

The Relationship Between Jejueo Commodification and Domestic Tourists' Perceptions of Jejueo

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ABSTRACT

This study examines the relationship between the commodification of Jejueo, an endangered language spoken on Jeju Island, in tourist contexts and the perceptions of the language held by domestic tourists. It aims to contribute to a better understanding of the effect of language commodification on language preservation in the context of Jeju Island. The study used a quantitative correlational design supported by qualitative responses and collected data from 46 tourists at Jeju International Airport. Exposure to commodified Jejueo was measured using a Likert scale survey, and “perception,” divided into recognition of cultural value, general interest, acknowledgement of preservation importance, and willingness to learn the language, was also measured by means of a Likert scale. Qualitative responses gave opinions on the correlation between commodification and perception, as well as the general perception of the commodification of Jejueo. Pearson correlation analysis on the quantitative data revealed a moderate positive correlation between exposure and perception ($r = .377$, $p = .010$), indicating that greater exposure is associated with more positive perceptions. Qualitative findings largely supported this trend. These results suggest that commodification may contribute to more positive perceptions of Jejueo and may therefore support language preservation efforts.

INTRODUCTION

Jejueo, the language of the Jeju province in South Korea, is a widely acknowledged case of a language experiencing endangerment, being “categorized as critically endangered by UNESCO” (Yang, 2020, p. 580) in 2010. In addressing language endangerment, many scholars point to the fact that “prevention begins with awareness....attitudes and behavior of majority language speakers,” (Linn, 1998, p. 67) as language survival hinges not only upon the number of speakers of the language but also upon the preservation of its value as perceived by others. Therefore, applied to the case of Jeju, understanding and influencing perception of Standard Korean speaking individuals is crucial for the prevention of the endangerment crisis. Acknowledging this need to shape domestic people’s perception, scholars suggest the use of one of Jeju’s primary means of contact with other South Koreans: its tourism industry. Scholars such as Kang (2013) have stated that the South Korean government should attempt to raise public awareness by commodifying Jejueo for tourism through the “development of commodities with Jejueo

names as well as Jejueo signs” (author’s translation, p. 90). This proposed solution has already been materialized; for instance, the government has mandated by law that Arangjoeul street¹ incorporate Jejueo into their signs for the sake of the street’s revitalization, and more importantly, for Jejueo preservation (Kim et al., 2024).

Prior research—such as that by Linn (1998)—has established the connection between preservation and public appreciation, as discussed above. However, claims that commodification efforts correlate positively with public appreciation lacks robust empirical support. This connection is crucial for establishing a link between commodification and preservation. Government policies and scholarly suggestions often assume a strong positive correlation between commodification and public perception. This study therefore examines the relationship between commodification and public appreciation by asking: “What is the correlation between the commodification of Jejueo in tourist areas and domestic tourists’ perception of Jejueo?” The answer to this question will not only offer a conceptual understanding that connects the two variables, but also provide insight as to whether current governmental action and scholarly suggestion is actually effective in achieving its proposed goals.

KEY CONCEPTS ADDRESSED IN THIS STUDY

This research explores the “commodification of Jejueo in tourist areas,” referring specifically to how Jejueo is used in language commodification driven by tourism. As proposed by Heller (2010), language commodification in the context of tourism can be categorized into two: language used as “a technical skill,” or “a sign of authenticity.” The former refers to the value of language as a skill for a laborer in the context of a globalized world. For instance, in Jeju’s tourism sector, a local tour guide or hotel receptionist utilizing standard Korean, English, or Mandarin to facilitate transactions serves as a technical skill. The use of particular words, phrases, or scripts often represent authenticity in the eyes of tourists, which adds economic value to the product or service. A prominent example of this category of language commodification is how non-Chinese owners of Chinese restaurants in Chinatowns make use of Mandarin scripts—which neither they nor tourists understand—in order to give an authentic Chinese breeze to their restaurant, rather than to actually communicate or convey information (Leeman & Modan, 2009). It is important to distinguish between the two different categories of language commodification, as this study solely refers to language commodification in the sense of the second definition.

Additionally, this study aims to contribute to addressing the broader challenge of language endangerment, referring to a situation where “each successive cohort of children acquires less of the language than their older peers...until, finally, it is no longer a viable tool for communication” (Yang, 2020, p. 589). Yang’s research on Jejueo proficiency among different age groups has shown that this process has affected Jejueo use on the island.

¹ Arangjoeul Street (아랑조을거리) is a food street in Jeju Island, known for its concentration of restaurants serving local Jeju cuisine.

BACKGROUND ON LANGUAGE COMMODIFICATION STUDIES

Research done on language commodification has been centered mainly around majority Western languages (Kelly-Holmes, 2005). Lonardi (2021) also points this trend out in her literature review of language commodification research, stating that “the majority of contributions analyzed a European context, leaving room for further research regarding other minorities” (p. 353). However, this does not indicate a complete absence of research on minority language in East Asian contexts etc.; a limited but notable amount of studies have examined the commodification of minority languages, including cases involving Naxi, Filipino, Irish, Thai and more (He, 2025; Jazul & Bernando, 2017; Thompson, 1997; Huebner, 2006). The study of these languages presents a perspective distinct from the study of majority languages. In relation to the two definitions of language commodification introduced in the Key Concepts Addressed in This Study section, majority language studies focus on the instrumental value of languages, or its use as a “technical skill.” In contrast, minority language research centers on symbolic value, or language as a “sign of authenticity” (Heller, 2010).

