International Conference on Multiculture and Education

[VIRTUAL CONFERENCE]

2021
ICME

Date ▶ YouTube
13, August, 2021

GLOBAL CITIZENSHIP, INTERCULTURAL EDUCATION, AND MULTICULTURAL LITERACY

HOSTS

- Inha University [BK21FOUR Research Division for Glocal Multiculture Education, The Convergence Institute for Multicultural Studies, Department of Multicultural Education]
- Korean Association of International Cultural Exchange

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2021 International Conference on Multiculture and Education

Opening Remark

2021 International Conference on Multiculture and Education

Dr. Youngsoon Kim

Organizing Chair of 2021 ICME

Hello, Every one.

I am Youngsoon Kim of Inha University, and I stand here in front of you as the organizing chairman of 2021 ICME(International Conference on Multiculture and Education). I express my sincere gratitude to all participants, who come from USA, Ukraine, Thailand, China, and Korea.

As you all know, this conference is co-organized by four organizations: Korean Association of International Cultural Exchange, The Convergence Institute for Multicultural Studies, Department of Multicultural Education of Inha University, and BK21FOUR Research Division for Glocal Multiculture Education.

The theme of today's conference is "Global Citizenship, Intercultural Education, and Multicultural Literacy." This is an important issue within a glocal multicultural society. Conflict and hate are more prevalent in the world of the Corona pandemic, and many borders are being closed. In such a situation, the capacity for global citizenship should be strengthened. Therefore, we need more intercultural education and multicultural literacy.

Here, I especially want to express my deepest gratitude to today's keynote speakers, Professor Wingkai To. And I want to show my gratitude to all speakers who will present research presentation. I also thank you for all participants and conference staffs.

It is my wish that today's conference will be a meaningful moment to understand each other's differences within a glocal multicultural society and discuss the ways of coexistence.

Keynote Speech

- **Wingkai To (USA)**

  Social Justice and International Higher Education

Social Justice and International Higher Education
Wingkai To, Bridgewater State University
August 13, 2021

2021 ICME

(International Conference on Multiculture and Education, Inha University, South Korea)

Conference Theme:

Global Citizenship, Intercultural Education, and Multicultural Literacy

BRIDGEWATER STATE UNIVERSITY

Presentation themes:

| Asian Studies and Multiculturalism | Comprehensive Internationalization in Higher Education | Global Citizenship and Intercultural Competence |

| Advancing Social Justice in International Education | Ethics, Equity, and Sustainability |

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Comparative Asian Studies and Asian American Studies – Multicultural Journey

Grew up in Hong Kong and China then lived in the US since my 20s– negotiating cultural identities

Taught in US, China/Hong Kong/Taiwan, Japan, Korea, Thailand as an Asian Studies scholar and international educator

Studied Asian American immigrant groups in the US embracing multiculturalism

Work as senior international officer promoting global citizenship and social justice

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International Higher Education,

Internationalization

and Multicultural Education

- Globalization
- Internationalization
- Global engagement

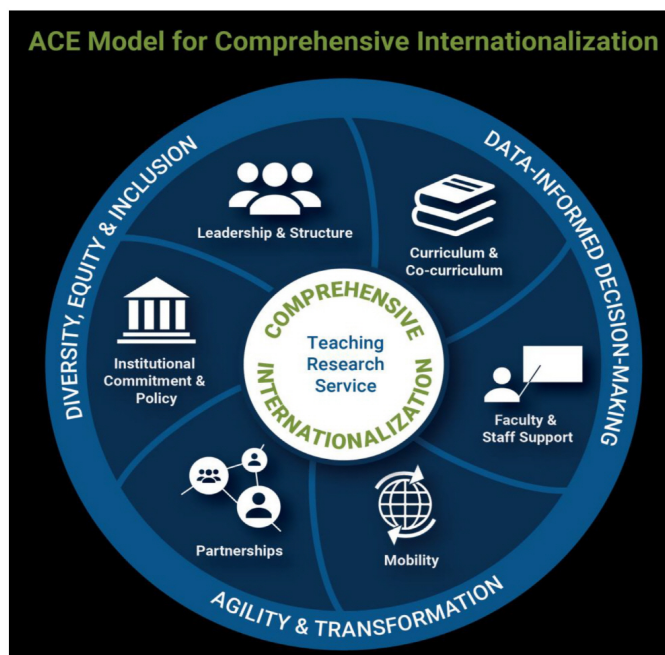Fields of study:
- Comparative higher education studies
- International education mobility and exchange
- Internationalization and global learning
- English and global language education
- Government and civil society

NAFSA International Education Professional Competencies, (2015)

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American Council on Education Model, 2020

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AIEA Professional Standards of Practice

Standard 19: Possesses international experience, language learning experience, and intercultural knowledge to more effectively advance campus internationalization.

Standard 20: Has strong empathic instincts, is a good listener and can effectively navigate the ambiguities arising from cross-cultural encounters, thereby modeling the attitudes and skills required for intercultural and international engagement.

Standard 22: Has a deep commitment to preserving high ethical standards in all internationalization efforts.

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AAC&U Global Learning Value Rubric

Global Self-Awareness

Perspective Taking

Cultural Diversity

Personal and Social Responsibility

Understanding Global Systems

Applying Knowledge to Contemporary Global Contexts

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Developmental Model of Intercultural Sensitivity (Bennett, 1986)

Experience of Difference

Ethnocentric Stages | Ethnorelative Stages

Denial | Defense | Minimization | Acceptance | Adaptation | Integration
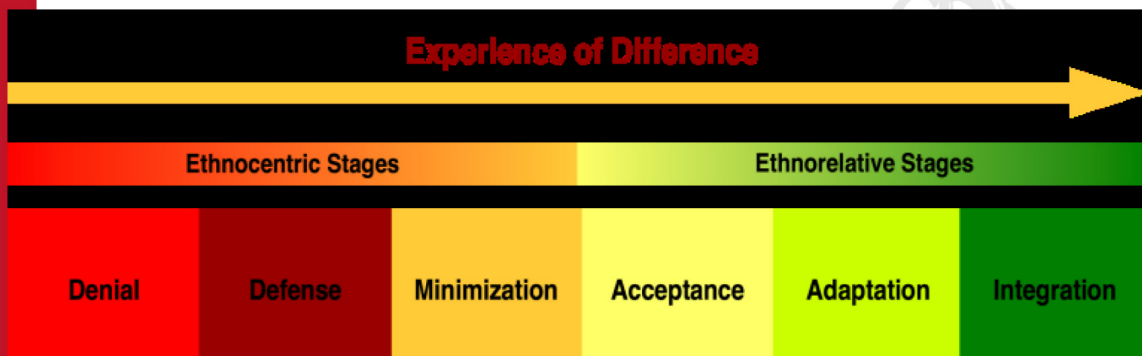
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Darla Deardorff, The Process Model of Intercultural Competence (2006)

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Intercultural
Competencies Tree
(UNESCO 2013)

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Rethinking
Global
Citizenship

Cultural empathy, civic responsibility, passion for interpersonal engagement, adaptability and appreciation for diversity.

Commitment to solving global challenges such as climate change and economic inequalities.

Limited resources hinder access to global citizenship, such as access to education and living in a peaceful and nonviolent society with access to food, water and health care.

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Virtual Exchange and Collaborative Online International Learning

- Virtual exchanges encompass a range of sustained, faculty-led, virtual peer-to-peer learning opportunities across borders and cultures.

- Whether they are classroom-based or focused on peer-to-peer conversations, meaningful experiences require intentional facilitation and authentic tasks. They also have structured components to help students prepare, work together, and then debrief after a project.

Anti-Racism in International Education

It is critical that we interrogate the role of international educators in anti-racist education.

There are significant opportunities for international educators to inspire student engagement with racial and social justice issues. In addition to exchange and mobility programs, the most consequential opportunity is through the curriculum, because this touches all students.

This can be achieved through specific and intentionally stated learning outcomes related to intercultural development.

UNIVERSITY

Anti-Racism in International Education

It is important to address how anti-Blackness and racism impact all aspects of our work, from student recruitment to education abroad, the experience we provide to black international students and scholars, our scholarly work, and our policies.

We need to identity how we can move forward in knowledge production with an emphasis on equity and justice, considering all voices in international education.

We must acknowledge and break down the structures, policies, and practices that subjugate historically minoritized voices and perspectives.

UNIVERSITY

Moving Towards Critical International-ization

- Scholars and practitioners in critical internationalization studies draw attention to the risks of reproducing uneven global power relations, colonial representations, and extractive resources in internationalization.

- Internationalization for a global knowledge economy (status quo)
- Internationalization for the global public good (minor reform)
- Internationalization for global equity (major reform)
- Internationalization otherwise (disrupting the order)

Critical Inquiry of Social Justice

Climate Change, or questions about how internationalization is related to the reproduction of ecological unsustainability.

Settler Colonialism, or questions how internationalization relates to decolonization and indigenization in contexts characterized by ongoing domestic colonization.

Shifting Geopolitics, or questions about the impact of increasingly nationalistic government and immigration policies.

