Learning as Becoming
: Experience of Female Marriage Migrants in Self-Help Groups

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Sooan Choi

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ABSTRACT

Learning as Becoming: Experience of Female Marriage Migrants in Self-Help Groups

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This study interprets the experiences of female marriage migrants in self-help groups as a form of learning through the perspective of Becoming and proposes moving toward differentiation in multicultural education. Self-help groups for female marriage migrants serve as spaces for learning and realizing multicultural education in daily life. Through the group participation, individuals regain self-confidence and make various changes in their lives. By focusing on self-help groups as new learning environments, the researcher explores the narratives of learning that emerged from these group participations and interprets them from the perspective of learning as Becoming.

The research questions addressed in this study are as follows.

1. What are the narratives of Becoming described in the participation experience of female marriage migrants in the self-help groups?
2. What is the meaning of learning as Becoming considering the experience of female marriage migrants in the self-help groups?

Multicultural education demands a post-multicultural perspective beyond emphasizing group identity or individual interactions. It considers the interconnectedness of group and individual behaviors based on diverse

contexts. To support the practical explanatory power of multicultural education, grounded in post-multiculturalism, philosopher Deleuze's discussions on Becoming were referenced and utilized as the theoretical lens for this study.

Using qualitative research method, this study trace the narratives of Becoming as experienced in self-help groups for female marriage migrants. The goal is to explore the meaning of learning in these participations. There are seven participants in the study. They all moved to Korea as marriage migrants and have participated in self-help groups for over three years. They had no difficulty communicating in Korean. Interviews are conducted using a semi-structured questionnaire for data collection. To gain a deeper understanding of the participants' experiences, their participation process is observed, and various narratives are collected using photographs, video materials, supplementary data, and other resources during the interviews.

Their participation reveal narratives of Becoming that encompassed citizens, mothers, and migrants. The participants share their journeys of Becoming by making agency instead of blindly following or rejecting the norms accepted in their self-help groups.

Based on these narratives, the following meanings are proposed for learning as Becoming. First, individuals advanced in their learning through involvement and engagement in self-help groups. The migration experience often overwhelms individuals with signs of the host country, making them passive. However, the intimate relationships within the self-help groups transform the overwhelming signs into motivating forces for action. For mothers and migrants, climbing up the ladder of signs, intertwine with their experiences, opened possibilities for creating new assemblages; however, it does not address the fundamental issues of a multicultural society. This signifies the need to engage with the signs by involving a more

comprehensive range of people to address the underlying problems more effectively.

Second, the participants do not confine each other within predetermined images (stereotypes) and acknowledged their differences while together learning. The encounters are not restricted to a specific issue or proposal in a collaborative learning setting with diverse individuals, rather they consistently produce problematic questions. Moreover, during the learning process, the conventional teacher-student division are eliminated, encouraging each individual to be both a giver and a receiver of knowledge.

Third, engaging and connecting during tension moments, where there is no absolute representation or structured learning, lead the participants to gain knowledge. Living in a multicultural environment means that the participants require more than simple interactions between members, as various contexts have significant influences. Engaging in self-help groups compels individuals to recognize their situations' limits and opportunities, encouraging them to act. The participants advance toward an ethical learning practice within these actions.

Fourth, self-help groups are open learning spaces based on intimacy and connectivity. The platform provides a supportive environment for new migrants, and with continued participation, they grow self-assured in their daily lives. This confidence goes beyond self-help groups; they see encounters and engage in activities with diverse individuals. Through these connections, the participants create the possibilities for new assemblages for learning.

The individuals involved in the self-help groups embark on a journey of learning and personal growth, leading to new assemblages. However, their journey occurs amidst the tensions that transcended the assimilation into Korean society, including the image of an ideal mother, essentialism, and

left-essentialism. Only through the acts of connection their learning journey progressed since it demanded engaging with other heterogeneous networks.

When members of society face differences as unfamiliar signs and recognize them as a mechanism for the learning journey, it can become a society in which the learning narrative begins. Specifically, multicultural policies should not simply pursue the ideal of social integration; instead, they must recognize all the members as learners who encounter unfamiliar signs and consider how to live well with them. Furthermore, diverse individuals must be involved and engaged together to practice and ethically realize multiculturalism at the grassroots level. Activating learning spaces, such as self-help groups, can be a foundation for solving conflicts within the multicultural living environment and progressing together. Therefore, it is essential to provide opportunities for female marriage migrants to be more connected through learning. Extensive support is needed to ensure these women can connect with various contexts during the learning process.

Learning should not be limited to acquiring specific skills; rather, it should be a continuous connection process. In this context, self-help groups for female marriage migrants could be used for learning. In the multicultural society of Korea, where unfamiliar signs abound, this study hopes to continue multicultural education that would equip everyone to encounter strange signs.

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Table of Contents

List of Tables

List of Figures

List of Appendix

CHAPTER 1 Introduction

1.1 Purpose of Research

> To learn is indeed to constitute this space of an encounter with signs (Deleuze, 1968/1994, p. 23)

Throughout life, humans are constantly engaged in learning, whether intentionally or unintentionally (Kim, Y. S., 2021). Yi (1577) regarded studying as something that relates to everyday life, practiced and constantly carried out throughout life. Life is a learning journey, and learning happens every day through encounters with various signs[1], which lead us to learn. As Homo Eruditio, the learning animal, humans see learning as the most fundamental life process. Without learning activities, human life's essence would be lost (Kim, J. S. et al., 2016). In other words, learning is an ontological process that allows us to live as beings in the world and transform into better versions of ourselves. Learning is an ongoing process as we encounter certain signs, create meaning, and establish a space of encounter (Deleuze, 1968). The space of encounter refers to a space where the learner senses an ambiguous feeling (Bae, 2012, p. 102). This ambiguous feeling, which cannot be consciously recognized or easily defined, signifies the repetition of difference. To understand this fuzzy feeling, the learner

1) Deleuze's notion of sign differs from the commonly understood sign as signifying and signified. For example, the symbol 'chair' represents an object designed for a person to sit on as told (Bae, 2012). Deleuze saw the Saussurean view of signs as signifiers-signifieds as only one way of understanding individuals and unable to reveal all their attributes (Kim, S., 2007). Deleuze (1968) defined signs as something more than an object or a subject, as signals that occur when an object and a subject encounter each other, as flashes of light, and as a certain communication. Deleuze's theory of signs can be seen as close to C.S. Peirce's semiotics (Kim, B. A., 2014).

disrupts the existing conceptual framework and generates new sensations; thus, constructing experiential knowledge and progressing through the learning process (Bae, 2012).

The multicultural situation in Korea has become a catalyst for the space of encounter where various signs clash, and which the existing norms and knowledge cannot explain. The number of foreigners staying in Korea peaked at around 2.52 million in 2019; however, it decreased to about 1.95 million in the aftermath of COVID-19 in 2021. As of the end of February 2023, the number of foreign residents had increased again to about 2.16 million (Ministry of Justice, 2023). International marriage migrants are a group with a high probability of settling in Korea as foreign residents. During the 1990s, they first came to the country through invites by the rural bachelors. By the end of February 2023, the number of such migrants was approximately 170,000 (Ministry of Justice, 2023). This figure only includes those who hold a spouse residence visa (F-6) and is expected to be even higher when naturalized and permanent residents are included.

The Korean government has been implementing social integration policies since the mid-2000s through central ministries, such as the Ministry of Gender Equality and Family, Ministry of Justice, and Ministry of Education, to resolve conflicts arising from race, culture, religion, and gender to promote immigrant adaptation in the Korean society. In multicultural policies, based on top-down multiculturalism, female marriage migrants (FMMs)[2] are

2) Marriage migration is a term that describes migration through marriage, and it shows complex characteristics that cannot be explained only in economic aspects. In particular, marriage migration, which moves across national boundaries, can be seen as gendered migration because it is an individual's choice and is influenced by socio-cultural or historical contexts (Piper & Lee, 2016; Robinson, 2007). 81.1% of marriage migrants in Korea are women, with the largest coming from China, Vietnam, Japan, and the Philippines (Ministry of Justice, 2022). The Korean term for them is '결혼이주여성' [gyeolhon-ijuyeoseong] or '결혼이민여성' [gyeolhon-imin-yeoseong]. A typical expression for this in English is as follows: Marriage Migrant (Immigrant) Women (Kim, 2010; Kim, 2019; Kwon et al., 2020), Married Migrant (Immigrant) Women (Choi, S. E., 2019; Park, 2017; Yeom, 2017). This study uses the term Female Marriage Migrants (FMMs) to reveal

defined as mothers and wives (Kim, H. S., 2015; Na et al., 2008; Seo, 2011; Jung & Cho, 2012; Choi et al., 2017). The "multicultural education as a national plan" (Seo, 2011, p. 233) recognizes that the relationship between the majority and minority is an unbalanced power dynamic and migration causes rifts in the national plan, which is based on homogenization and a unified order. The discourse of domination divides the group into us and them and defines differences based on culture and origin (Hong, 2020).

Discussions on the learning of the FMMs primarily focus on the Korean language and parent education, demonstrating that they are only perceived as targets that need to be taught and supported. This helps solve daily problems, such as language difficulties and child-rearing challenges. Korean language education is crucial as it provides essential social capital for the FMMs to form various relationships in the Korean society (Choi et al., 2022). However, it is essential to acknowledge that they are not just passive recipients of educational support. Studies like Na et al. (2008) and Lee and Cho (2021) have demonstrated that these women are active learners who take control of their lives through learning. Thus, it is crucial to recognize this aspect of their experience. In other words, the signs emitted by the FMMs are not being utilized as a mechanism for learning that would trigger various encounters. As mentioned earlier, learning creates a space of encounter with signs (Deleuze, 1968). The influx of signs from migration expands this space of encounters and allows for a learning journey toward a better life and society. Therefore, in multicultural education, it is necessary to recognize the FMMs as active learners and pay attention to various learning sites rather than simply supporting their learning according to demand.

The learning community reconstructs the process and continuously Becomes. Kim and An (2021), who studied the learning community of

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the phenomenon of Marriage Migration in terminology.

preschool teachers, argued that the participants were moving towards developing new ways of thinking by empathizing with each other's difficulties and making few changes in their daily lives. Ryu (2021), who studied a voluntarily organized cultural arts community, confirmed that the participants realized various forms of becoming agents of learning. As a community of FMMs, self-help groups (SHGs) provide opportunities to Become in various forms (Kim & Moon, 2022; Kim & Kim, 2022; Borkman, 1999). Additionally, solidarity among minorities exposes the flaws of the rules taken-for-granted and helps shift perspectives (Ahmed, 2010). Therefore, defining and exploring the SHGs of the FMMs as a space for learning offers an opportunity to change the perspective of multicultural education.

The post-structuralist philosopher Deleuze rejected the mode of thought based on identity and, instead, developed a philosophy that moves toward difference production through the repetition of singularity and identity. Deleuze paid attention to the singularity that is already inherent in our lives. He pointed out the limitations of traditional philosophy by emphasizing the vitality of life that becomes the difference and connects through rhizomes, as a presence of creation (Pearson, 1999). Deleuze's philosophy, which is mainly based on difference and Becoming, reveals the limitations of the existing education based on identity and present creative alternatives (Kim & Bae, 2011; Mok, 2010; Semetsky, 2009; Snir, 2018; St. Pierre, 1997; 2004). Learning based on Deleuze's philosophy, which does not have an absolute goal, recognizes the uniqueness of each subject and pursues Becoming. The process of Becoming is connected through solidarity. It inevitably requires doing something with someone and being linked to the learning process while encountering the signs emitted by someone different from oneself. These features can provide insights into multicultural societies where relationships with others are emphasized.

Hence, this study explores the experience of FMMs' participation in the SHGs as a new example of learning. Additionally, by interpreting Deleuze from the perspective of learning as Becoming, it intends to reveal its uniqueness while logically deducting its practical explanatory power in multicultural education. For this study, qualitative research was chosen as the methodology to provide fresh voices based on the first-hand experiences of the participants. The research methodology was structured as follows:

① Literature review and preliminary research
② Development of research questions
③ In-depth narrative collection
④ Tracing of narratives related to Becoming
⑤ The meaning of learning as Becoming
⑥ Reconfiguration

1.2 Research Questions

This study views the participation experience of the FMMs in the SHGs as a journey of learning as Becoming and aims to explore this perspective. Through this, the study seeks to trace the narratives of learning among the FMMs as agents of multicultural education and provide a helpful perspective that is not trapped in an assimilation direction. Two research questions have been formulated:

Research Question 1: What are the narratives of Becoming described in the participation experience of the FMMs in the SHGs?

Research Question 2: What is the meaning of learning as Becoming considering the experience of the FMMs in the SHGs?

The first research question examines the narrative of Becoming in the FMMs' participation experience in the SHGs. Specifically, this study explores the participants' Becoming progress through their experiences in the SHGs and examines the possibilities and limitations that they encounter.

The second research question examines the meaning of Becoming as learning, focusing on the narrative of Becoming. This study interprets the participation experience using Deleuze's concept of learning. Through this, the participation of FMMs in SHGs investigates the potential of multicultural education.

1.3 Research Overview

This study emphasizes that encountering diverse signs is the most crucial aspect of learning and Korea's multiculturalism is the learning foundation that encounters these diverse signs. Even though the FMMs exhibit diverse learning behaviors, discussions about the education of migrant groups are often tainted by identity-based prejudice. This overlooks the fact that they are active learners. This study utilizes Deleuze's concept of learning as a theoretical lens and presents the research questions. Furthermore, it analyzes previous studies that support problem awareness.

Chapter 2 presents a theoretical background to address the research findings. First, it critiques the identity-based perspective of multicultural education and discusses the necessity of post-multicultural education, as an alternative, through Deleuze's concept of learning. Further, it examines the concept of the SHGs and presents their characteristics for the FMMs in Korea and their socio-cultural context. Subsequently, it discusses the importance of learning for the FMMs and links it to the SHGs as a learning community.

Chapter 3 explains the research design, the study's overall flow, data collection and analysis, and the measures taken to ensure validity. This study employed a qualitative research methodology to capture the participants' experiences effectively. Data collection involved interviews, observation, and the collection of activity photos or videos and research notes. The results are presented based on data analysis, considering the contextuality, temporality, relational situation, place, and flow of the signs. In addition, the study ensures and establishes validity through the Institutional Review Board (IRB) at Inha University's approval.

Chapter 4 presents the study results on the narrative of Becoming; the first research question. It explains each narrative of Becoming as Becoming

a citizen, Becoming a mother, and Becoming a migrant derived through repeated data review. Each narrative provides complex potentialities and limitations of the experience that leads to Becoming, emphasizing that becoming is not a result-oriented concept that pursues a specific goal. Rather, it is an experience that is achieved by surpassing the possibilities and limitations. The narrative of Becoming a citizen discusses the behavior between the want to assimilate as a multicultural citizen and the want to avoid assimilation by connecting with the mainstream society through the Korean, Capturing, and Negotiation by Korean Society. The narrative of Becoming a mother presents a natural narrative of becoming a mother that is not fixed in any definition of being a mother, including a mother who is outside the norm and the here and now of becoming a mother together as well as becoming a migrant mother. Finally, the narrative of Becoming a migrant does not stick to essentialism or left-essentialism, including distancing from commonality, spaces that refuse representation, and a new breed of advocates.

Chapter 5 presents the study results on the meaning of learning as Becoming; the second research question. First, it discusses the changes in the signs in the SHG experience. The signs emitted by an object provide an opportunity to view unfamiliar signs across various Becomings by ascending the ladder of signs through the SHG' s experience. Second, regarding the relationship between members, the SHGs are explained as learning-together with heterogeneous existence. The only problem is losing authority throughout both giving and receiving learning. Third, the social aspect between the SHG and the external context explains the tension between representation and learning. The representation forms are flexible and are mixed depending on the act. These acts promote the ethical practice of learning and generate interest among people who cannot participate in the SHGs. Lastly, the place aspect reveals that the SHGs advance creative

learning through open learning spaces and generative connections. These connections create various assemblages for learning and practice learning together with heterogeneous existence.

In Chapter 6, the study is summarized, and the theoretical implications are discussed, followed by recommendations. The key recommendations include the involvement of diverse individuals in the learning journey, fostering an attitude that recognizes differences as unfamiliar and heterogeneous, and expanding the discussion on the FMMs' learning to enhance the possibilities of connections.

1.4 Literature Review

Learning is critical in enabling immigrants to succeed and make informed decisions based on their experiences (Kim, 2011; Abu Moghli, 2020; North & Joshi, 2022). This section delves into the literature on the learning experiences of immigrant women who have migrated to South Korea through marriage. Studies on this subject fall into three categories:

- Education aimed at assisting marriage migrants with adaptation
- Education for obtaining academic qualifications
- Learning in the life

Education plays a crucial role in supporting the adaptation of FMMs. Specifically, Korean language and culture and parent education are important areas to explore. To help alleviate cultural stress and promote cultural adaptation among these women, Shin (2013) suggests integrating Korean language education and culture. Educational approaches, such as Korean literary works, folktales, and fairy tales (Song, 2022; Park, 2014; Park, O. H., 2016) allows these women to understand and accept Korean culture. However, some critique these methods as ethnocentric because they only transmit Korean culture, ignoring a culturally mutual perspective for integration (Lee, 2016). To enable the FMMs to be integrated into the Korean society while maintaining their identity, discussions have been held on utilizing the connection points between their home country and Korean literature for education (Shin, 2015; Yang, 2015). In addition, parents' education has been a focus of discussion, emphasizing parental roles and enhancing parental capacity (Noh & Park, 2013; Kim, Y. J., 2018; Choi, 2017).

Education aimed at obtaining academic qualifications has been viewed as

a means of achieving self-actualization and personal growth. According to Park and Lee (2015), women who migrate to Korea for marriage often pursue higher education to boost their confidence and increase their chances of securing good jobs. Additionally, academic success empowers them to speak up against societal prejudices and discrimination. Baek and Han (2017), too, discussed that pursuing a professional college education in Korea could help the FMMs improve their communication skills, strengthen family relationships, and foster a lifelong passion for learning. Moreover, it could lead to financial stability, as emphasized by Park and Lee (2015). According to Heo and Choi (2016), for the FMMs to gain recognition for their abilities in the Korean society, they must possess recognized qualifications or certifications. Enrolling in a university or graduate school is often seen as a significant milestone in being acknowledged for one's talents and capabilities. Immigrant women's academic achievement is a means for them to overcome discrimination and exclusion, providing them with opportunities for self-realization and development. Furthermore, their academic achievements enable them to secure good jobs where they can showcase their abilities and confidently live as Koreans (Kim & Wang, 2021).

In a discussion about learning within the context of life, Lee (2013) examined the process of adaptation for the FMMs in their families through the lens of multicultural transitional learning. It was discovered that women who migrated for marriage did not opt for integration or assimilation during the adaptation process. Instead, they displayed a transitional learning approach beyond mere integration and assimilation. Her study highlights the importance of learning to adapt to the FMMs. According to Seok (2021), migrating to Korea is a significant life-changing event for individuals, and adapting to a new way of life is a continuous learning process. The FMMs, who are always seeking to learn and improve, progress by experimenting,

making mistakes, following rules, and re-attempting (Song, 2017). In the study by Won (2020), the education and skill acquisition of these women is viewed as bridging the cultural gap and unlocking new opportunities.

Meanwhile, it is worth exploring the learning experiences of migrant women employed in various economic sectors. In 2018, Park, S. Y. conducted a study on the informal learning of employed FMMs at their workplace. The study revealed that the workplace served as a platform for diverse learning, allowing women to witness personal growth and changes within their families. Lee and Shim (2022) studied how informal learning from colleagues and formal learning provided by companies affected workplace adaptation and job performance. Their research highlighted the importance of lifelong learning for the FMMs to thrive as employees.

The following implications were drawn from the above research trends. First, it is essential to broaden the discourse on the education of the FMMs beyond mere adaptation or self-actualization. Additional emphasis must be placed on aspects that offer opportunities and possibilities for use in daily life (Won & Lee, 2015). The importance of the Korean language and parental education cannot be underestimated as they directly address the challenges faced by these women in adapting to their new environment. As they spend more time in Korea, it is vital to provide them with opportunities for diverse learning experiences, such as taking the Korean General Educational Development (GED)[3] tests or attending university. This enables them to express different aspects of their lives and aspirations. However, learning should have a broader impact beyond oneself and their family. It should extend to various connections and intersections, leading to

3) There are three types of General Educational Development (GED) tests in Korea: elementary school, middle school, and high school (Korea Institute for Curriculum and Evaluation, n.d.). Each test is set according to the curriculum of the corresponding academic level. Some FMMs start taking from elementary school GED. After taking the high school GED, they acquire the qualifications for entering college.

a positive change in the context. It is essential to discuss and consider this perspective in learning.

Second, it is crucial to analyze the validity of the good mother and the competent worker codes that form the basis of migrant women's learning ideology. As pointed out by Butler (1990), the identities of migrant women are constantly evolving and negotiating within the context of their lives. Based on previous research, placing too much emphasis on Korean language or parental education could lead to a narrow focus on one's identity as a Korean parent. Similarly, prioritizing academic qualifications can reinforce the perception of women as subjective individuals. As an office worker, adopting a lifestyle of continuous learning is essential for survival. This approach positions the FMMs as skilled global human capital. The purpose of learning should not be to internalize a specific ideology, rather to encourage the exploration of diverse perspectives and create meaningful differences. For example, in parental education, the focus should be on fostering familiarity with unfamiliar signs and promoting open-mindedness, rather than on imposing strict roles.

Finally, it is crucial to have a perspective that offers alternatives beyond monitoring daily learning. Yim (2017) highlighted the significance of community-based learning for the education of the FMMs, allowing them to broaden their knowledge and experiences. It has been suggested that these women should actively engage in their community and view the community as a platform for mutual learning and growth. The community offers opportunities for learning and practicing multicultural attitudes, embracing diversity beyond one's boundaries, and promoting dialectical development (Kim, 2010; Lee, 2017). The FMMs can find unique and social growth in the community as it serves as a learning space (Kim & Moon, 2022; Kim & Kim, 2022). This helps them become active agents in their lives and practice learning (Seok & Yi, 2017). Therefore, it is necessary to engage in

specific and practical discussions regarding how this community could enhance their learning and development in their daily experiences.

This study aligns with previous research, indicating that the lives of the FMMs involve a continuous learning journey. This study takes a critical approach to learning that promotes homogenization, and it focuses on the SHGs as a way to expand learning into life. The SHGs and other learning communities promote learning beyond traditional educational settings and provide opportunities for multicultural education by connecting individuals across diverse contexts. In addition, based on learning as Becoming, it aims to fill the gap in previous research and promote an in-depth understanding of migrant women's learning by presenting specific directions on how multicultural education can be extended to life.

CHAPTER 2 Theoretical Background

2.1 Deleuze’ s Philosophy and Learning

2.1.1 Multicultural Education and Deleuze’ s Philosophy

The Korean society saw a significant discussion on multiculturalism, triggered by the influx of marriage migrants in the late 1990s. In April 2006, the comprehensive multicultural education policy emerged with the slogan, progress toward diversity and multiculturalism is an unstoppable trend (Jang, 2021). Initially based on social justice, equality, and educational reform, multicultural education disappeared from the Korean society. Unfortunately, multicultural citizens were left out (Hwang, 2010b, p. 93). Multicultural education, connected to the Korean social context, became a tool to reproduce the ideology of local Koreans. Migrants often faced marginalization and were treated as objects without desires or aspirations (Jung & Jo, 2012, p. 211).

Jahng and Lee (2013) analyzed multicultural education in Korea from a post-structural perspective. They contended that Korean multicultural education was centered around inclusion and exclusion policies. The inclusion or exclusion criterion was based on what was considered normal. Thus, the objective of education was to promote Korean stereotypes appropriate for the multicultural era, reinforcing the concept of normality. One perspective suggested that language can perpetuate racism (Skutnabb-Kangas, 2000). In Korea, the social atmosphere forced the use of Korean. This suppresses the use of other languages and effectively silenced diverse voices. Therefore, Korean multicultural education remained

entrenched in assimilationism and ethnonationalism (Jang, 2021). In the Korean society, a divide exists between Koreans and foreigners, where migrants are often viewed as inferior and subjected to scrutiny (Ghim & Ryu, 2020). They are expected to conform and assimilate into the dominant Korean culture, leading them to live as Koreans.

Multicultural education's failure stems from multiculturalism's failure (Vertovec & Wessendorf, 2009). Although cultural diversity is highly valued, multiculturalism has faced criticism for reinforcing essentialist perspectives on cultural groups, overshadowing differences, and prioritizing group identity and unity. Nevertheless, the ongoing discussion on multiculturalism remains necessary because we live in increasingly multicultural environments (Loh, 2022; Joppke, 2018; Vertovec, 2010). However, the failure of multiculturalism does not imply its abandonment. Instead, it signifies the need to reflect on multiculturalism due to its collapse.

Multiculturalism, which only emphasizes identity and cohesion, gives rise to the separation between the majority and the minority. Minorities do receive cultural recognition from the majority; however, it often stops at cultural reform movements for self-realization (Baik, 2012). Phillips (2007) pointed out that multiculturalism that only focuses on recognition fails to address the discrimination and inequality actively experienced by minorities. Consequently, the differences between minorities are confined within Black box[4] and attributed to problems within the same group (Choi et al., 2017). According to Zapata-Barrero (2019), multiculturalism that highlights distinctions between us and them only serves to divide people. Therefore, it is crucial to recognize that every individual dialogue can be intercultural.

4) The concept of Black box is used in Actor-Network Theory to refer to the simplification and acceptance of complex entangled phenomena without considering their intricacies (Latour, 1999). The policy of shaping immigrants as pure Koreans in a multicultural society can be seen as a black box (Choi et al., 2017). Dismantling this black box entails exploring the emerging forms of life and societal transformation for minority individuals.

We must view multicultural societies based on personal connections rather than prioritizing cultural groups.

Loh (2022) acknowledged that recognizing the importance of individuals' interconnectedness was crucial; however, noted that group similarities, such as culture and ethnicity, should not be overlooked. Similarity highlights the consideration of the group's existence rather than subscribing to essentialist, binary divisions. This approach rejects the idea that groups have a fixed, unchangeable essence and promotes a fluid multiculturalism that respects individuals and communities. When individuals and groups interact, it can help address discrimination and inequality caused by power imbalances. This interaction has the potential to create social change beyond cultural reform. Park (2012) discussed the characteristics of members in a multicultural society in connection with Negri (2004) concept of multitude. Multitude emphasizes the engagement of individuals in diverse sociocultural contexts and distinguishes them from the mass, which is composed of homogeneous group members. The multitude, characterized by the multiplicity of heterogeneous existence with n-number of differences, forms decentralized groups within a network of relationships among various small centers. Hence, the multitude is both pluralistic and universal (Negri, 2004).

As a multicultural society in the era of "super-diversity" (Vertovec, 2010, p. 83), it is vital to challenge the dominant ideology that centers around identity (Apple, 2004). Furthermore, merely focusing on individual interactions does not accurately portray the conflicts within diverse networks and the realities of group dynamics in the present. Therefore, to move towards a post-multiculturalism approach, shifting towards a perspective that deals with differences, not based on us/we/unity/majority/nation, is important (Zapata-Barrero, 2019). In addition, it is essential to consider connectivity based on similarity or intimacy. For

this purpose, drawing on Deleuze's philosophy that emphasizes difference and rhizomatic connections, this study discusses multicultural education based on post-multiculturalism.

Deleuze places singularity, or difference, at the center and overturned the Freudian concept of lacking by defining thought as the *desiring-production*, that is, desire being a productive force rather than an imagination. Representation, which possesses only a single center, mediates everything but cannot draw in or move anything; however, difference plays the role of a chain link that moves from one order to another (Deleuze, 1968). This learning that emerges from the movements of difference and repetition distances itself from the Platonic emphasis on reason-centric learning. In Platonic philosophy, knowledge is treated as rational and immutable (Lee, 1999). According to this philosophical lineage, there is a persistent emphasis on dichotomies, such as God and humans, mind and body, and subject and object. This perspective treats humans as passive objects that require education to become God and subjects and, as a result, are objectified (Choi, K. J., 2019; Althusser, 2006). Kant believed that reason could unify and harmonize cognitive faculties, such as sensibility, imagination, and understanding. This harmony allows for the universal transmission of reasoned perceptions (Deleuze, 1968). Descartes' famous proposition, Cogito[5], treats reason as a universal essence, and the thinking I is considered rational and universal (Bae, 2012; Semetsky, 2009).

However, is learning only composed of universal knowledge [*savoir*] with common sense? Can we consider knowledge based on rationalistic reasoning as genuinely unique? Deleuze critically analyzed the inflexible and unvarying identity logic that characterizes learning as ideas, common sense, and universality. This approach focused on representation and diminished the

5) The full text of Cogito is "Cogito, ergo sum" in the original language. In English, "I think, therefore I am."

uniqueness of individuals to their singularity. Gim and Bae (2016, p. 48) stated that in Deleuze's world of difference, difference exists and is connected by relationality. Relationality serves two roles. First, it synthesizes *differences* to prevent them from dispersing. In other words, the differences are related within a particular order. Due to this synthesis, the differences stabilize in a specific manner. However, stable orders extend infinitely and undergo changes and syntheses through relationality. Therefore, there is no absolute and fixed entity called an idea. Instead, there are only syntheses and repetitive changes of difference within the movements of difference. The life that seeks to reproduce the non-existent idea perpetually leads to an existence of lack and prevents the Becoming of new.

Semetsky (2009, 2010) conceptualized Deleuze as a philosopher of education who emphasized the importance of Becoming new knowledge through experiential learning. Semetsky examined how Deleuze's philosophy could be a basis for this approach. Like darkness, fragments within the unconscious become concepts through experiential events. The present pulls together the past and the future from both sides, forming folds. The fragments within the unconscious are inherent within these folds, becoming differences through repetitive experiences that encounter with signs. Simply put, the connections between the unconscious and consciousness happen via signs, and through this learning process, knowledge is realized using innovation. In a pragmatic and practical approach, Semetsky examined Deleuze's philosophy. She highlights that the traditional concept of discovering knowledge in education closely aligned with Plato's idea and advocated for a shift towards inventing knowledge.

St. Pierre (1997, 2004) offered an educational interpretation of Nomadism. She envisioned learning nomads, who moved through striated and smooth spaces and changed their position through de-territorialization. Similar to a chess knight, a nomad does not strictly conform to predetermined rules.

Their attributes are context-dependent and lack inherent characteristics. St. Pierre pointed out that current education policies have incorporated the concept of lifelong learning as a means of continuous training. She believed Deleuze and Guattari's nomadism approach revitalized the learning process and provided valuable perspectives on creating lines of flight. Mok (2010), too, paid attention to Deleuze's nomadism as an alternative to dynamic changes in contemporary society in a positive direction. Kang (2007) adopted the rhizome concept, which represented the connections and multiplicities of nomads, to explain the phenomenon of learning in post-modernism. Learning is a process that involves "only lines" (Deleuze & Guattari, 1980/1987, p. 8) that have no clear start or end points. These lines are interrelated and can be separated or connected, as necessary. By engaging in rhizomatic activities, these lines constantly reference each other and facilitate learning advancements. The learner and the context are related, yet not completely connected. They are continually changing, which means that learning has a flexible form. Hence, there is no fixed entity in learning, rather it is the process of exploring through encounters with signs and drawing lines of learning. Deleuze's notion of learning is distinct from formal education learning. Formal education involves intentional and planned instructions and teaching that prioritizes conscious and symbolic learning. This approach emphasizes the systematic nature of textbook knowledge. However, Deleuze's concept of learning is similar to an apprenticeship, where learning is characterized by an unintentional, non-systematic, and unconscious nature (Bae, 2012).