In general, minority language researchers agree upon the fact that minority languages are turned into symbols of authenticity in the context of tourism. However, scholars hold conflicting views on what the exact effects of this process are: some believe it contributes to language endangerment, while others argue that it, in turn, leads to language preservation (Lonardi, 2021). Advocates of the former view, Gorter and Cenoz (2024), point out that commodification of a language “tokenizes” it by reducing it into a simplified symbol of external values, such as authenticity, which diminishes the functional, communicative value of a minority language and ultimately contributes to its death. Kelly-Holmes (2005) agrees with Gorter and Cenoz’s point that languages experience tokenization and loses its functional value; then, she goes a step further by exploring the exact mechanism behind this tokenization process. She argues that the process occurs through the deliberate and frequent use of language stereotypes and hierarchies. For instance, English is often used as a symbol of modernity, while local languages signal outdatedness. Kelly-Holmes (2005) points out that this could solidify the stereotypical and hierarchical perception of languages, with minority languages being seen as obsolete and majority languages being perceived as modern and advanced. According to Kelly-Holmes (2005), this perception of minority languages as old and outdated would contribute to a deterioration of its social value, ultimately speeding the process of its death.

In contrast, some scholars view language commodification as a positive force on language preservation. They do agree that language commodification makes a language into a “token” and reinforces stereotypes. However, they believe that these processes, in fact, have positive effects. Bunten (2008) argues that self-led commodification of language and culture gives minorities the power to shape the public perception of their own culture. They are provided the autonomy to decide which parts of their culture will be shared with the world, and what images they would prefer the public to associate with them. Scholars argue that this may help minorities restore historical narratives that were forgotten or overlooked, providing them with the pride, public exposure, and autonomy that is crucial for their language and culture to endure (Bunten, 2008).

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In short, language commodification studies mainly branch into majority language and minority language studies. The former explores the instrumental value of language, while the latter focuses on the symbolic. Within the field of minority language studies, some argue that this symbolic value is harmful to the perception of the language and facilitates its death, while others argue that it benefits the perception towards language by granting minorities the autonomy to shape the public perception themselves. This study is positioned directly at the intersection of this debate, as it investigates the relationship between commodification and perception in the case of Jejueo.

DEFENSE OF THE GAP

Intelligibility of Target Language by the Target Population

Other scholars have asked about the correlation between the commodification of a certain language and tourists' perception of the language (He, 2025; Lonardi, 2021; Gorter & Cenoz, 2024). However, none observe tourists who have at least a partial understanding of the language. Studies solely investigate the attitude of tourists who cannot understand the minority language at all. For instance, He (2025) focuses on Chinese tourists' perception of the Naxi language² due to Naxi language commodification. The Naxi language has a completely distinct and unique pictographic writing system unintelligible to any speaker of Chinese. Leeman and Modan (2009) focus on customers and restaurant owners who do not have any understanding of Chinese when investigating Chinese commodification in Washington D.C. Chinatown restaurants. Jazul and Bernando (2017) focus similarly on those who do not understand Chinese at all when investigating the commodification of Chinese in the Chinatown of Manila. To date, the majority of research has focused on tourists with limited or no knowledge of the target language. In this study, however, domestic tourists—who are speakers of Standard Korean—have a limited yet existent understanding of Jejueo, because they are frequently exposed to popular media portraying Jejueo (e.g., *When Life Gives You Tangerines*) and because Jejueo has a similar writing system and root with Standard Korean. Moreover, despite its linguistic classification as a distinct language, some South Koreans even regard Jejueo as a dialect of Standard Korean (O'Grady et al., 2022). This intelligibility factor provides the study with a unique standpoint. However, it is important to note that the study does not explicitly measure intelligibility; this factor is simply a theoretical distinction rather than a tested variable.

Minority Language of Focus

Another unique contribution of this study lies in its focus on Jejueo as a case study. Language commodification studies have been conducted with numerous languages in the world such as the Naxi Language (He, 2025), Chinese (Leeman & Modan, 2009; Jazul & Bernando, 2017), Irish (Thompson, 1997), among others. While Jejueo has been widely studied regarding its endangerment and revitalization (O'Grady et al. 2025; Saltzman, 2022), less attention has been given to the commodification aspect.

² Naxi is a language spoken primarily in the Yunnan and Sichuan provinces of China by the Nakhi people.

Building on existing scholarship regarding Jejueo, this study contributes to the discussion by examining Jejueo through a unique economic commodification lens.

Method's Direct Access to Perception

In addition to conceptual gaps, there is also a methodological limitation to language commodification studies. Many existing studies rely on inference-heavy approaches primarily linguistic landscape studies. Linguistic landscape analysis, defined as the study of “the visibility and salience of languages on public and commercial signs in a given territory or region” (Landry & Bourhis, 1997, p. 23), does not directly examine how the audiences themselves perceive and respond to commodified language, and rather attempt to infer it by observing the landscape. This study addresses this limitation by directly measuring perception and exposure through self-reported data from domestic tourists, which allows for a more direct examination of the relationship.

METHOD

Overview of Approach, Design, and Method

This study primarily uses a quantitative correlational design, aiming to statistically analyze the relationship between domestic tourists' exposure to Jejueo commodification and their perception of Jejueo. Codings of short qualitative responses that may yield nuanced perspectives supplies this quantitative analysis (Creswell & Plano Clark, 2018).

Previous studies on language commodification have primarily employed a qualitative design, which is particularly effective in analyzing individual meanings and experiences in order to gain insight into concepts such as identity, authenticity, and community attitudes. In contrast, this study employs a primarily quantitative design, as it is concerned with the extent of the correlation rather than how it manifests. Therefore, this study's unique design may potentially contribute to the field of minority language commodification studies by providing numerical evidence of broader patterns rather than individual instances.