Social Justice and International Education

Teaching critical self-reflection and identity negotiation

Naming and confronting systems of oppression

Capacity for engagement with difference

Intergroup dynamics for community growth

Navigating the imbalance of gains

Developing mutually beneficial partnerships

Striving to subvert neo-colonialism

Navigating structural barriers

Selected references

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BRIDGEWATER STATE UNIVERSITY

Session 1

- **Kornnapha Boonphisudsilp (Thailand)**

  A Study on Korean-Thai Traditional Wedding Dresses

- **Maximova Alexandra (Ukraine)**

  A Comparison of Yakut and Korean Seasonal Customs:
  Focused on the Play of 'Ysyakh' and that of Dano Festival

A Study on Korean-Thai Traditional Wedding Dresses

Kornnapha Boonphisudsilp[a,*]

Thailand

Abstract

The purpose of this study is to detail the background information and characteristics of Thai and Korean traditional wedding dresses, to shed light on their similarities and differences, and to determine related factors. As weddings are very important events, each country has their own ceremonial traditions and style of wedding dress. Although Thailand and Korea are both in Asia, their cultural patterns vary according to different factors such as weather, social structure, economy, beliefs, etc. Therefore, this study seeks to provide basic knowledge about Thai and Korean wedding dresses.

The results of this study show that there are some similarities between Thai and Korean wedding dresses: 1) Color-related beliefs influence the dress design; and 2) The dress design was originally developed in imitation of the royal dress style. One of the main differences, though, is that Thai traditional wedding dresses display more design patterns than Korean wedding dresses.

Keywords: Thai wedding costume, Korean wedding costume, Thai traditional wedding, Korean traditional wedding, Thai culture, Korean culture

Ⅰ. Introduction

In the age of globalization, cultural studies promote understanding of the way people from other nations tend to think. Such knowledge not only encourages people to learn about their own identity and culture, but also builds relationships in an increasingly multicultural world.

Thailand and Korea have a formal political relationship, which began in the 14th century between the Kingdom of Siam and the Goryeo Dynasty and has lasted until today. Thailand elevated the relationship between the two countries during the 20th century, not only by acknowledging the Republic of Korea as an independent country, but also by supporting the Democratic Party during the Korean War by detaching a unit of the Royal Thai Army. Thailand and Korea have maintained a friendly and advantageous relationship across various social, political, and economic fields, further establishing a solid foothold in both Asia and in the global market.

The popularity of Korean culture overseas, or what is referred to as the 'Korean wave', is rising in Southeast Asia, including Thailand. Thai people are becoming increasingly interested in all dimensions of Korean culture. While it is a very interesting subject, there are not many academic resources that compare Korean culture with Thai culture. Therefore, this study will detail extensive knowledge about both Korean and Thai traditional wedding dresses in order to gain a better cultural understanding and to provide comparative data.

Ⅱ. Korean Traditional Wedding Ceremony and Wedding Costume

1. Korean Traditional Wedding Ceremony

The traditional Korean wedding ceremony originated from the wedding process called yukrye, which is comprised of six procedures and comes from the ancient Chinese Zhu Dynasty. Although the yukrye process was compressed into just four procedures during China's Song Dynasty, the original six procedures were better suited for Korean culture. The order of these procedures is as follows. First, hondam is the process of the man's proposal to a woman and her agreement to the proposal. Second is nabchae, in which the man informs the woman's family that he has decided to marry her. This includes the

nabgi or yeongil process of sending the groom's date and time of birth to determine his fortune, and the woman's family determining the wedding date accordingly. Fourth is nabpae, which is the procedure of the groom giving gifts to the woman. The fifth procedure is daerye, in which the groom goes to the woman's house and performs a ceremony to establish the pair as a couple. This is considered to be the main event of the traditional Korean wedding. The sixth procedure, ugui, is the process by which the bride follows the groom into her in-law's house, where she will now reside (김종군, 2005, p. 42).

The traditional Korean wedding ceremony has been compressed in modern times due to the impact of Western culture and commercialism. However, traditional ceremonies are still performed today, including paebaek ceremonies.

2. Korean Traditional Wedding Dress

During the paebaek, the bride wears a hwarot, or a type of traditional Korean clothing from the Goryeo and Choseon Dynasties. The hwarot was originally worn by royal women for ceremonious occasions, but starting in the 17th century, brides began to wear the hwarot at their weddings. Typical hwarot have a red exterior and a blue interior to symbolize the yin and yang relationship between the groom and the bride. Another traditional bridal dress is the wonsam, an intricate upper garment with designs embroidered in silk thread, worn with a full skirt. The wonsam was also a traditional ceremonial dress for noble women during the Unified Three Kingdoms period, and was influenced by China's Tang Dynasty. The color of the wonsam determined a woman's status: yellow for the Empresses, red for the Queen, and green for Princesses. As such, commoners were only allowed to wear a green wonsam at their weddings. The wonsam is typically worn with hwagwan, jokduri, and other additional accessories, such as binyeo, and daenggi. The shoes traditionally worn with a wonsam are called gotshin, and daedae is the traditional belt worn around the waist.

A groom attending a peabaek ceremony would wear a samogwandae, the court attire of the Chosun Dynasty. His attire consists of a long, elaborate robe-like vest worn with pants and a jacket, along with a belt called gagdae and a headpiece called a samo, which is a black cap with wings on the sides. The shoes traditionally worn with samogwandae are called moghwa.

Table 1. Korean traditional wedding costume (정복희, 2008)

		groom	bride
garment	hat	samo	hwagwan, jokduri
	clothes	gwanbog	hwarot, wonsam
	shoes	moghwa	gotshin
accessories	headpiece		Binyeo, daenggi
	belt	gagdae	daedae

Color is very meaningful and symbolic in traditional Korean cultural ceremonies. Some of these symbols include Yin-Yang and the five elements of the oriental cosmology. These symbols are related to Taoism, Confucianism, and Dan-Chung (양은희, 외, 2003, p.232). Accordingly, the colors used in traditional wedding dresses align with these principles. For example, if the bride wears a red hwarot, the groom will wear a blue samogwandae, as these two colors are symbolic of yin and yang. This is similar to the color designation of the circle at the center of the Korean flag, which represents a balance of complementary entities.

Ⅲ. Thai Traditional Wedding Ceremony and Wedding Costume

1. Thai Traditional Wedding Ceremony

Traditional Thai wedding ceremonies begin on the groom's side, when the man sends his tao gae, who is a respected elder of the groom's side, to ask the bride's parents for approval of the proposed union. Then, the bride's parents negotiate the dowry, which is called sin sod, and determine the best day for engagement. After the engagement, they will wait for a while to ensure that the couple is compatible and then decide the day for the wedding ceremony.

More recently, this traditional marriage process has changed so that the engagement and the wedding ceremony take place on the same day. On the wedding day, the groom walks to the bride's home with his family, friends, and other company. The role of this group is to carry the offerings prepared by the groom's family and to make the walk to the bride's home an enjoyable parade by singing and playing traditional music. Once the groom approaches his bride's house, he will be challenged at several "gates" organized by the bride's company. The groom must successfully pass through several of these

"gates" in order to prove his heart to his bride. His success may depend on his choice of whether or not to pay with money.

The groom then shows and offers the sin sod and other offerings he has prepared to the bride's mother. If the mother accepts his offerings, he will wrap them in silk and hand them to her. The mother of the bride will often exaggerate the weight of the offerings in order to boast of how generous the groom is.

Another traditional procedure of Thai wedding ceremonies is the rod nam sang. The couple sits next to each other while holding their hands together and a respected elder of the family will place the mong kol, or a traditional headpiece made out of a single cotton thread, on the heads of both the bride and the groom. The guests are then invited to pour water over the couple's hands in blessing by using a special shell.

The final procedure in a traditional Thai wedding ceremony is preparing the bridal bed. Elders who have maintained a successful marriage themselves will decorate the bed with flowers and several symbolic items on a brass plate, including a bag of beans and seeds, a water bowl, a mortar, and a rooster statue, among other items. The elders then describe the meaning of each symbol and leave the married couple by themselves.

2. Thai Traditional Wedding Dress

Chut Thai is the term for traditional Thai clothing, however, such costumes did not have their own distinct characteristics or specific patterns. Due to the hot climate, Thai people typically wore just a few simple clothing items. Men and women both wore a cotton or silk wrap-around garment called a chong kraben, which was adopted from Cambodia. Thai women are commonly seen wearing a full-length pha sinh, which is a tubular skirt wrapped around the waist and is generally made from Thai silk. Both chong kraben and pha sinh come in many colors and are worn paired with long-sleeved silk blouses called sabai.

Thai people traditionally believe in ancient astrology and birth stars. Therefore, since ancient times, Thai people pay attention to the color of their clothes in accordance to the day of the week in order to enhance their prosperity and create good luck in their lives. As follow:

Table 2. Thai costume colors for each day of the week (Chalermchai Suwanwattana, 2010, p.19).

	chong kraben	sabai
Sunday	Crimson	Yellow green
Monday	light yellow	light blue
Tuesday	pink	greenish yellow
Wednesday	green	Pink or yellow
Thursday	orange	light-green
Friday	blue	yellow
Saturday	dark purple	greenish yellow

However, there is a discrepancy regarding this use of color. In the poem by Sunthornphu, a famous poet of the Rattanakosin era, the color of chut Thai is described as sawaddeeraksa, which translates to "welfare and security". Thai people then started to believe that wearing the color aligning with this concept would bring happiness and peace.

Thai traditional wedding dresses are simple, but focus on the quality of the fabric, which is more special than the fabrics worn on a normal day, and the addition of accessories or jewelry to indicate the family's economic and social status. Often, a color is chosen that is auspicious for their own specific circumstances. In the past, in Na Yong District, Trang Province the bride would prepare fabric for the groom and on their wedding day, when the groom arrived at the bride's house, he would change into that fabric (Chanakamon Kongyok, 2016, p.80). Before the 1960s, however, Thailand did not have a traditional dress to wear for formal occasions. In 1964, Queen Sirikit, the wife of Thailand's King Bhumipol Adulyadej, designed eight styles of an official Thai national costume for women called Chut Thai Phar Ractcha Niyom, which translates to "the Thai dress that has been royally endorsed" (Thai Amarin, Thai Chitlada, Thai Baromphiman, Thai Chakkapat, Thai Chakkri, Thai ruean Ton, Thai Siwalai, and Thai Dusit). Following the design of these dresses, Thai women began to prefer to wear these national costumes as their wedding dresses (Maneerat Thumpiya, 20, p.2).