2.1.2 Encounter with Signs and Learning as Becoming

Generally, sign refers to a symbol or representation with an explicit and conventional meaning to enable social communication (Kim, 2007). However,

However, Deleuze opposed a standardized and fixed definition of sign and sought to revive the multitude of small voices within the signs (Kim, 2014, p. 16). In his philosophy, signs dismantle common sense systems, such as signifier-signified, and emphasize the differences within the signs, distinguishing his approach from structuralist linguists, such as Saussure, who focus on the object and its meaning.

Learning is inherently related to signs. Knowledge is generated by encountering and interpreting the signs emitted from objects. Therefore, learning is more than merely acquiring new skills or information. It is an approach to perceiving and understanding the world in new ways. Interpreting signs is essentially overcoming habitual patterns (Bogue, 2004). In this learning journey, the learner repeats the cycle of learning while acting and acting while learning, thereby, creating differences (Snir, 2018). In other words, learning through encountering signs is a process-oriented concept and not just a learning outcome.

Deleuze (1964) classified signs based on their encounters with objects. He categorized signs as worldly signs, signs of love, sensuous signs, and signs of art. The encounter with each sign prompts interpretation; however, they are described differently in overcoming habitual patterns and generating sustained differences. Worldly signs arouse excitement and stimulation in everyday life, leading to interpreting those signs. However, they are ultimately empty. Efforts to actively integrate into social groups to decipher worldly signs often culminate in the recognition of repetitive and meaningless rituals within the social realm rather than reasoning and action (Kim, 2014, p. 59). Signs of love originate from subjective motivations for falling in love. Love is a potent mediator that compels the interpretation and exploration of the gestures and tones of the beloved. However, through deeply interpreting the gestures and tones, signs of love come to be realized as reproductions and repetitions within the activity of love itself.

They evoke emotions, such as jealousy, and inflict pain. Furthermore, love's beginnings and endings are a sign of lost time.

Sensuous signs are associated with sensory impressions, tastes, and sounds. They provide a sudden feeling of being transported to the past, such as when tasting a madeleine cookie. Sensuous signs resonate with the past and evoke memories through unconscious and involuntary recollections, revitalizing and experiencing vitality (Kim, 2014, p. 78). Sensuous signs come close to the essence of the signs, yet are limited by their instantaneous nature. Signs of art do not rely on objectivism or subjectivism. They are not momentary and are embedded in our life experiences. The successive stages of learning become imprisoned in art. In other words, when facing signs of art, they resonate and give birth to precious images (Deleuze, 1964). These signs have their hierarchies and stages, and through these encounters, one can progress in learning.

In 「Difference and Repetition」 Deleuze (1968) intensified the encounter with the signs as the violence of the signs, emphasizing that learning begins not based on voluntary reasoning but through passive encounters with the signs (Deleuze, 1968). The violence of signs does not imply that signs engulf and destroy the learner, rather they exert an intense pressure that compels us to engage in reasoning due to these encounters (Yon, 2015). For example, learning through encounters with signs can be likened to learning to swim (Deleuze, 1968). Imitating the movements of a swimming instructor does not mean that one has learned how to swim. Learning how to swim does require knowledge of the activities of the feet and hands; however, that alone does not constitute learning. Learning begins when encountering unfamiliar signs, such as water, based on intimacy with symbols, such as knowledge. The encounter with signs that force us to think occurs within the process of difference and repetition.

Learning occurs in conjunction with signs, based on doing something with

someone who has nothing in common (Deleuze, 1964). Having nothing in common can refer to external factors, such as different languages or religions. However, learning fundamentally emphasizes the need to come together with others as inherently heterogeneous beings. It is not simply about imitating the movements of a swimming instructor. Instead, it involves coming together based on individual activities, such as learning to swim by immersing oneself in the unfamiliar signs called water. The absence of commonality demands that the learners perceive themselves, the learning situation, or the context as heterogeneous and impose reasoning.

Kim (2014) presented the educational significance of Deleuze's signs. First, the process in which the learning subject is newly generated and expanded through passive encounters with signs leads to contemplation about the essence of actual educational encounters. Second, resonance through the encounter with signs creates a new network of meaning by traversing through and connecting with different temporal and spatial experiences. Third, art possesses the potential for creative existence that demands the discovery and invention of new possibilities in life. In other words, confronting diverse and heterogeneous signs engages with experience differences and reveals their meaning. It enables the process of Becoming. Although, the learning movement toward Becoming begins at the sensory stage of encountering signs, intellectual reasoning, too, is required (Gim, 2020). This dynamic learning journey constantly raises questions and advances toward steps where differences can Become (Cole, 2015).

Educational encounters based on signs are transformative and interconnected, creating new possibilities or lines of flight toward the future (Colebrook, 2002). They traverse and connect different temporal and spatial experiences, giving rise to new meaning networks. Educational encounters, which are solely explained through alliance, have no beginning or end. They always depart from the middle, pass through, and enter and exit from it.

To aspire to learning as a constant process of Becoming, it must be linked to something else.

Encounter with signs catalyzes learning as Becoming, enabling individuals to perceive the world differently, beyond the universal and habitual knowledge (Chiba, 2017). Learning as Becoming is not determined solely by differences. It occurs in a cycle of unfamiliar signs and knowledge. Furthermore, Knowledge as reproduction refers to concept generalization, representing "the calm possession of a rule enabling solutions" (Deleuze, 1968/1994, p. 164) that is considered the correct answer. Knowledge temporarily binds learned knowledge through encounters with signs, and this learning process continuously transforms knowledge. This transformation leads to invention rather than discovery (Pearson, 1999). This very process is Becoming.

As a learning process, Becoming does not aim for a singular identity with a fixed sameness. Erikson (1956) proposed specific essential characteristics based on identity and continuity in the developmental stages. He sought to explain Becoming based on the fundamental traits that define one's sense of self as a human being (Taylor, 2021). However, such unity or essentialism cannot explain Becoming. Additionally, Becoming is not a singular identity, rather an n number of Becomings. The desires of the learning subject that become n are not shaped by a single subject, such as a deity or a Korean. They are motivated to act by a practical and authentic understanding of what feels natural and sensory, rather than a need to achieve an unrealistic ideal. Desire, which lacks a fixed subject, generates the subject by constantly seeking connections (Deleuze & Guattari, 1972). The learning subject, possessing the potential of flight, continually poses questions, explores, and produces a new self through encounters with signs (Deleuze, 1968). Hence, the existence of *I* is concrete assemblages and singularities. Through the processes of connection and

linkage, it traces the lines of learning and moves toward Becoming. This means surpassing various assemblages. Furthermore, assemblages are composed of connections with heterogeneous elements. Within an assemblage, heterogeneity persists, allowing the potential for transformation into other assemblages.

Deleuze and Guattari (1980) proposed four types of assemblages: territorial, state, capitalist, and nomadic. Territorial assemblages define the norms of natural life and encode each element according to its appropriate function. For example, they clearly distinguish the roles of schools and households. When something unfamiliar enters, territorial assemblages further encode it, establish boundaries, and impose limits on each code. Surplus values that exceed these limits are transferred to other territorial assemblages through practices, such as taxation or gifting. State assemblages accumulate surplus values rather than exporting them to other territories. Those who have the power to earn surplus values expand state assemblages around themselves. For instance, a centralized political system centered around a king is a state assemblage. Capitalist assemblages arrange everything around the capital. As a means of exchange, currency transforms everything into exchangeable values within capitalist assemblages. This includes trade, labor, and leisure, all subjects of capital management. Nomadic assemblages are non-hierarchical and devoid of the purpose of settlement. They only exist through trajectories. Nomadic assemblages are open to all elements and create novelty or revolutionary concepts as they are connected through networks.

However, the four assemblages are not entirely distinct and are composed of degrees of mixtures. In other words, within striated spaces, such as territorial, state, and capitalist assemblages, exist smooth spaces, such as nomadic assemblages, and vice versa. Nomadic assemblages operate as smooth spaces that offer political options capable of challenging territorial

assemblages founded on essentialism, state assemblages based on centralized commands, and capitalist assemblages that facilitate the exchange of goods through currency (Nail, 2017). The encounter with signs becomes smooth spaces within striated spaces and draws lines of flight that surpass the assemblages. The lines of flight toward nomadic assemblages are a movement toward learning where the relationships among diverse existences proliferate infinitely and recombine into an open field, leading to constant learning (Bae, 2012).

Becoming progresses between the dialectical divisions, refusing to be territorialized by a single concept or norm and dismantling the totalizing structure of analytic boundaries (Yi, 2002). Our identities cannot be explained only by societal constructs and expectations. As expressed in "It concerns alliances" by Deleuze and Guattari (1980/1987, p. 238), our diverse existences are inherent within us and cannot be restricted by external regulations or roles. Learning agents that actively generate differences beyond integrated self-transcendence learn together and move forward through the social praxis (Gim & Bae, 2011; Choi, J. A., 2019). Moving forward through the social praxis entails generating the Becoming minoritarian within the multitude of Becomings. It is realized through a journey of learning that relates to what is different. Within this journey, the learning agents experience exhilarating joy and actively become minoritarian, practicing it from within their existence (Kang, 2015; Semetsky, 2009).

Becoming a minority demands Becoming a minority, even for minorities. For instance, it demands women to become women. This requires them to break away from an educational model or mindset that aims for uniformity and embrace the role of a "border crosser" (Giroux, 1988, as cited in Jung, 2004, p. 187). To transcend the boundaries of this process, women must draw from their experiences rather than rely on male-centric logic.

This involves sharing personal experiences and expressing emotions (Jung, 2004). However, this entire process can be perceived as disruptive (Ahmed, 2010) because it implies that the knowledge presented by society as natural is only sometimes realistic for some people. Therefore, becoming a woman or, in other words, becoming a minority, inherently manifests a movement from below.

2.2 Self-Help Groups and Female Marriage Migrants

2.2.1 Understanding Self-Help Groups

As a community, SHGs deal with the spirit of self-help. The dictionary definition of self-help is "the action or process of bettering oneself or overcoming one's problems without the aid of others." (Merriam-webster, n.d.). However, the concept of self-help can be better understood by incorporating mutual help (Borkman, 1999; Smiles, 1859). Smiles (1859) stressed the importance of self-development and the spirit of self-help. He believed that individuals should strive to improve their lives and personalities as this is the most effective way to boost national strength and foster love for one's neighbors. The idea is that self-help can be achieved through interdependence, rather than the notion that complete independence is essential. Katz and Powell (1987) explained that the SHGs bring about positive personal and social changes by satisfying daily needs and solving personal problems through mutual support. Furthermore, Stewart (1990) defined it as a non-professional group with common issues and a group of peers who help each other. Hence, self-help is helping oneself and actively seeking and helping others with a self-help spirit.

The SHGs can be found in modern and traditional contexts. An instance of the SHGs can be observed in organizations, such as Dure, which functions as a community for labor-sharing, and Gye, which serves as a platform for expected benefit-sharing[6]. The SHGs, next to a family, are the oldest form of human social organization. Throughout history, humans have

6) In Korea, there are two well-established cooperative organizations called Dure and Gye. Dure specializes in temporary labor for rice farming, while Gye is a widely recognized suitable found in numerous aspects of daily life in Korea. Gye is more active than Dure (Encyclopedia of Korean Culture, n.d.).

shown mutual support and developed solutions to problems and crises in life through these communities (Wax, 1985). They can be compared to voluntary associations with member voluntarism. Tocqueville (1835) differentiated between political and civic associations based on their objectives of bringing together voluntary groups. He highlighted the significance of such associations in achieving participatory democracy. Putnam (1994) expanded the discussion on voluntary associations to include groups centered around socializing. The SHGs and voluntary associations strive to achieve social progress from grassroots efforts; however, there is a distinction between them. Voluntary associations begin with complete voluntarism, while the SHGs prioritize voluntarism in the group's process rather than solely in its composition. Additionally, the SHGs prioritize marginalized individuals working together to solve issues rather than promoting participatory democracy. However, the SHGs cannot be called an exclusive concept as they possess the potential of voluntary associations.

The characteristics of the SHGs can be explained in terms of problem-solving through exchanging experiential knowledge, improving mental health, and empowerment.

Experiential knowledge. Experiential knowledge is a crucial factor that differentiates SHGs from professionally groups. It can be seen as a fundamental aspect of SHGs activities (Borkman, 1976). This knowledge is based on personal experience and differs from the philosophical traditions of Plato or Descartes, which prioritize innate reasoning as the source of knowledge. Experience does not guarantee fixed entities or temporal linearity. It constantly changes as the present, past, and future interact and impact each other. Charles S. Peirce explained knowledge generation through inductive reasoning by encountering signs within experience, which rejected the Cartesian notion of knowledge existing innately (Semetsky, 2004). According to Dewey's(1938) pragmatic approach, knowledge is a

constantly evolving entity shaped by experience and can be used to improve one's life. Hence, from a pragmatic perspective, experiential knowledge centers on the results of using knowledge rather than the act of creating it.

Kang (2007) emphasized connectivity with various learners or contexts for knowledge generation. Learners create diverse learning experiences through this connection process. Experiential knowledge, generated through these connections, allows for questioning taken-for-granted knowledge and enables connections to new contexts (Chiba, 2018). In the SHGs, experiential knowledge is generated through the learner agency and their links with other learners and contexts. Furthermore, cooperative learning embeds group-specific interpretations and generates collective experiential knowledge (Oka, 2013). The exchange of this knowledge, which underpins the SHG activities, guides its members to handle life's challenges and achieve personal growth and transformation.

Improving mental health. The SHGs play a positive role in improving the mental health of their members. Taking part in the SHGs, sharing personal challenges, discovering effective coping mechanisms, and supporting fellow members can promote psychological well-being (Moos, 2008; Wituk et al., 2000). Moreover, empowerment through the SHGs promotes mental health improvement by restoring self-confidence (Rappaport, 1987). They indirectly promote group counseling as they seek psychological stability by supporting each other. However, unlike group counseling, SHGs derive a therapeutic effect from the intimate relationships among the members (Lieberman, 1990). As "a new breed of advocates" (Oka, 2013, p. 222), the SHG members choose to be with their problems rather than focusing on individualistic solutions, and progress to mutually solve the problems with the other members. Socially, the SHGs serve as a valuable means of intervening in mental and physical health, demonstrating an active form of

organization and utilization (Levy, 2000).

Empowerment. Adams (1990) argued that through the SHGs, members could acquire empowerment and become connected as a catalyst for social solutions while resolving their problems. In particular, women who have experienced social exclusion can engage in these groups, attempt new behaviors, and gain empowerment (Nichols, 2021). The groups strive to empower their members, seeking economic, political, social, and psychological progress (Brody et al., 2017). According to Kumar et al. (2019), the SHGs for women are a valuable tool for their social, political, and economic empowerment. These groups help women develop literacy skills and understand their rights, allowing them to demand what is necessary through a "rights pathway" (Kumar et al., 2017, p. 29). Hence, the SHGs are transformation-oriented communities promoting a perspective change.

2.2.2 Self-Help Groups for Female Marriage Migrants

The interest in the SHGs in modern society originated from the success of self-help programs for alcoholics, such as Alcoholics Anonymous (AA), which began in Chicago in 1935 (Lee, 2006; Borkman, 1976; Wituk et al., 2000). These groups serve as a supplementary component of addiction treatment where people struggling with addiction can share their challenges and find solutions with the guidance of experts. The aim is to provide support for individuals on their journey toward recovery. The SHGs are used in various ways as alternatives to effectively solve problems faced by marginalized groups in modern society.

There are active ongoing discussions in India regarding SHGs for women. The SHGs in India aim to eliminate discrimination against women and promote economic empowerment. In particular, they serve as an essential means of empowering Indian women in rural areas by encouraging monthly

savings and providing group loans to the members. These income-generating activities improve the overall status of women (Ghosh, Chakravarti, & Mansi, 2015). Participating in these groups can empower women, promote economic independence, and offer opportunities for increased mobility and expanded networks. Women gain self-confidence and feel equipped to raise their voices through these groups. Studies have shown that women who participate in the SHGs are more likely to engage in voting than those who do not (Kumar et al., 2019).

In Korea, the SHGs for the FMMs are being actively promoted within the context of social integration policies. The Korean government has explicitly included support for these groups since the First Multicultural Family Support Policy to facilitate diverse social participation among the FMMs and promote their integration (Ministry of Gender Equality and Family, 2010). As a part of the ongoing Third Multicultural Family Support Policy, implemented in 2022, the SHGs are supported to enhance the substantive realization of support services for entrepreneurship and employment for the FMMs and expand opportunities for social participation.

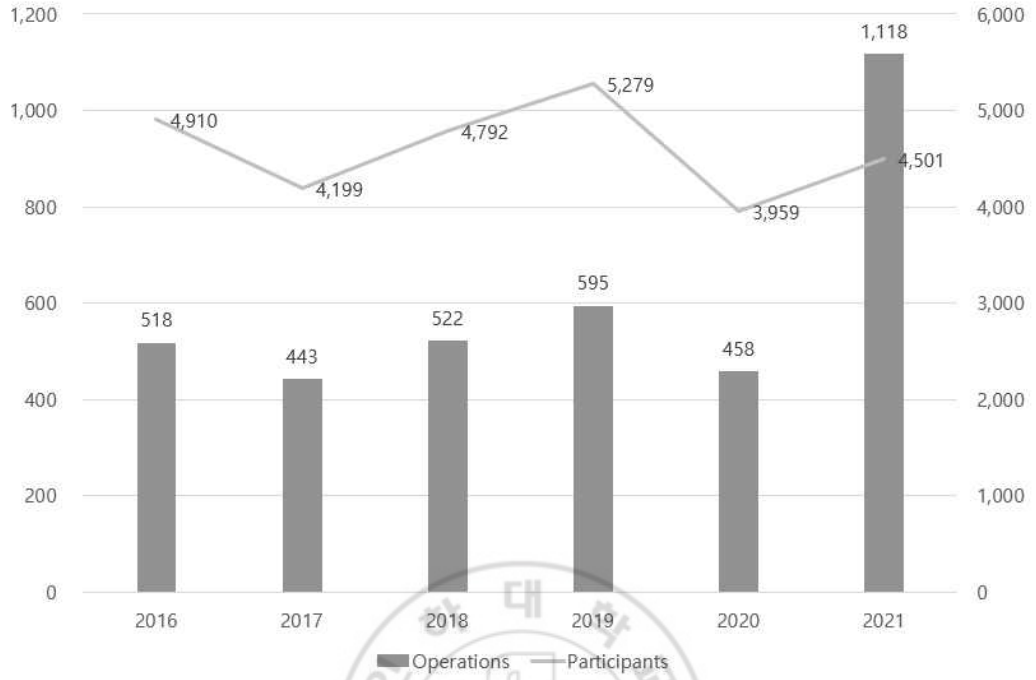

Figure 1 *SHGs operation status by the year**

*Source: Reconstructed Annual Report of Family Support Programs 2021 (Korean Institute for Healthy Family, 2022)

According to Annual Report of Family Support Programs 2021, as of 2021, 1,118 SHGs, specifically targeting the FMMs, were operated by 88 support institutions in 17 cities and provinces nationwide, including family centers and other multicultural support organizations. These groups serve as a vital link to help the FMMs successfully settle in the Korean society and develop their potential and independence. It was reported that 4,501 individuals participated in these SHGs (Korean Institute for Healthy Family, 2022, p. 67)[7]. Figure 1 indicates that there was consistency in the amount of SHG

7) These statistics include marriage migrant families, single-parent families, bereaved families, and other family compositions. Based on data from the Korean Institute for Healthy Family (2022, p. 110), it is apparent that the majority of users accessing support institutions are marriage migrants and multicultural families. Therefore, it can be concluded that many

operations, with 518 cases in 2016, 522 cases in 2018, and 458 cases in 2020. There was a noticeable increase in 2021 when the numbers nearly doubled to 1,118 cases. However, there was an 85% drop in the number of participants, from 5,279 in 2019 to 4,510 in 2021. The exact reasons for these results cannot be determined due to the lack of precise data; however, it can be speculated that factors, such as COVID-19, may have had an impact (Kim et al., 2022).

The characteristics of the SHGs for the FMMs in Korea include intimacy, collective problem-solving, mutual exchange, and operational uniqueness.

Intimacy. The SHGs are based on intimacy among members. In particular, the groups often form based on ethnic familiarity. The SHGs of the same ethnicities in an unfamiliar country like Korea can alleviate homesickness and foster confidence in adapting to the new life (Yi, Kim & Lee, 2020). Im and Yoon (2017) described them as ethnic-based communities aimed at the social engagement of the FMMs. The shared language and ethnic background facilitates communication within the groups and enables easier maintenance of cooperative relationships. This intimacy allows even the FMMs who are not fluent in Korean to participate easily.

Collective problem-solving. The SHGs for the FMMs aim to facilitate collective problem-solving. As subgroups for problem-solving (Im & Yoon, 2017, p. 655), the SHGs fulfill the need for expertise and enable active engagement. The FMMs encounter numerous challenges, primarily due to discrimination as a minority in the Korean society. Their ability to secure employment and gain social and economic capital is hindered by societal perceptions that view them solely as wives or mothers. Participating in the SHGs takes place amid active actions to overcome these obstacles (Kim & Moon, 2022; Im & Yoon, 2017). Moreover, these SHGs provide a space for addressing childcare challenges for migrant mothers (Seo & Lee, 2017).

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individuals participating in SHGs are likely to be FMMs.

Mutual exchange. The SHGs operate based on mutual exchange and can be viewed as a "storehouse of experience" (Green & Ballard, 2011, p. 12). Through these groups, the members can share their cultures and gain a deeper understanding of one another. Furthermore, it performs the role of cultural interpretation through connections beyond the groups (Choi, M. K., 2018, p. 64). The FMMs engage in the groups to promote awareness about their home cultures, improve multicultural understanding, and actively express their rights (Choi, S. A., 2022). Hence, the intimacy and problem-solving behaviors among the members extend beyond the groups.

Operational uniqueness. Social and individual SHGs can be distinguished based on their operations. Social SHGs prevent social isolation among members facing difficulties by accessing support from non-professional social groups or third-party organizations (Lee, 2006). With social integration policies, government-led SHGs for the FMMs can be considered a type of social SHG. Park et al. (2012) emphasized the importance of government-led SHGs in assisting these women to become successful family members in the Korean society and live as socially capable individuals with self-efficacy. Individual SHGs operate based on voluntary participation, without external assistance. To optimize the functioning of these SHGs, it may be beneficial to establish executive committees for management purposes (Im, 2020). Another approach is to encourage the participation of indigenous people along with migrant women, as suggested by Lee (2017), to address the potential limitations of the SHGs composed solely of migrants.

2.3 Learning and Self-Help Groups for Female Marriage Migrants

2.3.1 Female Marriage Migrants and Learning

The trend of more women migrating than men on a global scale, known as the feminization of migration, is becoming increasingly prevalent. In Korea, this trend is reflected in the rising number of female labor migrants and marriage migrants, which further contributes to the feminization of migration. Lee (2005) suggested that marriage migration must be considered a part of the broader category of labor migration. She explained that marriage migration was an economic alliance between countries with different levels of development, rather than a simple union between individuals. The inequalities inherent in marriage migration further reinforce patriarchal tendencies and can resemble quasi-class relations. It is akin to the capitalist of a labor-receiving country seeking cheap and abundant labor. Similarly, males in the host country seek inexpensive and submissive wives. Hwang (2009) argued that marriage migration could be seen as an aspect of the feminization of migration, where the female labor force was being mobilized. However, she stated that it brought about different social ramifications than migration based on labor qualifications. For instance, the stable residency status of the FMMs is derived from the rights of their Korean husbands. Hwang pointed out that when the husband refused to support them, they fell into a state of "non-belonging" (Hwang, 2009, p. 28), whereby, they did not belong anywhere.

Migrant women often face prejudice, discrimination, and social exclusion in the host country. They are frequently excluded from opportunities to transform their lives and achieve self-realization. Hence, they find it

challenging to mobilize social capital, constraining their ability to live as participating members of society (Kim & Choi et al., 2020). Learning for migrant women is an important journey that allows them to raise their voices and negotiate power in their lives, enabling them to escape social exclusion (North & Joshi, 2022). Their learning provides value to their lives, protects them from unequal relationships, and grants them access to sociocultural capital. The instability, uncertainty, and constant changes that occur throughout the lives of the FMMs guide them toward learning as they experience new knowledge and skills through interactions with unfamiliar environments (Seok, 2021).

However, in a multicultural context, learning for the FMMs only takes on a significant emphasis as a civic duty and an essential human capital that upholds the ideals of the Korean society (Choi & Han, 2014). Na et al. (2008) pointed out that perceiving the FMMs as passive recipients of education hinders the growth and development of the Korean society. For example, one-sided teaching, aimed at realizing the assimilationist ideals of the Korean society, fails to provide opportunities for mutual learning and growth. According to Kim (2010), it is crucial for the education of migrant women to not address their deficiencies and facilitate social assimilation. Instead, it should empower them to express themselves and lead fulfilling lives as active community members.

Migration experiences have transcended both cultural and national boundaries. By marrying and connecting with people from different cultures, migrant women have challenged and disrupted societal norms that were once considered unquestionable. They attempt to break down the existing boundaries of multicultural societies and establish new trends (Kim & Choi, 2022; Jeong, 2015). Throughout the migration process, they reflect on their experiences through learning, which leads to changes in their values regarding life and learning, constantly transforming their lives (Seo, 2011;

Won, 2020). Hence, migration for these women is an ongoing learning process that constantly triggers further learning. Learning enables them to overcome the dual hardships of discrimination and exclusion. It becomes a foundation for living well in the Korean society and holds the potential to practice transformative change by connecting with various contexts (Kim & Wang, 2021; Seo, 2011; Yim, 2017).

2.3.2 Learning Community: Self-Help Groups of Female Marriage Migrants

In a broad sense, a community is a learning space that emphasizes the alignment of life and learning, focusing on the process and role of learning (Park, 2011). Learning that takes place in a community possesses the characteristic of "generative learning" (Park, 2011, p. 10). According to Yi and Jang (2013), a learning community is a group of people who share unexpected and spontaneous learning experiences through personal connections and communication. This differentiates it from specific learning groups focusing mainly on individual learning abilities. Park (2021) defined a learning community as a place where individuals come together, share common interests or problems, share resources and passions, engage in interactions, and collaboratively solve problems, leading to learning. In other words, a learning community fundamentally involves the interaction between individuals and between individuals and society, with the premise of learning together.

The concept of a community of practice, which places importance on practical learning, can be viewed as a broader learning community. Wenger (1998) defined a community of practice as a group formed by individuals with shared interests and experiences who come together regularly to enhance their learning through interactive discussions and activities. The

community enables the application of acquired knowledge. Shon (2005) suggested that a community of practice does not necessarily refer to formalized gatherings, it can be observed where and may intersect or overlap with other communities. These communities are naturally inclined towards learning, even without actively pursuing it as a specific goal.

According to Choi and Choi (2019), a learning community, viewed through the lens of post-structuralism, is not task-oriented. Rather, it fosters in-between spaces and is characterized by spatial politics. This learning community does not share uniform criteria and is based on the existential sharing of ourselves. The non-task-oriented learning community is a space of singularity, generated through non-vertical and mechanical processes of continuous transformation by heterogeneous existences. Through their connections with other existences and communities, the members of the learning community create in-between spaces and dynamically transform the space rather than remaining in a state of mere connectedness. The in-between space acts as a fluid medium that gives birth to the creative line. As the learning community continuously generates these spaces, it gains the ability to alter its position and create new spaces while acknowledging the significance of spatial politics. Kim and Aha (2021), drawing on the philosophy of Deleuze and Guattari, defined a community of practice as a community of entangled Becoming. This community exists simultaneously with various potential possibilities as concrete assemblages of the community. In other words, Becoming occurs in the learning subjects and the learning community, and this community of practice is in the process of constant reconfiguration.

Knowledge acquisition is just one aspect of the learning community. Connecting with diverse contexts and applying this knowledge is equally crucial. Therefore, various perspectives must be considered to achieve the desired results. Nieto (2015) emphasized the need to consider individuals'

beliefs, experiences, sociocultural positions, affiliations with institutions or cities, and ideologies to construct a multicultural learning community. Velazquez (1996) suggested considering factors, such as language considerations for immigrants, flexible participation opportunities, and careful selection of locations within specific contexts. James, Bruch, and Jehangir (2006) argued that multifaceted social, cultural, and cognitive support must enable migrant participation in learning communities. Therefore, the journey of a learning community can appear different depending on the context of the community and its members. The SHGs offer opportunities for the FMMs to learn, solve problems, and support each other in difficult times (Nichols, 2021). Kim and Kim (2022) suggested that participation in the SHGs could promote a shift in perspective and serve as a learning platform that could lead to personal and social growth. Within the SHGs, the FMMs learn to understand their needs through empathy and collaboration for resolving individual problems. The motivation to participate leads them to develop professional competencies, establish their identity, and seek their role as a part of society. The shared experience within the learning process of the SHGs allows constant self-transformation by sharing and exchanging opinions (Won, 2020). Communities, such as the SHGs, embrace individual differences as existential values, fostering a learning environment that supports mutual growth. Additionally, as described by Spivak (1988), SHGs serve as learning communities for the FMMS to find their voices. They express their voices while actively listening to others and striving for a positive change (Kim, A. R., 2012).

2.4 Summary

Multicultural education in Korea is challenged as the society is based on homogeneous values and perspectives. This restricts the individual learners' perspectives, discourses, and behaviors, and only those that align with the Korean identity are deemed valuable (Choi, K. J., 2019; St. Pierre, 2004). Interculturalism has emerged as an alternative to traditional multiculturalism. The idea is to view individuals as a single culture and focus on their interactions to address the problems of multiculturalism. However, it is vital to consider the practical aspects of social and cultural groups as they exist in specific social contexts. Identity-based paradigm has led to the failure of multiculturalism. Therefore, this study advocates for a post-multiculturalism approach that considers individuals' learning actions based on differences and the interconnectedness of diverse contexts.

This study draws on Deleuze's philosophy to offer fresh insights and an enhanced understanding of multicultural education. The philosopher Deleuze, a post-structuralist, acknowledged the existence of structure; however, he did not perceive it as something transcendent or fixed. The structure is constituted through the repetition of differences, and such structures are constantly reconfigured. The crucial aspect to consider is how differences are interconnected and can transform, leading to a state of Becoming. Deleuze's philosophy has been recognized as an alternative that explores non-standardized approaches to education and moves away from a competition-oriented educational paradigm. Specifically, it describes learning as a process of Becoming centered around Deleuze's concept of signs and Becoming. The idea of learning as Becoming acknowledges that it is not about becoming one thing or another in a binary context. Instead, it emphasizes the importance of embracing the journey of learning and acting within the space in-between as the true essence of the process. Learning

as Becoming is significant as it challenges the perception of multicultural situations as homogenous and encourages a shift in perception to view them as unfamiliar signs.

Within the journey of encountering signs, every existence becomes a learner. The FMMs, with their experience of international migration, can be seen as learning subjects with desires produced within this context. Their SHGs can facilitate the acquisition of experiential knowledge and enable them to gain agency in their lives. Exploring the SHGs, where diverse contexts intersect, as learning communities can provide practical insights into learning within multicultural environments.