Variables

Variable X is the exposure to commodification of Jejueo in tourism settings, which can be defined as the use of Jejueo as a “sign of authenticity” that serves as a tool for tourist attraction in signs, souvenirs, and more. The variable is quantified and measured in the first part of the survey using Likert-scales. Variable Y is the perception of Jejueo. Since perception is too broad a variable to be quantified as one, this study categorizes this perception into cultural value perception, interest perception, preservation importance perception, and appeal to learning. Each is quantified separately as Likert scale data in the second part of the survey, then combined into a single composite perception variable by calculating their mean, as they together represent various dimensions of the overall perception of Jejueo. This approach allows for a more comprehensive measurement of perception, not solely focused on a few aspects.

Sampling

Prospective respondents were people at the domestic departure area of Jeju International Airport at the time of the data collection. The airport was chosen as the location to sample respondents as it lets the study gain concentrated and diverse access to domestic tourists. Moreover, respondents in the airport are likely fresh from their trip, which would increase the accuracy and nuance of their responses. A prospective respondent had to meet the following criteria in order to be selected as an actual respondent.

1. The individual is South Korean.
2. The individual visited Jeju for touristic purposes.

These criteria were asked verbally, then again appeared as one of the questions in the survey. This screening process ensured that the respondents match the target population—native Korean speakers and domestic tourists—which let the sample align directly with the study's research focus.

However, the process of selecting respondents likely included researcher bias. The research originally intended to utilize a systematic sampling method—in which the researcher approaches every n th person passing through a selected gate in the airport—in order to randomize the selection process. However, due to practical reasons—individuals that were walking through the gate were mostly unwilling to respond because they did not have time—the selection process was modified into convenience sampling, where the researcher approached people of her choosing in the airport. Therefore, the researcher's bias would have inevitably compromised the randomness of the respondent selection process.

Data Collection Method

The data collection took the form of a survey. The survey was online, via Google Forms, designed to take a maximum of 5 minutes. The survey's short completion time was intended to reduce survey fatigue (Herzog & Bachman, 1981). It consisted of three parts. Part I, in the form of Likert scales, measured Jejueo commodification exposure. Part II, also making use of Likert scales, measured perception of Jejueo. The two parts of the survey were designed to directly align with the two variables of the research, exposure and perception. Part III directly asked a simplified version of the research question to the respondents in the form of open-ended questions. The full version of this survey is attached in the appendix.

The survey was administered at Jeju International Airport, near the domestic departure area, 5pm to 7pm on 1/10/2026 and 12pm to 2pm on 1/17/2026. Selected through the process described above, respondents were provided with a QR code leading to the survey. Delivery through QR code took into consideration that most airport tourists are time-constrained and would prefer to complete the survey at their convenience. They were allowed to optionally leave their email at the end of the survey in order to receive a digital coupon, which also served as an incentive to complete the survey. Altogether, both the survey and the method by which it was administered intended to reduce the risk of careless or inaccurate responses as well as low response rates.

Below are the specific steps that were taken.

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1. Gain permission from the airport.
2. Approach people standing at the airport.
3. Verbally ask for consent.
4. Verbally ask screening questions.
5. If eligible, present respondents with a QR code that leads to the survey.

DATA RESULTS

47 domestic tourists participated in the survey. However, one respondent, despite having verbally confirmed that they were a domestic tourist during the screening process, later reported in the survey that they were not. Due to this inconsistency, the response was excluded from analysis, resulting in a final sample size of 46.

80.4% of respondents were female, while 19.6% were male. This disproportionate gender makeup may reflect the researcher bias resulting from convenience sampling, which was mentioned beforehand. Since gender is not pertinent to the research question, it is reported only for transparency and will not be analyzed further.

Quantitative

The data was used to create composite exposure scores and composite perception scores for each individual by calculating the mean of an individual's Likert scale responses to Part I and Part II, respectively. The mean was calculated because it best reflects the overall intensity of perception or exposure, whereas other measures such as the mode or median reduce such sensitivity. Question #2 of Part II was reverse coded; therefore, responses to the question were converted by subtracting the Likert scale value of that question from 6. The mean of the resulting mean composite exposure scores was 2.99 (SD = 0.99). The mean of the composite perception score was 3.96 (SD = 0.80). The Likert scale item for each question as well as the composite score for each variable for all 46 participants are attached in the appendix.

Qualitative

Open-ended questions were analyzed using thematic coding. For the first open-ended question, which asked whether seeing Jejueo impacted the perception of the language, four primary themes were found. Theme 1.1 appreciation of positive cultural value was found among responses such as "I came to recognize Jejueo not as a simple dialect, but as a valuable language that contains the lives and history of the people of Jeju." "Jejueo no longer feels like an unfamiliar language, but rather like an important key to understanding Jeju." and "...I came to accept it as part of Jeju's culture." Theme 1.2 increased interest in Jejueo can be found in responses such as "It's interesting." and "It's interesting, and I want to learn more." which either directly express interest, or hint at it by showing respondents' willingness to learn more about the language. Theme 1.3 Jejueo feeling more foreign and difficult consisted of responses such

as “I thought Jejueo was unfamiliar and difficult.” Some responded that they do not think exposure to Jejueo had any impact, which were coded with Theme 1.4 minimal impact on Jejueo perception.

The second question, which asked respondents to elaborate on their opinion on Jejueo being used in tourist spaces, found four themes. Theme 2.1 encouragement of Jejueo use can be found in responses such as “I hope it is used more widely and promoted more.” and “I hope it is used much more and draws attention from Koreans as well.” Theme 2.2 suggestion to facilitate understanding of Jejueo using Standard Korean were found in responses such as “...for tourists’ understanding, it should be written alongside standard Korean.” Theme 2.3 concern about difficulty to understand were shown in responses such as “Because Jejueo can be hard to understand, tourists might not fully grasp its meaning.”

DATA ANALYSIS

Quantitative

A Pearson correlation analysis was conducted in order to determine the correlation between domestic tourists’ exposure to commodified Jejueo in tourist spaces, and their perception of the language. For this, the composite scores each for exposure and perception—described above—were utilized. This revealed that $r = .377$, $p = .010$, and a coefficient of determination of $R^2 = 0.144$.