The groom normally wears a raj pattern, which is a traditional Thai costume designed in 1979. This costume features buttons fastened up the front, a long collar, and sleeves of varying lengths. For formal occasions, men wear long sleeves and a sash. The raj pattern is usually paired with either a chong kraben or Western-style suit trousers.

Ⅳ. The Results

Throughout many centuries, the hanbok and chut Thai have been established as the traditional costumes of Korea and Thailand, respectively, and are also worn for traditional wedding ceremonies. Modern wedding ceremonies, however, no longer follow the original cultural traditions and have changed to emphasize the individuals getting married (อารีวรรณ หสดิน, 2015, p.60). Despite these 'Western' modifications, several elements of the original cultural traditions are still included in many modern Korean and Thai wedding ceremonies.

The results of this study demonstrate some of the similarities between Korean and Thai wedding dresses. Two such similarities are: 1) The symbolism of color has influenced the wedding dress design of both countries. In traditional Korean wedding attire, both the bride and the groom wear blue and red to symbolize the harmony of Yin and Yang. In traditional Thai wedding attire, the bride and the groom wear the symbolic color, which contains blessing for married couple, such as using gold color to represent fortune.; and 2) The design of the traditional wedding dress follows that of the royal dress style, or of nobles in the royal court. Some traditional Korean wedding dresses, such as the wonsam, which was only allowed to be worn for special occasions, was influenced by the clothing of royals, and the traditional Thai wedding dress was officially designed by Queen Sirikit.

This study further determined that the main difference between traditional Korean and Thai wedding dresses is that the Thai traditional wedding dresses are simpler than the Korean traditional wedding dress. In tropical countries, such as Thailand, simple clothes that exclude complicated patterns or cutting styles were traditionally preferred. However, Thailand offers eight variations of the Chut Thai Phar Ractcha Niyom, whereas Korean traditional dress offerings are primarily either the hwarot or wonsam.

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A Comparison of Yakut and Korean Seasonal Customs: Focused on the Play of 'Ysyakh' and that of Dano Festival

Maximova Alexandra

Ukraine

Abstract

We have looked at the Yakut ysyakh festival, a summer festival, and the play that appear in Korea's Dano Festival. The play of the two festivals have all four attributes, 'Agon', 'Alea', 'Mimicry', and 'Ilinx' suggested by Caillois. In ysyakh, agon play, meaning games, include wrestling, jumping, running, and archery. Today, it remains in the form of a multi-sport competition under the name of 'Tygyn's Play'. In the case of Dano, there are ssireum and tug-of-war, which are also preserved today in the form of Danojangsa ssireum competition and Ulsan Maduhoe Festival. Also, there is a ceremonial element because fortune-telling is also performed according to the match results of the two festivals. Also, since fortune-telling is similar to the 'alea' play in that the participants are passive and await the judgment of fate, the games of the two festivals also have the attributes of alea. 'Mimicry', which means imitation, includes the narration of the Yakut epic 'Olongho' and the performance of a Korean masque. Both include recreationality as well as ritual elements of abundance by reproducing creative mythical content. The 'Ilinx' play, which pursues dizziness, includes a round dance Ohuohai, Yeowon dance, and the swing jump. The Ilinx play at the two festivals is a ritualistic act to pray for abundance. As such, in seasonal festivals, play is not just for fun. People want to re-implement the creation of gods through the play of mimicry, fall into ecstasy through the play of Ilinx and get closer to gods world, and try to realize the will of gods through the play of Agon and Alea.

Keywords: Yakut traditional play; Korean traditional play; Ysyakh; Dano; festival; play; seasonal customs.

I. Introduction

The Republic of Yakutiya(or Sakha), which is located in Siberia, is one of Russian republic. It is the largest republic among several administrative divisions of Russia and the central city of that is Yakutsk. The central people of this region are the Yakuts. They are Turkic and have been semi-nomadic. The Yakut's hometown is believed to be around Lake Baikal. Their ancestors moved north along the Lena River, accompanied by Mongolians from the 10th century, and lived in the present location. The Yakuts Turkized the native tribes and the Tungus tribes that lived in the area at that time, creating a diverse and unique culture. Meanwhile, many academia have focused on the Northern Origin theory that the origin of Korean culture was formed under the influence of Northern culture, and studies have been conducted in various fields to examine the connection between the Korean and Northern peoples from this perspective. Therefore, the comparative study of Yakut and Korean culture can be a clue to the problem of origin, along with understanding the two peoples.

Because seasonal customs are repeated regularly every year, it was recognized as an important factor in the lives of a people. In addition, the seasonal customs reflect traditional lifestyles, beliefs, and ideas that are the basis of a particular culture, which are helpful for understanding the people. This is especially true of the seasonal customs of spring and summer. These seasons represent the resurrection and life of all objects in nature that come back to life after overcoming the cold winter. In this aspect, the Korean Dano Festival and Yakut's ysyakh Festival, which take place in the summer, give important meaning to the two peoples.

The two festivals are held at a similar time and have the same purpose of pursuing them. Korea's Dano is May 5th in the lunar calendar and it is between May and June in the solar calendar. Dano festival is held at that time. Yakut's ysyakh festival is held on June 21, the summer solstice. However, there was no fixed date before the 19th century and it was said to have taken place between May and June. The purpose of Dano festival is to pray for prosperity after farming, as the record shows, "Every May, we perform ancestral rites to ghosts after sowing(『삼국지(Romance of the Three Kingdoms)』)." On the other hand, the semi-nomadic Yakuts are primarily livestock farmers, but summer is an important season. Because in order to prepare dry grass for livestock in winter, they have to cut down raw plants in the summer. Only when livestock feed is abundant can Yakut people who eat meat and dairy products have food. The ysyakh festival is held before the time when Yakut people cut down fresh plants after moving from winter homes to summer homes with all their livestock. Therefore, it is clear that the main

purpose of the ysyakh festival is to pray for abundance to the gods just like Dano Festival.

However, Dano and ysyakh festivals are not only present in rituals related to abundance, and play is also an important factor in the two festivals. According to Huizinga(2018, p. 31-46), play is older than culture. And the highest form of play is in the realm of festivals and rituals, the realm of divinity. He also discussed the close relationship between festivals and play, saying that festivals and play share the main characteristics(Huizinga, 2018, p. 68). Its characteristics include demanding the suspension of daily life, predominantly dominated by pleasure, being restricted by time and space, and adding strict rules to true freedom. Therefore, play is the core of the festival and the elements of play must be present in the festival. Without this, a festival cannot be established(이태수, 2011, p. 145).

Play is also closely related to festivals as well as festivals. ritual, magic, liturgy, sacrament, and mystery would all fall within the paly-concept, and The ritual act has all the formal and essential characteristics of play which we enumerated above, particularly in so far as it transports the participants to another world. In play, physical and mental closures are established and isolated from the environment of everyday life. Like play, the preparation of sacred spaces is the primary characteristic of all rituals(Huizinga, 2018, pp. 62-63). Turner (2011) also said that it was difficult to distinguish between ritual and play at the festival. It means that there are many elements of play in ritual. And there are many ritual elements in play.

According to Caillois (1996, pp. 36-37), play uses four things: competition, coincidence, simulation, and dizziness to achieve its purpose. And it can be divided into four categories: "Agon", which means game, "Alea", which means coincidence, "Mimicry", which means imitation, and "Ilinx", which means vortex. However, a game may fall under several categories depending on its characteristics. Thus, this study seeks to find the ritualistic elements inherent in the play by comparing the performance of Yakut's Ysyakh and Dano festival in Korea to confirm the attributes of Agon, Alea, Mimicry, and Ilinx claimed by Caillois.

II. Play at Ysyakh and Dano festivals

1. Play with Agon Properties

'Agon' in Latin means a match and a game, which includes a form of competition. Competition is a play in which equality of opportunity is artificially established for participants to fight each other under ideal conditions that can give clear and incontrovertible value to the winner's victory. In other words, these games compete with adversarial opponents on one of the qualities of speed, endurance, physical strength, memory, talent and skill. It is done without outside help within certain limits and the winner shows the best performance in that particular event. Therefore, the driving force of play is the desire of participants to be recognized for their excellence in a given field(Caillois, 1996, pp. 39-40).

Meanwhile, Huizinga(2018) said that playing in the games is an important position in the seasonal festival, and that the prosperity of the year depends on how well they performed these games. They believed that winning a game or a match would give the whole community a gift and a blessing. Therefore, seasonal festival's games have a magical meaning as well as elements of amusement and ritual.

