions such as alumni, common sense, abroad, foreigner, privacy and sincere. He argues that second-language errors not only demonstrate the differences of structures of languages but also language learning and cognitive development, as well as cultural understanding in a society and therefore it is important to study them. Through this study he provides a method of analyzing the differences between cultures by observing the use of a second-language. While referring to the Korean-English mistakes, Kosofsky emphasizes the mistakes in which an idea peculiar to Korean people causes a mistake in the use of English language. He adds that this allows us to discover the way Korean people perceive and interpret the world around them. Kosofsky analyzes the common mistakes that Koreans make while speaking English and looks at how the linguistic features of Korean language may interfere with the speaker's English, and names those "uninteresting mistakes" as they reveal an insight only into Korean language, rather than into Korean culture and perceptions. He also examines what he calls "interesting mistakes" which could provide an understanding of the unique features of the culture, such as the incorrect usage of the English expression "my alumni". Korean people use a possessive pronoun with the word alumni in Korean language, which they literally translate into English. Kosofsky clarifies that this reveals something unique about Korean culture; the use of the possessive pronoun can be explained by the fact that Koreans feel a sense of belonging to the alumni group whether or not they knew each other as they were students, and it is expected that fellow alumni will provide a network and special favors to each other. Therefore Korean people perceive alumni as a significant asset and categorize them as one's possessions. Kosofsky's analysis provides a suitable framework to examine the examples of Konglish which are observable in the film selected for this study.

Please Teach Me English

"Please Teach Me English" (Yeongeong Wanjeon Jeongbok/영어완전정복), directed by Kim Sung Su, is a 2003 South Korean

comedy film about Park Mun Su (Elvis) and Na Young Ju (Candy) who are classmates in a private English class. Mun Su, who works at a shoe store and chases women, and Young Ju who secretly likes him navigate through numerous and sometimes awkward situations together.

The Plot: Young Ju (Candy) is chosen by her colleagues to attend an English class for their department at work. On her first day she encounters Moon Soo (Elvis), a charming womanizer who is smitten with their Australian English teacher Catherine. Initially Moon Soo overlooks Young Ju due to her unremarkable appearance but she decides to take action to catch his eye. As the two grow closer Young Ju stumbles upon a photo of another woman in Moon Soo's wallet, sparking curiosity and concern about his intentions.

The main characters:

Park Mun Su/Elvis (portrayed by Jang Hyuk): A womanizer who works in a shoe store and is taking English classes.

Na Young Ju/Candy (portrayed by Lee Na Young): Has a crush in Mun-su but initially keeps it a secret while attending the same English classes.

Catherine (portrayed by Angela Kelly): An English teacher from Australia, with whom Mun Su is infatuated with.

Time and Setting: The movie is set in South Korea, with scenes revolving around the English class, Mun-su's shoe store and various public and private spaces. The time period is contemporary to the movie's release in 2003, focusing on the cultural and social aspects of learning English in Korea at that time.

Methodology

In this study, a qualitative research method with a descriptive approach is used. The research is designed to describe the themes within the movie. Descriptive research is a methodology that aims to describe and interpret objects. Furthermore it is useful in creating a "systematic description of the facts and characteristics of a particular population or a region" (Mizan et al., 2023). Descriptive research is fruitful for this study as it helps to organize the data into specific categories, which allows the researcher to observe different patterns and trends, which become useful for the analysis (Yilmaz, 2024).

1. An Analysis of Please Teach Me English

1.1. A Discussion of English Fever in Relation to Please Teach Me English English fever in Korean society

The movie Please Teach Me English is a great depiction of English Fever in today's Korean society. The movie portrays how people who come

from various parts of society feel that it is a must for them to master English to be successful in their life.

In one of the first scenes of the movie Candy says "Korean people are crazy about English" which reflects the concept of English Fever. Shim and Park (2008) discuss the concept of English Fever which is a Korean term that explains the strong desire of Koreans to become proficient in English. Koreans pay so much importance to the English proficiency that they spend a fortune to send their children to study primary or secondary school abroad so that their children can speak like native speakers. The English villages that are established for students to practice English are another example to the English Fever. These villages create an environment where the people working in banks, hospitals and shops are all native speakers.