CHAPTER 3 Methodology

3.1 Research Design

The narrative of learning is not limited to the stories of particular individuals focused on a specific subject. Instead, it encompasses the experiences that influenced life (Han, 1999). Learning is not a reflection of an absolute reality but a representation of lived stories that reject the notion of a single truth. In essence, the learning process is dynamic and surpasses any boundaries. To truly understand the learning process, it is crucial to have an open-minded perspective that goes beyond artificial boundaries (Giroux, 1988). Furthermore, It is essential to critically analyze narratives in different contexts (Kwak, 2009; Lather, 2004). As a case of learning, the participation experiences of FMMs in SHGs contain bounded case-specific characteristics; however, SHGs are meant to be open and inclusive. Therefore, they cannot be treated as isolated cases with clear boundaries. The meaning of learning surrounding SHGs can be revealed when explored beyond boundaries. Thus, this study examines the case aspect of learning, considering the dynamic and fluid nature of the learning narrative. The goal is to highlight the learning meaning of participation experiences in SHGs.

Qualitative research is a pilgrimage process and a process of the framework in which researchers constantly question the world they live in and continuously challenge and interpret their existing assumptions, creating new paths (Kim, Y. S., 2018). Furthermore, in qualitative research, researchers raise questions about their privileged position and become the subject of exploration within the qualitative research process (Kim, Y. S.,

2018; Kim & Joo, 2012). Researchers need to recognize the "wall of dominant significations" (Deleuze & Parnet, 1987, p. 45) and constantly become "traitors" by escaping fixed perspectives (Hein, 2019, p. 86). Becoming a traitor involves reflecting on and examining knowledge, recognizing that the researcher's views and interpretations influence the entire research process, not just the existing literature. As a research tool, the researcher's interpretations serve as a source for understanding participants' experiences through research data (Davies, 2014; Lenz-Taguchi & Palmer, 2013). Research data leads the researcher through a process of difference and repetition, and everything the researcher does in response to it becomes the methodology (Yun et al., 2019; St. Pierre, 2016).

Based on the preceding discussion, the study follows a specific flow comprising six sequential steps. Although these steps are presented consecutively for clarity, the research progressed closely, with each step overlapping and interacting. Figure 2 shows a detailed research flow.

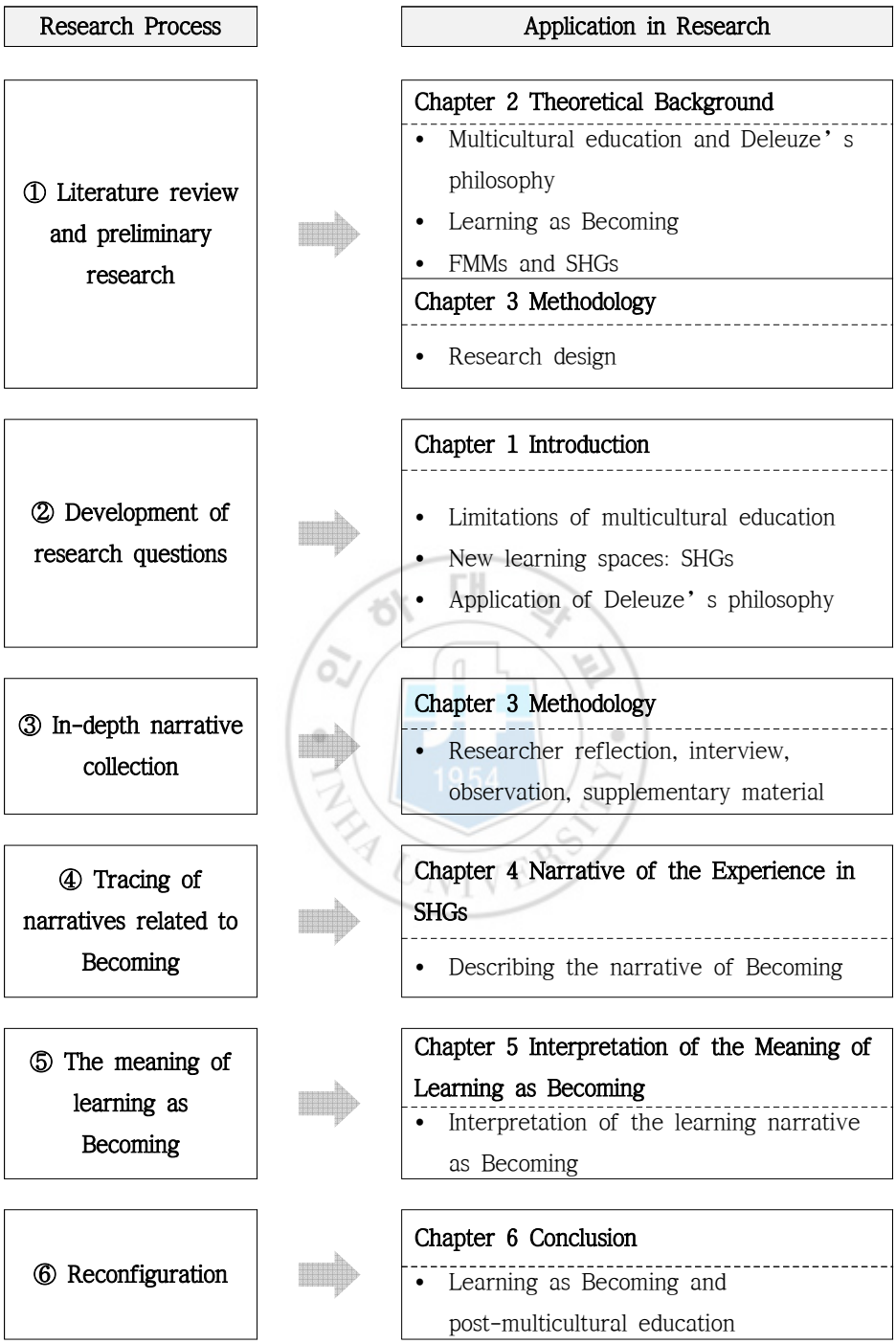

Figure 2: *Research Flow*

3.2 Researcher and Participants

3.2.1 Researcher

3.2.1.1 Researcher's Empirical Record

The assertion by Deleuze and Guattari that *There is nothing but desire and social relations* aptly demonstrates that desire constantly becomes new connections and is inherently productive and affirmative (Bignall, 2008). Therefore, individuals with desire always seek to transform their current existence within society, searching for the origin of their being (Kim & Choi, 2022). The researcher obtained a master's degree in multicultural education in 2017 while balancing my professional life. In the same year, I became a mother. The researcher felt pressure that my life was lacking and that they needed to fill something. Becoming a good mother and working hard in social activities was a pressure. For the researcher, the desire was not a process of Becoming but a result of lack.

Since 2018, while working as an instructor in the Ministry of Justice's social integration program, I have had the opportunity to meet many FMMs. During break times, these migrant mothers, who were also learners, would show me their children's school newsletters or documents received from government offices, seeking help. They also asked questions like where to go when their child was sick or where to find job opportunities. While living as mothers, they were also in the position of migrants. For me, who was overwhelmed by just being a mother, their appearance of living facing unfamiliar signs as migrant mothers and lifelong learners came ironically as strange signs. As a mother, I felt overwhelmed by the challenges of parenthood. It was ironic to encounter migrant mothers and lifelong learners. They came as unfamiliar signs to me.

Amid this series of experiences, I encountered subtle differences. The decision to pursue a doctoral program was driven not by a desire to fill a lack but Becoming. By studying FMMs as if decoding signs, the researcher could reflect on why they had regarded desire as a lack and how the desires of FMMs were being treated in Korean society. In a society that looks down on differences and equates them with inferiority, FMMs and I have learned to regulate ourselves within the community and conform to its norms to break free from feelings of inadequacy. Nevertheless, as a nomad, I realized that nothing can be predetermined or staged ahead of time and that I cannot be controlled or regulated (Braidotti, 2006).

In December 2021, during the first preliminary research, I coincidentally reunited with FMM A, whom I had previously met in a social integration program lecture. A displayed a great attitude during class and diligently completed assignments each time. I recalled her dedicated approach to studying the content of the 「Understanding Korean Society」 textbook. Through an interview, I discovered that A was still pursuing her learning journey with passion. She saved sleeping time and utilized late nights or early mornings to study English and prepare for the high school GED online. During the day, she participated in Korean language study and co-parenting activities through SHGs. A notable factor in A's learning journey was meeting and communicating with others in SHGs. Through this experience, she realized she was moving towards a path of creation rather than a lack (Kim & Choi, 2022). Participating in these groups allowed her to learn and grow in a way that prioritized her individuality over unidirectional assimilation. This led A to connect with various dimensions of herself as a learner without being labeled as a marriage migrant.

Interpreting the participation of FMMs in SHGs as a learning journey of Becoming may, perhaps, be the researcher's own story. The depiction of FMMs charting their learning journey closely mirrors the researcher's

experience. Through this study, the researcher will face FMMs as learners who are dismantling their discourse on their identity trapped in black boxes and realizing learning in the living world. It is also hoped that this study will serve as an opportunity to lead readers to subtle differences.

3.2.1.2 Preparation for Research

Through the course 「Philosophy of Multicultural Education」 offered in the first semester of 2021 at Inha University Graduate School of Multicultural Education, the researcher learned about the importance of a philosophical perspective as a qualitative researcher. During this time, the researcher became interested in Sartre's philosophy and delved into its exploration. However, doubts arose about whether the Other represents hell and a tormenting existence that destroys oneself or whether the struggle should be considered necessary to fulfill a sense of lack. How can we explain the vitality, liveliness, and joy in our lives? In these contemplations, encountering Deleuze's philosophy revealed the conviction that coexistence with the heterogeneous existence can be mutually invigorating vitality (Pearson, 1999). Furthermore, participating in seven qualitative research seminars allowed the researcher to learn about the researcher's attitude, the necessity of qualitative research, and specific methodologies.

The researcher conducted two preliminary studies to formulate research questions for this study. The studies helped recognize the limitations of SHGs for immigrant women and gain a comprehensive understanding of Deleuze's philosophy and its application in social sciences. Table 1 presents the detailed content of the first preliminary research.

Table 1: *First Preliminary Research*

Category	Contents of First Preliminary Research
Period	From December 2021 to March 2022
Topic	A Study on the Experience of Marriage Migrant Women Participating in Self-Help Groups as "Becoming"
Method	Interpretative phenomenological analysis
Participants	Three FMMs who have participated in SHGs (4-5 years)
Findings	• Deriving patterns of experience after analyzing by study participants • Patterns of experience: memories of lack (past), drawing line of Becoming(present), to the crossing space (future) • Overall meaning of the experience: Becoming other through the generativity of differences
Publication	The Journal of Asian Women (Published April 30, 2022)
Implications	• Understanding and recognition of limitations of SHGs for FMMs • In-depth understanding of Deleuze's philosophy and social scientific application • Need for diversification of data collection methods

The first preliminary study delved into the participation experiences of FMMs in SHGs, exploring their journey of Becoming. The study used Deleuze and Guattari's philosophy as a theoretical lens. The research methodology focused on the lifeworld of the research participants and emphasized interpretative phenomenological analysis, which prioritizes interpretation through personal narratives. The research findings initially extracted the experiences of each research participant and, based on them, presented a pattern of experiences called 'memories of lack' (past), 'drawing the line of Becoming' (present), and 'to the crossing space' (future), ultimately deriving the comprehensive meaning of 'Becoming other through the generativity of differences.' This study provided an opportunity to gain insight into SHGs for FMMs and to recognize the issues and constraints that arise from their implementation as part of the Korean

government's social integration policy.

Moreover, an in-depth understanding of Deleuze's philosophy and its application to social scientific phenomena laid the theoretical foundation for this research. The second preliminary study was conducted based on the research questions derived from the findings of the first preliminary study regarding the problems and limitations of SHG operation. Table 2 shows the detailed contents of the second preliminary research.

Table 2: *Second Preliminary Research*

Category	Contents of Second Preliminary Research
Period	From June 2022 to November 2022
Topic	Exploring the Recognition Types of Marriage Immigrant Women for Good Self-help Groups
Method	Q Methodology
Participants	20 FMMs who have participated in SHGs (more than one year)
Findings	• Six good SHG recognition • SHGs connected to information; SHGs connected to jobs; SHGs connected to immigrant mothers; SHGs connected to the protection of rights; SHGs connected to healing; SHGs connected to culture
Publication	The Women's Studies (Published December, 2022)
Implications	• SHGs for FMMs and the need to explore the meaning of learning • Concerns over overcoming the limitations of SHGs for FMMs • Establishment of criteria for research participants and formation of rapport • Organization of appropriate research methods for SHGs research

The second preliminary study explored the recognition types of these women towards such groups using the Q Methodology. Twenty FMMs participants directly classified the kind of perception and conducted

interviews on it. The research revealed six perception types connected to SHGs: information, jobs, immigrant mother, rights protection, healing, and culture. Throughout the study, the FMMs frequently expressed such as "we learn through SHGs" and "we learn from each other." This caused the researcher to ponder the significance of SHGs and learning for FMMs. Why has multicultural education mainly been limited to schools? In daily life, multicultural learning had already occurred. A bottom-up multiculturalism approach was essential to address the limitations of FMM's learning.

Deleuze's philosophy highlights the importance of coexisting with diverse forms of existence and constantly dismantling and reconstructing structures through an ongoing process of Becoming based on individual subjects' singularity. This perspective challenges the notion of fixed and uniform structures. The continuity of Becoming can be interpreted as the process of learning that takes place in all stages of life. As demonstrated in the first preliminary study, it is crucial to delve into individual participants' narratives when conducting research. However, it is equally important to consider the broader context of SHGs. This context can provide additional insights and connections to each participant's story. Therefore, this study conducted qualitative research considering the expansiveness of the learning narrative and the learning space of SHGs.

3.2.2 Research Participants

In qualitative research, purposefully selecting participants who can vividly share their experiences related to the research phenomenon helps deepen their understanding of it (Patton, 1990). Therefore, when selecting research participants, it is essential to choose individuals who have direct experience with the phenomenon of interest and can effectively articulate their experiences (Sandelowski, 1986). In this study, based on the two preliminary

research processes, the following criteria were established for selecting participants:

① The participant must have participated in at least two SHG

② The participant must have participation experience with a minimum of three years

③ The participant must have no difficulty communicating in Korean

④ The participant must have willingly agreed to share their experiences without any difficulties actively

FMMs who participated in the first and second preliminary research were introduced to approximately ten FMMs who met the criteria for participation.

They received and reviewed documents on the purpose and method of the study. Five women (Participants 1 to 5) expressed willingness to participate in the research. To gather more diverse perspectives, conducting interviews with participants involved in various activities was essential, as many of them only attended in SHGs focused on fewer active like knitting or bilingualism. An additional participant (Participant 6) was introduced through the selected participants, and a pre-interview and first interview were conducted. However, during the study, critical opinions about migrant communities, which other participants rarely mentioned, were expressed by Participant 6. As a result, the need for additional data collection was identified, and with the cooperation of a multicultural support center in Incheon City, one FMM was introduced. Likewise, she reviewed the guidelines on the purpose and method of the study and confirmed her willingness to participate (Participant 7). All participants expressed empathy with the necessity and objectives of the research and voluntarily signed the informed consent forms. Table 3 shows basic information on participants.

Table 3: *Information of Research Participants*

Research Participant	Origin Nationality	Current Nationality	Year of Birth	Year of Migration	SHGs Participation Period	Education
Participant 1	Vietnam	Korea, Vietnam	1994	2015	2017~	Attending university
Participant 2	Vietnam	Korea, Vietnam	1994	2017	2017~	College
Participant 3	Vietnam	Korea, Vietnam	1991	2012	2019~	College
Participant 4	China	China	1984	2008	2017~	Attending university
Participant 5	China	China	1985	2008	2014~	Attending university
Participant 6	Uzbekistan	Uzbekistan	1986	2013	2017~	College
Participant 7	Philippines	Korea, Philippines	1987	2012	2013~	High school

Participant 1 migrated to Korea from Vietnam in 2015. While studying at a university in Vietnam, she met her husband and retired to migrate to Korea. She currently lives with her husband and 6-year-old son. She obtained a degree through a high school GED and is currently majoring in Korean language at a university. Since 2017, she has participated in the translation and parenting SHGs at support center A. In 2020, she served as a leader of the translation SHG. She has led a bilingual SHG for Vietnamese migrant mothers and their children at a multicultural organization in Incheon City since 2022. The group consists of 11 families, including Vietnamese mothers and their children, and they gather once a week at support center B to learn Vietnamese with a specialized instructor.

Participant 2 migrated to Korea from Vietnam in 2017. After graduating from university in Vietnam, she worked before marrying her husband and

migrating to Korea. She lives with her husband and 6-year-old son. In 2017, she formed a personal SHG for Vietnamese traditional dance with Vietnamese women, but the group disbanded due to the challenges of pregnancy and child-rearing. In 2019, she participated in translation and parenting support SHGs at support center A. She participates in various SHGs. These include reading SHG at support center A, a multicultural understanding instructor SHG organized by support center C that meets once or twice a month, and a bilingual SHG for Vietnamese immigrant mothers and their children at support center B.

Participant 3 migrated to Korea from Vietnam in 2012. She lives with her husband and their eight and 9-year-old daughters. She majored in social welfare at a Korean university and hopes to enter a master's program. From 2019 to 2020, she led a Korean traditional dance SHG at support center D. In 2021. She led a Korean language-learning SHG. Since 2022, she has taken on a leadership role in a knitting SHG at the support center D. Additionally, she leads a SHG for Vietnamese migrant women, meeting twice a month. She also participates in volunteer SHGs organized by local government and mentors, meeting about once a month.

Participant 4 is of Korean ethnicity from China and migrated to Korea in 2008. She completed high school in China, then proceeded to work and eventually married through a relative's introduction. After that, she migrated to Korea. She lives with her husband, their 13-year-old son, and their 11-year-old daughter. She is majoring in Chinese at a university. Since 2017, she has led knitting SHGs in various local government organizations. Starting in 2021, she has been participating as a leader in a knitting SHG at support center D, and in the same year, she became a leader in a knitting SHG at support center B. Both groups consist of around 8-10 FMMs from various countries. In 2022, she directly proposed a plan for a SHG to local governments and was elected and participated as a leader. This SHG

consists of three FMMs from China and six children, meets about once a month, and plans and operates its program.

Participant 5 is a Han Chinese who migrated to Korea in 2008. After graduating from university in China, she was preparing to study in Japan but met her husband through a relative's introduction and migrated to Korea. She lives with her husband and their 12-year-old son. She is majoring in Chinese at university. In 2014, she participated in a bilingual SHG with FMMs from China. Still, it disbanded after a few months due to lacking a meeting place. From 2017, she participated in an SHG with Korean families operated by the support center E for about three years. Since 2020, she has been participating in a study SHG formed with FMMs from China, attending about twice a month. She also participates in an SHG for volunteer interpreters organized by a public institution about once a month. Additionally, she participates in a knitting SHG at support center B once a week.

Participant 6 is an ethnic Korean (Goryeoin)[8] in Uzbekistan who married her husband, who came to Uzbekistan to study in 2007. After graduating from university in Uzbekistan, she gave birth to her children and migrated to Korea in 2013. She lives with her husband, a 13-year-old daughter, and a 10-year-old son. Since 2017, she has been participating in a volunteer SHG operated by support center A, and in 2018, she joined a SHG for interpreters. Since 2020, she has participated in an SHG for reading operated by a local library, a multicultural mothers' SHG at a private organization, and an SHG for interpreters. Since 2022, she has participated in a K-pop SHG operated by support center B. This SHG meets once a week, and seven FMMs from Uzbekistan and China, along with their ten

8) Goryeoin is a general term for Koreans living in the Commonwealth of Independent States, including Russia. They are also known as Koryo-Saram (Encyclopedia of Korean Culture, n.d.).

children, are participating.

Participant 7 is from the Philippines and migrated to Korea in 2012. After graduating high school, she worked as a traditional Filipino dancer and a translation guide before meeting her husband. She lives with her husband. Since 2013, she has been participating in a Korean dance SHG operated by support center C, and from 2016 to 2019, she participated in a Korean dance SHG at support center D. After the SHG disbanded, she led a Korean dance SHG at support center E in 2020. This SHG consists of five FMMs from Japan, the Philippines, and China, and they meet about once a week to practice Korean dance.

3.3 Data Collection

Various methods, such as interviews, observations, and supplementary data, were utilized to collect in-depth narratives on the participants' experiences of SHGs.

Interviews were employed as the primary data collection method in qualitative research, as they are highly effective in describing and understanding participants' worlds (Kim, Y. C., 2012). However, during the initial research phase, the researcher identified the importance of using diverse data collection methods. As the participants' experiences in SHGs happen in the present moment within the group, it was necessary to observe their activities to gain insight into their experiences (Kim, Y. S., 2022). Consequently, observations were carried out after the pre-interview or initial interview. Gathering information about their past involvement was significant in fully understanding the participants' experiences in SHGs. Using different mediums, such as photographs, videos, and media, helped bring back memories and collect detailed narratives (Kim & Park, 2017). Figure 3 illustrates the process of data collection.

Figure 3: *Data Collection Process*

The first interview consisted of an in-depth interview using a semi-structured questionnaire, as well as the use of photographs or video materials. Subsequently, direct observations were conducted regarding SHGs. The second interview involved further probing using a semi-structured questionnaire and delving into the content gathered during the first interview. It also aimed to verify the observations made during the observation phase and collect more in-depth experiences. Complementary interviews were conducted to inquire about additional information necessary during the data collection process and to ensure alignment with the researcher's interpretation of the research findings.

3.3.1 Interview

An interview is a data collection process to understand participants' experiences in their language and perspectives. It starts with focusing on human conversation and understanding the situation during the initial interviews. As the interview sessions progress, it shifts toward a more in-depth exploration of relevant issues (Kim, Y. C., 2012). Kim, Y. C. (2012) presented different types of interviews, including structured, semi-structured, unstructured, and conversational. This study utilized a semi-structured interview to ensure rich participant experiences while following interview guides related to the research questions. The interview process consisted of three stages: preliminary, first, and second. Complementary interviews were conducted when additional data or clarification was needed. The participants confirmed their ability to converse in Korean, as they possessed TOPIK (Test of Proficiency in Korean) level 5 or above, verified while obtaining informed consent. However, the researcher tried to use concise vocabulary and sentences during the interviews, considering the participants' foreign status and ensuring a clear

understanding of the interview questions. The duration of the interviews was approximately 30-50 minutes for the preliminary interview and 60-90 minutes per session for the first and second interviews. The interview data were transcribed within 24 hours after each interview to maintain the context and on-site perception.

Furthermore, the researcher recorded personal reflections and impressions on the interviews to maintain a reflective attitude. The interview data were transcribed using Microsoft Word with a font size of 10pt on A4 paper, resulting in a total of 283 pages. Non-verbal expressions, such as laughter or silence, were also noted in the transcripts to capture underlying meanings that may not be apparent on the surface (Conroy, 2003). Table 4 provides an overview of the interviews conducted with each participant.

Table 4: *Interview Overview*

Research Participant	Preliminary	First	Second	Complementary
Participant 1	Jul. 13th, '22 (zoom)	Oct. 13th, '22 (Works)	Dec. 1st, '22 (Works)	Dec. 26th, '22 (Cafe)
Participant 2	Jul. 9th,'22 (zoom)	Sept. 24th, '22 (Cafe)	Nov. 12th, '22 (Cafe)	
Participant 3	Jul. 1st, '22 (Center)	Oct. 12th. '22 (Center)	Nov. 30th, '22 (Works)	
Participant 4	Aug. 8th, '22 (Center)	Oct. 28th. '22 (Center)	Dec. 8th, '22 (Works)	
Participant 5	Sept. 13th, '22 (Works)	Oct. 18th. '22 (Cafe)	Nov. 22th, '22 (Cafe)	
Participant 6	Jul. 8th,'22 (Cafe)	Oct. 27th, '22 (Works)	Nov. 21st, '22 (Works)	Jan. 9th. '23 (Phone)
Participant 7		Nov. 18th, '22 (Center)	Dec. 5th, '22 (Cafe)	Feb. 1st. '23 (Phone)

In the preliminary interview, personal stories about participants' pre-migration lives and family relationships were shared, and the researcher provided information on the research motivation, purpose, and necessity for

the study. This was done to establish rapport with the participants and to provide a catalyst for them to evoke their experiences in SHGs during subsequent interviews.

> Why are you researching self-help groups? Does this research help you? (Participant 6, preliminary)

The participants who had previous experience in approximately 1-2 research studies mentioned that this was their first time being asked about SHGs. They even questioned whether sharing such stories could be helpful to the research to the extent of expressing concerns for the researcher. Perhaps, SHGs had been a natural journey in their lives even before the term *self-help group* emerged, and their curiosity expressed whether these stories could become a research subject. It led to introspection on whether previous research had solely focused on the researcher's perspective, and a commitment was made to transcend the researcher's authority and embark on a collaborative research journey together.

Table 5: *Semi-structured Questionnaire*

Category	Question Outline
Basic Questions	• Migration motivation • Life in Korea Before Joining SHGs • Motivation for participating in SHGs
Encounter with a SHG	• Reasons to participate in SHGs • What is essential in SHGs • The most memorable SHG activity • Relationship between members of SHGs • Relationship between SHGs and Support Agencies
Connection of SHG	• Relationship with child • Connectivity to other activities • Exchanges other than SHGs

Expansion of SHG	• The Direction of SHGs • SHG that you want to participate • What a Multicultural Society Needs

Questions were formulated to explore SHGs as a learning community in the process of Becoming, regarding the participation motivations SHGs and the connections and expansions surrounding SHGs. During the interviews, the semi-structured questionnaire presented in Table 5 was considered, and the flow of participants' stories was not disrupted while continuing with the questions. The researcher requested specific anecdotes or experiential examples from the participants during the questioning process. The interview procedures adhered to the Enforcement Rules of the Act on Life Ethics and Safety.

During the first interview, questions were asked about SHG, such as "How did you come to participate in SHGs?", "Can you provide detailed information about when and how many people participate in the group and what activities are carried out?" and "Please tell me in detail about the most memorable activity during your participation in the SHG." Through these interview questions, following the interview guide, natural inquiries were made about communication with group members or institutions, as well as the challenges of participating in SHGs. Participants naturally discussed their relationships with their children or connections with other activities while discussing SHG. The interviews allowed for more detailed questions about relevant content without interrupting the flow of these discussions. Moreover, efforts were made to understand the participants' experiences from their perspectives rather than raising doubts about their stories.

The second interview focused on the connection and expansion of SHGs and aimed to explore the meaning of SHG in participants' lives. Before starting the second interview, a brief review of the first interview was

conducted, checking for any ambiguous information. Then, the interview began with the question, "Today, I would like to hear about activities other than SHG, such as your relationships with your children or your dream. What other activities are you involved in besides the SHG?" Based on the direction of the participants' stories, the interview proceeded by tracing the connection between them and the SHG and asking more detailed questions about relevant content. Additionally, based on the observations, specific questions were asked, such as "What is the reason for the separation between children and mothers in different spaces?", "What kind of conversations do you usually have with support center staff?" and "Have you experienced any conflicts with the support center? If so, please explain in detail."

3.3.2 Observation

This study used participant observation as a data collection method to enrich the interviews. It aimed to uncover behaviors that FMMs were unaware of during their participation in SHGs and to collect detailed narratives. The researcher sought to understand how these women were making sense of their experiences within their activities and approached participant observation while considering their biases and prejudices. Table 6 provides an overview of the observation.

Table 6: *Observation Overview*

Date(Time)	Topic	Research Participant	Place
Jul. 12th, '22 (1830-1930)	K-pop	Participant 6	Support center B
Jul. 14th, '22 (1000-1200)	Reading	Participant 2	Support center A
Jul. 22th, '22 (1400-1600)	Knitting A	Participant 3	Local Community support center
Jul. 30th, '22 (0930-1130)	Bilingual	Participant 1,2	Support center B
Oct. 28th, '22 (1430-1530)	Knitting B	Participant 4,5	Support center B
Nov. 19th, '22 (1000-1100)	Korean Dance	Participant 7	Local Community support center

A total of six observations were conducted with the consent of the SHG members.

Participant 6 leads the K-pop SHG in support center B every Tuesday evening. Every other week, a K-pop instructor teaches dance, and on days when the instructor is not available, participant 6 organizes games or activities. The researcher participated in the sessions with the K-pop instructor. Approximately four to five mothers from Uzbekistan and China and seven children participated in the SHG. Participant 6, one Uzbekistani mother, and the seven children learned and danced together. The other mothers sat at a nearby table, conversed, or recorded videos of their children dancing.

The reading SHG comprises six women from Korea, China, and Vietnam and takes place at support center A. It is held every Thursday morning, and until the eighth session, an instructor is involved in providing healing through Korean language picture books, addressing individual stresses and challenges in childcare. Participant 2 is engaged, and the leader is a Chinese FMM. This group transitions into a SHG starting from the ninth session. Therefore, the instructor showed interest in fostering a friendly

relationship and supporting plans to ensure the continuity of this group. The researcher participated in the eighth session, engaging in storytelling and creating activities while discussing the emotion of ‘annoying’ with the instructor and FMMs.

The Knitting A SHG is led by Participant 3 and is operated by support center D. Since the center does not have a space to hold SHGs, participant 3 secured the nearby Local Community Center. It runs every Friday afternoon, and seven FMMs from China, Vietnam, and Cambodia participate. The group operates without an instructor, and members teach each other knitting techniques. Two Chinese and two Vietnamese women were present on the day the researcher participated. They discussed how much yarn they had prepared at home to sell hand-knitted loofahs at the local festival in October. They also discussed the preparations needed for their children to enter middle school.

The Bilingual SHG is led by Participant 1, with support from Participant 2. It is a SHG where FMMs and their children participate. A total of 15 Vietnamese mothers and their children are involved. The bilingual SHG takes place every other Saturday morning, and a Vietnamese student studying in Korea participates as an instructor, teaching the children Vietnamese. The mothers participate as assistant instructors and provide support to ensure that learning continues even after returning home. On the day the researcher participated, two Vietnamese mothers and three of their children, totaling five participants, were present. They said attendance was lower than usual due to the overlapping summer vacation season. Since participation rates are typically low during the summer, they plan to take a break from SHG for August and prepare for an event to celebrate Vietnamese National Day on September 2nd.

The Knitting B SHG is led and instructed by Participant 4, with support from Participant 5. Seven FMMs from China, Russia, and Japan participate

every Wednesday afternoon in support center B. Like the Knitting A SHG, the group has been busy preparing hand-knitted loofahs for direct sale at the local festival in October. Unlike Knitting A, the women primarily communicate in their native languages. Participant 4 showcased various knitted items, including dolls, hats, vests, and loofahs.

The Korean Traditional Dance SHG is led by Participant 7, and six FMMs from the Philippines, Japan, and China participate. This SHG meets once or twice a month to learn dance moves from an instructor and practice independently. Participant 7 rented a space with full-length mirrors attached through the Local Community Center website to secure a practice space. On this day, they practiced their dance for the upcoming SHG presentation hosted by support center E in December. Before practicing the dance moves, they wore Hanbok skirts and Beoseon (Korean traditional socks). Participant 7 coached the members on their positions and movements. During the break, they discussed how to arrange to sit for the event, the direction of next year's SHG, and their regret for some members returning to their home countries.

The researcher generally maintained active participation to blend into the existing SHG's atmosphere naturally. Active participation refers to directly engaging in activities and interactions by the SHG members (Spradley, 1980). Due to the rapport established with the SHG members during the preliminary research process, the researcher could actively participate in the observation. On the other hand, the bilingual and Korean traditional dance SHG maintained moderate participation. The researcher considered the entry barrier high of active involvement in these SHGs. All observations were recorded and organized through field notes focusing on thoughts, feelings, facts, stories, memos, episodes, and conversations of the day (Kim, Y. S., 2022).

3.3.3 Supplementary Data

The researcher utilized activity photos and videos of the participants and relevant news articles in the interviews. The participants struggled to recall their past experiences in the SHGs, stating phrases such as "the good things only remained in memory over time" and "I can't believe how time has passed while raising children." Therefore, we shared and discussed stories during the interview while looking at photos and videos posted on the participants' social media. Additionally, nine news articles related to the participants' SHGs and other activities were also used in the interviews. Through these methods, the researcher collected more concrete and vivid narratives about the participants' experiences in the SHGs.