At the Yakut Ysyakh Festival, after the ritual ceremony for the gods, they shared Kumus and played various sports, which started with the ritual. Records show that two people participated in the event in the past, one symbolizing the New Year and the other symbolizing last year. The person who symbolized the New Year was called the son of the god 'ajyy', wearing white foal leather, and the person who symbolized last year was called the son of the god 'abaahy', wearing black or brown foal leather. And it is said that the son of God 'ajyy' has to have a brighter skin color than the son of God 'abaahy'. The two played a game called 'Kyures Byljahyr(күрэс былдьаһар)', then took off their top and played a game called 'Kyon Kyorsyu(күөн көрсүү)'. At this time, the son of the god 'ajyy' had to win, and if he won the game, he got butter called 'Ytyyiy Aryy'. They then raced, the son of 'ajyy' rode a white horse and the son of the 'abaahy' rode a brown horse. They have to go home and get off the horse and get inside the house. It was believed that if the son of the god 'ajyy' enters first, the owner will be blessed, and if the son of the god 'abaahy' enters first, misfortune would come to the owner. So they asked the son of God to lose(Билюкина, 1992, p. 39).

However, this was already a forgotten custom at the beginning of the 20th century, and even those considered to be the inheritors of the tradition were unaware of this custom. During the Ysyakh Festival, games such as wrestling, jumping, running, and horse racing were played, but these were more athletic than ceremonial(Эргис, 1974, p. 162). Before the start of the competition, people from the same nasleg(наслег) gathered to select a representative for the competition. wrestling is called 'Tustuu(тустуу)', and the

wrestling is done with only the bottom left and the clothes off. Grabbing the opponent's bottom and trying to knock it over(Попов, 1910, p. 8), or grabbing the neck and pulling it down(Маак, 1883, p. 114). There are three types of jumping. 'Kylyy' is a one-legged jump. 9, 10, and 12 small sticks are set up to mark and the runner jumps accordingly. The gap between the sticks were about 2 meters. 'Ystanga' jumps on both feet alternately, and 'Kuobah' jumps on both feet. The winner of the competition was given the horse's thigh meat and a cup of kumus, and people showed great interest(Эргис, 1961, 75). The content of holding the game during the Ysyakh Festival appears in legends as well. Legend has it that the patriarch of the Hangalas(хаҥалас) tribe called Tygyn(Тыгын) held a competition during the Ysyakh Festival to check not only the status of his own warriors but also the strength of the other warriors. Competitions include wrestling, archery, running, and jumping. There is also a legend that when the opposing warriors won all the tournaments, they ran away because they were afraid.

Three brothers, famous for their outstanding skills, lived in an area called Nam Uluha. The names of the three brothers were 'Chorbogol Baatyr(Чорбогол Баатыр)', 'Kuragatchu Syuryuk(Курагаччы Сюрюк)', and 'Kuonnyai Kylyyhyt(Куонньай Кылыысыт)'. Tygyn went to the area to meet them and opened an Ysyakh. He competed in an archery contest, where 'Chorbogol Baatyr' thrust a stirrup into the groove and pierced it at a distance of 5 berstas. Kuragatchu Syuryuk participated in the running competition, but he was so fast that he couldn't be seen, so only his voice could be heard. Kuonnyai Kylyyhyt showed off his jumping skills. He ran through the streets of 27 Verstas in just 27 runs. After checking their skills, Tygyn got scared and ran away without even organizing 'Urasa' properly(Ксенофонтов, 1977, p. 129).

Since the 1920s, competitions have been held with this event during the Ysyakh Festival, but there is no set name and there are differences in the events held every year. In 1995, the name 'Tygyn's Play' was given, and the sport was also regulated. Today's 'Tygyn's Play' competition is a multi-sport competition, with seven events. Jumping is a triple jump in three ways: Kylyy, Ystanga and Kuobah. 'Tutum Ergir' means 'turning the handle', and it means to turn the body against a 25-centimeter stick. In wrestling called 'Hapsagai', you grab your opponent's arm, waist, or leg so that their body touches the ground. 'Mas Tardahy' means taking a wooden stick. Running runs a distance of 400 meters. At this time, a female athlete starts 50 meters ahead, and the person who catches the female first or crosses the finish line wins. 'Tas kyotyohyu' means 'to raise stones'. The person who passes the longest distance with a stone weighing more than 100 kilograms wins.

Ssireum(Wrestling) is one of the most representative games of the 'agon' attribute held in Korea's Dano Festival. Ssireum is a game in which the winner is determined by knocking down the opponent with the power and skill. Depending on the method, there are 'Seon-ssireum(선씨름)', 'Ti-ssireum(띠씨름)', 'Ba-ssireum(바씨름)', 'Wen-ssireum(왼씨름)', and 'Oreun-ssireum(오른씨름)'. Seon-ssireum is a standing wrestling, Ti-ssireum is wrestling with a belt around the waist with both hands, and Ba-ssireum is wrestling with a loincloth wrapped around the right arm and leg. Wen-ssireum is a wrestling contest in which a loincloth is tied to the right thigh and the opponent holds it with their left hand. Oreun-ssireum is a wrestling contest in which the opponent holds the bare loincloth on the left leg with the right hand (National Folk Museum of Korea, 2005, p. 196). Korean wrestling differs from Yakut's 'tustuu' and 'hapsagai' in that they compete by holding a loincloth or belt.

The first data on Korean ssireum are murals of tombs from Goguryeo. This is a mural of a wrestling tomb in Jilin County, Jilin Province, China, depicting two men wrestling under a large tree with only short pants on. The National Folk Museum of Korea (2005, p. 197) regarded the tree emphasized in the painting as a divine tree and saw men wrestling in sacred places. Therefore, there is a possibility that ssireum has a ceremonial character. In seasonal festivals, ssireum was held in front of the shrine or under the Seonangdae or Seonanggi representing the village deity. Also, in Hapcheon, Gyeongnam, there is a record that every spring at the shrine of Shinmo Jeonggyeon, the battle was decided by wrestling (National Folk Museum of Korea, 2005, p. 199).

Also, ssireum was a sport of military training in the Joseon Dynasty, and those with great wrestling skills could rise to a higher position. According to the Annals of the Joseon Dynasty, while hunting in the mountains of Cheorwon, King Sejong summoned Kim Yi, a low-ranking official, and Ansaeui, a vice-president, to wrestle. And when Kim Yi won, made him Gapsa. This is in line with the match played by the Yakut's Tygyn patriarch. This is because the condition of the warriors is checked through the game and prizes are given to the excellent ones.

Seokjeon(석전) is a group game played during the Dano Festival. Seokjeon is a game in which residents split their sides with a stream or wide road in between, throwing stones, and the first to run away loses. Seokjeon was regarded as a Dano's game until the middle of the Joseon Dynasty, but after the late Joseon Dynasty, as the Dano's games declined, it was moved to the 15th of January. This seems to correspond to the development of agriculture such as the spread of the transplanting method after the mid-Joseon period (National Folk Museum of Korea, 2005, pp. 189-190).

Another group game is tug of war. Tug of war is a game in which two teams divide both sides of a line and pull each other to cross the center line. During the festival, villagers gathered and twisted the rope, divided into two groups with the rope, and pulled each other to pray for a bountiful harvest(김기설, 2011, pp. 284-285). In the form of a string, there are a double line and a single line. A single line has one line, and a double line has several lines, but there is a gender distinction. It is divided into a female line representing females and a male line representing males. The female cord has a round ring through which the male cord can be inserted. Judging from the fact that there is a gender division in the lines, it is clear that tug of war has a ritual element to pray for abundance and fertility by imitating the sexual act through the intercourse of two lines.

So, they play tug of war to predict whether the crop will be successful in the year. It was believed that a good year would come to a victorious village, and a bad year would come to a lost village(김기설, 2011, p. 285). In the case of a tug-of-war event called Maduhoe(마두회馬頭戲) held on May 15, the residents divide into east and west to play a tug-of-war. It is said that if the eastern side wins, there will be a bad harvest, and if the western side wins, there will be a good harvest(정승모, 주강현, 진철승, 2011, p. 100-101). In this respect, it is similar to the game that symbolizes the struggle of the new year and last year during the Ysyakh festival. It's because they predict the future based on the outcome of the game.

2. Play with Alea Properties

'Alea' means playing dice in Latin. According to Caillois (1996, p. 43), alea is, in contrast to agon, all play based on decisions that do not depend on the player and over which he has no influence. In the Alea game, you try to beat fate rather than defeat your opponent. However, if there is an opponent, it means that the winner has benefited more from luck than the loser. The participant is completely passive and does not exert any means of his or her qualities, abilities, skills, muscles, or intelligence. Just waiting for fate's verdict.

Horse racing is a game with an Alea attribute that is performed during the Yakut Ysyakh Festival. The horse race is held after all races, and just like the race, a horse is chosen to represent a nasleg. The Yakuts considered horses sacred as livestock of the gods 'ajyy', and believed that the horse was the ancestor of the Yakuts and also an incarnation of the god 'ajyy'. It is not an exaggeration to say that the Ysyakh Festival is a festival of sprinkling 'kumus' made by fermenting horse milk. Therefore, horse racing has been considered important since ancient times. There were people who trained horses

for horse racing, and these were called 'at bajatchy', and patriarchs were usually in charge. And the patriarchs granted all the horses' demands so that the horses going to the races could win(Ушницкий, 2017, p. 176). Even today, horse racing is an integral part of festivals. And spectators bet money on horse racing, but in the old days, horses were used instead of money.

Alea has something in common with fortune-telling. In both cases, the participant is passive and awaits the judgment of fate. In this respect, the match between the two men, which symbolizes the Yakuts' new year and last year, can also be seen as having an Alea attribute. This is because the outcome of this match determines whether happiness or unhappiness will come. Also, the Korean tug-of-war, which predicts good and bad years depending on who wins, can be said to belong to the Alea game as well.