Composite Exposure Score vs. Composite Perception Score

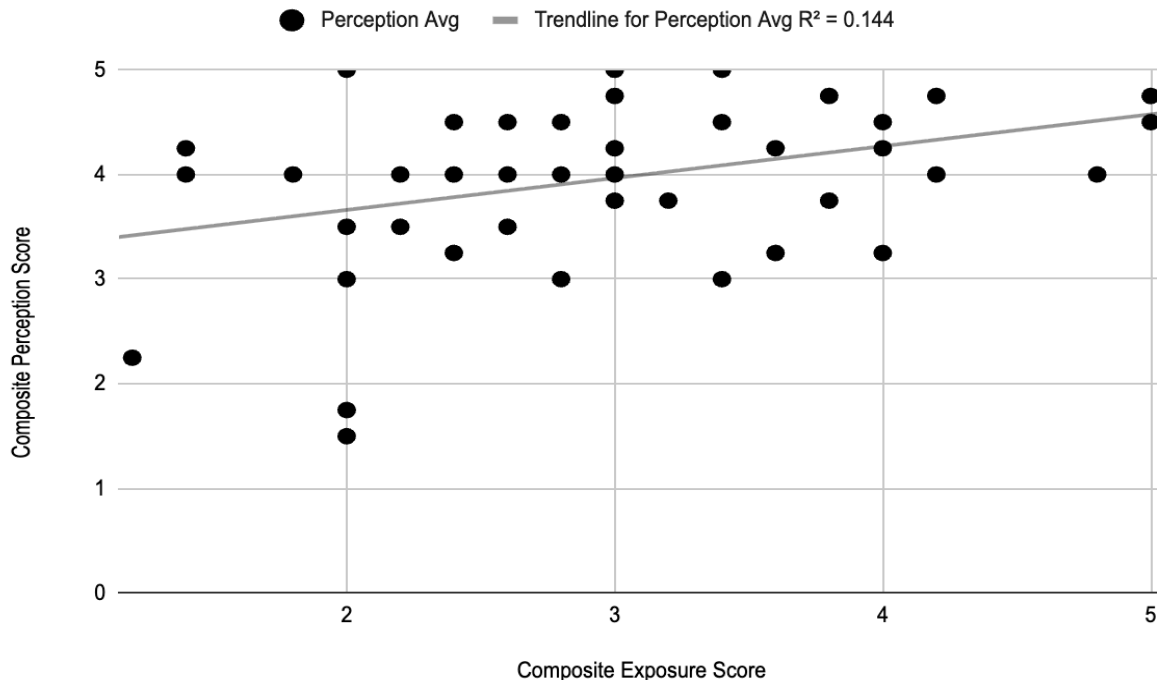


Figure 1: Scatterplot of composite exposure score vs. composite perception score

The r value as well as the visual representation above reveals a positive relationship between the two variables, demonstrating that greater exposure to Jejueo in tourist contexts corresponds with more positive perceptions of the language. However, the strength of this relationship is moderate; this suggests the relationship is not consistent across all cases. In more practical terms, this implies that simply increasing Jejueo visibility in tourism may not be sufficient to significantly shape public attitudes.

The p value is below 0.05, indicating that the correlation is statistically significant. Moreover, the R^2 value (0.144) indicates that 14.4% of the variance in domestic tourists' perception of Jejueo is associated with their exposure to its commodified forms. While this value does not negate the significance of the correlation, it does suggest that a majority (85.6%) of the variation in perception was associated with other factors. These may include prior knowledge of Jejueo, educational background, previous exposure to dialects, or personal interest in language preservation.

Qualitative

The qualitative data provides further insight. The most frequent themes of both qualitative questions—"appreciation of the positive cultural value of Jejueo" and "encouragement of Jejueo use"—support the positive correlation that the analysis of quantitative data reveals.

Because the correlation explains only 14.4% of the variance in perceptions ($R^2 = .144$), the qualitative data provides insight into additional factors that may influence attitudes toward Jejueo. In particular, positive attitude may be related to emotional engagement. In responses that were coded as "increased interest in Jejueo" (Theme 1.2) and "encouragement of Jejueo use" (Theme 2.1) respondents often discussed that their awareness of Jejueo through lived experiences contributed greatly to their positive perception of the language. For instance, one respondent writes, "I once happened to hear an elderly woman using Jejueo in a market. It was my first time encountering it. Although I couldn't understand it, its rhythm and sound were completely different from standard Korean, which left me with a vague sense of fascination... Later, when I saw Jejueo being used in a drama, it reminded me of that experience, and I started to look at it more carefully. What I had thought was just a dialect began to feel like an important language that conveys characters' emotions and lives. My perception changed to seeing Jejueo as a language that embodies the culture and identity of the Jeju region." This excerpt suggests that the experience of "hear[ing] an elderly woman using Jejueo," contributed to the respondent's positive perception of the language "as a language that embodies the culture and identity of the Jeju region."

Meanwhile, the positive correlation may be moderated by comprehensibility. When exposure is experienced as "foreign and difficult" (Theme 1.3) or causes "concern about difficulty to understand" (Theme 2.3), exposure alone fails to shape a positive perception. A respondent suggests, "for tourists' understanding, it should be written alongside standard Korean." This suggests that commodification may only be effective at improving perception when it is designed to be accessible and understandable, not simply highly visible.

These findings suggest that the moderate correlation observed in the quantitative analysis may reflect the influence of factors beyond exposure alone such as emotional engagement comprehensibility.

Significance

First, the study contributes to the identified research gaps, namely the lack of commodification studies done on tourists with language intelligibility, and in the case of Jejueo. By directly selecting domestic tourists as respondents and thereby analyzing their perception of Jejueo and its association with exposure, the study provides insight on how subtle dialect dynamics impact local heritage pride. Additionally, by focusing on Jejueo, the study provides a critical model for how highly endangered minority languages worldwide are affected by domestic tourism efforts.