3.4 Data Analysis

Learning as Becoming is an ongoing journey without a clear beginning or end. By repeatedly encountering the collected data, the researcher aimed to trace the narrative of Becoming within the experiences of FMMs in SHGs. The narrative is concretized through temporality, relational situation, and place, and the researcher tried to understand the participants' experiences by considering these elements (Yeom, 2009). While referring to the characteristics of a narrative, the researcher also felt encounters with signs that force us to think. The encounter with the signs is the starting point that leads to Becoming and always occurs in a relationship (Choi & Kang, 2022; Massumi, 2015). The encounter with various signs that emerge within relationships is connected to the meaning that enables Becoming through contemplation and reflection rather than the result of absolute passivity or agency (Kim, 2014). In the context of SHGs for FMMs, the data analysis took into account the flow of signs, as well as time, relational situation, and place.

Throughout the research process, research notes were recorded to reflect upon biases and track emerging thoughts. The data analysis was conducted in two main stages: data management and writing. Figure 4 illustrates the specific process of data analysis.

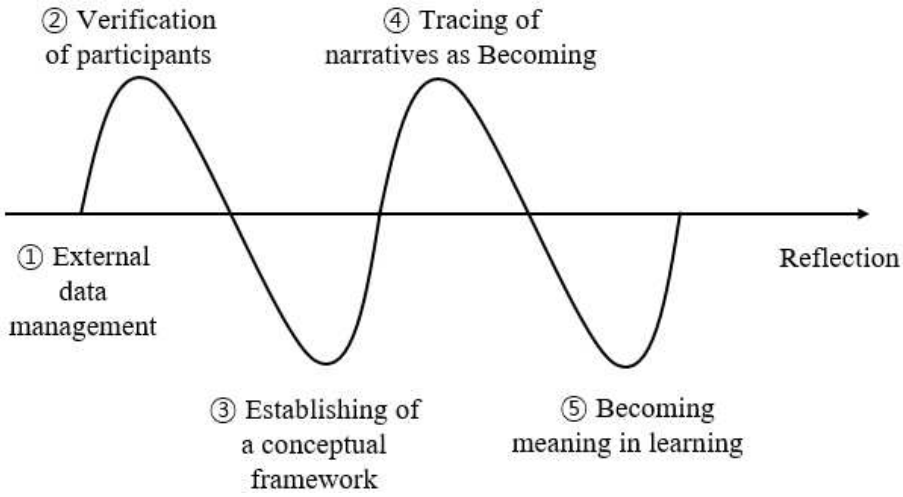

Figure 4: *Data Analysis Process*

First, the data management stage consisted of ① external data management, ② verification of participants, and ③ establishing a conceptual framework.

① External data management, text documents such as interview transcripts, observation journals, and researcher notes were managed in MS Word and PDF. Additionally, supplementary data were compiled into a single file using MS Word, including files and website links, and stored on a USB drive.

② The collected data underwent a review process with participants. The data review involved reviewing past interviews and naturally engaging in in-depth questioning in connection with previous discussions. It also ensured that the data needed to be excluded.

③ Establishing a conceptual framework for the collected data, the memo function in MS Word was used to record critical experiences and the researcher's interpretations. The researcher also utilized researcher notes to visualize concepts and observe the thought process employed. The significant experiences of the participants were subsequently organized and

summarized using Excel.

The writing stage consisted of ④ tracing narratives as Becoming and ⑤ Becoming meaning in learning.

④ To trace the narrative of Becoming flowing within the context of the SHG, essential experiences were arranged in chronological order. Each narrative was comprehensively considered regarding contextuality, the flow of signs, temporality, relational situation, and place. Based on this, the first coding was conducted. Figure 5 is an example of the first-level coding process.

Major Experience	Central Theme
Lack of information on parenting	Mother Who Can Not Teach
Insufficient educational information for middle and high school children	
Difficulties with Korean-language instruction and tutoring	
Prejudice and Perception of Koreans towards bilingual children	
Challenges in guiding children due to country-specific differences in the school curriculum	
Being ignored by young niece/nephew due to limited Korean language skills during early migration	
High barriers to private education (tutoring, cram schools, etc.)	
Husband's concerns about bilingualism.	

Figure 5: *First-level Coding Process*

First-level coding involved distinguishing the similarity of experiences by considering how these experiences are connected and related within various contexts through an iterative review of the collected data. Based on the categorized data, titles were assigned to capture the central themes. Subsequently, second-level coding was conducted to derive categories

related to Becoming. In the second-level coding, the classification task focused on identifying the shared line or trajectory among types according to the flow of time.

⑤ In Becoming of meaning in learning, interpretation was attempted based on the narrative of Becoming. Based on Deleuzian learning philosophy, the experience of participating in SHGs was presented. This attempt emphasizes that SHGs for FMMs can be an area of learning, not just an instrumental dimension of social integration policy.

3.5 Ethical Considerations

Before the implementation of the study, it received approval (Approval number: 220411-3AR) from the Inha University Institutional Review Board (IRB). During the informed consent process, participants were provided with detailed information on the study's background, objectives, research methods, procedures, potential risks and benefits, discomfort, research participation, withdrawal, personal information, and confidentiality protection. These aspects were emphasized to ensure the participants were fully informed. Both the participants and the researcher signed the informed consent form. In particular, for the interviews, the convenience of the participants was prioritized by mutually determining the dates, times, and locations of the interviews, and it was also indicated that remote interviews could be conducted upon request. Furthermore, the participants were informed of their right to withdraw from the study. Under Article 5, Paragraphs 1 and 2 of the Enforcement Rules of the Law on Bioethics and Safety, the audio recordings of the interviews would be encrypted and anonymized, stored on a separate USB device, and only accessible by the researcher and the supervisor.

Lather (1993) argued that qualitative research should challenge dominant discourses and that self-reflection should serve as a basis for new validity. Revealing the researcher's subjectivity to the readers through self-reflection can make the research more truthful and present it as scientific (Kim, Y. C., 2012, p. 640). Lather (1986) proposed triangulation, reflexive subjectivity, face validity, and catalytic validity to ensure the research's validity through self-reflection. This study utilized the methods suggested by Lather (1986), and specific efforts to ensure validity are as follows.

First, data triangulation refers to using various data sources to address

the researcher's questions about the research case, thereby increasing validity (Denzin, 1978). In addition to interview data, observation was conducted in this study. Furthermore, the external activities of the participants, such as events and their work lives, were observed, and additional materials, such as video and photo documentation and relevant media reports, were collected. Triangulation requires collecting reflective data obtained through interactions with the research group and the data directly managed by the researcher in the field (Lather, 1986). To fulfill this requirement, the researcher critically considered the supervisor's comments on the data collection and analysis process, and the research process and analysis were presented in five research seminars. By a reflection embracing data, the aim was to ensure the overall validity of the qualitative research.

Second, reflexive subjectivity refers to how the researcher's preconceived theories, hypotheses, or perspectives have changed through the research process (Kim, Y. C., 2012). Through this process, the researcher deepens the research questions and approaches the research from different angles than conventional research methods. Through two preliminary studies, the researcher confirmed that the SHG was evolving into a space for learning beyond socializing. Additionally, the researcher documented the change process through the researcher's notes, and the reflective data was utilized to develop the researcher's perspective. For example, the researcher shifted their perspective from focusing solely on the SHG itself to viewing the SHG as a point and line of narratives of the participants' Becoming in learning.

Third, face validity is an essential process in research that ensures the truthfulness of the study by considering the participants throughout the research process (Guba & Lincoln, 1981, p. 110). Before the commencement of the research, the researcher conducted pre-interviews with the

participants, reading the IRB report together and seeking their opinions on the necessity and direction of the research. Through this process, the researcher confirmed how the participants used the term' self-help group' and identified the need for supplementary explanations regarding related terminology. During the interviews, the researcher aimed to collect data using words familiar to the participants as much as possible. Before the second interview, the researcher reviewed the content of the first interview to assess its appropriateness. Similarly, through follow-up interviews, the researcher confirmed the suitability of previous interviews and identified any content they wished to exclude throughout the interviews. During the data analysis, the researcher attempted to blend the interpretations of the researcher and the participants' meanings through a cyclical interpretive process that oscillates between emic and etic perspectives (Lopez & Willis, 2004; Reiners, 2012).

Fourth, catalytic validity refers to the opportunity for both the researcher and the participants to undergo self-reflection and gain insights, leading to personal transformation and growth through the research process. This concept aligns with Freire's (1965) conscientization, which emphasizes critical consciousness and liberation. The research was considered valid as the participants understood their experiences and gained empowerment.

> I feel so refreshed (laughs). It's great, you know. Because it's not easy to find someone to share opinions like this, let alone find them easily. - Participant 1

> This is the first time someone has summarized my story so well. Thank you for showing interest in the self-help group for female marriage migrants. - Participant 3

They experienced a sense of freshness from someone attentively listening

to their stories as migrants. Furthermore, they recognized that the SHG went beyond being just a program run by an organization, as it allowed them to get to know and learn from many people. The participants also expressed their determination to actively utilize the SHG in their future lives.

> Engaging in this study has made me think a lot about self-help groups. Thank you for researching self-help groups. When I return to my home country, I want to try running a self-help group myself. - Participant 6

Qualitative research should be a process for people, by people, and with people (Kim, Y. S., 2018). Participants' reflective and insightful experiences demanded that the researcher respond to and actively engage with their voices. This study was intended for and by all those involved in the research, striving to make it a collaborative process with them.

CHAPTER 4 Narrative of the Experience in Self-Help Groups

In this chapter, FMMs' participation in SHGs discusses the various contexts associated with the narrative of Becoming. The participants draw multiple lines of Becoming within Korean society, their roles as mothers, and their relational contexts with immigrants. Based on this, this chapter presents the narratives of Becoming a Citizen, Becoming a Mother, and Becoming a Migrant.

First, Becoming a Citizen is a narrative in which participants act through connection with SHGs. They do not assimilate or avoid unconditionally while adapting to Korean society. By participating in SHGs, the participants gain confidence in the Korean language and life in Korea and seek connections with Korean society. Engaging in social SHGs or pursuing educational credentials exemplifies this. However, Korean society persists in its efforts to capture and define them. Encountering and connecting through SHGs delay these attempts by enabling participants to negotiate and act. Performative citizens are not confined to a single identity. The journey of constant action reveals the line of Becoming a multicultural citizen.

Second, Becoming a Mother is a narrative about how SHGs can help migrant mothers create a positive and fulfilling motherhood experience when faced with societal pressures to be good mothers. In the Korean society, where the perception that the responsibility of childcare still rests heavily on mothers persists, migrant mothers face challenges with the Korean language and the educational system. While SHGs are intended to provide support, they may amplify feelings of guilt. However, these groups also offer an opportunity to gain experiential knowledge and engage in

meaningful conversations about preserving their cultural heritage and raising their children, fostering a sense of camaraderie among the mothers.

Third, In interacting with various people at SHGs, Becoming a Migrant is realized by trying to keep a distance from representational thinking. A critical aspect of this involves moving beyond simplistic notions of essentialism and left-essentialism. SHGs are formed by individuals who come together based on common problems, and in doing so, they create a sense of intimacy that sets them apart from communities solely based on solidarity. Through emotional support and willingly coming together, they reject reproduction, restore the connectivity of SHGs, and facilitate connections with various contexts. These new advocates attempt to establish connections, drawing the line of Becoming a Migrant.

4.1 Narrative of Becoming a Citizen

The concept of the citizen can be understood in both a narrow and a broad sense. Narrowly, it refers to residing in a specific country or region, while broadly, citizen denotes individuals who possess rights and obligations and actively participate in public life. Citizen is defined in various ways. Abowitz and Harnish (2006) discussed the attributes of citizens within the frameworks of civic republicanism, liberalism, critical discourse, and cosmopolitanism. On the other hand, Bennett (2008) moved beyond the emphasis on participation in traditional citizenship. He highlighted the attributes of citizens as actualized citizenship, manifesting in a multifaceted manner across various networks, engaging with societal issues holistically.

The definition of a citizen's attributes or citizenship is closely related to the perception of how to view society. Lee (2014) defined citizenship in a multicultural society as recognizing discrimination arising in such a society, revealing the identity of others while simultaneously achieving harmony with the identity of a national citizen. Choi (2015) viewed citizenship in a multicultural society as actively adapting to that society and contributing to its development, ultimately acquiring transnational citizenship.

This section refers to Bennett's (2008) ideas on the citizen and its relevance to Becoming a citizen. Becoming a citizen is better understood by focusing on the participant's experience and using it to shape the narrative rather than being influenced solely by the cultural context of assimilation or avoidance.

4.1.1 Korean for Connecting with the Mainstream

Acquiring a specific language means familiarizing oneself with the environment in which that language is used (Chiba, 2017). Learning Korean

is crucial for FMMs to become familiar with and connect with Korean society. This is a natural progression for citizens living in the Korean society. It generates a desire to take a step further (Won, 2020, p. 87) to engage in diverse contexts, communicate, and establish connections.

As the Subject of Fear, the Korean Language

The most significant difficulty faced by FMMs residing in Korea is, without a doubt, the language (Choi et al., 2022). The participants also experienced fear and frustration when acquiring Korean language skills during the early stages of immigration. Participant 4 met her husband through a relative's introduction, despite having little consideration for marriage. At that time, intermarriage with a Korean was one of the ways to escape economic difficulties. She was living with her parents and five siblings. Neighbors persuaded her hesitant parents, who were uncertain about international marriage, that sending at least one daughter to a financially stable South Korea would be better. Her husband was also enthusiastic about the marriage, and she was not entirely against it either, so she immigrated to Korea within six months of meeting her husband. However, her life became burdensome when she arrived in Korea, so she "almost cried every day." The pressure of speaking a new language, in particular, overwhelmed her psychologically.

> At first, I wrote everything on paper. But later, it became difficult to communicate using paper when I had a baby and had to take the children to the hospital. Initially, when I only had one child, I would write things down on paper, but it became challenging after having my second child. So, I started speaking and communicating directly. When I went to the market, everyone thought I was mute. (Participant 4, 1st interview)

For her, the Korean language represented everything unfamiliar about

Korea and was the subject of fear and avoidance. When she went out, she would often wander, trying to find the direction where she could hear Chinese being spoken. She preferred only socializing with her Chinese friends when attending Korean language learning sessions. Within that group, she could avoid the harsh Korean language.

After migrating to Korea, these women experience the transformation of becoming mere outsiders who feel incapable of doing anything on their own (Kim & Choi, 2022, p. 142). The personal, social, and relational capital they possessed in their home country are not recognized in Korea and are disregarded for their little proficiency in Korean. Participant 7 felt frustration and anger because a market vendor misunderstood her limited Korean language. She took a picture of a sales guide written in Korean to translate it using her mobile phone, but the vendor perceived it as an act of reporting and expelled her from the store. This incident became a turning point for her, motivating her to earnestly commit to learning Korean.

> "Can I take a picture of this? Because I want to ask my husband when I go home." I was studying. (But) she misunderstood. She thought I was going to report her. So she said, "Get out.", "Don't buy it. Get out." And I kept asking, "Why aren't you selling it? Why? Why?" It was frustrating because I didn't understand Korean. And we got into an argument. So from now on, I will diligently learn Korean. I will fight because of the market dealer. That's why I was angry. (Participant 7, 1st interview)

The difficulty of expressing emotions due to language barriers becomes a strong desire for marriage migrants to learn Korean better (Park, 2017). Participant 7 thought she needed to learn Korean diligently to convey her opinions properly. The inability to speak Korean well manifests in various emotions, such as fear of "direct experience" (Participant 1) or frustration

about being unable to do so. Furthermore, migrants who are proficient in Korean can serve as a measure of being capable members of Korean society's ordinary community (Shim & Cho, 2017). They can fulfill their roles as normal mothers and wives and become economic agents. While Korean language proficiency is essential for successful living in Korea, the uncritical imitation of Korean is constantly influenced by Korean ideologies.

Utilizing Self-help Groups for Korean Language Acquisition

In the multicultural society of Korea, the Korean language recognizes as a necessary tool for interaction for both immigrants and non-immigrants (Shim & Cho, 2017; Won & Lee, 2015). Notably, migrants actively seek to learn Korean to escape from the periphery and overcome the stigmatized gaze or prejudice towards themselves (Cha, 2015). As a vital social capital for living in Korea, SHGs are platforms for learning Korean. While learning an unfamiliar language together, the SHG also serves as an alternative home (Kim, 2009, p. 84).

> When I first came to Korea, I lacked proficiency in the Korean language, and there were cultural differences, so my self-confidence was really low. (omitted) In our self-help group, many older sisters came to Korea before me. They taught me a lot. Whenever I asked them about something, they would explain everything to me. (Participant 2, 1st interview)

SHGs of the same ethnic community provide a comfortable environment for communication in the native language. In such groups, the members can share their struggles with the Korean language and gain knowledge on essential aspects, like honorifics and family terms that differ from their native language. The same ethnic groups can boost confidence in learning Korean for those facing psychological challenges upon arriving in Korea. On

the other hand, diverse ethnic groups can instill confidence in speaking Korean.

> However, it can be somewhat inconvenient if there are only people from the same country. This is because the Korean language doesn't improve. Alternatively, it would be necessary to participate in self-help groups with Korean teachers or instructors. (omitted) Using only the language of the same country doesn't help improve the Korean language. Yes, that's the issue facing the OO district. (Participant 6, 1st interview)

Participant 6 pointed out the limitations of SHGs composed solely of the same ethnic group when using Korean. She emphasized that for SHGs to be effectively utilized for Korean language acquisition, having a diverse mix of ethnicities is essential. In SHGs composed of individuals from various nationalities, Korean becomes a common language and a crucial tool for communication. As everyone is an immigrant, even imperfect Korean language skills are accepted. In such SHGs, slightly deviating grammar or unclear pronunciation becomes natural. Mobile applications that provide interpretation support facilitate the unrestricted use of Korean within SHGs.

> There are more than just Chinese people in self-help groups. People from different countries are there, so we talk and communicate. Occasionally, there are moments when we can't understand each other. However, we manage with just our mobile phones (Researcher: Like using Google translator?). Yes, yes! (laughs) We use that and sometimes use gestures (talk while demonstrating body language). We understand each other in those situations. That's right! (laughs) (Participant 5, 1st interview)

The SHGs allow members to learn about the Korean language and improve their proficiency through interactions with others, regardless of the group's composition. FMMs must have good Korean language skills to live

in Korean society, but that alone may not be enough for successful adaptation (Choi, Lee & Kang, 2019). The SHGs and other networks can provide valuable connections to resources and support sufficient for achieving well-being in Korea (Lee, 2014). The participants aimed to thrive in the Korean society by surpassing the stereotype of a fully assimilated immigrant who speaks Korean fluently.

4.1.2 Capturing and Negotiation by Korean Society

Living inevitably entails facing the environment, which demands conformity to its language and culture (Chiba, 2017). Therefore, there is no way to avoid Korean society's traps for marriage migrants. To avoid being overwhelmed by the pressure of substantial conformity, it is paradoxically also necessary to become familiar with the demands of such an environment. Engaging in a social SHG or obtaining a Korean educational background code brought the participants closer to the capture attempt. The challenges and chances during this process motivated the participants to avoid capture and initiate negotiations.

4.1.2.1 Limitations and Opportunities of Social Self-Help Groups

Performance-oriented Self-Help Groups

For marriage migrants lacking social capital, enrolling in support institutions like family centers is convenient for connecting with different communities. They can learn Korean through these institutions and receive information about various programs.

Since 2008, the Korean government has been addressing SHGs in the policy realm to promote the initial social integration of marriage migrants. In 2010, SHGs were officially implemented, with local government agencies

playing a central role (Park et al., 2012; Ministry of Gender Equality and Family, 2018). The related support centers provide family and child education counseling, translation services, and capacity-building support to promote stable settlement and support for multicultural families to facilitate their early adaptation and socioeconomic independence (Ministry of Gender Equality and Family, 2021, p. 147). As of 2021, 1,118 SHGs were operating in 88 support centers across 17 cities and provinces nationwide. This figure indicates a significant increase compared to 458 groups in 2020 (Korean Institute for Healthy Family, 2022, p. 67). Within this social context, the desires of the participants who seek various activities were connected to these social SHGs.

> I didn't know this was a self-help group. I just attended it. I'm not the only one. Other immigrant women probably felt the same way. But one day, the word "self-help group" came up. Before that, I wondered, "What is a self-help group?" But now it's a widely used word, self-help group. (Participant 6, 1st interview)

It can be challenging for immigrant women to join mainstream social groups and activities that involve intergroup relationships, which may require some assistance (Kim et al., 2020). Aggressive movements by support centers to achieve performance connect the participants more effectively with SHGs. Although the concept of the SHG is unfamiliar, the participants who are open to the experience led to judge that participating in a social SHG could be a good experience. However, in SHG operations based on top-down multicultural policies, immigrants merely become subjects of policy mobilization (Oh, 2010). In this form of SHG operation, the most critical aspect is the attendance rate of group members. A high attendance rate is quantified and recorded in annual policy reports, serving as evidence

of the effectiveness of SHG policies.

> During a break from dance practice, the researcher asked Participant 7, "Doesn't anyone from the center come during self-help group practice?" Participant 7 replied, "Didn't you see earlier? They just came in briefly to take some photos (laughs). That's how it usually goes, and then they leave." (Observation Journal, November 19, 2022)

For example, photos become the most empirical evidence to prove performance. There is no process of discussing or deliberating the direction of the SHG with its members. This is why relatively easy-to-operate SHGs, such as knitting groups, or short-term SHGs that are merely superficial, like eating sandwiches and parting ways, are preferred. Sometimes, even if people want a new SHG, it may not get the necessary funding due to budget limitations. Alternatively, Korean language programs, which have higher demand, may be given greater priority (Participant 7). In this context, SHG members exist merely as tools for performance. Institutions that view FMMs as policy targets often fail to consider these women's experiences and struggles, such as discrimination and exclusion in their daily lives.

Unilateral Decision-making by the Support Center

Regarding communication, SHGs prioritizing performance often face difficulty engaging with their members. Kim and Choi (2022) highlighted that for SHGs to be dynamic and practical, they must provide a space for efficient communication. Yang, Kim, and Choi (2016) also emphasized the importance of SHG facilitators adopting a cooperative attitude, providing appropriate advice according to the stage of operation, and fostering mutual collaboration to ensure the self-reliance of the group in the future.

> There was no notification about changing the self-help group leader. It's just something that the staff and other individuals discuss among themselves and then make the change. As a result, self-help group members are unaware of it. (Participant 1, 2nd interview)

Despite serving as a leader for two years, participant 1 was excluded from the translation SHG without notification. Typically, the social SHG operates from March to December, with January and February being preparation periods. During this period, the support center offers no specific assistance regarding location or finances. However, the leaders provide informal guidance to the SHG through group chats or similar methods. Participant 1 was aware of being stripped of the leader position only after hearing from other members about a recruitment notice for the translation SHG. According to Kwon, Lee, and Kim (2020), migrants who do not fit the conventional stereotype of proficient Korean speakers, characterized by sociability and adherence to organizational norms, may face exclusion from multicultural support centers. Participant 1 had voluntarily taken on the SHG leader role and constantly demanded assistance from the support center regarding the SHG operations. Despite the sudden turn of events, Participant 1 could not publicize the issue of exclusion because she had to continue participating in programs provided by the support center[9].

The SHGs have a liberating meaning perspective (Borkman, 1999), providing a platform for individuals dealing with problems to come together and address the underlying causes. These groups collaborate to find

9) Participant 1 was studying for the high school equivalency exam through the support center and was admitted to the college in the second half of 2022. The center recognized these efforts, which resulted in rewards from sponsoring companies. The entire process was also distributed as a press release. Upon the researcher's congratulatory remarks, Participant 1 laughed awkwardly and changed the subject. To protect Participant 1's personal information, please understand that the press release does not officially disclose.

solutions to social issues. However, group members' voices were thoroughly excluded in the SHGs, which were treated as instrumental means for the organization to obtain budgets. For SHGs of social minorities to adequately function as SHGs, continuous interaction with members is crucial; however, budgets and performance measures overpower and absorb all voices (Yang et al., 2016; Lee, 2006).

> We don't have an obligation to donate, you know. It's up to us whether we do it or not, but the staff asked us to do it, so we worked hard on it. But why didn't they say anything? (omitted) They didn't ask. They should have asked originally. Or at least tell us what we should do from the beginning instead of just doing it like this. (Participant 4, 2nd interview)

Participant 4, the leader of the knitting SHG, was assigned a knitting quota for multicultural events in the community. The purpose was to sell knitting works at the event and donate the proceeds. As a leader, she encouraged members to fulfill their quotas, and she had to contribute more if there was a shortfall. She tried to put meaning into donating. Still, the undiscussed donation was reminiscent of the appearance of an institution that had been making unilateral decisions without consulting with its members.

Non-voluntary Participation of Members

While communication with the support center is crucial in the SHG, communication among the members is equally important. According to Cho and Yeom (2021), the voluntary participation of SHG members becomes a significant driving force in attempting and implementing various activities together. In the case of social SHGs, some members actively possessed the will to participate. However, some members passively participated, assuming

that the support center should handle the "management" (Participant 4).

> We need to continue having self-help group meetings. We should listen to others' opinions and express ourselves during those times. It's not enough to simply agree with others' opinions. If we don't voice our opinions, it's as if we have no opinions at all. That's why we must share our opinions as members, participate actively, and have confidence. "Please share your opinion." "I'm okay with it." We can't just agree with everything. So, we need to have our own opinions as well. (Participant 2, 2nd interview)

The SHGs are not just about learning Korean or knitting; they strive for connections with various resources, so members must provide diverse opinions and participate actively. However, passive members exhibited an attitude of delegating their speaking rights to the leaders of the SHG. Wituk et al. (2002) pointed out that SHGs dependent on a single leader tend to stagnate. All members should actively participate and take on leadership roles to ensure progress. However, some remained passive in their involvement or even considered attending the SHG insignificant.

> We only meet once a month, but suddenly, that's how it is. From our perspective, since we only meet once a month, we wonder why it's so difficult. (omitted) They think it's not important because their matters are more important. That's why some people end up not participating. However, those who want to participate have similar thoughts to me. (Participant 3, 2nd interview)

As mentioned earlier by Participant 6, the term 'self-help group' has been widely used recently and is actively supported in multicultural policies. Therefore, some members do not perceive SHGs as authentic groups. To them, SHGs are merely named as such, and they believe that by following the support center's instructions or the leader's directives, they can

achieve their objectives and obtain something. While it is true that the support center may have established the SHG, participation in the group is based on voluntarism (Park et al., 2012; Wituk et al., 2002). Enhancing members' involvement and leadership is crucial for the SHG to grow, progress, and move toward expansion and independence (Yang et al., 2016). Through voluntary participation, the SHG can overcome the limits of social support and advance to the next stage.

Platforms that Provide Connectivity Opportunities

Marriage migrants leave their home countries and must adapt to a new environment and establish relationships. Especially in the early stages of migration, they primarily experience difficulties such as language barriers, cultural differences, loneliness, and making friends or acquaintances (Choi et al., 2022). Multicultural support centers play a role in alleviating these difficulties faced by marriage migrants. They contribute to their settlement and stable lives and support forming various relationships through social SHGs (Park, Ham & Lee, 2021; Park, 2019).

> I would go around here and there, joining various memberships and attending different classes together. That's when I started participating in self-help groups and attending them wherever they were. (omitted) My husband and I used to fight a lot. He had complaints about me, and I had complaints about him. So, if I stayed home all day, I would have many different thoughts and sometimes argue with my husband. So, I thought it would be better to just go around. That's why I was constantly on the move. (Participant 4, 1st interview)

Adequate social support and relationship building are crucial for immigrants adapting to a new society (Choi, H. W., 2022). Marriage migrants who have just moved to Korea lack the social capital they can use. If they

leave their contacts at multicultural support centers, they can get information from various programs or SHGs—participant 4 acquired information about the centers from a Korean language teacher. Whenever conflicts arose with her husband due to cultural differences, she visited various centers and participated in programs or SHGs. In particular, through a knitting SHG, she could share and console each other's difficulties with Chinese immigrant women and comfortably communicate in their native language.

> I've been attending from the beginning and haven't stopped even once. I still do, but people think those center programs (self-help groups) are useless every day. It's because they want to make money, so they don't come to the center anymore. (omitted) Even if there are programs, we have to participate to get good information. I can do it. Everything. (Participant 6, 1st interview)

Participant 6 has actively participated in various programs and SHGs since immigrating to Korea. She found it helpful to participate in social SHGs because it provides information and opportunities to share her knowledge with others who may benefit from it. She actively invited other migrant women to join SHGs and guided them to connect with various contexts. Participating in support center-based SHGs provides an opportunity to build substantial social capital and serves as a platform to meet more immigrants.

> The multicultural centers had been mainly focused on moms and babies. However, lately, they have slightly changed the target users. There are now many programs that even middle school students can participate in, and fathers can join as well. (omitted) It keeps evolving. There are many friends from multicultural families, and it is fun. It would be great to have more programs like this. (Participant 2, 2nd interview)

Multicultural support centers provide diverse programs considering the changing demographics of multicultural families. By interacting with individuals from diverse backgrounds, including marriage migrants, these changes enable the participants to better understand the dynamic aspects of Korean society as a multicultural community. As a result, their perspectives are broadened, and they become more inclusive. However, it is necessary to note from the previous case that Participant 1 could not correctly voice her concerns about sudden organizational leadership changes. Forming a friendly relationship with the center is still advantageous to get the job or valuable information (Seo & Min, 2021). Support centers must facilitate the integration of marriage migrants and encourage their active participation in society. However, it is also crucial to take into account the situations where socially marginalized marriage migrants may feel pressured to conform to the expectations of the institution.

4.1.2.2 Obtaining Korean Qualifications

Struggle for Recognition through Academic Qualifications

As the participants become more accustomed to everyday life in Korea and have increased opportunities for diverse experiences, they aspire to be recognized and live as Koreans with their domain rather than simply as mothers or wives. Participant 2 intended to challenge the negative stereotypes held by some Koreans about marriage migrants. By obtaining academic qualifications, she wanted to prove that marriage migrants can do it.

> However, because people think that all marriage migrants don't study much and lack ability, we feel timid and lack confidence. If we could do

things like this, it would be okay. We would have higher self-confidence and feel better about ourselves. (Participant 2, 1st interview)

According to the 2021 National Multicultural Family Survey, the prejudice and discrimination experienced by marriage migrants decreased from 15% in 2015 to 4.5% in 2021. Despite the positive quantitative change, prejudice and discrimination still exist in the lives of marriage migrants. As the participants' life perspectives expand and they strive for diverse social participation, new forms of discrimination emerge.

Koreans expect us (immigrant women) to be perfect for us to be able to stand in front. Koreans think 'they (immigrant women) can still make mistakes, so why are they in that position?' (Participant 1, 1st interview)

Participant 1 is engaged in various activities beyond SHGs, such as the multicultural understanding instructor. During her multicultural understanding classes for elderly individuals, she faced criticism about her teaching abilities because of her different pronunciation of Korean. There is a lack of thoughtful consideration among native Koreans regarding how to accept immigrants (Kim, 2018). Getting academic credentials in the face of such viewing can be seen as a struggle to overcome the dual pain of discrimination and exclusion (Kim & Wang, 2021, p. 1963). However, it takes more than individual effort for FMMs to achieve educational qualifications.