3. Play with Mimicry Properties

'Mimicry' means mimicry. Play that belongs to this category is a game in which a person believes that he or she is something other than themselves, or makes others believe that. Imitation and impersonation are complementary forces in this kind of play. The player temporarily forgets and changes his personality, disguising himself as a different person. Mimicry play hides reality, simulates a second reality, and creates endlessly. The rule of this game is that the performer seduces the audience to reject the hallucinations, and the audience surrenders themselves to the hallucinations the performer creates(Caillois, 1996, pp. 47-52).

Huizinga (2018, pp. 57-58) stated that the seasonal festival is a reenactment of grandiose events in the cycle of nature such as the change of seasons, the appearance and disappearance of stars, the growth and harvest of grain, the birth, life and death of humans and animals, etc. as people perform sacred performances. And through representation, these events are newly realized or created to maintain the cosmic order.

Among the games of the Ysyakh Festival, there is 'Olongho' as a game with mimicry attributes. Olongho is the heroic epic of the Yakut people, and Olongho is sometimes told during festivals. The person who speaks the Olongho is called the 'Olonghosut'. He takes on the roles of several characters and dictates them alone, and Olongho's oral narration consists of songs(창) and words(아니리) like Pansori. The protagonist of the Olongho is a warrior destined to become the ancestor or protector of the Yakut people. The main content of the Olongho is that this warrior saves the human world from evil spirits and leads a peaceful life. And it can be said that the era described in the Yakut heroic epic is the era in which the Yakuts were formed. So it includes not

only a narrative of the protagonist's adventures, but also a description of the mythical period before the Yakuts were born. For example, the representative Yakut heroic epic 'Nyurgun Bootur Swift' starts with a story about the creation of land from a huge sea, a war between the good 'ajyy' gods and the evil 'abaahy' gods, and the origin of the Yakut people(Ойунский, 2007, pp. 10-17). In other words, the oral narrative of the Olongho can be said to be the narrative of the creation myth. This is also a reproduction of the creation myth. Eliade(2011) stated that all creations are modeled after the creation of the universe and continue to imitate and copy it. Therefore, things related to abundance require reciting the creation myth.

Danoje's mimicry play is a mask play or mask play. Gangneung Gwanno Mask Theater is a representative mask play performed during the Dano Festival. The characters of the Gwanno Mask Drama include the Yangban-gwandae, Somaegaksi, Shishitakdak, and Jangjamari. Among them, Jangjamari wears a robe that covers the entire body, has a bulging stomach, and has seaweed and grain hanging from her body. It is said that this shape of the head of the eldest son expresses the image of conception and symbolizes the god of land and the mother goddess(김기설, 2011, pp. 275-277). Also, the masque begins with the Jangjamari dance, and the two Jangjamari appear with their stomachs out and dance, holding each other, fighting and falling, making funny movements. This appears to mimic sexual behavior (National Folklore Museum, 2005, p. 182). Therefore, the dance of the Jangjamari can be seen as a ritual to pray for abundance and fertility by enshrining the mother goddess. The next section leads to the story of a love story between a Yangban-gwandae and Somaegaksi, the relationship between the two people split due to a Sishitaktakji, and Sosobaeksi commits suicide, and the story of his rebirth. The death and regeneration of Bongsan Mask Dance Someagaksi is reminiscent of the resurrection of nature after a long winter.

Another play of Dano Festival is Bongsan Mask Dance. The Bongsan Mask Dance consists of 7 chapters, and among them, the Chwibari Dance in Chapter 4 has elements related to the origin of abundance and the cycle of nature, just like the Gwanno Mask Theater. Chwibari Dance is about Chwibari confronting the Nojang, defeating Nojang, making love with Somu, and getting a child. The battle between Nojang and Chwibari symbolizes the battle between old and young, winter and summer. The relationship between Chwibari and Somu and childbirth are of a fertility ritual(National Folk Museum of Korea, 2005, p. 189). In particular, the stories of Yangban-gwandae and Somaegaksi, Chwibari and Somu are reminiscent of a sacred marriage. Sacred marriage is a sacred marriage between heaven and earth, and is a representative motif in creation myths. Therefore, the masque of the Dano Festival can be viewed as a reproduction of the

creation myth, just like the narration of the Olongho of the ysyakh Festival.

4. Play with Ilinx Properties

'Ilinx' means 'vortex' in Greek, and the Greek word 'ilingos' meaning 'vertigo' is derived from this word. Ilinx play is a game based on the pursuit of vertigo, which consists in an attempt to temporarily destroy perceptual stability and create a kind of pleasurable panic state in clear consciousness. This play means entering into a kind of convulsions, fainting or terrifying, bewilderment that bewilder reality at once. This play includes spinning tops, roller coasters, high-rise swings, and spinning dances(Caillois, 1996, pp. 52-55).

Among the plays of the Yakut ysyakh Festival, there is a round dance of 'Ohuohai' that has the properties of Ilinx. This is a dance in which people cross each other's arms and sing along to the singers. It is divided into three parts: the introductory part called 'Sahalahun(саҕалааһын)', 'Hamuu yungkyu(хаамыы үҥкүү)', and the climax of the dance, 'Kyotyu(көтүү)'(Жорницкая, 1965, pp. 6-7; Лукина, 2006, pp. 69-70). At the beginning, repeat the same verse over and over and walk slowly, starting with the left foot in the direction of the sun. The intro is a gathering of people to dance with, and the singer invites people to dance. At this time, the shape of the circle is not yet formed. When the people at the end hold hands to form a circle, the Hamuu yungkyu begins. Hamuu yungkyu literally means 'walking dance', and people walk along the direction of the sun in time to a slightly faster beat. According to Жорницкая(1965, pp. 6-7), this part is the longest in time and forms the basis of the entire dance and song. Next, in the Kyotyu part, the beat gets faster and people start to run in a rhythm. The word kyotu means 'flying', and this part symbolizes ascension towards the gods as the core of Ohuohai(Лукина, 2006, p. 70). The leap itself can be considered sufficiently symbolic of flight because it is an action that momentarily raises the body above the ground and brings it closer to the sky. It is said that this dance was originally a group prayer as an essential element of the ysyakh festival. Лукина (2006, p. 70) said that the composition of the dance, which starts with bowing first, gradually accelerates and ends with a jump close to ecstasy at the end, shows that the Ohuohai elements have ritualistic functions. She also said that it proves that this dance is associated with the worship of the gods and the prayers offered to them. Considering that the Ohuohai dance is a dance that imitates the behavior of a white crane acting as a mediator, it is possible that the dance originated from the ritual of blessing and abundance to the gods by imitating the white crane at the ysyakh festival.

The representative dance of Zain Dano festival is Yeo-won dance(여원무). The dance originated from the fact that General Han wore a flower crown and danced with his sister in order to lure the Japanese. General Han was a real person from the Silla and Goryeo dynasties, and has been regarded as the guardian deity of the Jain region by defeating the Japanese. And his sister is thought to be a deity related to corn spirit and god of grain(National Folk Museum of Korea, 2005, p. 210). The two officials, who symbolize General Han and his sister, wear Yeowonhwa, which is about 3 meters high, and swings the crown from the center until it touches the ground and turns in a circle. The martial arts from the 1st to 3rd divisions come out in turn and dance in a circle around the general and sister. And hold each other's hands and go round and round(배종만, 류건우, 2001, pp. 56-58). Because Yeowonhwa is considered sacred, it is impossible to get close to the flowers before the Dano Festival, and after the Yeowon Dance is over, everyone tries to pick flowers. This is because it is believed that if you carry this flower in your body and leave it at home, it will have the effects of good harvest, healing, and disease (National Folk Museum of Korea, 2005, p. 210).

Another game of Dano festival, which has the properties of Ilinx, is swing jumping, which is mainly played by young women. But there are areas where young men also play. For example, in Yangju, Gyeonggi-do, it is said that men played swings during the day and women at night. There are two types of swing running: single swing and double swing. Single swing is run by one person, and double swing is run by two people facing each other. The double swing is a recreational after the single swing. The highest jump was also measured for the purpose of swing jumping(National Folk Museum, 2005, pp. 185-186). The action of soaring high while swinging brings you closer to the sun, evoking the power of the sun, thus promoting growth(남성진, 2006, p. 261). In other words, swing jumping can be seen as a magical act of praying for a good harvest of farming.

Ⅲ. Conclusion

So far, we have looked at the Yakut ysyakh festival, a summer festival, and the play that appear in Korea's Dano Festival. The play of the two festivals have all four attributes, 'Agon', 'Alea', 'Mimicry', and 'Ilinx' suggested by Caillois. In ysyakh, agon play, meaning games, include wrestling, jumping, running, and archery. Today, it remains in the form of a multi-sport competition under the name of 'Tygyn's Play'. In the case of Dano, there are ssireum and tug-of-war, which are also preserved today in the form of

Danojangsa ssireum competition and Ulsan Maduhoe Festival. Also, there is a ceremonial element because fortune-telling is also performed according to the match results of the two festivals. Also, since fortune-telling is similar to the 'alea' play in that the participants are passive and await the judgment of fate, the games of the two festivals also have the attributes of alea. 'Mimicry', which means imitation, includes the narration of the Yakut epic 'Olongho' and the performance of a Korean masque. Both include recreationality as well as ritual elements of abundance by reproducing creative mythical content. The 'Ilinx' play, which pursues dizziness, includes a round dance Ohuohai, Yeowon dance, and the swing jump. The Ilinx play at the two festivals is a ritualistic act to pray for abundance. As such, in seasonal festivals, play is not just for fun. People want to re-implement the creation of gods through the play of mimicry, fall into ecstasy through the play of Ilinx and get closer to gods world, and try to realize the will of gods through the play of Agon and Alea.