Shim and Park argue that English Fever in Korean society should not simply be explained with globalization. English's establishment as a lingua franca and its global spread is one of the factors, however it is not adequate to explain it. Rather, the authors claim - through the perspective of critical school - the English Fever is a result of the global spread of English and how it is socially constructed into the Korean society. Asking how and why Korean people use English is also important in terms of understanding its increasing influence. The reason that the authors mention a "language politics" of English Fever could be that they talk about power relations in politics, economy, and culture. In other words, global meaning of English is closely related to the hegemony of USA more specifically in terms of its cultural hegemony. It is getting more difficult day by day for the people and countries to secure their place in the globalized market economy as globalization is increasing the gap between the rich and the poor. Whereas in the global arena, only the privileged few are able secure their positions it is the same in the local arena. "The English Fever in Korea is a local-level projection of global-level inequalities" Shim and Park argue. Because it is possible for only the people who have material power to secure English as a cultural capital. Thus, they argue that English fever increases the gap between the English-rich haves and English-poor have nots. English capabilities are measured as a social and cultural capital, and the English capability has a symbolic value rather than a practical value in the Korean society.

1.2. English as a symbol of cool and prestige

In Korean society, English is considered as a symbol of cool and prestige. As Shim and Park (2008) assert, there is a coexistence of linguistic nationalism which is in contrast with the emphasis given to English in Korean society. While English is a strong symbolic capital Korean linguistic nationalism is still prevalent.

Indeed, in the movie "Please Teach Me English" it is possible to often observe that speaking English is considered cool. For example, when Elvis corrects Candy from time to time, we can sense that it is a reason for Elvis to show off. In another scene Elvis stresses how cool it sounds to say, "I love you darling". In the scene Candy learns that the girl she thinks Elvis has a crush on speaks English like a native, she thinks she can never compete with her as if being able to speak English makes her cool and superior.

In the scene where the public officers are having a dinner together the boss complains how embarrassing it is for the public office that there is nobody who can speak English. This shows the importance of English as a symbol of prestige for the institution. Also, during the closing credits when a spoiler about the future lives of the characters is shown, we see how successful they have become in their jobs after learning English. One of the students is also moving to Canada for her daughter's English education. This is a portrayal of a typical Korean mother who has the financial ability, she feels that her children's success is dependent on having this cultural asset of "having lived in Canada."

1.3. Inevitability of English

In the movie, a student, Betty states that she is attending her 19th institution, which is an example to the Korean people's craze about the language. The scene where Candy influences her parents to study English, when she watches CNN until she falls asleep, are all examples to the common idea that "English is a part of our globalized society, and it is something we cannot escape". The scene where Candy notices the brand signboards in English can be related to the idea that English is the language of globalization. The depiction of the signboards reflects the status of English language in the Korean society. This could be considered together with Shim and Park's argument "English is inextricably tied with the global economy which is imagined to operate through English". In the same scene Candy also seems to realize that as an unchangeable fact and knows she cannot escape English.

1.4. National pride vs English proficiency

One scene in the movie is an example to how the English Fever and national pride coexist. In the beginning of the movie Elvis tells Candy that if there was a girl who he liked he would tell him that he loved him in English. According to him, the reason is that saranghaeyo (사랑해요) in Korean sounds corny but "I love you, darling" sounds very cool. He also adds that the girl should be good at English because if she does not understand it would be embarrassing for her. After hearing this Candy decides to be fluent in English. She also begins to see their English teacher Cathy as her rival because she is a native speaker of English. Even though this attitude of Elvis demonstrates an example of the English Fever, near the end of the movie when he confesses to

Candy in the subway Elvis chooses to speak in Korean, and says "I love you sounds better in our language", which clearly illustrates the coexistence of nationalistic pride and English Fever.

2. A Discussion of Konglish In Relation to Please Teach Me English

2.1. Linguistic errors and cultural influence

In the movie "Please Teach Me English," there are several instances that the characters are using the English grammar, words, or the pronunciation in a wrong manner. First of all, in terms of pronunciation, the movie exaggerates the typical Korean pronunciation of English words by adding vocal syllables to the end of the word. In terms of Konglish sentences there are examples in the movie such as "sorry very much," "You cold?", "No cold.", "sit down haseyo (하세요)", "game is over ya (야)", "no problem ijyo (이쥬)".

Kosofsky (1990) analyzes similar mistakes that are made by native Korean speakers when they speak in English and stresses the importance of language in shaping the way people understand their experiences of the world. According to Sapir-Whorf hypothesis, the way that a person perceives the world is not only shaped by but also limited by the language (Kay - Kempton, 1984). Vygotsky (1987) claims that a person learns to think through the language and in this way, a culture gets to be a part of a person's nature. Based on this idea that the language is shaped by the culture we can argue that culture also shapes and limits our way of thinking through the language. Language is the agent of socialization and cognitive development (Kosofsky, 1990). In other words, socialization, cognitive development and encoding of the Korean people has been shaped through the Korean language. Kosofsky is curious about the mistakes that Korean people often do when they are speaking in English. He aims to find out how Koreans restructure English in a way that would fit their assumptions and values. Indeed after reading his article, it is possible to understand through his examples the fact that language is shaped by social values and also the process of understanding a new language is also affected by one's native language and social values.