I'm a lucky person. When I joined, there were two Chosun (ethnic Korean in China) there, and Han Chinese also had a few. Since then, we have been continuously studying together in a group. (omitted) We gather together on weekends at a coffee shop to study together, share information, and have discussions. It feels like a self-help group, even though we don't call it that explicitly. (Participant 5, 2nd interview)

After completing the high school GED, Participant 5 gained admission to a college that offers online education. Even though she had a college degree in China, it held little competitiveness in the Korean job market. Being of Chinese origin, she chose to major in the Chinese language at the college with a light-hearted mindset; however, studying everything in Korean took challenges. Fortunately, she could study more quickly than others, thanks to the SHG she has been looking with since preparing for the GED. This group is not just for study. While obtaining academic qualifications, they support each other, share job information, and even discuss their experiences with unfair incidents. Although they have not officially labeled themselves as a SHG, naturally, their gathering serves the role of the SHG.

Can we say that the societal perception of FMMs in Korea has disappeared simply because they obtained academic qualifications? Acquiring academic qualifications can instill the belief that one can reach a better social class. Still, it also masks social inequalities and further accelerates binary distinctions (Sandal, 2020). In this context, obtaining academic qualifications can be seen as self-satisfaction in the struggle for recognition. The SHG networks allow for discussions on justice issues during the recognition struggles. For immigrant women who have faced social exclusion, the community is a valuable source of social and personal capital (Kim, J. S., 2012; Kim, Shin, & Ko, 2021; Lee, 2014). It allows them to engage in civil society, break free from the label of being a minority, and become autonomous and responsible citizens. This raises the issue of reproduction as a problem of "recognitional injustice" (Fraser, 1995, as cited in Gibb & Hamdon, 2010, p. 198).

Convert into the Self-Help Groups for Qualifications

It is not necessarily the case that SHGs always raise issues of

recognitional injustice. They can be utilized to reproduce such injustices better. Cases involving interpretation and translation SHGs demonstrated these characteristics well.

Community interpreting emerged from the need for language support to facilitate the adaptation of immigrants in the context of social integration. Its introduction aimed to enhance immigrants' accessibility to public services (Kim & Heo, 2014). Becoming an interpreter can be a wise career move for FMMs in Korean society. Interpreting allows them to build a successful career based on their skills. Serving as an interpreter demonstrates their dedication to becoming a part of and contributing to the community. It is a significant way to assist fellow immigrants in navigating similar difficulties.

> At that time, we didn't know exactly what we should be doing or why we were there. The multicultural center director mentioned that they receive a lot of inquiries for interpreters in our area. If we practice now, the center can connect us when there are interpreter requests. Yes, they explained it like that. (Participant 6, 1st interview)

The initial interpretation and translation SHG served as a network to connect the increasing number of interpreting job opportunities and share expertise among its members. With the rising demand for marriage migrant interpreters, many FMMs began to aspire to become interpreters. The need for certification in interpreting has emerged to improve the profession's quality. As a result, interpretation and translation SHG had transitioned from being a sufficient condition for fulfilling professional aspirations to becoming necessary for such a group.

> But starting in 2020, when I went out (for interpreting), they asked if I had any interpreting certification. I realized that we needed certification to

> go out for interpreting. At that time, we received funding, bought books, and prepared for tests such as TOPIK. We also received the examination fees. (Participant 1, 1st interview)

Participant 1 realized the importance of certification in the interpreting field. This led to a change in the SHG's focus. Instead of sharing experiences and information, the group started preparing for the certification process. As a result, the group's original purpose diminished, and it shifted its focus to preparing for TOPIK. Despite achieving high scores through the SHG, it took work to be immediately deployed in the interpreting field. Members were unaware of the job openings in interpreting and needed more information about how it operates and what preparation is required.

> It doesn't seem to mean self-help groups. (omitted) (Researcher: Then what would you say is the meaning?) We also perform. It's about feeling a sense of accomplishment, making and sharing food. Donating. Helping. (Participant 3, 1st interview)

Engaging in meaningful activities within SHGs involves providing emotional support to alleviate loneliness and forming connections by assisting those marginalized in Korean society to reveal their authentic selves. Im and Yoon (2017, p. 643) describe SHGs as "sustainable relationship-oriented." The value of these groups lies in the positive impact that members receive and give through their active participation in the local community. Of course, the participants' pursuit of qualifications represents a legitimate desire to live as members of Korean society. Such attempts and transformations cannot be condemned. However, focusing only on qualifications can be problematic as it fails to acknowledge diverse learning processes and creates a demand for uniform qualifications (Kang, 2018). The conversion of

SHGs to acquire qualifications paradoxically becomes an obstacle in progressing toward new reasoning and assemblages.

Becoming does not find satisfaction in resemblance. Instead, resemblance becomes an obstacle or a halt in Becoming (Deleuze & Guattari, 1980). Becoming a citizen that flows through SHGs does not simply reproduce the symbol of FMMs as Koreans or accept the black box of being FMMs. Deleuze (1968/2004, p. 314) emphasized that the problem of representation, such as common notion or ideology, could be resolved paradoxically in an attempt to raise the problem. The participants communicate, help, and share their opinions through SHGs, critically refusing to accept reproduced representations and generating various issues. Participants draw the line of Becoming a citizen through alliances in the flow that demands resemblance.

4.1.3 Becoming Multicultural Citizens

Multicultural citizen is performative. Performative citizen does not have a fixed image and is achieved through various actions that respond to the recognition of injustices encountered in Korean society (Butler, 1990). The participants faced limitations and opportunities in Korean society through SHGs. They realized Becoming multicultural citizens through a performative agency.

I Can Share with Others

Participant 5 felt optimistic about the SHG, which provided an opportunity to interact with Koreans. However, on the other hand, she felt bitter about Koreans excessively portraying herself as "help unilaterally." When events were held on Children's Day or when kimchi-making events took place, more money was needed than the budget provided by the support center. In the group's SNS chat room, when discussing the budget, multicultural

families were always given lower priority. Korean members considered it natural for Koreans to bear the additional costs. Participant 5 was willing to share the expenses naturally because it was a together event, but even such opportunities did not arise. In Korean society, FMMs are still not seen as people who can share but as people who should receive.

> I also want to do something to help people, but I don't know how. What could that be? For example, in Korea, there are orphanages. We could go there and volunteer or do something within our capabilities to help. It would be even better if we could help as much as possible. But it's not easy. I don't know the way. (Participant 5, 2nd interview)

Participant 5 tried to seek opportunities to share actively. She genuinely desired to assist others. Upon seeing sponsorship ads on television, she contemplated making scheduled donations with her child or joining volunteer groups focused on activities like litter cleanup, crime prevention, and discovering opportunities to give back. Participant 3 actively utilized SHGs to create a path for helping others. The SHG she is currently involved in determines monthly activities based on the opinions of its members, without a specific theme. The members expressed a desire to engage in meaningful activities. For them, meaningful activities meant giving back in return for what they had received.

> Come to think of it; we received help. We received support funds and engaged in activities because of that support. So let's give back in return. We are not just recipients. We are people who can give in this way. That's why we decided to make side dishes and distribute them. At first, we thought about giving them to the Vietnamese, but then we realized that many Koreans here are in need, so let's give them. Even though we are foreigners, we also have Jeong. (Participant 3, 1st interview)

Huang and Kim (2017) viewed the volunteering of Chinese immigrant women who reside in Korea as a means to dispel negative images related to China and to gain recognition from Korean society. The activities break down the boundaries between native residents and immigrant populations, improving perceptions of FMMs and formally declaring them as local community members (Kim, E. J., 2018, p. 75). Participant 6 and a multinational SHG member collected membership fees to set up a booth at local community events. Through this, they aimed to promote the understanding that diverse neighbors also live in "our town" and to provide a pathway for isolated migrants to meet and connect through such events. The "mutual help" within the SHG transcends the group and moves toward other directions.

> Because it's our town, it's so wonderful to live in the same neighborhood and help each other. I used to think like this. And at the booth, we also had Filipino rope skipping and Uzbekistan games. Because there are also migrant women living in our town. (Participant 6, 2nd interview)

Expressing Myself

In the multicultural society, various cultures exist together. Appreciating culture is also a civic right in such a society (Kim, H. M., 2015). However, cultures that differ from the mainstream culture often face discrimination and exclusion. Through SHGs, the participants attempted to communicate by expressing their cultural particularities in public spheres.

> I am happy. (Researcher: When you dance?) I am satisfied. I have done a lot of performances through volunteering. It's all volunteering continuously. (omitted) And when I go on stage, my heart races. I can fit in with Korean society. (Participant 7, 2nd interview)

Participant 7 is a member of a Korean dance SHG and expresses a solid attachment to Korean culture, going so far as to feel a deep connection as if she had lived a past life as a Korean. Although she is fond of Korean culture, she experiences discrimination from Korean society. It makes her uneasy to see herself dressed in Hanbok from an assimilationist perspective. She wishes to be considered a "dreaming person" who loves Korean culture rather than just an assimilated foreigner when she wears a Hanbok and performs a traditional Korean dance as a Filipino woman. She regularly posts videos of the Korean dance SHG's practice and performances on her YouTube channel. Her goal is to showcase how she, as an individual, bridges the two cultures of Korea and the Philippines.

> In multicultural events, there used to be a lot of Vietnamese dances and Vietnamese songs, right? But nowadays, to be honest, there is actually no Vietnamese dance self-help group at the multicultural support center, only the Chinese group. That's why we're considering something. If there's an event, we will participate together. (Researcher: Are you planning to start next year?). Starting from next month. It should be fine if it's once or twice a month, even on weekends. (Participant 2, 2nd interview)

Participant 2 met a Vietnamese woman while studying Korean in the early days of immigrating to Korea. She joined a SHG focused on traditional Vietnamese dance through the woman's introduction. It was a voluntary SHG that performed thrice at multicultural events. However, this activity ended after about a year due to the difficulties of maintaining the SHG, as some members became pregnant or had to focus on childcare. Participant 2 gained confidence from participating in this activity, realizing she could navigate an unfamiliar country like Korea. She and the SHG members were proud to showcase Vietnamese culture, leaving a lasting impression of the presence of FMMs in Korea. Now that their child has grown up, they plan

to reestablish the Vietnamese traditional dance SHG and reunite with their former dance companions for collective performances.

Kim, H. M. (2015, p. 93) pointed out that FMMs, as immigrants expected to stay in Korea long-term, become targets of social integration and cultural assimilation. Expressing their culture in situations where their cultural distinctiveness is perceived as a threat can be challenging without any background. FMMs often accept and do not resist such movements in mainstream society. This is because they can expand opportunities by participating in mainstream society. The participants actively sought outlets to share and communicate their cultural interests in physical and virtual public spaces. This demonstrated their civic entitlements (Choi, S. A., 2022), and SHGs aided in preventing the loss of cultural identity and advance toward multicultural citizens in Korean society.

In the narrative of Becoming a citizen, SHGs responded to the perceptions held by the mainstream towards immigrants and enacted strategies for adaptation. These strategies were manifested as reactions to those perceptions and as processes of self-expression. However, the process of participation in social SHGs remained still firmly in capture from the mainstream. SHGs were constantly affected by it. Even if it was a voluntary SHG, it could not be seen as entirely irrelevant to the context of Korean society. Like Participant 5's SHG, it started to get academic qualifications in Korea. In any form of the SHG, the context of Korean society should be considered. However, that can only explain some about SHGs. The opportunity to be with members through SHGs made them aware of assimilationism, prejudice, and discrimination in Korean society and created a new line. Becoming a multicultural citizen is more than just mindlessly reproducing or avoiding the image of Koreans. It is done through various activities in the space between capture and negotiation.

4.2 Narrative of Becoming a Mother

Becoming a mother personally means becoming someone's mother and being influenced by the societal and cultural expectations of motherhood. Becoming a mother is not about acquiring a fixed role but an ongoing process (Mercer, 2004).

Despite accounting for race, ethnicity, and social status variances, a shared perception remains of what defines a good mother. Mothers utilize this standard to fulfill their maternal duties (Arendell, 1999; Collins, 2021). Migrant mothers are influenced not only by Korean society but also by the prescribed image of a good mother in their home country (Lee, 2012; Choi, 2021). As an illustration, education holds great significance in Asian cultures. Some FMMs aim to educate their children effectively so that they can become confident members of the host country (Lee, 2018). Their aspirations get more momentum as they meet the assimilationist multicultural policy.

Choi (2021) argued that immigrant women could create a new subjectivity as mothers by overturning the rigid socio-cultural framework of the host country. However, this section discusses the potential for creating new forms of motherhood by engaging in SHGs. The participants encountered this opportunity when reaching a point where they had to replicate the image of an ideal mother. SHGs can generate innovative forms of motherhood. This narrative shows becoming a mother within the current socio-cultural framework while maintaining a certain distance.

4.2.1 Attempts to Becoming Normal Mothers

The perception that childcare is primarily the responsibility of mothers still holds strong in Korean society (Yoon & Yoo, 2011; Lee, 2018). This

perception remains unchanged, even for migrant mothers. In Korea, a multicultural society based on patriarchal culture, migrant mothers are expected to contribute to maintaining a stable family life as Korean mothers (Choi, 2021). However, migrant mothers often struggle with limited proficiency in the Korean language and unfamiliarity with the Korean educational system. These unfamiliarities create a fear of being unable to fulfill a mother's conventional role, leading them to perceive themselves as inadequate mothers.

The Mother's Language as Lack

The inability to speak Korean fluently affects the adaptation of migrant mothers themselves and creates a sense of anxiety that they will not be able to function correctly as mothers. Participant 4 had been selected as an excellent interpreter at a local center and even gave presentations. With a TOPIK level 5 proficiency, she has advanced skills in speaking Korean. Despite the group's diverse nationalities, she can even teach a multicultural knitting SHG in Korean.

> Sometimes, My kids completely ignore me as a mother. They say, "Mom, you're not saying it correctly. It's not like that." And one day, my son said, "I don't want to talk to you, Mom." I asked, "Why?" He replied, "Oh, because when I talk to you, I have to explain things. Learn our language." (Participant 4, 1st interview)

In her relationship with her children, her Korean became abnormal with a Chinese accent. Being perceived as a mother who cannot even speak "our language" by her children goes beyond the relationship with her children. Migrant mothers who speak inadequate Korean are often perceived as mothers who hinder their children's Korean language development (Park & Chang, 2018). Participant 3 intentionally used the Korean language not to be

disregarded by her children and to effectively educate them in Korean after giving birth. She spoke Korean so fluently that she did not notice any discomfort and was pleased with her language proficiency. However, she had regrets about hiding that she was originally from Vietnam and could not teach her children bilingualism. At that time, she did not even consider the possibility of having a bilingual SHG to teach Korean to her young daughters due to the pressure of teaching them Korean.

> At that time, I didn't know. I didn't know there were self-help groups. But later on, I found out about the self-help groups. (omitted) that group wasn't about lecturing children; it was a class that taught methods to teach bilingualism to mothers like me, who have bilingualism (Participant 3, 1st interview)[10)]

Actively using bilingualism in multicultural families enables smooth communication between migrant mothers and their children and allows diverse cultural rights to be enjoyed within the family (Kim, 2008; Castles & Davidson, 2000). Bilingualism received significant attention policy-wise and in practice when it was introduced in the 2009 Customized education support plan for students from multicultural families (Ministry of Education, Science, and Technology, 2010). The Multicultural Support Center operated SHGs to support bilingualism in response to this demand.

> They also provide some materials online and teach mothers how to teach their children bilingualism directly. (omitted) Teaching my child as a mother is not exactly a joyful class, you know. If my kids really can't do it (sighs), I raise my voice and get frustrated, asking why they can't do it. (Participant

10) Regarding bilingualism, Participant 3 regretted not exposing her children to Vietnamese early enough. Upon seeing a recruitment poster for a Chinese bilingual SHG on the wall of the interview location, I asked Participant 3 why she didn't participate in such SHGs at that time. (Researcher's notes, October 12, 2022)

1, 1st interview)

Participant 1, who participated in the bilingualism SHG, expressed doubts about whether the group was beneficial in improving their children's bilingual skills. The group aimed to provide migrant mothers with various methods to teach bilingualism to their children effectively. Participant 1 attempted to educate their children in bilingualism following what they had learned in the group. However, she realized that directly teaching her children, especially when faced with resistance from the children rejecting their mother's Vietnamese language, was not easy. The SHG, which was not tailored to the individual situations of the mothers, resulted in them feeling guilty and inadequate in their ability to teach bilingualism.

Mother Who Can Not Teach

Migrant mothers face significant difficulties concerning their children's school lives. According to a study by Choi et al. (2022), commissioned by the Ministry of Gender Equality and Family, the biggest challenge facing migrant mothers in child-rearing is providing academic guidance and managing their children's studies, which accounts for 45.6% of cases. Following that, a lack of information regarding their children's academic performance, future education, and career paths accounted for 34.2%. Choi S. E. (2019) stated that migrant mothers raise their children in an intersectional position as mothers of hybrid children. They must balance their desire for their children to succeed with the challenges of navigating a new language and culture. This can sometimes lead to disagreements with their husbands about parenting styles. To make matters worse, these mothers worry that using their native language may lead to discrimination against their children.

> It's challenging for me to teach the children. It isn't easy to know which terminology to use. I also have many words that I don't know. So when I explain things, I must ensure the children can understand. Sometimes, I worry about how to express things in Korean, which stresses me a lot. (Participant 4, 1st interview)

Participant 4 feels shabby whenever she sees her children's textbooks. While she understands social studies and Korean, she finds it challenging to appropriately answer their children's questions. If she does not search the internet or prepare using workbooks in advance, she cannot help her children with homework. Mathematics is similar to what she learned in China, but occasionally there are different problem-solving methods, causing frustration in supporting her children's learning. Participant 6 acknowledges that she cannot directly teach using textbooks and sometimes resort to private education to guide their children's education. However, some participants felt pressured to personally oversee their children's studies, leading them to consider taking the GED examination.

> I can study with my baby later by taking the GED examination. Also, the process of having my education from my home country recognized is quite complicated. Studying is something I can do right away, and I can be recognized in Korea. However, if I listen to the opinions of those who have studied, they all say they do it for the sake of their children. (Participant 2, 2nd interview)

If they attended an officially recognized school in their home country, they could have their education recognized in Korea through Apostille. However, there are difficulties, such as the documents and costs that need to be prepared and the lengthy processing period for obtaining educational recognition. Considering that education in the home country may not significantly help Korea, they chose to take the GED to receive support in

raising children in Korea. Through this exam, they learned about the subjects studied in Korean schools and how to teach them in a Korean way as mothers. Kim, S. S. (2022, p. 47), who researched the experience of FMMs in the GED, emphasized that obtaining an education through the GED serves as a means to become confident parents.

> Before my son started school, I was curious about what kids learn in Korean elementary schools. Also, I heard that there is a program for GED at the OO multicultural support center. (omitted) The atmosphere there was friendly. I met good people there. (Participant 5, 2nd interview)

It was difficult for the participants to learn a foreign language and independently prepare for the GED. According to Participant 4[11], finishing the GED while being solely responsible for childcare took considerable time. No one cared for the children, so she accompanied them every time she studied. She was exhausted during the journey of preparing for the GED. In contrast, thanks to a voluntarily formed SHG, Participant 5 was ready for the GED without interruption. The support and encouragement from group members enabled them to complete the GED successfully.

According to the 2021 National Multicultural Family Survey, the encouragement of foreign parents' language use at home was reported at a rate of 63.2% for those from the Americas, Europe, and Oceania. However, for Vietnamese parents, the rate was 30.8%, and for Chinese (Korean Chinese) parents, it was 28%, the lowest among the groups (Choi et al., 2022). Language is not merely a means of communication but also encompasses forms of discrimination such as racism and classism

11) There are three stages in elementary, middle, and high school, right? After finishing elementary school, I had to break long. After finishing middle school, I had to take a break. When it comes to high school, I totally forgot about it. (Researcher: Is it because of the children that you took a break?) Yes. It was so difficult to take the bus with the children. They kept crying. (Participant 4, 2nd interview)

(Skutnabb-Kangas & Phillipson, 2012). Discriminatory perceptions regarding language use cannot be seen solely as a linguistic issue. Migrant mothers' language (culture) is treated poorly even in their homes, but this is not due to their status as foreigners. This is because they came from specific countries such as Vietnam or China. Abnormal mothers must suffer from the pressure of the Korean language and raising children ideally. Even the SHG of a multicultural center created to support them further doubles the mother's guilt. Migrant mothers find themselves at a crossroads, trying to navigate their roles as good mothers within South Korean society's emphasis on building average multicultural families.

4.2.2 Now-here to Become Mothers Together

Revealing one's experiences and position as a migrant mother without evading them offers the potential to address discrimination (Kim, J. H., 2018). The participants can benefit from connecting with SHGs, where they can share their experiences and express themselves collectively. This creates new opportunities for motherhood that go beyond the usual perception of what is normal or abnormal.

Acquisition and Production of Experiential Knowledge

FMMs can benefit from joining SHGs, enabling them to grasp the societal norms regarding education and parental responsibilities in Korea. Additionally, such groups provide a platform for addressing child-rearing issues collectively (Seo & Lee, 2017). The participants actively shared their expectations and experiences regarding child-rearing within these SHGs. They learned from senior FMMs about their experiences preparing for college admissions, gaining insights into how to assist their children in college applications.

> Because there are many people with diverse experiences, I receive valuable information. Another reason is that they share insights on what preparations are needed for our children's schools. They also discuss handling any issues that may arise within the family (Participant 2, 1st interview).

Participant 2, a Vietnamese migrant mother, gained information from an SHG primarily composed of Vietnamese mothers. She learned about making homemade baby food, applying for childcare subsidies, and obtaining information about daycare centers. After hearing stories of regret from mothers who could not teach their children bilingualism, Participant 2 actively leads Vietnamese to her child. Additionally, thanks to her mother from Vietnam, she could interact with the families of her child's daycare friends. Fortunately, the mothers of their child's friends showed a keen interest in Vietnamese culture, maintaining close relationships and providing advice on child-rearing. Participant 2 has been deeply concerned about providing better education for her young son. Her understanding reflects her aspirations for Vietnamese maternal ideology and the hope that her children will not face discrimination in Korea (Kim & Choi, 2022). After building relationships with Korean mothers, she experienced a shift in mindset. She realized the importance of prioritizing childcare over early education and spending quality time with her child. Since then, she has focusing playing with her son rather than studying.

> Koreans and migrants take their families and children out and have meetings and talks together. Korean mothers have a lot of information. They share a lot of information with us. (Participant 5, 1st interview)

Participant 5 actively engaged with Korean mothers with a wealth of

quality information through the SHG involving Korean families. To interact with "hard-nosed" Korean mothers (Participant 7), Participant 5 openly disclosed her Chinese background. She taught Chinese conversation to the children of Korean families, and her children engaged in mentor-mentee relationships with Korean children during learning activities. Additionally, she learned about the passage rites of Korean parents regarding what is needed at each stage of schooling and how mothers should guide their children's learning. While she was delighted with such SHGs, she knew her case was unique.

> We want to interact with Korean, but they are not eager to engage with us. They are too busy, so how can they participate in self-help groups? They don't attend these self-help groups with foreigners (Participant 6, 2nd interview)

The educational information provided by Korean mothers is helpful for migrant mothers in raising their children in Korea. However, opportunities to interact with Korean mothers are realistically rare, except for cases like Participant 2 or 5. Of course, there are cases where Koreans participate, but in SHGs with foreigners, there are many cases where they are alienated as "the only Koreans" (Participant 4). The participants engaged in SHGs with people from their home countries, multinational SHGs, and various activities in the community to access quality information. By building a multi-layered network, they wanted to escape from information isolation.

> In my case, being Vietnamese, I had my own perspective and took certain actions. However, people from different countries, even in similar situations, might see things differently and believe that another approach is better. It's about sharing such information and being able to exchange ideas. Perhaps we can receive better information by engaging in this kind of mutual

sharing. (omitted) If we share our experiences and exchange information in this way, wouldn't it have a positive impact on each other? (Participant 3, 1st interview)

Rhythm-generating Mothers

Migrant mothers as fluid mothering (Hwang, 2012, p. 108) that connects and links disparate spaces and cultures gives voice to the challenges faced by migrant mothers. Despite their efforts to guide their children's education using tools like the GED, the participants were aware that they could not immediately resolve the social prejudices experienced by their children. Participant 6's eldest daughter spent her early childhood in Uzbekistan but consistently learned Korean through a Korean language institute. At the age of 5, she immigrated to Korea. However, after immigrating, she had to endure harassment from her peers.

> Multicultural children find it extremely difficult to make friends. I think it was at the daycare center. At that time, this girl used to bully my daughter during mealtime. She would constantly poke my daughter in the back, but I didn't take it too seriously, so I just let it go. But now, at school, my daughter's backpack has gone missing. The girls hid it and played pranks on my daughter. (Participant 6, 1st interview)

Since Participant 6 was of Goryeoin, her daughter did not visually stand out as multicultural. Additionally, because her child was young, she believed it would not be a significant issue even if her daughter's Korean language skills were slightly slower. She thought that her daughter was being bullied because she, as her mother, came from Uzbekistan. Witnessing her daughter suffering due to the prejudices associated with multicultural families in Korea, she felt helpless. Her daughter continued to experience bullying even after entering elementary school. This mistreatment was

because she was a multicultural child who performed well academically. It was not until fourth grade in elementary school that her daughter made her first friend. Participant 6 formed a K-pop SHG with her child to help multicultural children make friends. This group communicates in Korean, Russian, Uzbek, and Chinese. Even if they do not understand each other's languages well, they can feel a sense of closeness by dancing together, which naturally fosters friendships and sparks an interest in different languages. The racial hierarchy and shadows of discrimination inherent in language disappear, and the rhythms of various languages come together to create new rhythms.

> "What do you think about teaching us and our children Chinese?" we suggested. "It would be a good idea." We spend about 3-40 minutes during our gatherings teaching Chinese. After teaching Chinese, we do arts and crafts or cooking together to foster creativity." (Participant 4, 1st interview)

Participant 4 wanted to escape the everyday routine of communicating solely in Korean and sought leisure time with Chinese. She started a gathering with Chinese women to relieve stress by cooking and eating traditional dishes or conversing in their mother tongue. The SHG involved two languages: the mothers used Chinese, while the children used Korean. It felt peculiar with the separation of languages during the gatherings. The decision to teach Chinese was a natural thing.

Lee (2018) criticized the socio-cultural context that promotes the global nurturing of talents inherent in the desire of migrant mothers to pass on their language and culture to their children. Even the natural willingness of migrant mothers to teach their mother tongue to their children is justified only by the notion that it can help raise globally competitive individuals. The participants knew that the mother's language could become a skill for their children. At the same time, the mother's language served as a

means of better understanding and communicating with their children, representing the naturalness inherent to migrant mothers.

> First, the baby must also communicate with their maternal grandparents. It's not possible for the mother to always act as an interpreter. The baby also needs to have some understanding of the mother's language. That way, we can have conversations. I can speak Korean and Vietnamese, so the baby must know both languages. (Participant 1, 1st interview)

Rhythm is critical and transforms as it moves across different environments or connects with itself (Deleuze & Guattari, 1980). The participants, through overlapping blocks of heterogeneous languages, formed rhythms and engaged in an active process of composition. SHGs were initially created to counteract the isolation felt by marginalized people (Yeom, 2017, p. 314) and offer support during challenging times in Korea. Over time, these groups have evolved into inclusive environments for mothers to teach and learn about their respective cultures and languages. In these spaces, the participants became natural mothers who speak Chinese, Vietnamese, and Uzbek rather than being seen as lacking proficiency in "our language." They utilized their current context to construct diverse networks to acquire information. Within these interconnected networks of experiential knowledge, the idea of being a "mother of the nation" intersected with difference and connectivity, transforming the mother's language into a natural rather than a deficiency. In these networks of shared experiences, the ideal of the mother was connected to differences. The mother's language was not deficient but mutated into natural language. Through SHGs, the participants became generative mothers, not defined by lack, and created the "now-here" (Erewhon)[12] as their own space.

4.2.3 Becoming a Migrant Mother

Participating in SHGs for FMMs allows them to confront the role of being a good mother defined by Korean society while contemplating what constitutes a good mother. Within these contemplations, the participants shared their experiential knowledge, revealing that their motherhood as immigrants is simply a natural state that cannot be divided into normal or abnormal. Becoming a migrant mother is realized through the natural act of practicality, which creates a rhythm.

Becoming a Mother from Non-mother

Becoming is possible in any aspect. There is no preexisting agent behind the act; the agent is constituted through various acts (Butler, 1990). Through embracing heterogeneous existence and transcending identity in our actions, we open ourselves to the possibility of transformation – whether it be a man becoming a woman or a human becoming an animal. Becoming a mother is not limited to biological mothers or those legally adopting children. It is realized within the act of practice that follows the line of becoming a mother.

> "I am Korean." But from what I see, he's Pakistani. Multicultural families' kids don't acknowledge their mother is Sri Lankan and Filipino. They consider themselves as just the same as any other Korean. That's why I have to be careful. My kids get hurt. (omitted) But there are also times when it's good to show interest like this. Some kids say, "My mom is Vietnamese." "My mom is Chinese." "Mom is Filipino." When they say that, I

12) Erewhon is a coined term created by Samuel Butler, reversing the syllabic order of no where, and it signifies both nowhere and now-here. The key characteristic of space emphasized by Deleuze is that it constantly shifts positions, disguises itself, and is continually reconstituted as the now-here. Erewhon is an expression that aptly describes these spatial features (Kim, 2016).

try to give them much attention, saying, "I love you, come here." The kids gain confidence. (Participant 7, 2nd interview)

The childless Participant 7, while interacting with migrant mothers, empathized with their difficulties and concerns and encountered the concept of becoming a mother. She did not always understand the children's hearts from the beginning. In the early stages of her multicultural understanding instructor, when she met children from multicultural families at school, she would happily say, "I'm multicultural too." It was not easy to understand children who hid and became depressed due to being considered foreigners. After actively participating in SHGs with migrant mothers, she gained insights into the unique challenges faced by immigrant women who are also mothers. Through this experience, she also connected with her home country's community and empathized with the difficulties encountered by migrant mothers and their children. Participant 7 now tries to understand the hearts of children from multicultural families she meets at elementary school and make efforts to instill confidence in them. Through these experiences, she has connected with becoming a mother.

Revealing Multicultural

Raising children as FMMs in Korea differs from typical mothers' upbringing. Multicultural still carry discriminatory and prejudiced connotations, and FMMs face negative perspectives directed toward themselves and their children. Even among migrant mothers, there is a strong presence of negative perceptions regarding the term multicultural (Lee, 2018). They also have to confront the gaze of their children, who may perceive multicultural as a deficiency within the family.

For example, "Why are you learning Vietnamese?" (Researcher: Do

parents think about that?) Yes, some parents think about that. People kept staring at them when they spoke Russian, so I saw parents telling their kids not to speak Russian. (omitted) But I teach my children Russian. It's because someday I may become a grandmother or fall ill or even develop dementia, and I might not be able to speak Korean. My eldest daughter understands now, but my youngest keeps asking, "Why must I learn Russian?" He keeps asking. (Participant 6, 1st interview)

Learning the language of the mother is a natural process. It guides children to view the context surrounding them not as signs of fear but as signs that can create their own lives; however, it involves persuading children who reject it. The immigrant background of children is not abnormal, and it is vital to communicate that just as everyone lives as a multicultural being, their immigrant background is also part of that. Becoming a mother is both a "Journey into the unknown" (Oakley, 2018, p. 51) and a new challenge to traditional motherhood (Mercer, 2004). In this new challenge, spaces like SHGs provide connections and solidarity, empowering individuals.