The findings of this study also contribute to the debate—highlighted by scholars such as Lonardi (2021)—on whether the commodification of minority languages leads to their endangerment or preservation. While some scholars raise concerns about the “tokenizing” effect of commodification or its reinforcement of language stereotypes, the results of this study suggest that commodification is associated with more positive perceptions, which are relevant to its preservation (Gorter&Cenoz, 2024; Kelly-Holmes, 2005).

In practical terms, this study offers cautious support for existing governmental efforts to promote Jejueo through tourism. Both the Jeju and South Korean governments have encouraged the commodification of Jejueo, although such initiatives have been implemented on a limited scale. The results of this study provide preliminary evidence that such policies may be associated with more positive public perceptions, which may encourage further consideration or expansion.

The findings may extend beyond governmental actions to inform individual efforts towards language preservation. While many individuals in Jeju recognize the importance of preserving their endangered language, practical strategies for doing so are often unclear. By suggesting that Jejueo visibility in everyday contexts may be associated with more positive perceptions, this study may offer a potential starting point for individual initiatives.

LIMITATIONS

One limitation of this study is how respondents' perspective was analyzed primarily through quantitative responses, with limited qualitative context. Initially, the qualitative data collected through the survey was intended to provide ample context and nuance to the quantitative data. However, many responses were short one to two sentence answers or a simple “Yes” or “No.” Therefore, the research only had access to short glimpses of thought to add to the numerical analysis. This may have overly simplified individual perception and not have accurately reflected them.

Moreover, self-report bias is inevitable. Especially in Part II of the survey, in which the questions asked about perception towards Jejueo, respondents may have gravitated towards answers that seem to view Jejueo more positively, not because they believe so, but because it seems to be the socially acceptable answer.

Lastly, this study's interpretation of the results may be overly causal. This study examines the correlation between Jejueo perception and commodification exposure. However, when analyzing the data and applying it to real world situations, the study interprets it in a more causal manner, assuming that higher commodification exposure results in more positive Jejueo perception. However, based solely on the data, it is also possible that those with more positive perception on Jejueo notices and remembers commodified Jejueo better. The explanation this study endorses is more plausible based on the observations of other similar studies such as that of He (2025) with the Naxi language; however, it is crucial to acknowledge that it may not accurately reflect the direction of the relationship.

CONCLUSION

In summary, the results of this study revealed that there is a moderate positive correlation between exposure to commodified Jejueo in tourist spaces and domestic tourists' perception of the language. This suggests that individuals who reported high exposure to Jejueo also tended to report more positive perceptions of the language. However, the exposure level only contributes to, as opposed to solely determining, tourists' attitudes. The qualitative data also supports that there is a positive correlation between exposure and perception.

The revelation of this correlation may encourage increased efforts by individual Jejueo preservationists and the government to strive for more intentional use of Jejueo in tourist settings. Existing programs, such as the Jejueo use policy in Arangjoeul Street, would be expanded, as this study provides preliminary support for the potential effectiveness of such programs. In the long-term, the mean exposure to Jejueo in tourist spaces amongst domestic tourists may increase, along with the positivity of their perception of the language.

With regards to the scholarly debate that was presented in the literature review—on whether language commodification harms or supports the preservation of minority languages—this study offers evidence consistent with the latter interpretation.

Future research may replicate this study in different locations with different minority languages to find if this moderate positive correlation can be generalized. If most findings from other languages differ from that found in this study, research could also be done on what makes the case of Jejueo unique. Moreover, future studies may investigate the psychological mechanism behind this correlation. Having taken a unique quantitative focused mixed-method angle, this study solely identifies the correlation, without

investigating the exact factors that lead to it. Further exploring this area will offer a more holistic understanding of language commodification and tourist perception.

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APPENDICES

Appendix A - Initial Screening (Verbal)

Are you South Korean?

Did you visit Jeju for touristic purposes?

Appendix B - Survey Questions

Part I: Jejueo Commodification Exposure

Q1: I often saw Jejueo appear on signs.

Q2: I often saw Jejueo appear on menus.

Q3: I often saw Jejueo appear in product names.

Q4: I often saw Jejueo words and phrases appear in souvenirs.

Q5: Overall, I often saw Jejueo appear during my trip.

Part II: Jejueo Perception

Q1: Jejueo is an important part of Jeju's cultural heritage.

Q2: I am not interested in Jejueo.

Q3: Jejueo is a language that should be preserved and passed down to future generations.

Q4: I am interested in learning more about Jejueo.

Part III: Open-ended Questions

Q1: Did seeing Jejueo during your trip affect your perception of the language? If so, how?

Q2: Please elaborate on your opinion on Jejueo being used in tourist spaces.

Appendix C - Table of Likert scale response for each question by respondent

Respondent number	Part I Q1	Part I Q2	Part I Q3	Part I Q4	Part I Q5	Part II Q1	Part II Q2	Part II Q3	Part II Q4
1	1	1	1	2	1	4	5	3	1