In terms of the mistakes that Korean people make when speaking in English, the term "Korean English" or "Konglish" is widely used. In the movie named "Please Teach Me English," there are many examples of Konglish that is used by the characters who are studying in the English class. One example that is repeatedly used in the movie is the word "handphone" which is a word that does not exist in English but somehow considered to have passed to Korean from English. At least it is obvious that Elvis considers it so, because he uses this word when he is asking for the teacher's phone

number. This is an example that does not belong to any of the categories that Kosofsky (1990) discusses in his study but there are similar examples in daily use of Korean.

2.2. Socio-linguistics of Konglish

Kosofsky (1990) touches upon a variety of aspects of socio linguistics. There are several types of Konglish mistakes that he focuses on. He claims that these mistakes may give the native English speaker a "sense of unfamiliarity," and an "interesting" mistake may even help us understand the values of a different language community. Some of these mistakes are based on the difference in linguistic structures. For example, Korean people often do the mistake of making the English sentences similar to Korean such as "I ate deliciously". This is an example of what he calls "uninteresting" mistakes because they do not give us insight into the culture. He also gives examples of "interesting" mistakes. He argues, for example sometimes when a person tries to understand any social notion or value that is expressed in a foreign language the word with the same exact meaning may not exist in his/her native language. In such a case when they hear that specific English word, they would understand the one in their language which has a closer meaning. Such as the word "privacy." In English, the word "privacy" has a meaning of "border" to one's private affairs, the border that other people should not pass. It is a Western individualistic notion. So, it is difficult to express the same meaning in Korean. The closest word to "privacy" in Korean refers to a concrete level of private affairs, in which other people (e.g. parents) may also have control over. For a Korean person it is difficult to understand the notion of "individualism" in Western terms, because this notion cannot pass the language filter that is widely shaped by the Korean culture that has been shaped by collectivistic values (Chang, 2010).

In the movie there is a depiction of Korean people who use a specific word wrongly and give it a completely different meaning. In the scene Candy immerses her head into a bucket of water to show her ability to hold her breath for an extended period, she introduces this act by saying "my technology" a phrase that appears absurd and difficult to interpret in this context. This instance resembles the category of linguistic errors described as "we do not say it that way" mistakes which occur when native speakers sense an unusual or incorrect usage of a word. A comparable example to the "we do not say it that way" mistakes is the use of "common sense" to refer to general knowledge in an exam. This error arises because the Korean term *sangsik* (상식) can encompass meanings such as "manners", "common sense" or "general knowledge" generally aligning with the broader context of "socially shared knowledge". By contrast, in English "common sense" refers more narrowly to "individually acquired universal knowledge" (Kosofsky, 1990). In short, there is a discrepancy in how English and Konglish employ

the term "common sense," a difference rooted in social factors. Similarly, it is challenging to determine whether the use of the word "technology" in this instance reflects a broader social or cultural phenomenon specific to Korean, or if it is merely an isolated error specific to the film and not representative of typical usage among Korean speakers.

2.3. Cultural schemas, stereotypes and language use

Another example from the conversations in the movie is the scene when Candy says "Happy" thinking in Korean, omitting the "I am." Kosofsky (2009) actually gives the opposite of this example; he mentions how the native English speakers who are learning Korean feel uncomfortable leaving the subject-agent of a sentence unstated because this makes the listener have to understand "who has done what" through the context. That is why they always want to use the subject agent even if the sentence is about an action that the speaker does. In a similar context, since Korean people do not feel the need to use the subject agent when they are speaking, they will be comfortable just by saying "Happy" instead of "I am happy."

Another aspect that should be emphasized is the schema of "our country/abroad" and "our country's person/foreigner" which are salient in Korean society. A common English mistake that Korean people make is putting propositions before the word "abroad" such as "studying in abroad" and "travelling to abroad". Kosofsky (2009) argues that the reason Korean people make this mistake is that they see the notion of "abroad" as a concrete entity which has its own stereotypes, it is the opposite of "our country" which is also similar in terms of being a homogeneous concrete entity. "Our country" has its own unchangeable characteristics, so does "abroad". In an interesting manner the way Koreans also describe the concept of "foreigner" and "our country people" are also similar. Kosofsky finds out that Korean people do not describe themselves as "foreigner" when they are abroad. Two monolithic categories; Koreans and foreigners are differentiated from each other sharply in terms of their characteristics. Being a foreigner is defined at birth, and it is unchangeable, like being a Korean is. Kosofsky asserts that Koreans attribute specific habits, attitudes, and preferences to foreigners almost as another "species". Although not an example to the socio-linguistic analysis of Kosofsky, an example from the movie to his arguments about the perception of "foreigner" and the stereotypes that Koreans attach with the "foreigner" would be the scene where Candy's brother comes into the room when his parents are studying English. His behavior reflects the American stereotypes the word "foreigner" is often related to "American" by Koreans and the characteristics that define "foreigner" are Western characteristics. The same is the case for the "gorgeous" teacher Cathy who represents the "foreigner" lady who is defined with characteristics such as being "sexy," "beautiful" and has

many male admirers. These are the stereotypes Korean people relate with the "foreigner female."