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Session 2

- **Injin Yoon (Korea)**

  Social Integration of Migrant Workers and Marriage Migrant Women in Korea

- **Jeongeun Oh (Korea)**

  A Study on the Curricula of the International Migration Studies as a Major Course in Korean Universities

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Social Integration of Migrant Workers and Marriage Migrant Women in Korea

In-Jin Yoon

Korea

Abstract

In this article, I introduced the multicultural migrant integration model and measured the level of integration of migrant workers and marriage migrant women by the indicators proposed by the model. The data for this study came from a survey of 100 migrant workers and 100 female marriage migrants in the Seoul Metropolitan Area. A face-to-face survey was conducted between April 1st and May 30th, 2020 by professional interviewers of a survey research firm. Because China, Vietnam, and the Philippines are the major nationality groups of migrants in Korea, the respondents were drawn from these three nationality groups. Conceptually, migrant integration is divided into systemic integration and value integration. Systemic integration was measured in the economy, housing, education, and health. Value integration was measured in a sense of belonging, a sense of trust, and multicultural orientation. Main results are as follows. The systemic integration of migrant workers has mixed results: they do not fare well in the economic and educational dimensions, but they do well in housing and health. The value integration is worse than systemic integration: migrant workers have a low sense of belonging and trust in Korean society, and demand multiculturalism in a strongly ethnocentric Korean society. The systemic integration of marriage migrant women is not well: they do not well in economic and educational dimensions, but they do well in health. The value integration is not well either: they have a low sense of belonging and moderate sense of trust in Korean society, and caught between pressure for assimilation to Korean culture and desire to maintain ethnic identity and culture.

Keywords: Social integration, Multicultural migrant integration; Migrant workers; Marriage migrant women;

I. Introduction

Migrant integration is an increasingly important issue in Northeast Asia. Korea, Japan, and Taiwan have experienced population decline due to low fertility and aging, and this trend is regarded a serious threat to the sustainable development of the country. To make up the shortage of labor and spouse, those countries have accepted migrant workers and marriage migrants, and the entry of people of different ethnic and cultural backgrounds has transformed them into multiethnic and multicultural societies (Lie, 2001; Kymlicka and He, 2005; Kim, Yang, and Lee, 2009).

An important policy task in a multiethnic, multicultural society is coexistence and cooperation among various ethnic groups and cultural groups. When migrants are no longer sojourners, but settlers and practical members of society, host society needs to approach them from the perspective of integration, not adaptation. If the adaptation perspective focuses on the provision of a material base of adaptation, the integration perspective underscores the material as well as mental incorporation of migrants into the host society. Another important difference is that the former is largely a matter only for migrants while the latter is a reciprocal process between migrants and natives. There is a tendency in human migration that what begins as a short stay becomes a long-term or permanent settlment. Migrant workers who enter Korea as short-term workers under the Employment Permit System can stay for up to 4 years and 10 months, and if the employers apply for their continuing employment, they can work for up to another 4 years and 10 months. Marriage migrant women enter Korea for settlement from the beginning and form families and raise children, and their successful social integration is important not only for themselves but also for society.

However, the current status of migrants in Korea seems to be far from social integration. Despite the efforts of the Korean government, civil society, and migrants during the past three decades, the human rights violations of migrants are still common in the workplace and everyday life (Kim and Choi, 2011; National Human Rights Commission of Korea, 2019; Yoon et al., 2017). The public's perception and attitudes toward migrants has changed from paternalism to apathy and is now spreading to the level of hatred (Yoon, 2019). Now, in Korea, it seems that we are entering the age of backlash in which attacks against minorities such as women and migrants are publicly expressed. International human rights organizations point out that the freedom and social rights of migrant workers, marriage migrants, undocumented foreigners, and refugee applicants are still seriously infringed (National Human Rights Commission of Korea, 2019). If migrants are not guaranteed their basic rights and do not have a sense of

belonging to society, coexistence and cooperation, which are the ideals of a multicultural society, cannot be achieved.

In this research, I will analyze the level and issues of social integration of migrant workers and marriage migrant women, the two most representative migrant groups in Korea. Previous research has examined partial areas of social integration (e.g. employment and health) of these two groups, but few has used a consistent theoretical model or framework and analyzed the comprehensive aspects of social integration. I developed a new concept called "multicultural migrant integration" to overcome the limitations of existing concepts, and used this concept and related indicators to measure the level of social integration of migrant workers and marriage migrant women.

II. Theoretical Background

1. Existing definitions and measurements of migrant integration

As migrant integration becomes an important issue and policy task, researchers have developed various definitions and measurement of migrant integration. One of well-known indices is migrant integration policy index. The MIPEX was employed to measure the situations of migrant integration in 15 European countries in 2004. The latest MIPEX V in 2019 estimated the status of migrant integration among a total number of 52 countries.

The MIPEX calculates the level of migrant integration in each country, based on specialists' reviews of laws, policies, and publications related to issues of migrant integration. The MIPEX is composed of the eight policy areas (labor market mobility, family reunion for third country nationals, education, political participation, health, long term residence, access to nationality, anti-discrimination); and each policy area has four strands or dimensions (e.g., access, eligibility, security, and rights); and each dimension consists of three to seven sub-categories (Niessen, 2014: 9). The MIPEX score varies from 0 to 100, the higher score means better integration of migrants in the host country.

Ager and Strang (2008) developed another internationally widely model of migrant integration. These two Scottish scholars have examined social integration of refugees in U.K. and proposed a framework that consists of four elements; the foundation, facilitators, social connection, and markers and means of integration. Here the foundation refers to the protection of rights and citizenship of migrants. The acquisition of permanent residency and citizenship is the essential base for social integration and the level of rights and

services given to permanent residents and citizens determine the success or failure of migrant integration. Facilitators consist of language and cultural knowledge and safety and stability. Language and cultural knowledge refers to migrants' acquisition and skill of host society's language and culture, interpretation and translation services public organizations provide to migrants for their settlement, and intercultural education for mutual interaction between migrants and natives. Safety and stability means the protection of migrants from racial discrimination, violence, and bullying as well as the provision of equality opportunity for migrants to participate in host society. Social connection consists of three different types of networks; social bridges that migrants form with natives, social bonds that migrants form with their fellow group members, and social links that enable migrants to have access to government services. Finally, markers and means are both indicators of and means to achieve integration as measured in areas of employment, housing, education, and health.

Because of page limit, I do not attempt to make detailed evaluation and criticism of both MIPEX and Ager and Strang's model. However, one important point I want to raise is that both do not incorporate the social psychological dimension of migrant integration like a sense of belonging and trust. Migrants who are isolated from a majority group without a sense of belonging cannot be considered fully incorporated into a mainstream society. Another point is that the index of migrant integration should incorporate indicators that can measure reciprocal changes in attitudes and behavior of both natives and migrants because integration is a mutual process. According to Berry's model of acculturation, integration refers to the maintenance of migrant's traditional culture and identity and active participation in host society's social and cultural domains (Berry, 1987). Thus, even when a migrant achieves a parity with natives in social and economic status but is denied the right to practice his or her own culture and identity, he or she is in the mode of assimilation not integration. I include multicultural orientation as an indicator of the mode of integration to measure the degree migrants want to assimilate to host society and culture or maintain their home culture and identity.

2. Multicultural migrant integration as a new model

I propose a new model of migrant integration that synthesizes two existing models of migrant integration and multiculturalism. It is called "multicultural migrant integration" and it is defined as a process through which migrants become members of the host society by maintaining their ethnic group culture while adopting the host society culture, securing safe and stable living conditions and equal opportunities, having a sense of belonging to the host society, developing close relations and connections with natives and

the host society (Yoon, 2019). It incorporates both material and mental aspects of integration, and integration is achieved when migrants reach parity with natives in material integration and migrants and natives share the same sense of identity and belonging as members of society.

Following Krechel's distinction of integration, I divide integration into systemic integration and value integration (Krechel, 1990: 90). Here, systemic integration is an integration of political and economic systems, while value integration is the process and outcome of achieving a common identity by sharing the common values. Material markers of integration as suggested by Ager and Strang like the economy, housing, education, and health are indicators of systematic integration, while a sense of belonging, trust, and multicultural acceptance are indicators of value integration.

Ⅲ. Data and Research Method

The main data used in this study were collected from a survey of 100 migrant workers and 100 female marriage migrants in the Seoul Metropolitan Area. A face-to-face survey was conducted between April 1st and May 30th, 2020 by professional interviewers of a survey research firm called EMBRAIN. Because the sampling frame of migrant workers and marriage migrant women was not available, the research team received the list of potential respondents from the support centers for migrant workers and marriage migrant women in the Seoul Metropolitan area, and interviewed them by using questionnaires translated into Chinese, Vietnamese, and English. A quota sampling was used to select the respondents, and gender, age, and nationality were used as criteria for determining the quota for the sample. Because China, Vietnam, and the Philippines are the major nationality groups of migrants in Korea, the respondents were drawn from these three nationality groups. This survey was conducted by the author's individual project, so it could not be a comprehensive survey on a national scale. For this reason, this research is a preliminary investigation in preparation for a larger and comprehensive research later, and the findings this research needs to regarded exploratory.

This study uses descriptive statistical analysis to measure the integration level of migrant workers and marriage migrant women by indicators of the migrant integration model proposed by the author. Since there is no previous study that systematically measured the integration level of the two migrant groups using the migrant integration model, this article focuses on investigating the level and characteristics of integration by

individual indicators and presenting the results in tables. The integration level in each indicator was measured on a 5-point Likert scale where 1 means 'not well at all', 2 'not well', 3 'so so', 4 ' well', and 5 'very well'. To report the overall level of integration, I calculate the total integration index by summing the values of the assessed levels of systemic integration and value integration by giving equal weight to each indicator. Also, I calculated the average level of difficulties in doing socio-economic activities in Korea in the economy, housing, education, health, and value as a measure of the level of integration in Korea.