2	1	1	2	3	4	5	2	4	3
3	5	5	5	4	5	5	5	5	5
4	4	3	3	4	5	5	2	5	5
5	3	2	3	3	3	5	1	5	3
6	2	3	1	3	2	4	3	5	2
7	2	2	3	3	3	5	1	5	3
8	2	1	2	2	2	4	2	4	4
9	4	2	4	5	5	5	2	4	4
10	3	3	3	3	3	5	1	5	5
11	4	1	3	3	3	4	1	4	3
12	4	3	4	4	4	5	3	4	3
13	4	3	4	3	4	5	2	5	3
14	3	2	3	4	3	5	2	5	3
15	2	2	4	4	3	5	1	5	4
16	2	1	2	1	1	5	3	5	3
17	3	3	3	4	4	5	1	5	5
18	2	2	2	2	2	5	3	5	1
19	2	1	5	5	5	5	4	5	1
20	2	2	2	2	2	2	4	2	1
21	3	1	3	3	3	5	1	4	3
22	2	2	3	2	3	5	3	5	3
23	2	2	2	3	3	5	4	4	3
24	3	4	5	3	2	5	1	5	5
25	4	4	4	5	4	5	2	4	3
26	5	4	3	5	3	5	4	5	1
27	2	2	1	2	3	2	4	2	1
28	3	2	3	4	4	5	3	5	2
29	3	2	3	4	3	5	1	5	2
30	3	3	3	2	2	5	3	4	2
31	2	1	2	2	3	5	1	5	5

32	2	2	3	4	4	5	3	5	3
33	3	3	3	5	3	5	2	5	4
34	2	2	2	2	2	4	4	4	2
35	2	1	1	2	1	5	3	5	3
36	3	1	1	1	1	5	3	5	4
37	3	3	3	2	3	4	4	4	2
38	3	3	3	3	3	4	2	4	3
39	3	3	3	4	4	3	3	3	3
40	3	2	2	3	3	5	1	5	3
41	2	2	3	3	2	5	2	5	4
42	4	3	4	5	4	5	1	5	3
43	5	5	5	5	5	5	2	5	4
44	5	5	5	5	5	5	3	5	5
45	5	5	5	5	1	5	1	5	4
46	5	5	5	5	5	5	1	5	4

Appendix D - Table of composite exposure and perception score by respondent

Respondent Number	Composite Exposure Score	Composite Perception Score
1	1.2	0.55
2	2.2	1.05
3	4.8	1.95
4	3.8	1.95
5	2.8	1.95
6	2.2	2.05
7	2.6	2.4
8	1.8	2.45
9	4	3.25
10	3	3.25
11	2.8	3.45
12	3.8	3.95

13	3.6	4.15
14	3	4.25
15	3	4.5
16	1.4	4.35
17	3.4	5.1
18	2	5
19	3.6	5.65
20	2	5.5
21	2.6	5.9
22	2.4	6.1
23	2.4	6.35
24	3.4	6.85
25	4.2	7.3
26	4	7.5
27	2	7.25
28	3.2	7.8
29	3	8
30	2.6	8.15
31	2	8.25
32	3	8.75
33	3.4	9.1
34	2	9
35	1.4	9.1
36	1.4	9.35
37	2.8	9.95
38	3	10.25
39	3.4	10.6
40	2.6	10.65
41	2.4	10.85
42	4	11.5

43	5	12
44	5	12.25
45	4.2	12.3
46	5	12.75

Appendix E - Tables of qualitative responses in Korean and their English translations

Part III Q1

Korean	English Translation
아니요	No.
.	N/A
네, 바뀌었습니다. 제주어를 단순한 사투리가 아니라 제주 사람들의 삶과 역사가 담긴 소중한 언어로 인식하게 되었습니다.	Yes, it changed. I came to recognize Jejueo not as a simple dialect, but as a valuable language that contains the lives and history of the people of Jeju.
생각보다 어렵다고 느꼈고 한두 단어씩 배우는게 재미있었다	It felt more difficult than I expected, and learning a word or two at a time was enjoyable.
계속 관심을 갖고 문화유산으로 지켜야겠다는 생각을 했습니다.	I felt that I should continue to take interest in it and help preserve it as cultural heritage.
좋은쪽	Positive aspects
매체에서 사용되는 언어를 들었기때문에 궁금한 제주어가 되었습니다.	Because I heard the language used in media, I became curious about Jejueo.
제주어가 호텔 안내나 인사말 간판 등에 사용되는 걸 보고 재밌고 아름다운 표현이 많다는 것을 느꼈고, 더 많은 곳에서 이러한 표현들을 사용해주면 좋겠다고 생각했습니다.	Seeing Jejueo used in hotel guides and greeting signs, I felt that it has many interesting and beautiful expressions, and I thought it would be nice if these expressions were used in more places.
꽤나 흥미로워졌다	It became quite interesting.
특이한 언어지만 배우고 싶다	It's a unique language, but I want to learn it.
제주어는 생소하고 어렵다는 인식	I thought Jejueo was unfamiliar and difficult.
처음에는 낯설었고, 두번째는 무슨뜻인지 알아보게 되었고 그 이후로는 제주의 문화로 받아들여졌다. 신기하기도하고 재밌었어요	At first it felt unfamiliar, then I tried to figure out its meaning, and after that I came to accept it as part of Jeju's culture. It felt fascinating and fun.
매력있고 귀엽다고 느껴져서 카메라를 들게 되었다	I found it charming and cute, which made me want to take photos.