Discussion

The movie "Please Teach Me English" serves as an insightful case study into the phenomena of English Fever and Konglish within the Korean society reflecting several themes for discussion.

The movie captures the societal pressure and collective aspiration towards English proficiency, which is termed as English Fever. This collective aspiration is not only about language acquisition but also reflects broader socio-economic aspirations. As demonstrated by characters like Candy and Elvis, learning English is perceived as a pathway to success, love, and social mobility. This aligns with Shim and Park's (2008) analysis which concludes that English is not just a skill but a form of cultural and symbolic capital. It is important to discuss how this collective aspiration might not only be driven by globalization but also by internal societal structures where English proficiency serves as a gatekeeper to opportunities and thus strengthening social inequalities.

The theme of "English as a Symbol of Cool and Prestige" explores how English has become a marker of coolness and prestige in Korea. Scenes where characters boast about or are embarrassed by their English skills reveal the role of English as social currency. This aspect of English Fever points to a cultural paradox where linguistic nationalism coexists with the adoption of English as a status symbol. The movie's portrayal of characters aspiring to speak English like native speakers reflects this dual identity where cultural pride and global connectivity are in constant negotiation.

The presence of English in the movie from media consumption to public manifestations reinforces the "Inevitability of English" as a theme. This is not only a reflection of globalization but also a commentary on how deeply integrated English has become into daily life and societal expectations. The movie prompts a discussion on whether this acceptance of English's inevitability is a form of cultural submission or pragmatic adaptation to global realities.

Another theme in the movie is "National Pride vs. English Proficiency." The movie clearly balances the tension between national pride and the necessity of English proficiency. Elvis' final choice to confess his love in Korean despite his earlier glorification of English phrases signifies a perspective where cultural identity remains intact despite the pressure for English proficiency. This duality could be discussed in relation to how Korean people maintain their cultural identity while engaging with English.

"Linguistic Errors and Cultural Influence" and "Socio-linguistics of Konglish" are other aspects in the movie which can be discussed in relation to Konglish. Kosofsky's (1990) insights into linguistic errors provide us with a framework for understanding how Korean speakers reframe English through their cultural lens. The use of phrases such as "handphone" or the misinterpretation of English words such as "technology" and "common sense" can be discussed in relation to how language learning is inherently a cultural negotiation where values, cognitive processes and societal norms of one's native language influence the acquisition of a second language.

Another theme is "Cultural Schemas, Stereotypes, and Language Use." The movie touches upon the cultural schemas around nationality and foreignness through humorous misconceptions and stereotypes. The portrayal of foreigners, both in appearance and behavior, reflects broader societal views and the binary of "us" versus "them." Based on this aspect of the movie it can be discussed how language education can both challenge and maintain cultural stereotypes.

Based on these themes, it could be argued that the movie encourages reflection on the cultural, economic and psychological implications of English in Korean society. It urges viewers to consider the interplay between cultural preservation, economic necessity and the universalism of English as well as the tension experienced by Korean people amidst dual identities constructed by nationalistic pride and globalization.

Conclusion

The subject of discussion in the paper was the Korean comedy "Please Teach Me English" which portrays of the importance that Korean society attaches to English fluency as a social and cultural capital. English is considered as a necessity by today's society because of the belief that it is the key to success. However, the symbolic meaning of English rather than the practical meaning is more salient among Koreans. In other words, even if English is not used frequently in working life, being in the possession of English skills makes an employee an asset for the prestige of the company. In this sense, Korean people are investing their money into this cultural capital, that they can accumulate and exchange in the future. The paper also touched upon the concept of Konglish and how it can provide the viewer with socio-linguistic insights regarding the assumptions and cultural values of Korean people. The linguistic and cultural differences between Korean and English are reflected in the movie which incorporates examples of Konglish. Drawing from Kosofsky's analysis the errors depicted in the film illustrate how language is shaped by cultural values and in turn, shapes socialization and cognitive processes. These examples demonstrate the interaction between linguistic structures, cultural perceptions, and language acquisition,

emphasizing the challenges and unique adaptations that may develop when a transition between languages and cultural frameworks takes place.

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