We created this program because it's essential for children from multicultural families to have opportunities to meet each other. (Researcher: Is it a bilingual self-help group?) (omitted) Yes. I think it's even better if children from multicultural families can speak Korean and Vietnamese. We're making efforts towards that. (Participant 2, 2nd interview)

Participant 2 understood and shared Participant 1's concern regarding the importance of migrant mothers speaking to their children in their native language. Because of this consensus, they actively continue to operate relevant SHGs. The "community with empathy" among migrant mothers can provide confidence in their role as mothers and positively transmit their

culture, such as bilingualism (Choi, S. E., 2019, p. 93). Furthermore, through their collective presence, migrant mothers can create another structure-power- through their motherhood (Roxas & Gabriel, 2022). Maternity with power exposes the injustice of current power relations and generates a new form of motherhood not subsumed by them (Choi, 2021).

> The way Koreans perceive it is somewhat like that. It's hard to describe. However, through activities like collective childcare and active participation in self-help groups like this, (the children) gain confidence even when they go outside. The children who come here are not the ones who can't do anything on their own. Our kids can speak multiple languages, and they can also help others. (Participant 1, 1st interview)

The perception of migrant mothers as abnormal is not limited to them alone. Their children also face discrimination as the Other and are treated as socially marginalized individuals who receive state support (Choi, D. H., 2018). According to Seol (2013), social minorities in Korean society are still viewed as potential sources of conflict and as disruptors of the existing social stability. The participants do not assimilate into or avoid such social perceptions. By engaging in SHG activities, they have gained self-confidence, which has spilled over into their relationships with their children. This newfound confidence is also believed to become citizens who can share with others through SHGs with their mothers.

Becoming a migrant mother can be realized when they do not reproduce themselves as a mother defined by society and even questions the ideology of motherhood in their motherland. For migrant mothers based on heterogeneity, the context surrounding multiculturalism cannot be explained dichotomously. The participants were connected with heterogeneous migrant mothers in a natural multicultural lifeworld, engaging in actions. SHGs facilitated the creation of new rhythms for them, enabling them to navigate

their paths of motherhood based on those rhythms. Within this journey, the participants viewed with a sense of unfamiliarity towards images that define a good mother; they drew their lines of motherhood.

4.3 Narrative of Becoming a Migrant

The essentialist perspective still dominates, categorizes immigrants from a specific country as normal or abnormal, and expects them to assimilate well into Korean society. In response, immigrant communities seek to challenge essentialism by forming their communities as an alternative. Seo (2011) pointed out that also caution should be exercised against left-essentialism, emphasizing the essential attribute of immigrant communities as a minority group. Left-essentialism, driven by multicultural groups forming political forces, emphasizes reproduction while actively excluding elements or behaviors hindering community cohesion (Loh, 2022; May, 2009).

The participants, as immigrants, do not unquestionably embrace essentialism or left-essentialism. Through encounters in SHGs, they reflect on reproductive reasoning and seek to distance themselves from it. Park et al. (2012) noted that the open nature of SHGs makes it difficult for institutions to manage. However, this characteristic of SHGs can become a factor that promotes practice by crossing the group's boundaries through connections with diverse members.

However, it is essential to distance oneself from the explanation that attempts to bridge the gap between essentialism and left-essentialism due to the extraordinary influence of SHGs. Essentialism is merely a product of Western anthropological imagination and does not accurately reflect reality (Ingold, 1994). Attempts to transcend essentialism and left-essentialism through SHGs are more realistic. The narrative of becoming a migrant is very new yet, at the same time, not entirely new.

4.3.1 Distancing from Commonality

The commonality is found in using the same language, in relationships with people from the same background, or between chimpanzees and humans. It refers to recognizing the perspective of passing through the same lineage within a vertical hierarchy. On the other hand, communality does not strictly adhere to such a line (Yi, 2010). Communality is just sharing the same thing. A cart horse, for example, has a closer communal relationship with a lorry than a racing horse. The participants raise questions about commonality and emphasize the importance of being connected within the activities of SHGs.

Distancing from the Same Ethnic Community

Previous studies on SHGs for FMMs mainly focused on gatherings among people from the same native country (Seo & Lee, 2017; Yi et al., 2020; Im & Yoon, 2017; Jeong, 2010). The 2021 National Multicultural Family Survey observed that gatherings of friends from the same country had a high participation rate of 51.1% overall. It was also revealed that such groups were the most preferred to participate in future meetings, at 70% (Choi et al., 2022). In this context, it seems natural that commonality, such as ethnic homogeneity, is understood as communality.

Participant 7 joined an SHG for Korean dance, composed of members from various nationalities, with the help of her husband after immigrating to Korea. While actively participating in the same ethnic community, she led an SHG that taught dance to young people in her home country. Unfortunately, her brief leadership of the SHG she founded due to her passion ended.

> Others dropped out. It's because they have to work at the factory to

make a living, you know. Even this community leader does volunteer work. She has to manage the community, and her husband works in a rural area, so she has to take care of their three children alone. And yet, she still helps with what's needed for the community, even in the early hours of the morning, and continues to volunteer. It's tough. I got stressed out by all of that, so I quit. (Participant 7, 2nd interview)

She traveled for over an hour from home and led the SHG until late at night. Despite her efforts, the participants did not show enthusiasm or were not even punctual. Though the Philippine community grew and more people needed help, few volunteers were willing to step forward. Most people only tried to get help from senior Filipino immigrants. According to Choi, M. K. (2018), increased dependence in ethnic communities can accumulate community fatigue. Participant 7' s positive energy gradually lost its vitality. It was a natural result of wanting to distance yourself from that community. The comfort of sameness hinders adaptation to life in Korea, obstructs connections with diverse elements, and solidifies the boundaries of the striated space.

Participant 6 had no awareness of being a Goryeoin until immigrating to Korea. As a third-generation Goryeoin, she grew up using Uzbek and Russian languages and did not have a longing for Korea despite hearing stories about Goryeoin from her parents. She had listened to the word Kareiski, the Russian word for Goryeoin, but the word did not resonate with her very much. Instead, as she married her husband, who had come to Uzbekistan to study, she perceived that she was a Goryeoin through the outside gaze.

We came here to live, right? So, we should meet each other and interact because children need to go to school and have friends. Even if we want to interact with Korean people, we can't because we are always among

ourselves. (Participant 6, 2nd interview)

She did not come as a Goryeoin worker, but as a Goryeoin FMM living in Korea, she learned about the village where Goryeoin people gather. There, she heard Russian spoken everywhere and felt comforted, as if she had come to her home country. Such a community becomes a foundation for early immigrants to settle down and stabilize (Park, Kang & Choi, 2022). However, there are limitations to increasing dependence on immigrant communities and moving towards diverse relationships with Korean society. People living there feel a sense of comfort and stability in communicating in their native language and eating their native food. Still, they are greatly concerned that their children living in Korea cannot speak Korean. Whenever Participant 6 heard such concerns, she advised them to "move out." Relying solely on the commonality of the Goryeoin community paradoxically keeps them on the outskirts of Korean society.

Community Starting from Shared Issues

Hillery (1955) defined community as a social interaction based on a shared sense of attachment within a locality. In other words, a community is a cohesive entity that engages in social interactions and voices concerns within local society. The concept of community is based on commonality, with clear boundaries and distinct characteristics. Instead of relying on a shared sense of attachment, SHGs gradually become a community by addressing shared issues and seeking resolutions.

I also post about my studies in a group chat room. I share my answers and homework that I've done. We engage in discussions by sharing them with others, including my responses and writing. It's nice. It's because the writing section is important in TOPIK. So even though I can only write to a

certain extent, I can refer to the writings of other members who are good at writing. I get help from them. (Participant 2, 1st interview)

Participant 2 shared various know-how in the SHG formed around a common interest. In practicing the writing section of the TOPIK, she and SHG members exchanged answers, discussing what was good about others' writing. Those with good writing skills shared their responses and strived for improvement together. Nancy (1986) observed that the beginning of a community starts with recognizing each other's finiteness and limitations and stems from an inclination towards one another. The issues that the participants possessed soon became an inclination toward one another.

In the self-help group, where there were many Chinese participants in the past, I experienced various ups and downs, and there were often sad moments because so many things were happening. (omitted) We are not similar in age. I am in the middle. There is someone five years older and five years younger than me. The younger one is good at cooking. And the older one has a charming personality. They don't get angry. The three of us always get together and pass the time with laughter and smiles. (Participant 4, 1st interview)[13)]

For Participant 4, the community of Chinese women provided psychological comfort and served as social capital for stable settlement in Korea. However, at the same time, that community became a source of pain for her. Advising her to seek medical treatment for bruises on the child of a senior group member turned into a burden. Having become the

13) Participant 4 appeared to be happier than anyone else when talking about the current SHG she is participating in. She enthusiastically shared activity photos and plans, describing the activities. However, when asked what kind of SHG she would like to join if she had the time, she said she would not participate in an SHG. This reaction contrasted with her mention of SHGs "for myself" (Participant 4, 2nd interview). The fear of being excluded from past SHGs seemed to linger still. (Researcher's note, 2022.12.10.)

wrong person who interfered with the unity of the community, she had to leave the meeting. Although this experience made her cautious about community activities, it did not lead her to avoid socializing with people. While visiting a community center for volunteer interpretation services, she received a recruitment notice for an SHG. She recruited members who wanted SHGs together. Despite sharing a national origin, they differed in age, hobbies, and personalities. They shared consideration and support for one another and a sense of solidarity as migrant mothers. Through various activities within the SHG, they maintain the group without significant conflicts.

Commonality can be a facilitating condition for communality, but it does not necessarily guarantee the formation of communality (Yi, 2010). A community based on communality does not have a specific entity. It is merely a potential community that can be explained through co-emergence (Nancy, 1986). The communality-based community emerges through constant practice, participation, and connections. The participants did not settle for the commonality of being of the same ethnicity or marriage migrants. Instead, they continuously established ties and brought forth the community through shared issues such as fear of the Korean language, the experience of being mothers, and the desire to become economic agents.

To distance oneself from commonality does not mean rejecting togetherness itself. It is a refusal to solidify the bonds of community based on commonality and reproduce the same images. The participants interacted as diverse individuals within the SHG without any sense of superiority towards each other. They shared and practiced specific issues through connections and associations without seeing common ground. This allows the SHG to exist as anything (Agamben, 1990).

4.3.2 Space that Refuses Representation

Representation refers to the hindrance of the journey of Becoming and signifies an attachment to homogeneity and the pursuit thereof. Rejecting representation is an attempt to transcend essentialism and left essentialism, providing the courage to refuse it, while emotional support among each other enables the rejection of reproduction. In such a space, there is no only one power. The participants willingly engage in practices of togetherness and support each other to enable collective participation.

The Circulation of Emotional Support

Emotional support in SHGs grants confidence and guides individuals to exert empowerment (Adams, 1990; Brody et al., 2017). Through involvement in SHGs, the participants could heal the memories of loneliness they may have experienced while navigating the unfamiliar terrain of Korea. As a result, they can restore their self-assurance and perhaps even form connections with a new community.

> In this world, within its complexity world, being without friends or being alone can also be an opportunity. It's an opportunity to meet people, be together, and make friends. It's an opportunity to engage in activities. (omitted) When I'm alone at home and then join a self-help group, study together, or chat, it makes me feel better and motivates me to make an effort. Through that, I might eventually develop a mindset of "Oh, now I can do it too." (Participant 6, 2nd interview)

Participant 6 came to Korea around the time her second child turned one. Unlike her home country, where she could do everything as she pleased, her life in Korea was lonely. She turned this loneliness into an opportunity to meet more people. The emotional comfort experienced

through forming relationships with diverse individuals became a source of healing. She sought to break free from the past, where she had been overwhelmed by loneliness, and regained her confidence, attempting to connect with various beings and communities[14]. Through this process, she provided emotional comfort and healing to others while transcending SHGs.

> When women gather together, it's often said that they engage in gossip and such. However, among us, we don't have that. We focused on studying, really. And then, the leader and the senior member say many kind words and show warmth and consideration. So, there's no room for gossip to arise at all. (Participant 5, 2nd interview)

When asked about the person who most wanted to resemble in the self-organized study SHG, Participant 5 mentioned two members: the one who does not gossip and the one who is warm and considerate. It was because of these members that they were able to continue studying together in the SHG. She also wants to fulfill a role like those members, supporting and cheering on others. This group was started in a striated space to achieve success in Korea's academic system. However, the emotional support experienced by its members extended beyond the boundaries of various SHG spaces and times, creating a smooth space within the striated space. One of the topics of discussion amongst them is caregiving for elderly immigrants. They explore ways to assist and support them while critically examining Korea's policies that depict indifference towards immigrants' retirement. Another subject they delve into is labor disputes related to short-term jobs and take into account the perspectives

14) Participant 6 invited the researcher to an additional interview, saying, "Let's have tea together at my friend's house. If you come over, we can drink together." She seemed to enjoy participating in various gatherings. Can I consider constantly generating diverse relationships as her source of confidence? (Researcher's note, 2023.1.10).

of immigrant laborers.

Emotional support in SHGs does not impose the reproduction of a specific form that embodies the same ideals. Instead, this emotional support continuously fosters connections and generates new norms. However, as evident from the experience of Participant 4, it should be noted that SHGs for FMMs are not always filled with emotional support. Nevertheless, emotional support can still be a powerful tool in transforming SHGs into open spaces bridging people from diverse backgrounds. It also makes the participants to becoming multicultural citizens and becoming migrant mothers. This, in turn, encourages them to become minorities.

Self-Help Groups Where Everyone Together

Participant 3 has the experience of creating an SHG based on the opinions of Vietnamese immigrant women who wanted to learn Korean quickly. Due to COVID-19, the group was conducted online, but the attendance rate was lower than expected, and communication was lacking. Once the COVID-19 situation had settled, she pondered the SHG's subject matter to encourage active participation from members. Ultimately, she formed a SHG that decided nothing.

> This year, I was the one who first presented my opinion and asked for suggestions on what to do. I started by asking everyone to choose something. Then, based on their thoughts, they also thought it would be good to do certain things. They decided to do this and that as they thought it was good. I guided the planning process during the progress, suggesting how to set up the plans initially. (Participant 3, 1st interview)

Since it was the first time this year that the topicless SHG experienced, Participant 3 has proactively facilitated the activities. She provided examples

of activities that could be done each month, gathered ideas, and actively led the group. Acting as a mentor-like figure to help them perform their roles effectively, she allocated roles among the members and provided support to ensure everyone could participate. Thanks to these efforts, the members actively contributed ideas for various activities as the SHG progressed over the past six months. One of these activities involved making traditional Korean side dishes and distributing them to marginalized communities. As the group leader, she leads the other members through the process and encourages them to brainstorm ideas. She aims to become a more active SHG in the coming year.

> In the past, I used to think that I was the best. And because of my ambition, I wanted to be in the center, at the forefront. But as I kept going, I wanted to stand behind others these days. I want to push the members forward now. I'll just provide support. That's how my thinking has changed. (Participant 7, 2nd interview)

When Participant 7 showed a performance video, the researcher asked, "You' re the best, so why do you stay in the back?" She explained that during the early stages of the SHG, she felt satisfied with being in the center. Being a former dancer in the Philippines, she believed she was more talented than other amateur dancers in the group. However, this perception hindered the SHG from moving in diverse directions and only replicated the past SHG. Moreover, she highlighted that the center-led social SHG needs connections with various individuals. For example, the support center did not prioritize an SHG focused on traditional Korean dance. The reason was that managing the group was challenging, and the number of participants was not as high as Korean language education. Therefore, the group did not show favorable results in terms of

performance. Participant 7 realized the need to transform the SHG into everyone together to maintain and improve it.

The efforts made by the participants to effectively lead the SHG naturally led to transformative changes. The concept of a do-nothing SHG did not aim for any specific ideal goal but instead generated and resolved problems within the collective process. When the participants took on the roles of mentors, role models, and seniors and actively sharing their experiential knowledge while distributing their authority, a do-nothing SHG was formed. However, this does not mean there are no rules within the SHG. In collectively solving problems, the participants divided roles and established regular meetings. Rules are formed and evolve based on the common issues that must be addressed. Therefore, connectedness can be seen as the essence of the SHG itself. SHG goes beyond the group and extends to connections with other immigrant communities.

4.3.3 New Breed of Advocates

The new advocates refuse to define themselves through fixed identities, and instead, they invigorate the line of Becoming by helping other members become new advocates. SHGs can facilitate a transformational process of Becoming that goes beyond the group itself. This process enables the participants to shift their identity towards being migrants and empowers them to challenge unjust societal practices. According to Butler (1990), these localized strategies aim to intervene in a situation's unnatural, interconnected, and dependent aspects. The new breed of advocates creates a narrative of Becoming by empowering each other and practicing these strategies.

Attempts to Restore Connectivity in Self-Help Group

When people offer emotional support, it helps to strengthen their connections with one another. These connections often lead to the identification of shared issues and concerns. Connectivity goes beyond boundaries and becomes a powerful, productive force (Yi, 2002). By transforming predetermined assemblages, it wields social power. As a manifestation of strange twists (Choi, K. J., 2019), SHGs do not follow a standardized and regulated framework for FMMs. Instead, the participants gain self-confidence through self-help groups and seek connections with various beings.

> I wasn't confident. I didn't even think of doing something myself because there were still many things to learn. But somehow, I worked at the center last year and did several volunteer activities. So I can't put it off any longer. (Participants 1, 2nd interview)

Participant 1 participated in various SHGs to live well in Korea after immigrating. She came across bilingual SHGs but soon realized they were just illusions. She noticed she was moving in the wrong direction while transforming into an interpretation and translation SHG. She hopes that more immigrants will voluntarily participate in SHGs and have the opportunity to exercise their rights[15]. To achieve this, Vietnamese

15) Participant 1 repeatedly complained during the interview about the members' non-voluntary attitudes and the indifference of the institution's officials. In particular, she pointed out that the non-voluntary attitudes of the members stem from the indifference of the institution's officials.
"It is a bit difficult when the center staffs keep changing. If staffs don't have the skills, they should be given more attention. Many members think, 'Ah, originally, SHGs only finished after ten times.' Next year, that SHG will be gone. Recruits and new members are formed." (1st interview)
"Staffs need to listen to the participants' opinions first. Which one do you need (omitted)? If groups renew it yearly, members will perceive that 'I don't have to participate anymore after participating this time.' They only have to participate once, and that's it. No one is participating next year. That SHG is ruined. to be honest. (Laughter)" (2nd

immigrants are coming together to establish a community where they can interact, share their difficulties, and solve problems. The community welcomes individuals with various residency statuses, such as marriage migrants, international students, and workers. To kickstart their community, she and the community members organized a Tết celebration event, as Tết is the most important holiday in Vietnamese culture[16]. The community aims to cater to members' needs and interests, fostering connections and providing relevant programs. The ultimate goal is a diverse and well-informed community where everyone contributes to knowledge sharing.

> Children, preschoolers, and lower elementary school grades have nothing to a learning place. (omitted) If we promote on social media saying, 'We learn BTS songs, dance, try Korean food, and have gatherings,' many people will come. Parents can also come and learn about Korean culture. (Participant 6, additional)[17]

While working as an interpreter for mid-entry immigrant adolescents, she deeply understood their isolation. It saddened her to think they faced difficulties despite not coming to Korea of their own accord. For Participant 6, the SHG was an opportunity when she felt alone in Korea. She believed that if the children who would come to Korea with their parents could

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interview)

16) On January 8, 2023, at a venue in Incheon, over 30 Vietnamese immigrants and some Koreans and Chinese participated in the event. I was nervous, thinking I would be the only Korean, but as I saw people mingling regardless of nationality, I had to admit that my assumptions were wrong. The event organizers used both Vietnamese and Korean languages. Seeing people from diverse backgrounds coming together to enjoy traditional Vietnamese holidays was impressive. I vaguely sensed what the community that Participant 1 dreamed of was like. (Researcher's note, January 8, 2023).

17) Participant 6 plans to immigrate to their home country, Uzbekistan, starting in February 2023. She believes studying in rapidly developing Uzbekistan would benefit their children's education. Her husband will commute between Uzbekistan and Korea for business. She mentioned that she plans to organize a SHG for children in Uzbekistan around the end of the second interview.

enjoy and learn Korean in the SHG, their lives in Korea could be a little happier. Such thinking also becomes another connection for her. Meeting new people in Uzbekistan, she will discover new issues within their experiences and generate answers for them. However, she rejected the idea of a large community because the money would determine everything. SHGs should be developed through dynamic interactions among people, not driven by financial interests.

Sharing Experience as Senior Migrants

Participating in SHGs and having the opportunity to engage in exchanges is not possible for every migrant. According to the 2021 National Multicultural Family Survey, higher household income levels were associated with greater participation in SHGs and a higher intention to participate in the future (Choi et al., 2022, p. 227). The participants knew involvement in SHGs was possible because they lived a more leisurely life than others (Participant 7). They dreamed of their experiences extending beyond the confines of SHGs and expanding more broadly, growing together.

> From the perspective of someone who came here first, I think it would be good to do things like this and that. And perhaps give hope that one can do it themselves. Hope. You all can do it in that way too. And you can also share your experiences. People can tell each other about their experiences. (Participant 3, 2nd interview)

Participant 3 was selected as a foreign mentor for a social integration program operated by the Ministry of Justice[18]. As FMM in Korea, she aimed

18) From August 16, 2021, the duration of the 「Korean Society Understanding」 course in the 5-stage social integration program operated by the Ministry of Justice was expanded. Previously, the introductory course was 50 hours, and the advanced course was 20 hours. Still, it was adjusted to 70 hours for the introductory course and 30 hours for the advanced course (including textbook and participatory education). The foreign mentor team

to share her struggles and how she triumphed over them. She hoped to inspire others who, like her, might feel trapped in the societal role of a Vietnamese immigrant woman and educate those unable to access SHGs about their legal rights. Ultimately, she wants to motivate all migrants to live confidently as members of Korean society.

> When Filipino go to the (Korean) court for the first time, they don't know anything. So they rely on me. And it breaks my heart to see them cry. They say, "(while crying) You came here." They don't have to say it; They're grateful I came to them. And when we succeed, when the trial results turn out well, we cry, shout, and embrace each other. (Participant 7, 2nd interview)

Participant 7 learned about the role of court interpreters through a referral from a husband's acquaintance and has been actively involved since 2020[19]. In the early stages, Seeing many Filipino who faced unjust situations, She willingly decided to do a court interpreter. Despite encountering challenging terminology and feeling discouraged at times, she persevered in her work as she witnessed Filipino defendants on who there was nowhere to rely. This motivated her to push herself even further. She spoke cheerfully about the Korean dance SHG, but her demeanor turned serious when discussing the court interpreter. In the first interview, Participant 7 looked curiously at the researcher who made studying a career. However, her earnest attitude radiated sincerity about court

is responsible for participatory education, creating curricula based on their experiences, and delivering lectures (Ministry of Justice, 2021).

19) The system of court interpreters is implemented according to the 「Interpretation/Translation and Foreigner Case Handling Established Rules (Revised on February 22, 2013)」. It is designed to protect the procedural rights of foreign criminal defendants who cannot understand the Korean language. To fulfill this purpose, courts at all levels recruit candidates annually and engage them as court interpreters when interpretation is required. Only those who pass the annual certification evaluation examination can be registered as candidates for court interpreters (Court of Korea, 2020).

interpreting.

> I failed the exam. I need to study hard. That's why I'm not satisfied with my current level. I have to study again. If I don't study, I can't do it. Being a court interpreter is very challenging. The most difficult thing is that. Being a court interpreter stresses me out. I'm nervous. My body is trembling. I lack confidence. (Researcher: So, you won't do it again in the future?) No, I want to challenge myself. I will study again. (Participant 7, 2nd interview)

She failed the court interpreter certification evaluation examination in October 2022. To pass the next exam, she attends court hearings as an observer and familiarizes herself with the terminology. She also actively engages in exchanges with people who are involved in similar activities. The fact that the participants were able to become a new breed of advocates was that they could connect with such individuals. Additionally, Participant 4's experience of engaging with someone with opposing beliefs and gaining a critical perspective contributed to their transformation into a new breed of advocates. Actively sharing information and getting to know each other promotes rhizoactivity rather than simply reproducing knowledge. Rhizoactivity is characterized by being connected to everything available and constantly generating new communities wherever it takes root (Kang, 2007).

4.4 Summary

This chapter traced the narrative of Becoming that emerges from the experience of FMMs in SHGs, focusing on the context of Korean society, the role of motherhood, and the context of immigration.

First, the narrative of Becoming a Citizen was not about assimilation or avoidance but rather about becoming a citizen through active engagement. Proficiency in the Korean language was necessary for connecting with mainstream society and engaging in various contexts. The signs emitted by the Korean language during the early stages of immigration evoked overwhelming fear and further feelings of discouragement. SHGs provided a means to overcome such fears. Kim, H. M. (2015) argued that actively learning the mainstream societal culture is both a survival rule and a demand imposed from an assimilationist perspective. The alliance among immigrants, such as SHGs, became a foundation for survival and opened up possibilities for various actions. Mainly, SHGs operated by multicultural support centers contributed to connecting FMMs to Korean society and positively facilitated encounters with diverse immigrant women. However, focusing solely on SHGs as policy performance indicators, employing one-sided directives and instructions, and lacking voluntary participation of group members still pose limitations.

Participation in SHGs was also connected to the pursuit of Korean qualifications. The participants who faced prejudices and discrimination in mainstream society often struggled for recognition. They aimed to break free from these negative attitudes and behaviors. Through SHGs, they could raise awareness about unjust treatment and reflect on these issues. However, it should be noted that SHGs do not always mean a foundation solely for raising concerns about unfair treatment. Instead, they can be a site for pursuing a particular qualification. Viewing this as an unfinished

process of Becoming would be a hasty discussion yet. Becoming is always a process; any transformation can be a step toward Becoming. For example, Participant 1 experienced disappointment in this transformation process and moved towards connecting with more immigrants as a new breed of advocates. The participants tried to break away from stereotypes Koreans have about migrants; They revealed themselves as people who could help and as beings who could enjoy cultural specificity in the public realm. Multicultural Becoming citizens perform the act of Becoming citizens through connection and exchange.

Second, the narrative of Becoming a Mother was not about being fixed as normal or abnormal but rather about embracing the journey of becoming a natural mother. The participants recognized that they were out of the normality of Korean mothers in their relationship with their children. In particular, the mother's multicultural language reinforced the mother's abnormality in her relationship with her children. Social SHGs that supported bilingual education also only reaffirmed that mothers were deficient. In such circumstances, taking the GED became the only way for mothers to become confident in front of their children, and studying together with other SHG members enables them to persevere and take the test. Continuous participation in SHGs led to taking the GED and opened up possibilities for various forms of motherhood. Through building relationships, experiential knowledge was gained, influencing other SHGs as participants interacted. The participants used SHGs as alternatives to the discrimination and prejudices that children still face. Mothers aimed to naturally teach them their language by engaging in activities and playing with their children.

SHGs at the intersection of immigrant and mother identities may not immediately eradicate discrimination against multiculturalism, but they can lead individuals toward a more organic way of living. Of course, this does not imply abandoning strategies such as taking the GED. For migrant

mothers seeking to overcome their deficiencies, relying solely on the GED as a solution within the context of their relationships can diminish its uniqueness. Constantly generating various solutions can dilute its authority and make it just one of many possible options. The participants, just living their lives rather than being defined by deficiencies, create new rhythms and progress toward becoming migrant mothers in their own right.

Third, the narrative of Becoming a Migrant challenged essentialism and left-essentialism. In Korean society, the relationships among FMMs hold meaning as being more than just family relationships (Kim, J. S., 2012; Choi, H. W., 2022). These relationships have both commonality and communality. However, the participants distanced themselves from emphasizing commonality within the ethnic community. This was because this community is viewed primarily through a consequentialist lens of gathered rather than emphasizing building relationships and exploring different avenues for connection and experiential knowledge. SHGs emerged through the process of jointly addressing problems. The shared issues created a community based on inclination. To exist as a community, it constantly requires relationship-building.

SHGs that reject representation restored their self-confidence and led to connections with various contexts through the circulation of emotional support. Even if social SHGs have limitations or the purpose of obtaining qualifications in Korean society, the act of coming together holds meaning precisely for this reason. The healing process within these encounters prompted consideration of the perspectives of immigrants not part of the SHGs. Furthermore, it moved away from absolute centrality, where a minority unilaterally leads, and instead, everyone became a leader and member together. When focusing on shared issues, centrality emerged and disappeared repeatedly. New advocates voluntarily formed communities or actively shared their experiences as immigrants who arrived in Korea first,

aiming to restore the connectivity of SHGs. Based on connectivity rather than essentialism or left-essentialism, these new advocates advanced through learning.

Becoming occurs within binary opposition and dismantles such dichotomous distinctions through active utilization and enactment (Yi, 2002). Every Becoming does not necessarily adhere to or oppose any particular ideology but progresses through enacting within those contexts. In this journey, SHGs provided perspectives that allow a different interpretation of what was previously taken for granted. SHG members who shared everyday experiences developed experiential knowledge through relational engagement. This process naturally transformed them into migrant mothers and allowed them to share their line of Becoming without resorting to essentialism or left-essentialism. This line challenges the assimilative perception of multiculturalism in Korean society while dismantling the mythical status of the FMMs' community. Of course, attempts at capture that still exist cannot be denied, but capture does not signify the end. Connectivity is the essence. SHGs allow participants to develop new insights by connecting them to different contexts to escape capture. This can be seen as a journey of learning.

CHAPTER 5 Interpretation of the Meaning of Learning as Becoming

This chapter presents the significance of SHG experiences of marriage migrant women from the perspective of learning as Becoming, focusing on the narrative of Becoming derived in Chapter 4.

First, the signs that flow through the SHG transform into signs of learning as members establish relationships and actively engage together. Establishing relationships enables the transition from the unfamiliar and disheartening emotions of migration to the feelings of learning. Now and here, co-involved signs are reiterated through the SHG, experiencing transformation.

Second, the relationships among SHG members involve together learning with heterogeneous existence, emphasizing not reproduction but problematizing through SHG discussions. The relational connection of experiential knowledge breaks down the traditional boundaries of learning as both givers and receivers of learning, enabling them to traverse the edges of the SHG.

Third, the SHG acts as a case of learning that transcends boundaries, operating between representation and learning tensions. There are no absolute representations or contexts of learning. The forms of reproduction also become signs of learning depending on the given context. This learning journey can only surpass its limits through action. Ethical practices that generate transformation and create relationships emerge between representation and learning.

Fourth, SHGs possess openness as open learning spaces. The generation of experiential knowledge through rhizome connections is the journey of

becoming. SHGs based on connectivity exist in various forms and bring forth learning assemblages through ethical practices.

5.1 Signs Flowing Through Self-Help Groups

Encounter with signs demands a new form of reasoning for us. The tradition of cognitivism separates the mind from the body and addresses that mental reason governs the actions of the body. However, we think through the close and intricate connection of the mind and body in the now and here. Through encounters with unfamiliar signs, this new form of reasoning generates events called Affect (Massumi, 2015)[20]. According to Deleuze, Affect views encounters with signs not only as a change in perception but also as a variation of action within relationships (Yon, 2015: 197). Signs flowing through SHGs mutate Affect and enable the ascent of the ladder of co-involved signs. This part explores the stories of signs leaked within SHGs, focusing on the signs that will allow learning through Becoming.

5.1.1 Unfamiliar Signs and Affect

Migration is an experience that provokes a sense of the unfamiliar, and it is a journey that accepts all signs as strange. Regardless of the motive for migration, one thing is sure: only the unknown remains.