Ⅳ. The Results

1. Demographic Characteristics of Respondents

The main demographic characteristics of the migrant worker respondents are as follows. First, more men (69%) than women (31%) were selected, representing a higher proportion of men in the total migrant worker population. Second, by age, respondents in their 30s were selected at a high rate (40%). Third, by nationality, Chinese accounted for 50%, and Vietnamese and Filipinos each made up 25%. Fourth, by length of residence, 46% lived less than 5 years, and 28% stayed longer than 10 years. Fifth, by visa status, 40% had non-professional visa (E-9), and Korean Chinese had special and privileged visas like work and visit visa (H-2, 19%) and overseas Korean visa (F-4, 13%).

The demographic characteristics of the marriage migrant women are as follows. First, by age, respondents in their 30s were selected at a high rate (35%). Second, by nationality, Chinese accounted for 50%, and Vietnamese and Filipinos each made up 25%. Third, by length of residence, more than half (54%) lived between 5 and 15 years. Fourth, by visa status, about half (49%) was naturalized and 28% had marriage migrant visa (F-6), and 13% had permanent resident status. The main difference between the two groups of respondents was that the marriage migrant women respondents had a longer length of residence and more permanent status of residence.

Table 1. Characteristics of the Respondents

Category		Migrant workers		Marriage migrant women	
		Number	Percent	Number	Percent
Gender	Men	69	69.0	0	0.0
	Women	31	31.0	100	100.0

Age (years)	Under 29	21	21.0	21	21.0
	30-39	40	40.0	35	35.0
	40-49	21	21.0	24	24.0
	Over 50	18	18.0	20	20.0
Nationality	China	50	50.0	50	50.0
	Vietnam	25	25.0	25	25.0
	The Philippines	25	25.0	25	25.0
Length of residence (years)	Less than 3	17	17.0	8	8
	3-5	29	29.0	14	14.0
	5-10	26	26.0	29	29.0
	10-15	17	17.0	25	25.0
	15-20	6	6.0	11	11.0
	Over 20	5	5.0	13	13.0
Visa type	Short-term Visit (C-3)	4	4.0	0	0.0
	Short-term Employee (C-4)	3	3.0	0	0.0
	Non-professional (E-9)	40	40.0	0	0.0
	Work and Visit (H-2)	19	19.0	0	0.0
	Family Visitor (F-1)	1	1.0	0	0.0
	Overseas Korean (F-4)	13	13.0	9	9.0
	Permanent Resident (F-5)	0	0.0	13	13.0
	Marriage Migrant (F-6)	0	0.0	28	28.0
	Naturalized	0	0.0	49	49.0

2. Level of Systemic Integration

2.1 Economy

Migrant workers have a high rate of employment and engage mainly in regular work. Ninety five percent of respondents were employed, 61.1% were regular workers, 24.2% temporary workers, 6.3% daily workers, and 7.4% self-employed workers. They worked mainly in low-skilled manufacturing or service jobs. On average, they worked 46 hours per week and earned less than 3 million won per month and their household earned less than 4 million won per month (c.f. the monthly household income of Korean urban workers as of February, 2020 is 5.4 million won). Their subjective class was mainly lower class or middle lower class. Given their class of worker, work hours, wages, and subjective class, their level of economic integration is assessed "not well" (2 in the 5-point scale). Twenty six percent of respondents reported economic difficulty in the past year, their average level of economic difficulty is 3.11 (in the 5-point scale).

Marriage migrant women do not do well in the economy either. Only 49% were employed, and 38.8% were regular workers, 24.5% temporary workers, and 22.4% daily workers. They worked mainly in low-skilled personal service and sales jobs such as domestic service, eldercare, and childcare. Seventy seven percent of respondents worked

in personal service and sales jobs in accommodation and restaurant, and wholesale and retail businesses. On average, they worked 38.2 hours per week and 46.2% earned less than 1.5 million won, and 75% of household earned less than 4 million won per week. Their subjective class is mainly middle lower class (53.5%) or lower class (31%). Considering their class of worker, work hours, wages, and the subjective class, their level of economic integration of marriage migrant women is assessed "not well" (2 in the 5-point scale). Thirty three percent of respondents reported economic difficulty in the past year, and their average level of economic difficulty is 3.19.

Table 2. Level of Economic Integration (%)

Category			Migrant workers	Marriage migrant women
Employment status		Employed	95.0	49.0
		Regular worker	61.1	38.8
		Temporary worker	24.2	24.5
		Daily worker	6.3	22.4
		Self-employed	7.4	8.1
Industry		Manufacturing	35.2	14.8
		Wholesale and retail	22.9	22.2
		Accommodation and restaurant business	18.8	44.4
		Personal service	6.3	13.0
Occupation		Service and sales workers	46.9	77.8
		Skilled workers and related workers	18.8	9.3
		Unskilled worker	11.5	9.3
		Equipment and machine operators and assembly workers	10.4	0.0
		Technician and semi-professionals	5.2	0.0
		Professionals	4.2	0.0
Subjective class		Middle	20.0	15.0
		Middle lower	37.0	53.0
		Lower	39.0	31.0
		Underclass	2.0	0.0
Level of economic difficulty		Not difficult	16.0	18.0
		So and so	58.0	49.0
		Difficult	26.0	33.0
		Average score	3.11	3.19

2.2 Housing

Housing of migrant workers is not stable and of no good quality. Forty six percent of respondents lived in row house, villa, or multi-family house, 25% in dormitory or company lodging, 16% in inn, motel, or boarding house, and only 9% in apartment. Most lived in rented or leased housing: monthly rent with deposit (38%) and long-term lease on a deposit basis (30%). However, their perceived level of comfort and security of living space was close to "well": 63% answered their living space is "comfortable" and the average level of comfort was 3.52 (better than "so and so"), and 62% answered their living space is "safe" and the average level of safety was 3.65 (better than "so and so"). They did not report serious difficulties due to housing problems: 27% reported difficulty due to housing problems and the average level of residential difficulty was 2.99 ("so and so"). Thus, their level of residential integration is assessed "so and so".

Housing of marriage migrant women is more stable than that of migrant workers. Sixty one percent of respondents lived in row house, villa, or multi-family house, 24% in apartment, 14% in detached house. The home ownership rate was 19%, and 79% lived with monthly rent or long-term lease with deposit. The perceived level of comfort and security of living space was close to "well": 57% answered their living space is "comfortable" and the average level of comfort was 3.43, and 63% answered their living space is "safe" and the average level of safety was 3.57. They did not report serious difficulties due to housing problems: 23% reported difficulty due to housing problems and the average level of residential difficulty was 2.85 ("so and so"). Thus, their level of residential integration is assessed "well".

Table 3. Level of Residential Integration (%)

Category		Migrant workers	Marriage migrant women
Type of house	Row house, villa, or multi-family house	46.0	61.0
	Dormitory or company lodging	25.0	0.0
	Inn, motel, or boarding house	16.0	1.0
	Apartment	9.0	24.0
	Detached house	0.0	14.0
Type of home ownership	Monthly rent with deposit	38.0	26.0
	Monthly rent without deposit	6.0	2.0
	Long-term lease on a deposit basis	30.0	53.0
	Own home	18.8	19.0
Level of residential difficulty	Not difficult	25.0	38.0
	So and so	48.0	39.0
	Difficult	27.0	23.0
	Average score	2.99	2.85

2.3 Education

The level of education of migrant workers is not high, and most of them did not receive any additional education in Korea. Half of respondents received high school education, 16% college, and 24% university education. Ninety percent did not receive any additional education in Korea. However, a sizable number of them (42%) received vocational training in Korea. Because of the nature of work they perform, their level of education does not seem to pose serious difficulties in socioeconomic activities. Only 8% reported difficulties due to their level of education and the average level of difficulty is 2.51 (not a serious level). Thus, their level of educational integration is assessed "not well".

The level of education of migrant workers is lower than that of migrant workers, and most of them did not receive any additional education in Korea. Seventy six percent of respondents received high school or lower education, 19% college, and 5% university or graduate education. Ninety-nine percent did not receive any additional education in Korea, and 68% did not receive vocational training. However, their low level of education and no additional education in Korea do not seem to be big obstacles in their socioeconomic activities. Only 13% responded they had difficulties due to their level of education and their average level of difficulty was 2.57 (not a serious level). Thus, their level of educational integration is assessed "not well."

Table 4. Level of Educational Integration (%)

Category		Migrant workers	Marriage migrant women
Level of education	Middle school or lower	10.0	14.0
	High school	46.0	62.0
	College	25.0	19.0
	4-year university or higher	16.0	5.0
Education received in Korea	No	90	99.0
Vocational training	No	58.0	68.0
Level of difficulty due to education	Not difficult	48.0	55.0
	So and so	44.0	32.0
	Difficult	8.0	13.0
	Average score	2.51	2.57

2.4 Health

Migrant workers report a high level of physical and mental health: 86% reported "healthy" and their average level of health was 3.98 (close to "healthy"), 13% reported illness, 21% reported feeling sad or desperate for more than two weeks, 26% reported difficulties in daily life due to health problems and their average level of difficulty was 2.66 (not a serious level). They are covered by company or local insurance and have good access to the hospital: only 14% reported they were unable to go to the hospital even they wanted to go, 20% did not have any insurance, 29% had company health insurance and 21% had local health insurance. They did not have serious difficulties due to health problems. Thus, their level of health is assessed "well".