그렇습니다	Yes.
제주도만의 문화가 있구나 라는 생각이든다	It made me think that Jeju has its own unique culture.
흥미롭고 좀더 알고싶다	It's interesting, and I want to learn more.
특별히 바뀐것은 없고 제주도라는 섬에 대한 독특한 문화라는 인식이 더 잘되었습니다	Nothing particularly changed, but I came to better recognize Jeju as an island with a distinct culture.
No	N/A
제주어는 낯선 말이 아니라, 제주를 이해하는 중요한 열쇠처럼 느껴지게 되었습니다.	Jejueo no longer feels like an unfamiliar language, but rather like an important key to understanding Jeju.
더 가고 싶었다.	It made me want to visit more.
하루방	Harubang.
제주에 좀더 알아보고 싶어졌다	It made me want to learn more about Jeju.
신기하다. 역시 섬 특유의 문화가 있구나 이 정도 감상이 들었음. 인식이 바뀌었다기 보다 인지하게 됨	It's fascinating—there's definitely a unique island culture. Rather than a change in perception, I became more aware of it.
별로 안바뀌었다	It didn't change much.
내국인 입장에서 여행중 제주어를 경험한 기억이 없음.	From a domestic tourist's perspective, I don't remember experiencing Jejueo during my trip.
제주어를 사용하시고 이를 친절하게 설명해주는 관광업 종사자를 접할 기회가 많이 있었다면 긍정적 이미지로 남을것 같음	If I had more opportunities to encounter tourism workers using Jejueo and kindly explaining it, I think it would have left a positive impression.
제주어가 사투리 정도로 생각했는데 단순한 의사소통 수단이 아니라 제주의 문화유산이라는 생각이 들었습니다	I used to think Jejueo was just a dialect, but now I see it as a cultural heritage of Jeju, not merely a means of communication.
바뀌지 않았다.	It didn't change.
제주어는 어렵네요.	Jejueo is difficult.
제주어의 억양과 단어가 독특하다고 생각한다. 보통은 외국어를 들을 때 어느 나라 말과 비슷하다고 연상을 하는데, 제주어는 그런 연상이 쉽지않다.	I think the intonation and vocabulary of Jejueo are unique. When hearing foreign languages, I usually associate them with other languages, but that's not easy with Jejueo.
인식은 그대로 입니다. 재미있고 보존되어야 할 언어라는 생각.	My perception remains the same: it's interesting and should be preserved.
흥미롭다.	It's interesting.
매우 특이한 방언이지만 계속 이어가길	It's a very unique dialect, and I hope it continues.

마합니다.	
언어학 적으로 가치가 있을 것 같음	It seems to have linguistic value.
시장에서 우연히 한 할머니가 사용하시는 제주어를 들은 적이 있다. 그것이 태어나서 처음 접한 제주어였는데, 뜻을 알 수 없었지만 표준어와는 전혀 다른 리듬과 어감이 인상적이어서 막연한 신기함으로 기억에 남았다. 그 이후로는 제주어를 다시 접할 기회가 없었고, 제주도가 지리적으로 멀게 느껴지다 보니 자연스럽게 큰 관심을 두지 않게 되었다. 그러다 나중에 드라마를 통해 제주어가 사용되는 장면을 보게 되면서, 그때의 기억이 떠올랐고 제주어에 대해 조금 더 주의 깊게 바라보게 되었다. 단순한 사투리라고 여겼던 제주어가 인물의 감정과 삶을 담아내는 중요한 언어로 느껴지면서, 제주어는 제주 지역의 문화와 정체성이 깃든 언어라는 인식으로 변화하게 되었다.	I once happened to hear an elderly woman using Jejueo in a market. It was my first time encountering it. Although I couldn't understand it, its rhythm and sound were completely different from standard Korean, which left me with a vague sense of fascination. After that, I didn't have another chance to encounter Jejueo, and since Jeju felt geographically distant, I naturally didn't pay much attention to it. Later, when I saw Jejueo being used in a drama, it reminded me of that experience, and I started to look at it more carefully. What I had thought was just a dialect began to feel like an important language that conveys characters' emotions and lives. My perception changed to seeing Jejueo as a language that embodies the culture and identity of the Jeju region.
문화의 한부분	It is part of the culture.
네 제주어가 제주문화를 잘 보여준다고 생각됨	Yes, I think Jejueo reflects Jeju culture well.
다른 지역과 달리 억양이 아닌 어휘 자체가 다르다는 부분이 놀라웠고 흥미로웠다. 어휘	Unlike other regions, I was surprised and interested that it differs not just in accent but in vocabulary itself.
자체가 다르니 외국어 같다는 생각이 들었고 귀한 언어로서 보존해야 한다거 생각한다.	Since the vocabulary is different, it feels like a foreign language, and I think it should be preserved as a valuable language.
서울말과 비슷한 듯 하면서도 가끔 아주 다른 단어때문에 신기함	It feels similar to Seoul speech, yet occasionally has very different words, which is fascinating.
흥미롭고 제주에 대해 더 관심이 생겼다.	It's interesting and made me more interested in Jeju.
아니오	No.
귀엽다	It's cute.
어감이 아름답고 독특하다고 생각하게 되었다.	I came to think its sound is beautiful and unique.
방언이라는 인식이있었고, 그인식이 바뀌진않았다.	I had perceived it as a dialect, and that perception did not change.

고유유산에 대한 보전의 의미를 다시 생각해보는 기회	It became an opportunity to reflect on the importance of preserving cultural heritage.
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Part III Q2

Korean	English Translation
.	N/A
제주어가 관광지에서 사용되는 것은 제주만의 정체성과 문화를 알리는 데 도움이 된다고 생각합니다.	I think using Jejueo in tourist sites helps promote Jeju's unique identity and culture.
설명과 함께 사용되면 좋을것 같다	It would be better if it were used together with explanations.
많이 사용되고 홍보가 많이 됐으면 합니다.	I hope it is used more widely and promoted more.
좋습니다	It's good.
좋은쪽	Positive.
제주어도 같이 혼용으로 사용되었음 좋겠습니다.	I hope Jejueo is used together, too.
제주도의 특색있는 문화라고 생각합니다	I think it is a distinctive cultural feature of Jeju.
매우 동의하고 많이 사용되었으면 좋겠습니다. 오히려 아직 많이 부족한 거 같아 제주 방언 표현들이 더 많은 간판이나 관광지 등의 장소에서 쓰이면 좋겠습니다.	I strongly agree and hope it is used more. In fact, it still seems insufficient, so I think more Jeju dialect expressions should appear on signs and in tourist locations.
너무 좋을거 같아요	I think it would be great.
자주 써서 방언을 배울 수 있으면 좋겠습니다.	I hope it is used often so people can learn the dialect.
제주어 표기를 반대하지는 않지만 관광객의 이해를 위해 표준어와 병용표기 되어야 할것 같아요	I don't oppose using Jejueo, but for tourists' understanding, it should be written alongside standard Korean.
사람들의 흥미와 관심을 끌기 좋은 아이템이다.	It's a good way to attract people's interest and curiosity.
더더 많이 사용되면 좋겠다 한국인들의 관심도 끌었으면 좋겠다	I hope it is used much more and draws attention from Koreans as well.
좋다고 생각 듭니다.	I think it's good.
특별하다라는 생각이든다	It feels special.
제주어는 의미가 잘 안 통해 관광객이 이해하지 못할 수 있다	Because Jejueo can be hard to understand, tourists might not fully grasp its meaning.