20) Affect (情動) is a concept used by Spinoza (1677), referring to the modification of the body, increasing or decreasing its power of activity, and at the same time, the idea of such modification (Spinoza, 1677). Unlike the emotions, the cognitive tradition sees as irrational and needing to be regulated by reason, affect is the energy of creation that emanates from a single existence without the dualistic distinction between the body and reason (Yon, 2013). Spinoza (1677) presented desire, joy, and sadness as Affect constituents. Affect, rooted in desire, acts as the empowering force that enhances the capacity for action in positive affects, while sad affects decrease or impede the ability to move. Affect stimulates the body in many ways, increasing or diminishing its power of activity (Spinoza, 1677) and possessing motility. Deleuze utilizes Spinoza's concept of Affect to explain how the body and mind sense and act through signs. More recently, scholars like Massumi have actively theorized the idea of Affect. This study employs Deleuze's concept of Affect to explore the meaning of participation in SHGs for FMMs.

When women migrate for marriage, they face multiple challenges beyond crossing physical borders. They must navigate new relationships and the difficulties of living as strangers in unfamiliar territory while working to overcome these obstacles(Jung, 2015).

Confronting the abundance and flow of unfamiliar signs in the migration space can undoubtedly lead to learning (Deleuze, 1968). However, it is not the case that unfamiliar signs are immediately connected to learning. How one senses the unfamiliar can tie and suspend the lines of learning.

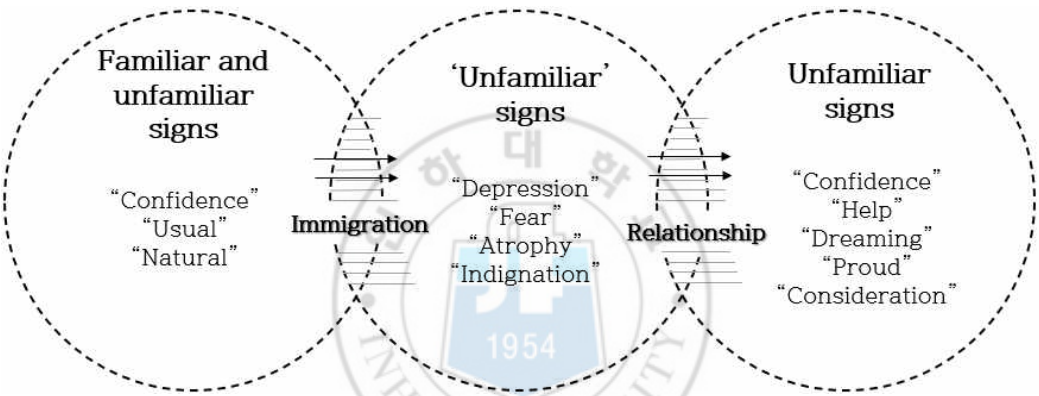

Figure 6: *Signs' Recognition and Affects' Change*

Participant 4 was originally a confident woman in her home country and had lived as usual. Life in her home country was familiar, allowing a mindset to view familiarity as unfamiliar. They were never overwhelmed by the signs flowing through their senses and body. Although she desired to become a police officer in China, she was not necessarily outgoing. Still, she could live while expressing what she wanted and freely engaging in her desired actions.

> When I was in China, I just wanted to become a police officer while attending school. It seemed cool, you know. (Researcher: Why did you want

> to become a police officer? You mentioned that you didn't like meeting people, but being a police officer requires interacting with many people, right?) After coming to Korea, I started disliking meeting people. (Participant 4, 2nd interview)

She started feeling depressed starting on the airplane to Korea. The new home she had to live in Korea felt unfamiliar, from the kitchen sink to the vacuum cleaner and washing machine. She dared not touch anything quickly, so when her husband was not around, she skipped meals or bought food from outside. The participants met their Korean husbands in various ways, such as being introduced by relatives, as business partners, or getting into a romantic relationship. However, one thing they had in common was experiencing depression and fear after immigrating to Korea. The symbols that demanded them to "do as I do" (Deleuze, 1968/1994, p. 12), emitted by Korean society, rejected their original selves. Through migration, the participants have limited reasoning within the Affect that requires them to acquire what is considered natural in Korean society.

> I always had to go to any hospital or anywhere with my husband. I can't communicate. I'm very fearful. Even when I was pregnant, I always had to go with my husband. It's scary because I don't understand what the doctor is saying. (Participant 2, 1st interview)

International migration is recognized as a life event that triggers encounters with unfamiliar signs, leading to variations in perception and behavior. FMMs shrink from prejudice and discrimination in Korean society, and it shapes them into thought form that more closely adheres to reproduction. However, it is essential to remember that Affect undergoes variation. The mode of reproductive reasoning is not fixed and can surpass the learning threshold through relationships and connections (Massumi, 2015).

Relational engagement, such as SHGs, allowed transformation from unfamiliar to unfamiliar. The participants gradually crossed thresholds and connected with unfamiliar relationships, generating spaces of encounter in learning.

5.1.2 Ladder of Signs Implicated Together

Within signs are folded creases, layer upon layer (Deleuze, 1964). These folded creases constitute the essence of signs, as each unfolding of a wrinkle reveals differences themselves (Gim, 2020). These signs also establish hierarchical relationships along a timeline. Starting from the worldly signs and ascending through the ladder of signs to signs of art, the progression leads to the mode of reasoning in learning (Deleuze, 1964). However, climbing the ladder of signs requires the increased involvement of the individuals who share the problem.

The participants tried to reproduce the academic qualifications in Korea. Despite being eligible for recognition of their education in their home countries, academic qualifications hold significant meaning in becoming recognized members of Korean society. However, even if they acquired them, it did not fundamentally improve the biases and discrimination that perceive FMMs as inferior and uneducated. Instead, acquiring them may reinforce these biases. It means solidifying the representation system. Breaking away from the entrenched structure of academics, known as rigid assemblages, through the alliance of FMMs alone is practically impossible (Kang, 2018; Sandel, 2020). Sitting down more stakeholders together can overcome the complex ideologies embedded in academics. Through their participation in SHGs, participants begin ascending the ladder of signs, challenging their unfamiliar perception of signs they directly encounter as mothers or migrants.

> Because moms felt difficult after giving birth, especially in my case when my parents were not here, I had to raise the child alone, and it was really stressful. If I stay at home all the time with the child, we end up clashing and fighting a lot. And if there are moms with depression, their depression can worsen. That's why I liked these self-help groups at that time. I also went out and participated with my child, and it was good. The atmosphere was really lovely. It had a lively atmosphere. (Participant 5, 1st interview)

The gathering of individuals who share their problems in the now and here became vital energy for climbing the ladder of signs. Migrant mothers, by addressing the direct challenges they face in life, bring about a transformation in the signs. As shown in Figure 7, the signs emanating from the language of migrant mothers began with discriminatory language and then emitted signs of good language, natural language.

Figure 7: *Signs Emitted by Language of Migrant Mothers*

Learning through encountering various signs means constantly progressing toward the stage of perceiving signs as art. Encountering the signs of art implies that the language of migrant mothers can be associated with the language of discrimination in Korean society, can be perceived as simply good language to become a global talent, and can be confronted as natural language as migrant mothers. The signs of art enable the participants to engage everything encompassed within the ladder of signs.

However, relationships with implicated individuals are necessary to climb

the ladder of signs. When the participants shared and confronted the prejudices and discrimination they face here, these stories emitted artistic signs through continuous transformation. In this context, climbing the ladder of signs is limited in that it only deals with the problems of the present moment; however, the experiences of signs flowing in the present also influence diverse backgrounds of Becoming. For example, Becoming a multicultural citizen, a migrant mother, or a new breed of advocates were closely interconnected forms of Becoming. One form of Becoming drives another and demands confronting signs as unfamiliar.

5.2 Together Learning with Heterogeneous Existence

In Korean multicultural society, heterogeneous existences are considered to be those who should assimilate into mainstream society. However, forming relationships with heterogeneous beings that acknowledge each other's differences catalyzes new creations and enables learning to progress. Relationships created while preserving one's uniqueness and freedom, without seeking assimilation or avoiding differences ultimately strive for coexistence in a multicultural society (Kim, J. S., 2022). Participating in SHGs generated questions by collectively addressing shared problems. Continuous connections allowed for mutual responsiveness, offering opportunities for giving and receiving learning.

5.2.1 One Problem and Problematic Question

When viewing the learners as beings striving to attain certain ideals, their desires become evidence of their deficiencies. In Korea's assimilationist multicultural perception, FMMs who do not know the Korean language become a symbol of poverty. Participant 4 frequently heard such stories from her children, and even her husband dismissed her lack of proficiency in the Korean language by saying it was not good or ignoring her with comments like practicing more.

> When we said goodbye after an interview, Participant 2 remarked that it was the first time to meet a Korean who focused on her story. She laughed, adding that she was worried about her pronunciation because it wasn't perfect. Pronunciation seems to be perceived as vital to them, much like how I am conscious of my English pronunciation. (Researcher's note, September 24, 2022.)

The participants wanted to fix their pronunciation to sound more like Koreans. Standard Korean Pronunciation was another symbol that constantly seeks to capture the research participants within the norms of homogeneity in Korean society. Interestingly, within the SHGs, Korean was seen as a tool for communication. The Korean language became a mediator that brought together heterogeneous beings to engage in activities. The encounters of these heterogeneous beings do not have predefined goals or predetermined directions; they possess only the action potential (Gim & Bae, 2016).

> If someone knows something, they share it. And if I had a sad experience, we talked about it together and found ways to resolve it. Our self-help group isn't just about studying, dancing, or knitting. It's about communicating with each other and helping each other. (Participant 3, 1st interview)

Themes such as K-pop, Knitting, and Bilingualism in the SHG were means and tools for participating together rather than the central goals of the group activities. The participants learned about K-pop, knitting, and the importance of bilingualism. By being together, this knowledge came to face the incomplete image of the migrant mother and thinking about the instrumental use of the multicultural center.

Within the process of involvement, the goals of the SHG continued to evolve, progressing towards activities that pursue meaning (Participant 6). Pursuing meaning entails not reproducing existing methods or norms but constantly connecting and bridging them.

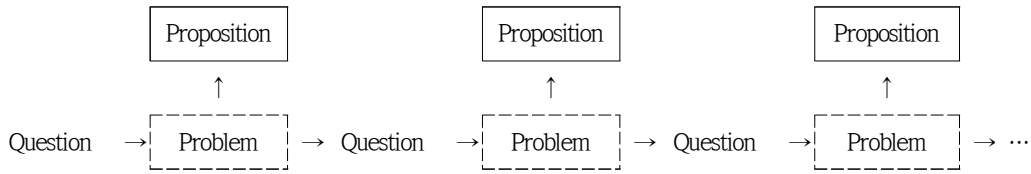

Figure 8: *Relationship between Question, Problem Frame, and Proposition (Bae, 2012, p. 77 translated into English)*

Learning through encounters with signs "forces it to pose a problem" (Deleuze, 1968/1994, p. 140). A problem has only a solution. Through involvement in the SHG, the authority of a problem diminished. The participants connected through SHGs. This allowed the participants to share their problems and develop various propositions. The GED, in which they chose to become confident mothers, was associated with migrant mothers through SHGs. Through this, the GED was not a single solution but one of the various propositions. In other words, the connection of migrant mothers creates different propositions while sharing each other's problems (Figure 8). The participants distancing from commonality can be seen as distancing themselves from a problem and solution. Commonality also appears in Korean society, aiming for the same Koreans or immigrant groups seeking the same ethnicity.

Learning entails the formation of problematic fields, and learners generate questions through connections and associations with the heterogeneous rather than accepting one solution. Encounters with heterogeneous existences can be realized in communal engagement. The SHG does not derive one solution through pre-established "one problem" (Deleuze, 1968/1994, p. 60). Nevertheless, within the alliance process, problems constantly transform into questions, forming the foundation for the possibility of becoming questions.

5.2.2 Learning Giver and Receiver

Meeting with heterogeneous existence is not one-sided but rather a mutual communication and assistance. In other words, communication takes place actively on an equal footing. Deleuze refers to this as "apprenticeship" (Deleuze, 1968/1994, p. 23). This term signifies learning from someone in the position of an apprentice. In such apprenticeship-style learning, there are no predetermined learners or teachers. Anyone can be a learner and a teacher, learning while acting and acting while learning (Snir, 2018).

In the context of learning, encountering means not only encountering the Korean language as a sign and becoming sensitive to its various signs but also encountering beings who emit unfamiliar signs. Thus, learning is not limited to learning parties but is related to relationships with all others and is shaped within encounters where learning is provided or received in various roles.

> (Researcher: Who decides the activities?) We think and go together. We talk to each other. Like, "Oh, cool, cool" (laughter). It's not about telling each other what to do. We also have KakaoTalk, so if anyone has a good idea, we talk about it. (Participant 6, 2nd interview)

The participants in SHGs, referred to as "mutual-help groups of 'people in the same boat'" (Caplan, 1974, p. 23), play the roles of providers and recipients of help. Participant 1, despite her husband's opposition, wanted to teach her children bilingualism based on the advice of other members who had arrived in Korea earlier. Participant 3, although her children were still young, gained an understanding of the Korean college entrance examination in a knitting SHG. The participants engaged in

diverse activities and shared educational and job information with other members. Participant 6 actively shared information on translation education, part-time teaching positions for intermediate-level immigrant youth, and newly recruiting SHGs through SHG social networking services (SNS).

Figure 9: *Rhizomatic Linking of Experiential Knowledge*

There is no textbook specifically designed for knowledge acquisition in SHGs where everyone is both a giver and a receiver of learning. Only experiential knowledge generated through interconnected connections exists. As shown in Figure 9, experiential knowledge is not a singular solution with a central focus but rather a rhizomatic knowledge that can be connected in any direction. The participants broke down the boundaries between learners and teachers, traversing the boundaries of the SHG, emitting the sign "Do with me" (Deleuze, 1968/1994, p. 23), and generating problematic questions. In the SHG, traditional scenes of formal learning do not appear, sharing similarities with informal learning; however, the context of informal

learning, emphasizing the learner's autonomy and result aspect of the experience, is distinct from learning as Becoming (Bennett, 2012; Dewey, 1938).

The knowledge gained through together learning is based on personal experiences of phenomena rather than inference and reflection on knowledge. Through involvement in experiences, the participants became knowledge producers (Borkman, 1976). As embodied knowledge, experiential knowledge is generated within the process of engaging with various beings (Abel & Browner, 1998; Nimkulrat et al., 2020). The creation process of experiential knowledge, where traditional educational roles and norms do not exist, solely relies on responding to one another (Haraway, 2008). Learning with diverse individuals through connections requires full engagement and responsiveness to society (Blume, 2017) rather than returning to a central location. The participants, instead of returning to a center, were connected with heterogeneous. The process of together learning demands total engagement and response to society (Blume, 2017), allowing the participants to move beyond the boundaries of the SHGs and continue their learning journey. This approach enables participants to cross the limitations of SHGs and continue their learning journey.

5.3 Tension between Representation and Learning

There is no absolute object that emits signs of reproduction or together learning. The signs can be interpreted differently depending on the situation or context. The participants could transformation of signs in SHGs: mother language, GED. It enabled a view of unfamiliar signs, leading to transformative learning through together learning with heterogeneous beings; however, this journey does not necessarily flow strictly as absolute learning. Rhizomatic connections drive the process of Becoming while simultaneously encountering and engaging with forms of reproduction. Between the absence of absolute reproduction and the context of learning, the participants strive for connection through their actions.

5.3.1 Relativity of Representation and Learning

Representation forms are captured within specific environments and impose pressure to conform to the demands of that context—support center-based SHGs contextually use SHG members as tools for good performance of social integration policies. These outcomes lie simply in their recognition as successful policy implementation. It is no different from recognizing a student with high exam scores as successful and exemplary. SHGs focusing on achieving specific outcomes often run the same programs repeatedly, with little interaction among members. Unfortunately, some of these groups may suddenly disband without consulting their members, all in the name of achieving better results. Participant 1 criticized such SHGs and instead is preparing an alternative by establishing a voluntary community with Vietnamese immigrants. The Vietnamese immigrant community is a meeting place for immigrants with various residency statuses, aiming to operate SHGs where experiential knowledge can be shared.

> In reality, we need to experience situations directly to understand how to respond in certain circumstances or why certain responses are inappropriate in different situations. By creating opportunities for experiences, we engage in activities and interactions that contribute to our mutual growth in skills. (omitted) I shared my opinion (with the center), but it was not accepted. (Participant 1, 2nd interview)

On the other hand, representative forms are also present within the context of immigrant communities. The commonality is an internal essence that symbolically binds the community, serving as a cohesive characteristic (Deleuze & Guattari, 1980). Some participants distance themselves from immigrant communities based on uniformity, preferring activities like center-based SHGs. Social SHGs can quickly become a meeting place for diverse immigrants for various reasons. While acknowledging the center's focus on members' performance, they actively utilize such situations to bring about change. For example, they developed engaging activities that can accommodate many members and strive to distribute authority among them to foster participation.

> They need to recruit people, and they have to come even on weekends. The staff doesn't like that. (static) I want to upgrade the self-help group and find something else. (omitted) We'll keep accepting new people and continue working hard. Next year, we'll do Janggu[21] dancing. I want to do Janggu dancing. Let's talk about it (with the members). Great, Janggu dancing. We need to secure the budget. (Participant 7, 2nd interview)

SHGs themselves cannot be an absolute criterion for learning or reproduction. How SHGs are connected and how members behave in the

21) Janggu is one of the representative percussion instruments in Korea (Encyclopedia of Korean Culture(n.d.).

process is essential. Social SHGs that emphasize performance become a representation form. The direction of SHGs for Koreanness hinders the learning journey of the participants. However, sometimes it provides an opportunity to realize learning by utilizing it or discovering learning as a reaction against it. Social SHGs are also a way to learn because they offer the chance to meet various immigrants.

Representation cannot be seen as absolute. The migrant community, which takes for granted as creative space, also has representational styles. Learning does not result from any fundamental environment or context. Instead, it occurs through the rhizomatic connections in shapeless representation.

5.3.2 Ethical Practice of Learning

While it is acknowledged that the human rights and quality of life of FMMs have significantly improved, a tendency still exists to perceive them as must conform to the patriarchal lineage of Korean society (Lee, 2012; Jang & Kim, 2020). Some FMMs are persistently pressured to adhere to their Korean wives' and mothers' roles, and pursuing diverse paths of self-realization is often discouraged. Even if participating in SHGs can enhance the quality of life for FMMs and provide learning opportunities, it is not easy for them to engage in such activities if they lack the afford to do so.

> I attend the self-help group because I can afford it. I have them. (Researcher: When you say afford, do you mean having free time?) It's about having time and taking care of household chores. Some women have to get permission from their husbands. If their husband says,"Don't go," they can't. They must take care of their babies. There are my friends living

with their mothers-in-law. They can't go. I can afford it, so I can go to self-help groups. (Participant 7, 2nd interview)

In the early stages of migration, SHGs are a platform for emotional support and information sharing, facilitating the adaptation of individuals to Korean society. As the duration of participation in SHGs increases, members develop interests beyond the scope of the groups (Lee, 2022). They become aware of discriminatory attitudes directed towards themselves or their children and establish connections with the diverse stories of marginalized immigrants. Through this process, the participants realized that their long-term involvement in SHGs may not be taken for granted by others. As a result, they developed an interest in fostering empowerment among those unable to participate in SHGs.

I had a self-help group on Zoom, but I kept hearing noise from outside during that time. I heard someone say, "It's too noisy." Then, a member said, "I'm a bit busy, so I'll join later." This is a problem. If we want to continue meeting, our families need to approve. For example, when asked, "Who are you meeting at the cafe?" we can say, "I'm meeting my Vietnamese sister." And if they say, "Take care," it's better. Then we can continue participating. But if someone says, "Don't meet Vietnamese people" or "Don't meet anyone," they can't join the self-help group. (Participant 2, 2nd interview)

As FMMs accumulate diverse experiences in Korean society, they become desiring subjects as nomads (Jung, 2015). Living as nomads is both a responsibility and an ethical choice, as it allows them to transcend the frames set by Korean society and connect with others, creating entanglements (Braidotti, 2006). Kim (2018) examined Deleuze's ethics not as an autonomous obligation based on universal validity but from the

perspective of bodily transformation and the variation of Affect. Following such ethics involves acknowledging and understanding the context of one's limitations and conditions, paradoxically enabling the transcendence of these limitations.

5.4 Open Learning Spaces

Community is discovered when individuals recognize their finitude and limitations each other, carrying meaning within shared time and relationships (Kim, J. Y., 2022). The community where diverse connections are everything is formed through the combination of bodies and holds "the potential to create new problems" (Colebrook, 2004, p. 9). Park et al. (2012, p. 135) pointed out that the operation of center-based social SHGs is open; it presents challenges in cohesion and management due to decreased coherence or solidarity. However, such openness encourages SHG members to engage in more discussions and conversations, enabling them to form intimacy voluntarily. For example, unlike typical support center programs, SHGs can negotiate and determine the dates of meetings among members. This encourages members to participate voluntarily. In addition, the intimacy and emotional support experienced in this process enable them to face unfamiliar signs. In other words, it becomes a support base to climb the ladder of signs.

> At first, I just thought it would be nice to gather with people from the same homeland in a self-help group and engage in activities together. Because it's lonely, you know? So, going there and meeting older and younger sisters, doing activities like that together, seemed like a good idea. That's what I thought initially. But as time went on and as I accumulated experiences, I realized that participating in a self-help group allows me to learn new things. "Oh, I can also involve in activities like this." Through that, I can gain much information and get to know others. I can make friends and things like that (Participant 3, 2nd interview)

The intimacy experienced within a SHG paradoxically extends beyond the community itself. Our typical perception of a community maintains a

constant sense of unity through cohesion. Social SHGs also take shape within this community image (Park et al., 2012). However, through the experience of forming relationships in SHGs, learning branches out to different places and gives rise to new SHGs. By participating in social SHGs that operate within support centers during the early stages of immigration, the participants could better understand the benefits and limitations of such groups. These experiences brought them with diverse immigrants together, allowing for a more comprehensive perspective.

This learning journey made them build relationships with various people beyond the SHG. It prompted considerations of planning new SHGs upon returning to their homeland or exploring alternative communities. The intimacy within SHGs is described as connectivity rather than rigid cohesion or solidarity.

The learning narrative in SHGs, as depicted in Figure 10, extends beyond the group boundaries and encounters diverse environments. The intimate relationships among SHG members transform the SHG into an open space. “learning to Becoming“ (Choi, K. J., 2019, p. 30) involves breaking away from the taken-for-granted systems and forms of life and changing learning assemblages. This journey of learning is realized through connections based on diversity.

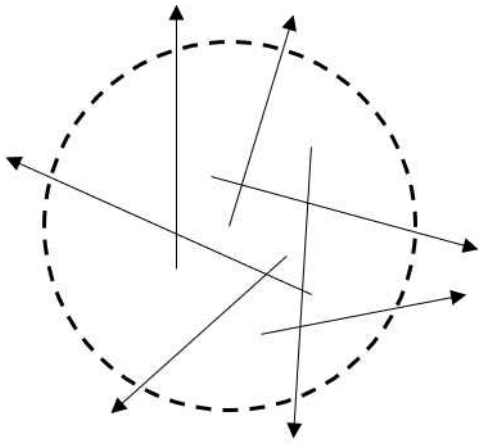

Figure 10: Open Learning Spaces

The participants continued SHGs to break away from norms and create a rhythm of immigrant mothers while actively creating a new group. They were expressing themselves, generating the rhythm of migrant mothers, and moving towards becoming the new breed of advocates. SHGs based on connectivity can exist in any form and emerge as learning assemblages through ethical practices. If learning is synonymous with life for Homo Eruditio, then the space of learning expands to encompass all aspects of life. The space of learning-within-existence is always prepared to progress through learning, and when it emerges together, the space of learning exists (Nancy, 1986). SHGs are open spaces and serve as spaces that open up learning assemblages through the gaps around SHGs. The process in which the participants engage as mentors or search for new SHGs becomes the foundation for the emergence of learning spaces.

5.5 Summary

Based on the narrative of Becoming in the experiences of FMMs in SHGs presented in Chapter 4, this chapter interpreted it from the learning perspective as Becoming. The following are the detailed research findings:

First, the flow of signs within SHGs led to learning through traversing and entanglement. Encounters with various signs headed the participants to learn, but in the process, they may feel overwhelmed by the signs and experience fear. The signs emitted by Korean society to migrant women alone for marriage manifested as Affect that deter action. By connecting with SHGs, the participants could shift their perspective and view the signs they previously encountered more differently. The participants engaged with each other and shared their experiences while climbing the ladder in SHGs as mothers and immigrants. By encountering the sign of art, they progressed towards creating new assemblages as part of their Becoming. However, SHGs could not solve all the problems faced by FMMs. It needs to be implicated in more people around issues. The signs of art encountered through the SHG mutually influence other signs. It gave need to be implicated with signs with further people.

Second, encounters with heterogeneous existences realized together learning by raising mutual problems. Unlike attempts to perceive FMMs in Korean society through a particular image, SHG members did not confine each other to specific forms. Awkward pronunciation in Korean was not something that needed to be corrected but was simply a natural means of communication. The meeting of heterogeneous beings emerged within the context of shared problems. When they communicated and worked together to seek propositions, the only solution and problem as normal mothers were replaced with problematic-question as natural mothers. The information transmitted through the mothers' alliance transformed into experiential

knowledge through relational connections. Experiential knowledge emitted signs of together learning in the learning journey through each others. It allowed them to transcend SHGs and respond to diverse voices. The together learning of heterogeneous began challenges the authority of absolute knowledge.

Third, there was no absolute representation or learning, and learning progresses through action and connection within this tension. From the moment humans are born, people are connected to the environment and context in which they live. In other words, learning means encountering different environments (Chiba, 2017). Participating in SHGs demanded more than just meetings between members. By involving in a socially operated SHG, FMMs confronted the homogenizing pressure of Korean society. For some, it was an opportunity to perceive the social SHG as a means of connecting with diverse individuals beyond the centrality of commonality. The important thing is to acknowledge the limits and opportunities encountered in the journey of learning and to foster connections continuously. The participants, who lead relatively comfortable lives with the support of their families, were aware of having more significant opportunities for connection than those who do not. The transformative journey of creating relationships requested more active engagement with the ethical practice of learning.

Fourth, SHGs were spaces of open learning based on intimacy and connection. The participants joined SHGs in unfamiliar and intimidating situations after immigrating to Korea, and the intimate relationships with group members became a foundation for confronting unfamiliar signs. These relationships went beyond a center-based perspective on social SHGs. In other words, intimacy was not about binding and cohesion but about facilitating connections with diverse entities beyond the SHG. Learning narratives that surpass SHGs became a foundation for the emergence of

new learning spaces.

Chapter 6 Conclusion

6.1 Research Summary

This study views the FMMs as learners who progress through learning and interprets their experiences in the SHGs as a learning journey. These groups are spaces for learning and multicultural education that can be realized in daily life. This study explores the SHGs' experiences to assess the potential and constraints of multicultural education. Additionally, it aims to provide insights into post-multicultural education.

To interpret the experiences of the FMMs in the SHGs as learning, Deleuze's concept of learning was utilized. Deleuze's philosophy revolves around life based on difference rather than identity. This calls for new thinking about existing, taken-for-granted knowledge. This study aimed to move away from homogeneity in multicultural education by exploring various signs based on Deleuze's learning theory. Specifically, the research focused on the journey of the FMMs as learners, emphasizing the concept of Becoming and examining the surrounding context of this process. Based on qualitative research that focused on the participants' experiences, this study tried to trace the narrative of Becoming and uncover the meaning of learning.

The research questions set in this study were:

1. What are the narratives of Becoming described in the participation experience of FMMs in the SHGs?
2. What is the meaning of learning as Becoming considering the experience of FMMs in the SHGs?

In Chapter 2, theoretical discussions on Deleuze's philosophy and the

SHGs for the FMMs were developed. The limitations of identity-based multicultural education were pointed out. Multicultural education, focusing on producing the image of *Koreanness* overlooks the importance of interactions occurring in individuals' lives. However, prioritizing individual interactions, too, has limitations in addressing power issues stemming from sociocultural group differences. Therefore, this study proposed the concept of post-multiculturalism based on Deleuze's philosophy, which emphasizes the creation of differences and connections. It is crucial to encounter the signs to become a learner. Such encounters happen constantly, highlighting that learning is a continuous process rather than an outcome. Learners pursuing rhizomatic connections move toward various modes of Becoming through alliances. The characteristics of the SHGs were examined, along with the sociocultural context surrounding the SHGs for the FMMs. Through these discussions, the necessity of these groups as spaces for learning for the FMMs was explored while scrutinizing learning as a process of Becoming.

Chapter 3 described the research methodology. Seven FMMs participated in this study who were members of the SHGs for three or more years. Data collection primarily involved interviews; however, multiple data sources were collected, including participant observation journals, researcher notes, photographs, and audiovisual materials. The experiences were cases of learning centered around the SHGs; nonetheless, they were narratives of learning that crossed spaces. The data analysis presented the participants' narratives of learning in a multilayered manner, reflecting these characteristics. With this objective, a narrative of learning, transcending the experience of the SHGs, was presented by considering the contextuality, temporality, relational situation, place, and flow of the signs.

Chapter 4 presented the results related to the first research question. The narratives of Becoming in the experiences of the seven participants were described as Becoming a citizen, Becoming a mother, and Becoming a

migrant. The narratives of Becoming were interconnected rather than fragmented.

Becoming a citizen in Korea is primarily a process of taking action based on connections rather than fully assimilating or avoiding adaption to the Korean society. As they settled into the Korean society, participants initially felt uneasy and anxious due to the unfamiliar environment. However, participating in the SHGs helped them gain confidence in the language and way of life. Acquiring the Korean language was vital for encountering signs in the Korean society. It enabled them to engage in multicultural activities such as SHGs. Encountering the Korean society during SHGs simultaneously carried alliance-based possibilities and limitations. There were elements such as a center that treated them instrumentally and involuntary members in the activities of SHGs. The SHGs were buried in these factors and were converted. However, it should be noted that the members are together. By sharing and expressing themselves in the SHGs, participants drew the line of multicultural citizens; not defined by a single identity.

Becoming a mother involved the creation of a new mode of motherhood through the SHGs because of the dilemma of reproducing the image of a good mother. By associating with the ideology of a normal mother demanded by the Korean society, the participants felt inadequate as mothers who spoke Korean poorly or could not assist their children in their studies. However, through the SHGs, they sympathized with each other' s difficulties and shared information, without reproducing the motherhood ideology dictated by the Korean society. The collective experience of migrant mothers went beyond information sharing. They utilized the SHGs to distance themselves from the motherhood ideology prescribed by the Korean society, better understood each other, embraced multiculturalism naturally, and realized the process of becoming migrant mothers on their terms.

Becoming a migrant cut cross essentialism and left essentialism, considering the relational context with various immigrants. The participants tried to distance themselves from the community, which spotlights inherent characteristics. They realized that the cohesion and emphasis on inherent characteristics within the ethnic community paradoxically hindered their encounter with Korean society. The participants viewed the community as an open space that pursues diverse connections based on shared issues. By offering emotional support, mentoring, and sharing their experiential knowledge with the other members, they raised above the group's boundaries. As an open space, the SHGs moved toward becoming a new breed of advocates connected to diverse contexts.

Chapter 5 showed the results for the second research question, interpreting the meaning of learning in the context of Becoming based on the findings from Chapter 4. The significance of learning in the experience of the SHGs are signs flowing down through the groups, together learning with heterogeneous existence, the tension between representation and learning, and open learning spaces.

It was confirmed that signs progress toward learning through their involvement and entanglement in SHGs. The experience of international migration, which overwhelms individuals with signs, tends to lead to passiveness. However, the SHGs sense of intimacy and emotional support prompted action. As mothers and immigrants, climbed up the ladder of signs, they created possibilities for new assemblages. However, it did not reach the stage of addressing the fundamental issues in a multicultural society. This indicates the need for more extensive entanglement with diverse individuals and issues that release signs.

Furthermore, the participants did not confine each other to specific images and acknowledged their differences, thus, realizing together learning. Hence, the encounters were not just about addressing a single problem,

rather they were constantly turning out problem-raising questions. Moreover, in the learning journey where the traditional dichotomy between the teacher and learner did not exist, everyone became both a giver and a receiver of learning.

The participants were led toward learning by undertaking and connecting in a tense situation without relying on absolute representation or learning. They live in multicultural contexts, experiencing diverse conditions and influences. Joining the SHGs demanded more than just meeting other members. The gatherings propelled them to recognize the limitations and opportunities, prompting action. Within these actions, the participants strived toward ethical learning practices.

The SHGs acted as supportive spaces for participants during the early stages of immigration, based on intimacy and connectivity. As the participation duration lengthened, it instilled confidence in the members. This confidence impacted beyond the groups, enabling them to seek encounters and involve in activities with diverse individuals. Through these connections, the participants created possibilities for new learning assemblages.

However, their learning journey did not occur in a vacuum. It took place within the pressure of assimilation into the Korean society, the image of an ideal mother, and the tension between essentialism and left-essentialism. Only the act of connection propelled them forward on the learning journey. The participants become aware of the structures that attempted to condition them and created assemblages that strongly opposed those structures (Sohn, 2016). Learning means approaching the world through new perceptions rather than merely acquiring new skills or information. Therefore, the learning journey demands engaging and learning with heterogeneous existences. Successful coexistence in a multicultural society can occur only through encountering signs with heterogeneous beings.

6.2 Discussion and Suggestion

Based on the research findings, this subsection discusses and proposes SHGs and multicultural education for the FMMs. This study highlighted the SHGs for migrant women and raised the issues of multicultural education based on sameness. Building on this awareness, the study interpreted the experiences of the FMMs in the SHGs through the lenses of Becoming and learning as Becoming. The following four theoretical implications were summarized and discussed by linking the study results with existing literature.

First, this study deeply explored the learning journey through encounters with signs, focusing on the FMMs living in multicultural societies. There have been ongoing discussions that seek to connect learning with Deleuze's philosophy. Discussions have focused on connecting signs with education from a Deleuzian perspective (Kim, 2014; Gim, 2012; Ryu, 2014; Bae, 2012), studies for theoretical depth in specific educational contexts (Lim & Park, 2017; Choi, S. H., 2017), and research that interprets structured educational settings using concepts from Deleuze's philosophy (Kwon, 2022; Kim D. R., 2022; Choi, K. J., 2019; Zhou, 2022). These studies expand Deleuze's philosophy into the realm of learning.

This study delves deeper than previous research by examining the practical implications of discussing learning through the lens of Deleuze's philosophy, particularly in the context of multiculturalism.

The participants were involved in SHGs at support centers that were established following social integration policies. These social SHGs are inevitably influenced by the ideologies prevalent in the Korean society. Despite the limitations of social SHGs, the participants demonstrated narratives of learning that transcended ideological boundaries by forming relationships.

As presented in Chapter 5, the learning journey through encounters with signs takes place within a dynamic tension. Intimacy is a prerequisite for migrant women to move forward in learning through encounters with signs (Deleuze, 1968). Intimacy does not inherently imply commonality or sameness. It is akin to the confidence to face and engage with signs without fear. The SHGs transform the fear associated with the Korean language or the role of motherhood into dynamic confidence, enabling them to confront ideologies. Encountering unfamiliar signs provides learning opportunities; however, within a Korean society that prioritizes ethnic homogeneity; unfamiliar signs associated with immigrants become objects of assimilation.

Multicultural education in Korea strongly emphasizes that unfamiliar signs, represented by immigrants, should become outstanding talents in the Korean society and contribute to its development (Choi & Kim, 2021). In other words, while adhering to the utopia of a single ethnic group, unfamiliar signs should be tools to develop such values. Foreigners should preserve the values based on Korean homogeneity as "foreigners who speak Korean well" (Ahn et al., 2015, p. 93). In a multicultural context, the FMMs are overwhelmed by the signs. This suggests the direction for how the learning of social minorities, including immigrant women, should unfold.

Second, the study explored the idea that communities, such as the SHGs, could facilitate ongoing learning through the experiential knowledge gained from together learning. Conventional textbook knowledge is considered a valuable tool for educational discourse and practice (Kim, 1998). Learners are expected to acquire textbook knowledge to be prepared to reproduce it anytime (Lim & Park, 2017). Hence, textbook knowledge has undoubtedly become an excellent tool for educating everyone.

However, as evident from the study results, experience occupies an essential place in learning. This is because experience encompasses activity

and changes in life that cannot be covered in textbooks (Dewey, 1938; Han, 2009). In lifelong learning, Kee (2002) emphasized experience as a source of knowledge. This highlights the need for diverse knowledge to be utilized in learning, yet overlooks that knowledge is constructed together. Freire (2000) critically examined education based on textbook knowledge, such as banking education, underlining the importance of dialogue and raising critical questions. He believed that this approach would enable teacher-student co-growth. Learning that takes place in the SHGs enables learning alongside heterogeneous beings, making everyone both a giver and a receiver of learning.

Sharing experiential knowledge, the participants connect with diverse members and various SHGs. Experiential knowledge transforms and creates knowledge within such a learning journey. In other words, experiential knowledge can be considered rhizomatic knowledge. Furthermore, rhizomatic knowledge rejects homogeneity and allows everyone to provide and receive learning. Together learning can break down the restrictive boxes surrounding the FMMs, making them interact with and learn from different people. This can reveal the underlying ideologies of Korean multiculturalism.

Third, this study analyzed how the participation of the FMMs in the SHGs shaped their narrative of Becoming. It suggested that life assemblages could be transformed through practices from below. The top-down multicultural policies in Korea have consistently been identified as problematic (Choi, Y. J., 2018; Choi, H. W., 2022). Previous studies have emphasized the role of the FMMs as agents of multicultural education to overcome the limitations of top-down, one-size-fits-all policies (Kim H. S., 2015; Yim, 2018) and the importance of communities, such as the SHGs (Kim, 2010; Park, S. Y., 2016; Lee, 2017). This study expands upon previous discussions and illustrates how the FMMs create narratives of multicultural citizens, migrant mothers, and a new breed of advocates by utilizing the open learning spaces of the groups.

The SHG is placed as an assemblage for the participants to connect and navigate the unfamiliar cultural cues of the Korean society. As an open space, the group is a concrete assemblage where participants' narratives converge and a potential assemblage emerges that could be connected to the other assemblages. In other words, in learning as Becoming by the participants, the SHGs, too, realize the ways to becoming a learning community (Kim & Aha, 2021). Together learning would be connected to becoming a minority and further to creating assemblages.

Until now, the limitations of multicultural education have been pointed out in terms of the subsequent practice of education (Kim & Lee, 2019; Park, 2012; Park, 2022; Jang, 2017). As alternatives, global citizenship and critical literacy have been discussed. However, the multicultural acceptance scores of the general population in Korea have shown little change, from 51.17 points in 2012 to 52.27 points in 2021 (Kim et al., 2022). This suggests that multicultural education in Korea still stems from a focus on thought reproduction. The value of reproductive thinking cannot be denied as it is a stepping stone for progress in learning. However, education in a multicultural context should aim for the pursuit beyond textbook knowledge.

Fourth, this study proposed that the FMM community should be addressed based on the externality of the relationships rather than intrinsic characteristics, such as commonality or uniformity. Studies conducted on this community in Korea have traditionally portrayed the community as founded on inherent factors, such as shared ethnicity and language. It was assumed that the community expresses its voice to the Korean society through this core community element (Kim, 2010; Kim, 2009; Im, 2020; Choi, M. K., 2018). These communities are often understood as a space for self-realization based on the politics of recognition or identity. Previous studies have meaningfully suggested that the FMM community works very hard to raise their voice in society. However, they are not free from the

problem of left-essentialism arising in multicultural contexts as they stress the boundaries of immigrant women's communities.

Collective belonging inherently implies distinct boundaries and implicit discrimination between community members and non-members (Hong, 2020, p. 163). Butler (1990) raised doubts about the identity politics that prioritizes specific categories and voices, declaring that such politics only reconfigure power and does not lead to liberation. As Kim (2019) pointed out, immigrant communities expand into various communities over a prolonged period of residence in Korea, forming diverse networks. Hwang (2010a), too, suggested that the FMMs demonstrate relationships with immigrant women and strategic actions to construct multi-layered networks.

As a pluralistic entity, a community holds the potential to create new communities. As the participants try to distance themselves from commonality, the propositions are transformed into countless questions. This process serves as an opportunity for a communality-based community. It becomes evident that the distinction between homogeneity and heterogeneity, defining the boundaries between insiders and outsiders, is an illusion (Kim, J. P., 2021). "Compassion for others" (Nussbaum, 2018/2020, p. 2) implies assuming an image of others through reasoning, which presupposes the other's deficiencies. Achieving coexistence in a multicultural society requires perceiving others as heterogeneous beings. This shifts the perspective from assuming homogeneity and allows the coexistence of different views and solutions. Approaching others as unfamiliar signs, similar to engaging with Egyptian scholars, is required in a multicultural society.

The suggestions based on the above discussion are as follows:

First, rather than acknowledging differences, we should encounter differences as unfamiliar signs. Multicultural situations flow dynamically, leaking diverse and unfamiliar signs. When encountering unfamiliar signs,

the only problem and solution lose their authority, and problem-posing questions take their place. Constant problem-posing questions, through relational connections, create new assemblages and propel us toward Becoming through learning. In particular, co-learning with heterogeneous existence encountering signs can lead to problem-posing questions and the revelation of numerous stories.

Is Korea's multicultural policy revealing the narrative of learning generated by unfamiliar signs? Korea's multicultural policy, which aims for social integration, keeps the concept of integration at the level of acknowledging differences. However, in the practical Korean society, the perception of multiculturalism falls short of even acknowledging these differences. Despite the implementation of Korea's social integration policy in 2006, the perception of multiculturalism remains largely negative even after 17 years. For example, bilingual SHGs tend to stereotype mothers who teach their children well, while the unfamiliar Korean pronunciation of immigrant women becomes the target of criticism. Evidently, the social integration pursued by the Korean society aims for a similar Korean identity. Social integration operates as a single ideal.

The multicultural policy should move beyond the goal of achieving social integration and focus on how individuals can live well as learners who encounter unfamiliar signs. This requires moving away from the binary framework and categorizing multicultural and non-multicultural identities. Korean society's super-diversity encompasses more than just the distinction between multicultural and non-multicultural. Generational, gender, regional, and religious diversity extends beyond the context of immigration. Therefore, the multicultural policy must position a society where people live together and the learning narrative can flow, free from the ideological goal of social integration.

Second, diverse individuals should be actively involved in the learning

journey together. According to Nieto (2009), multicultural education should permeate everything. Multicultural education is not solely for classrooms or teachers; it is a philosophy and perspective that should be considered in physical environments and community relationships. Multicultural situations occur constantly in our daily lives. Therefore, multicultural education must transcend schools and involve diverse individuals in various issues to move toward a multicultural coexistence in a broad context.

Immigrants entering as spouses of Korean citizens (F-6) or under the employment permit system (H-2) are adults. They are not considered the target of multicultural education in compulsory education. The same applies to non-immigrant adults. While each government agency provides multicultural education to its employees, concerns have been raised about the content of such education (Oh, 2023, p. 28). Learning occurs in various contexts within our daily lives (Yoo & Kang, 2013). The SHGs are learning communities that flexibly create connections in daily life, suggesting the potential for multicultural education to emerge in diverse contexts and environments. Even if not explicitly aimed at learning, the experience of active community participation can be a form of learning.

It is essential to activate communities based on intimacy and connectedness, such as the SHGs, so that more people can be involved in various issues. In this regard, multicultural education policies must be discussed from a long-term perspective, focusing on reconstructing society rather than merely performance-oriented policies. Additionally, for the efficient operation of the support centers, based on regional foundations, they must accommodate regional issues. Furthermore, efforts to actively integrate the policies for village communities and multicultural education are necessary.

Third, the FMMs must take opportunities to connect through learning. Learning goes beyond achieving a specific purpose; it reveals the limitations

of that purpose and transforms lives. Previous studies on the learning of the FMMs have focused on education for adaptation in the Korean society (Song, 2022; Shin, 2013; Park, 2014; Park, O. H., 2016) or the acquisition of educational credentials (Park & Lee, 2015; Baek & Han, 2017; Huh & Choi, 2016) as a means of recovering agency. In their learning journey, these women connect to various contexts and progress through ethical practices by acting within the dialectical context. Social SHGs have limitations and opportunities; however, they can be valuable for the FMMs to connect and communicate with others, which holds significant importance.

The key is to provide frequent connection opportunities through learning. To achieve this, it is necessary to provide support for long-term group members to create diverse learning spaces. Additionally, for early-stage migrants, guidance toward multicultural support centers near their residences is essential, offering opportunities to connect with diverse individuals. Furthermore, helping beyond learning the Korean language or receiving parental education is essential. The support should help individuals connect with activities and opportunities to enhance their learning experience.

However, this study has certain limitations. First, participants mainly engaged in social SHGs, and their learning narratives were centered around these groups. Therefore, further research is suggested on the narratives of learners who actively participate in or transition to voluntary SHGs. Second, the participants were FMMs who had been involved in SHGs for over three years, primarily due to their families' support and flexibility. They were actively engaged in various social activities. Consequently, there may be insufficient exploration or results regarding personal factors that prevent participation in such groups. Third, this study focused on the experiences of the FMMs among various immigrant groups in the Korean society. Hence, the results cannot be generalized regarding the experiences and discussions on learning for other immigrant groups, such as single immigrant mothers,

foreign workers, refugees, and international students. Nonetheless, this study demonstrates the potential of open learning spaces, such as the SHGs in the multicultural Korean society to promote ethical learning practices. This study derives the meaning of learning as Becoming, focusing on the experience of the FMMs in the SHGs and critically examines multicultural education. However, follow-up studies are suggested to share related issues and complement the study's limitations.

6.3 Epilogue

> Does the flap of a butterfly's wings in Brazil set off a tornado in Texas? (Lorenz, 1972)

American meteorologist Edward Norton Lorenz proposed that flapping a butterfly's wings in Brazil could potentially trigger a tornado in Texas. This phenomenon is commonly referred to as the butterfly effect. While critical opinions argue it overly relies on initial conditions, it is also a message of hope for change from below.

We know that bringing about change from below is not an easy journey. Revitalizing SHGs alone will not be enough to surpass the boundary of homogeneity in multicultural education in Korea. The neoliberalism and capitalism surrounding us influence their attempts to capture us through assemblages. Although this research maybe just a tiny gesture, could the accumulation of ongoing flapping lead to transforming such assemblages?

In the encounters with the participants, they consistently displayed bright smiles whenever discussing how SHGs should progress. In their smiles, I saw small possibilities that could expose the limitations of multicultural education in Korea. The participants always said they learn from each other and express their desire to become one who can also give learning. Within the learning journey, Korean society's ideologies are transformed and revealed through together learning, taking on narratives such as the natural migrant mother or a new breed of advocates. They also demonstrated agency by utilizing these ideologies to create their connection networks.

The aspirations of those who hope to offer learning to others have been realized. I experienced a transformation in their perception of immigrant women's communities through encounters with the participants. The initial research questions, aimed at revealing the essence and boundaries of the

SHG experience, have evolved into exploring how the SHG experience is progressing. Participants' narratives continue to flow and grow in time and space, and I realized that my role is to uncover these narratives.

This research is by no means the sole solution to all the issues concerning immigrant women, multicultural society, and multicultural education. Discrimination against marginalized individuals still prevails in Korean society. Nevertheless, it is hoped that the narrative of Becoming among FMMs can mean a butterfly effect and that this research, which uncovers their narratives, can also become a butterfly effect. It would be enormously satisfying if the research could be utilized to bring about transformative changes through diverse connections. I want to conclude this study by confessing that my research participants are "none other than a poet." This poetic word appears in Kim, Chong-sam's (1982, p. 56) poem "Someone Asked Me." This poem follows: Someone asked me. what a poem is // I replied that I did not know because I was not a poet. // Mugyo-dong, Jongno, Myeong-dong, Namsan // And I walked in front of Seoul Station. // In the evening, in Namdaemun Market // I was reminded of it when I ate Bindaetteok. // Such people // Even if you suffer greatly // Gentle, cheerful, good-hearted, and compassionate // Therefore, people who live wisely // Such people // Alpha in this world // Noble human being // Eternal light // None other than a poet.

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국문초록

결혼이주여성의 자조모임 참여경험에 나타난 ‘되기’로서의 배움의 의미

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본 연구의 목적은 결혼이주여성들의 자조모임 참여경험을 ‘되기’로서의 배움이라는 관점에서 해석하고, 차이를 생성하는 다문화교육으로의 방향성을 제시하는 것이다. 결혼이주여성의 자조모임은 삶에서 마주하는 배움의 공간이자 삶 속에서 다문화교육을 실현하는 공간이다. 이들은 자조모임 참여를 통해 삶의 자신감을 회복하고, 다양하게 삶을 변화시킨다. 연구자는 새로운 배움의 현장인 자조모임에 주목함으로써, 자조모임 참여경험에서 흐르는 배움의 내러티브를 탐구하고, ‘되기’로서의 배움의 관점에서 해석을 시도하였다.

이러한 연구목적을 위해 설정한 연구문제는 다음과 같다. 첫째, 결혼이주여성의 자조모임 참여경험에서 나타나는 ‘되기’의 내러티브는 어떠한가? 둘째, 결혼이주여성의 자조모임 참여경험에서 나타나는 ‘되기’로서의 배움의 의미는 어떠한가?

다문화교육은 집단의 동질성이나 개개인의 상호작용만을 강조하는 관점에서 더 나아가 차이에 기반하는 집단, 개인의 행위와 다양한 맥락의 연결성을 동시에 고려하는 포스트 다문화주의의 관점이 요구된다. 포스트 다문화주의에 기반한 다문화교육에 대한 실천적 설명력을 뒷받침하기 위하여 후기구조주의 철학자 들뢰즈의 논의를 참고하여 ‘되기’로서의 배움을 설명하고, 이 연구의 이론적 렌즈로 활용하였다.

연구문제를 해결하기 위하여 질적연구를 연구방법론으로 채택하였다. 질적

연구를 통해 결혼이주여성들의 자조모임 참여경험을 타고 흐르는 ‘되기’의 내러티브를 추적하고, 배움의 의미를 제시하고자 하였다. 연구참여자는 자조모임에 3년 이상 참여한 경험이 있는 결혼이주여성 7명으로 반구조화된 심층면담을 실시하였다. 연구참여자들의 경험을 심도있게 이해하기 위하여 자조모임 참여과정을 참여관찰하였고, 면담 시 사진이나 영상자료, 보조자료 등을 활용하여 다양한 내러티브를 수집하였다.

결혼이주여성들의 자조모임 참여경험을 타고 흐르는 ‘되기’의 내러티브는 시민-되기, 어머니-되기, 이주민-되기로 기술하였다. 연구참여자들은 자조모임에 참여함으로써 당연시되는 규범들을 맹목적으로 재현하거나 거부하는 것이 아니라 저마다의 행위자성을 발휘하면서 ‘되기’로 나아가는 여정을 제시하였다.

이러한 ‘되기’의 내러티브를 바탕으로 ‘되기’로서의 배움과 관련하여 다음과 같은 의미를 제시하였다. 첫째, 기호들은 자조모임을 경유하고 연루됨으로써 배움으로 나아갔다. 이주의 경험은 기호에 압도되게 함으로써 행위를 회피하게 하는 정동으로 나아가게 했다. 그러나 자조모임에서의 친밀한 관계는 행위하게 하는 정동으로 변이하게 하였다. 어머니, 이주민으로서 함께 연루된 기호의 사다리를 오르며 새로운 배치를 생성하는 가능성을 만들었지만, 다문화사회의 근본적인 문제를 해결하는 단계로는 나아가지 못했다. 이는 보다 다양한 사람들과 함께 문제를 방출하는 기호에 연루될 필요가 있음을 의미한다.

둘째, 연구참여자들은 서로를 어떤 이미지로 구속하지 않으며, 서로의 차이를 인정하며 함께-배움을 실현하고 있었다. 이는 곧 이질적인 존재와의 함께-배움으로 이러한 만남의 방식은 유일한 문제나 명제가 아닌, 문제제기적 물음을 끊임없이 생성하고 있었다. 또한 전통적인 교수자와 학습자의 이분법적 구분이 존재하지 않는 배움의 여정에서 모두가 배움 제공자이자 배움 수신자가 되어 갔다.

셋째, 절대적인 재현이나 배움이 존재하지 않는 긴장 속에서 행위하고 연결되는 과정은 연구참여자들을 배움으로 이끌었다. 다문화 생활세계에서 다양한 맥락들과 영향을 주고 받으며 살아가는 연구참여자들에게 자조모임에

참여하는 것은 구성원들 간의 만남 그 이상을 요구했다. 자조모임에 참여하는 것은 한계와 기회를 깨닫게 함으로써 오로지 행위하게 했다. 이러한 행위 속에서 연구참여자들은 배움의 윤리적 실천으로 나아가고 있었다.

넷째, 자조모임은 친밀성과 연결성에 기반하는 열린 배움의 공간으로 연구참여자들의 이주 초기에 지지의 공간이 되었으며, 참여 기간이 길어질수록 삶의 자신감을 불어넣었다. 이러한 자신감은 자조모임을 넘어 다양한 사람들과의 만남이나 활동을 추구할 수 있도록 이끌었다. 이러한 연결을 통해 연구참여자들은 새로운 배움의 배치를 출현하는 가능성을 생성하고 있다.

연구참여자들은 자조모임 참여경험을 통해 삶의 학습자로서 배움의 여정에 참여하고 새로운 배치를 생성한다. 그러나 이들의 배움의 여정은 한국 사회의 동화주의로의 포섭, 정상 어머니라는 이미지, 본질주의와 좌파 본질주의를 넘나드는 긴장 속에서 이루어지며, 오로지 연결의 행위만이 배움의 여정으로 나아가게 한다. 연구참여자들은 자조모임 참여경험을 통해 삶의 학습자로서 배움의 여정에 참여하고 새로운 배치를 생성한다. 그러나 이들의 배움의 여정은 한국 사회의 동화주의로의 포섭, 정상 어머니라는 이미지, 본질주의와 좌파 본질주의를 넘나드는 긴장 속에서 이루어지며, 오로지 연결의 행위만이 배움의 여정으로 나아가게 한다. 궁극적으로 배움의 여정은 더 많은 이질적인 존재들과 함께 배우고 연루될 것을 요구한다.

차이를 낯선 기호로 마주보고 배움의 여정으로 나아갈 수 있게 하는 중요한 기제로 인식할 때 배움의 내러티브가 흐르는 사회로 나아갈 수 있다. 예컨대 다문화정책은 사회통합이라는 이상향을 추구하는 것이 아니라, 모든 구성원들을 낯선 기호를 마주하는 학습자로 인식하고, 어떻게 잘 살아갈 것인지 고민하는 과정이 되어야 한다. 그뿐만 아니라 배움을 통해 윤리적으로 실천하고, 아래로부터의 다문화주의를 실현하기 위해서는 다양한 사람들이 함께 연루되어야 한다. 자조모임과 같은 배움의 공간을 활성화하는 것은 다문화 생활세계의 갈등을 발판삼아 함께 발전하고, 함께 되기로 나아갈 수 있다. 마지막으로 결혼이주여성들이 배움으로 더 많이 연결될 수 있는 기회를 제공해야 한다. 이를 위해 결혼이주여성들이 배움 단계에 다양한 맥락과 연결될 수 있도록 세밀한 지원이 필요하다. 배움의 목적은 어떤 능력을 획득하고 끝

나는 것이 아니라, 끊임없이 연결되는 것에 있어야 한다. 이러한 맥락에서 결혼이주여성들의 자조모임이 배움을 연결하는 배치로 활용될 수 있음을 확인하였다. 낯선 기호를 내뿜는 한국 다문화사회에서 누구든지 낯선 기호와의 마주침이 가능한 다문화교육이 이어지길 기대한다.

Appendix

Appendix A: Study Description and Consent Form (연구 설명문 및 참여 동의서)

연구 설명문 및 참여 동의서

연구제목	자조모임에 참여한 결혼이주여성의 경험에 관한 연구
연구 기관/ 부서 및 주소	인하대학교 대학원 다문화교육학과 (인천시 미추홀구 인하로 100)
연구자 성명, 소속 및 연락처	연구책임자: 최수안 (다문화교육학과 박사과정 / 연락처 / 이메일) 공동연구자: 김영순 (사회교육과 교수 / 연락처 / 이메일)

연구참여권유

본 연구자는 귀하에게 자조모임에 참여한 결혼이주여성의 경험에 관한 연구에 참여하시길 요청합니다. 본 설명문은 연구 참여를 결정하는데 도움이 되도록 연구의 목적, 내용, 위험(불편감), 이익, 귀하의 정보를 포함한 자료관리 등에 대한 내용을 포함하고 있습니다. 주의 깊게 읽으신 후 궁금한 점이나 이해가 잘 되지 않는 점이 있으면 질문하여 주십시오.

1. 연구의 배경 및 목적

가족센터와 같은 다문화 관련 지원기관에서 운영하는 결혼이주여성의 자조모임은 자조모임 참여 구성원들이 안고 있는 어려움을 해결할 수 있을 뿐만 아니라, 결혼이주여성의 사회참여의 기회를 확대시킬 수 있는 가능성을 가지고 있습니다. 한국에서 결혼이주여성에 대한 정책을 담당하는 여성가족부에서는 결혼이주여성의 사회참여 기회의 확대 창구로서 자조모임을 지원하고 있습니다. 그러나 결혼이주여성들이 자조모임에서 진심으로 원하는 것이 무엇인지에 대한 고민이 부족하다는 비판이 제기되고 있습니다. 이 연구를 통해 다문화사회의 구성원으로서 결혼이주여성을 재인식시키고, 자조모임과 관련된 정책적 방향성을 제시하고자 합니다.

2. 연구방법 및 절차

결혼이주여성 자조모임 참여과정, 자조모임 활동, 자조모임 이후의 계획 등 경험에 대해

연구하기 위하여, 심층면담을 진행하고자 합니다. 심층면담은 1~3회 가량 실시할 예정이며, 1회 당 60분에서 120분 가량 소요될 예정입니다. 심층면담에 대한 구체적인 질의내용은 한국으로의 이주동기, 가족관계, 한국 생활에서의 어려움, 자조모임 참여 과정, 자조모임에서의 활동 내용, 자조모임 참여 전후의 변화, 자조모임 운영에 바라는 점 등입니다. 또한 연구참여자가 활동하는 자조모임에 대한 1~2회 가량의 참여관찰을 진행하고자 합니다. 참여관찰은 연구참여자 및 해당 자조모임 구성원들이 모두 동의할 경우 진행되며, 모임이 시작되는 시간부터 종료되는 시간까지 약 60분~120분 가량 소요될 예정입니다. 연구참여자의 자조모임 내 상호작용, 활동 모습 등을 관찰합니다.

3. 불편감, 위험 및 이익 가능성

연구에 참여하면서 발생하는 신체적, 정신적, 경제적 위험과 부담은 없습니다. 심층면담은 연구참여에 소요되는 시간적 불편감을 고려하여 최대한 연구참여자의 편의에 따라 날짜와 시간, 장소를 정하고 진행할 예정입니다. 또한 심층면담이 종료된 후 소정의 사은품(3만원 상당)을 전해드리려고 합니다. COVID-19 상황인 점을 고려하여, 심층면담은 연구참여자가 원할 경우, 비대면(zoom)으로 진행될 수 있습니다. 대면으로 심층면담이 진행될 경우, 연구참여자의 자택이나 회사 근처 등 연구참여자의 편의를 최대한 고려하여 면담 장소를 결정하겠습니다. 참여관찰 시 자조모임 활동에 최대한 방해가 되지 않도록 주의할 것이며, 소정의 다과(1인당 5천원 상당)를 제공하고자 합니다. 대면으로 자료수집이 진행되는 경우 손 소독제와 소독 티슈, 체온계를 구비하여 방역을 철저하게 하고, 적절한 예방조치를 실시하겠습니다.

4. 연구참여와 중지

본 연구의 참여는 연구참여를 원하는 사람만을 원칙으로 하며, 비록 연구의 진행 단계에 있다 하더라도 연구참여자가 원할 경우, 언제든지 연구참여를 중단할 수 있습니다. 연구참여를 중단하여도 연구참여자에게 어떠한 불이익이나 피해는 발생하지 않습니다. 다만 참여 시까지 수집된 자료나 정보는「생명윤리 및 안전에 관한 법률 시행 규칙」「제5조(인간대상연구 기록 및 보관 등) 제1항과 제2항」에 따라 연구가 종료된 시점부터 3년간 보관하며, 그 이후에는 폐기됩니다. 한편 연구자의 건강 악화, 친족 장례 등 개인적인 이유로 연구정지 및 중지가 발생할 경우 해당 사유를 작성하여 각 연구참여자에게 개별 연락하도록 하겠습니다. 이 경우에도 기존의 수집된 자료나 정보는「생명윤리 및 안전에 관한 법률 시행 규칙」「제5조(인간대상연구의 기록 및 보관) 제1항과 제2항」에 따라 연구가 종료된 시점부터 3년간 보관하며, 그 이후에는 폐기됩니다. 불가피하게 연구자에 의한 연구정지 및 중지의 경우가 발생하더라도 예정된 사은품을 그대로 전달할 계획입니다.

5. 개인 정보 및 비밀 보장

본 연구를 위해서 연구참여자의 자조모임 참여내용 및 개인정보 등이 수집됩니다. 수집된 정보는 박사학위논문 및 부논문을 위해서만 사용할 것이며, 연구자료를 타인 또는 다른 연구 목적으로 제공하지 않을 것입니다. 연구참여자의 신원이 드러나는 기록은 절대 비밀로 보장하고, 연구결과가 출판된 경우에도 연구참여자의 신상정보는 비밀로 유지될 것입니다. 연구참여자의 신상을 보호하기 위하여 모든 연구자료(개인정보, 유전정보, 인체유래물 포함)는 암호화, 익명화하여 별도의 USB 장치에 보관하며, 활동자료와 소감문은 별도의 캐비넷에 보관합니다. 모든 연구자료는 연구자와 공동연구자만 열람할 수 있습니다. 참여관찰 및 심층면담 시 녹음된 파일이나 전사기록은 「생명윤리 및 안전에 관한 법률 시행 규칙」 「제5조(인간대상연구 기록 및 보관 등) 제1항과 제2항」에 따라 연구가 종료된 시점부터 3년간 보관하며, 그 이후에는 폐기할 것입니다. 연구의 결과가 출판되는 경우 출판물을 연구참여자 전원에게 전달할 계획이고, 연구참여자가 직접 열람을 원할 경우 학술연구 정보서비스(www.riss.kr)를 통해 확인이 가능합니다.

6. 연구 관련 문의

연구 관련 문의는 연구자에게 전화 또는 문자메시지(HP:), 카카오톡 메신저(ID:), 이메일() 중 편한 방식을 택하여 하시기 바라며, 모든 연락처를 통해 24시간 연락이 가능합니다. 연구참여자의 안녕 및 권익에 대한 문의는 인하대학교 기관생명윤리위원회(032-860-9158)로 통화할 수 있도록 하겠습니다.

귀하께서 연구참여에 동의한다면 아래 부분에 서명을 하십시오.

연구참여자 성명		서명		서명일	
연구자 성명		서명		서명일	