제주도만의 특별한 문화임으로 적절히 잘 사용한다면 좋은 방향으로 나아갈거라 생각합니다	Since it is a unique culture of Jeju, if used appropriately, it will develop in a positive direction.
Strongly agree	N/A
적절한 설명과 함께 사용된다면 제주 여행의 특별한 추억으로 남을 수 있습니다.	If used with proper explanations, it could become a special memory of visiting Jeju.
재밌다	It's fun.
아주 좋다	Very good.
토속적인 면을 더 잘알수있을것같다	It seems like it would help people better understand traditional aspects.
소개하고, 추가 안내 필요. 귀여운 캐릭터들과 함께 사용~ 너무 남용하면 사실 무슨 말인지 기억에 쉽게 남지 않음	It should be introduced with additional guidance. Using it with cute characters could help. But if overused, people might not remember the meaning well.
사용되어야한다	It should be used.
다양한 콘텐츠를 통해 제주를 인식시킬 제주어를 개발하는것은 관광산업 비중이 높은 제주에 상당한도움이 될것으로 생각합니다	Developing Jejueo through various content to promote Jeju could significantly help its tourism industry
관광지에서의 활용은 관광객들이 자연스럽게 제주어를 접하며 제주어 보존에 큰 도움을 줄것 같습니다.	Using it in tourist sites would allow visitors to naturally encounter it and help preserve the language.
제주어가 쓰이는거 좋다마썸	It's good that Jejueo is being used.
제주어와 표준어가 같이 표기되면 좋겠습니다.	It would be nice if Jejueo and standard Korean were written together.
제주어를 관광지에서 사용하는 것은, 제주 문화의 독특한 입지를 드러내는데 도움이 될 것이다. 예를들어 제주 주택의 형태에 대한 연구는 제주문화와 기후를 이해하는데 도움을 준다. 그런 차원에서, 제주어의 발생적 기원에 대한 연구 및 홍보가 활발히 되면 좋겠다. 잘 되고 있는데 나만 모르는 것일 수도 있지만.	Using Jejueo in tourist sites helps highlight Jeju's unique cultural position. For example, studying traditional Jeju houses helps us understand its culture and climate. In that sense, it would be good if research and promotion of the origins of Jejueo were more active, though it may already be happening without my awareness.
제주어가 보존되려면 많이 쓰여야 하니 관광지에서도 적극 사용되는게 맞다고 생각합니다.	For Jejueo to be preserved, it needs to be used more, so it should actively be used in tourism.

더 적극적으로 사용되면 좋겠다. 다만, 뜻을 알 수 있도록 표준어 해설이 같이 있으면 좋겠다.	It would be good if it were used more actively, but with standard Korean explanations so the meaning is clear.
재미있고 옛말을 익히고 싶습니다.	It's interesting, and I'd like to learn old expressions.
사용될 수록 흥미를 끌 수 있을 거 같음 / 번역기도 있었으면 좋겠음	The more it's used, the more interest it can generate / It would be nice if there were translation tools.
제주어가 관광지에서 사용되는 것은 매우 긍정적이라고 생각한다. 관광객들은 단순히 풍경을 보는 것을 넘어, 그 지역만의 언어를 통해 제주 고유의 문화와 정서를 보다 깊이 느낄 수 있기 때문이다. 특히 안내 문구나 체험 프로그램 등에서 제주어가 함께 사용된다면 관광의 재미와 몰입도가 높아질 것이다.	I think using Jejeuo in tourist sites is very positive. Tourists can go beyond just viewing scenery and experience the region's unique culture and emotions more deeply through its language. Especially if Jejeuo is used in guide texts or experience programs, it would increase enjoyment and immersion.
제주어 표준어가 동시 표기 되었음 한다	I hope Jejeuo and standard Korean are written together.
제주에 대한 관심을 높이는데 도움이 된다고 생각함	I think it helps increase interest in Jeju.
매우 바람직하다	Very desirable.
색다른 느낌을 줄 수 있어서 좋음	It gives a fresh and unique feeling.
좋다고 본다.	I think it's good.
.	N/A
제주 관광자원의 하나로 활용되면, 제주만의 특색있는 유인요인으로 유용할 수있다. 생각함	If used as a tourism resource, Jejeuo could serve as a distinctive attraction unique to Jeju.
보존을 위해 더 관광 사업을 키우면 좋을 것 같아요. 요즘 콘텐츠 드라마나 예능에도 많이 노출되니 지금 부터 보존하고 키워나가길 바랍니다.	To preserve it, it would be good to further develop tourism. As it is increasingly featured in dramas and entertainment content, it should be preserved and developed from now on.
지역 정체성을 돋보이게 하는 데 도움이 되는 것 같다.	It seems to help emphasize regional identity.
제주문화를 볼 수 있기에 좋은 방향으로 보인다.	It appears to be a positive way to showcase Jeju culture.
제주도라는 섬의 아름다운 고유성을 더 널리 알리는 방법	It is a way to more widely promote the beautiful uniqueness of Jeju Island.