Marriage migrant women report a high level of physical and mental health as well: 64% reported "healthy" and their average level of health was 3.68 (close to "healthy"), 15% reported illness, 19% reported feeling sad or desperate for more than two weeks. They are more safely covered by health insurance and have better access to the hospital than migrant workers. Only 2% did not have any insurance, 50% had company health insurance and 34% had local health insurance. Fifteen percent reported they were unable to go to the hospital even they wanted to go. They did not have serious difficulties due to health problems: 10% reported difficulties in daily life due to health problems and their average level of difficulty was 2.38 (not a serious level). Thus, their overall level of health is assessed "well".

Table 5. Level of Health Integration (%)

Category		Migrant workers	Marriage migrant women
Level of subjective health	Not healthy	6.0	5.0
	So and so	8.0	31.0
	Healthy	86.0	64.5
	Average level of health	3.98	3.68
Mental problems	Felt sad or desperate enough to interfere with daily life	21.0	19.0
Illness	Yes	13.0	15.0
Access to hospital	Not able to go to hospital when I wanted to go	14.0	15.0
Health insurance	No	20.0	2.0
Level of difficulty due to health	Not difficult	60.0	61.0
	So and so	26.0	25.0
	Difficult	14.0	14.0
	Average score	2.45	2.47

3. Level of Value Integration

Migrant workers have a low sense of belonging to the community they live and Korean society. Only 28% reported they feel like being a resident of the community they live in and their average score of the sense of belonging to the local community was 2.82 (close to "not very strongly"). Only 21% reported they feel as a member of Korean society and their average score of the sense of belonging to Korean society was 2.86. They also have a low sense of trust in equal opportunity for foreigners. To the statement "Being a foreigner, it is difficult to be the same as a Korean", 60% agreed and 12% disagreed. To the statement "If foreigners work hard, they can achieve the same status as Koreans", 32% agreed and 28% disagreed. To the statement "Foreigners can become managers if they have the ability", 44% agreed and 21% disagreed. As a mode of integration, they prefer multiculturalism to assimilation: 41% disagreed with the statement "Foreigners must abandon foreign-style ways of thinking and lifestyles when they live in Korea", 55% agreed with the statement "It is good to have diverse races, religions and cultures coexist in any country", and 48% agreed with the statement "It is desirable for foreigners to maintain their home culture and identity." Given the low level of sense of belonging and trust in Korean society, their level of value integration of migrant workers is assessed "not well."

Marriage migrant women have a low sense of belonging to the community they live in and Korean society: 33% felt they are residents of the community and 30% felt they are members of Korean society. They have a moderate sense of trust in equal opportunity for foreigners. To the statement "Being a foreigner, it is difficult to be the same as a Korean", 57% agreed and 23% disagreed. To the statement "If foreigners work hard, they can achieve the same status as Koreans", 31% agreed and 21% disagreed. To the statement "Foreigners can become managers if they have the ability", 34% agreed and 18% disagreed. As a mode of integration, they seem to be caught between pressure for assimilation to Korean culture and desire to maintain ethnic identity and culture: 48% agreed that foreigners must abandon foreign-style ways of thinking and lifestyles (26% disagreed), and 41% agreed that it is desirable for foreigners to maintain their home culture and identity (4% disagreed). Given the low level of the sense of belonging and trust, their level of value integration of migrant workers is assessed "not well."

Table 6. Level of Value Integration (%)

Category		Migrant workers	Marriage migrant women
Sense of belonging	Felt like being a resident of the community they live in	28	33.0
	Average score	2.82	2.99
	Felt like being a member of Korean society	21	30.0
	Average score	2.86	2.97
Sense of trust	Being a foreigner, it is difficult to be the same as a Korean	60.0	57.0
	If foreigners work hard, they can achieve the same status as Koreans	32.0	31.0
	Foreigners can become managers if they have the ability	44.0	34.0
Multiculturalism	Foreigners must abandon foreign-style ways of thinking and lifestyles when they live in Korea	30.0	48.0
	It is good to have diverse races, religions and cultures coexist in any country	55.0	58.0
	It is desirable for foreigners to maintain their home culture and identity	48.0	41.0
Level of difficulty in being recognized as an equal member of society	Not difficult	22.0	34.0
	So and so	46.0	37.0
	Difficult	32.0	29.0
	Average score	3.17	3.01

To assess the overall level of integration, I evaluated the level of integration in each area by considering detailed indicators. In the economy, migrant workers do not fare well and marriage migrant women are particularly in trouble. Their employment rate is low and their jobs are not stable. In housing, the two groups fare so and so and their perceived level of comfort and security of living space is high. In education, the two groups do not do well, and their do not receive additional education in Korea. In health, the two groups do well in both perceived level of health and access to medical services and insurance. In the sense of belonging and trust, the two groups show low level of

value integration. It was a surprising result that marriage migrant women who settle in Korean society have an equally low sense of belonging and trust as migrant workers. Moreover, they feel a strong pressure to assimilate into Korean society and culture.

When I compute the average score of both systemic and value integration, both migrant workers and marriage migrant women do not well; the average score was 2.71 for migrant workers and 2.57 for marriage migrant women. Also, the average level of difficulties migrants experience in Korean society is almost the same.

Table 7. Summary Evaluation of Systemic and Value Integration (%)

Category		Migrant workers	Marriage migrant women
Systemic integration	Economy	Not well 2	Not very well 1
	Housing	So and so 3	So and so 3
	Education	Not well 2	Not well 2
	Health	Well 4	Well 4
	Average score	2.75	2.50
Value integration	Sense of belonging	Not well 2	Not well 2
	Sense of trust	Not well 2	So and so 3
	Multiculturalism	Well 4	So and so 3
	Average score	2.66	2.66
Total integration	Average score	2.71	2.57
Level of difficulty	Economy	3.11	3.19
	Housing	2.99	2.85
	Education	2.51	2.57
	Health	2.45	2.47
	Value	3.17	3.01
	Average score	2.85	2.82

Ⅴ. Conclusion

In this article, I introduced the multicultural migrant integration model and measured the level of integration of migrant workers and marriage migrant women by the indicators of migrant integration. Integration is conceptually divided into the systemic and value dimensions. The systemic integration of migrant workers has mixed results: they do not fare well in the economic and educational dimensions, but they do well in housing and health. The value integration is worse than systemic integration: migrant workers have a low sense of belonging and trust in Korean society, and demand multiculturalism in a strongly ethnocentric Korean society.

The systemic integration of marriage migrant women is not well: they do not well in economic and educational dimensions, but they do well in health. The value integration is not well either: they have a low sense of belonging and moderate sense of trust in Korean society, and caught between pressure for assimilation to Korean culture and desire to maintain ethnic identity and culture.

When we compare migrant workers and marriage migrant women, they are not equally well integrated in Korean society. Also, they experience almost the same level of difficulties in doing socioeconomic activities in the economy, housing, education, health, and values.

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A Study on the Curricula of the International Migration Studies as a Major Course in Korean Universities[1]

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Abstract

Since the early 1990s, just after the end of the Cold War, International Migration Studies has grown to be one of the major disciplines, especially in North America and Europe. In Korea, since 2008, the International Migration Studies was introduced as a subject offered by multiple universities. The Korean Ministry of Justice, the main authority of Korean immigration policy had selected and supported eight universities as ABT (Active Brain Power) University in order for those universities to offer related courses.

The ABT University system is designed for training lecturers of Immigrant Social Integration Programs. However, since the government announced that it would plan to hire those having university degrees as lecturers of Immigrant Social Integration Programs, universities in Korea started to establish degree courses in International Migration Studies. As of July 2021, 58 universities run degree courses related with International Migration Studies in Korea. The degree courses in International Migration Studies within universities of Korea have a different character compared to those of universities in North America and Europe. In this regard, I compared and analyzed curriculum and titles of 14 degree courses of International Migration Studies offered at the general graduate schools in Korea.

Unlike universities in the Western countries running International Migration Studies as a part of International Studies, those studies in Korea have a stronger character of Pedagogy, Social Welfare or Public Administration.

In my review, I have found only two universities running major course degrees with the character of International Migration Studies like that of the Western countries.

Keywords: International Migration Studies; curriculum; ABT University; Immigrant Social Integration Program; degree courses

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1. It is not allowed to quote as an ongoing manuscript.

I. Introduction

Since the early 1990s, just after the end of the Cold War, International Migration Studies has grown to be one of the major disciplines, especially in North America and Europe. In Korea, it was since 2008 that the International Migration Studies was introduced as a subject offered by several universities. The Korean Ministry of Justice, the main authority of Korean immigration policy, had selected and supported eight universities as ABT (Active Brain Power) University in order for those universities to offer related courses.

The ABT University system is designed for training lecturers of Immigrant Social Integration Programs. These training courses consisted of 80 hours course work during 10 weeks with weekly 8-hour classes. These 10 weeks' training courses served to produce lecturers in short-term who were highly demanded nationally since the implementation of Immigrant Social Integration Program for rapidly expending foreign populations in Korea. However, the government authorities realized before long, that 10 weeks is not enough to cultivate an good lecturer with expertise and capabilities, and the Korean government announced that it would plan to hire those having university degrees as lecturers of Immigrant Social Integration Programs, universities, in 2012. Since then many Korean universities started to establish degree courses in International Migration Studies.

According to internal data of Korean Ministry of Justice, as of July 2021, 58 universities run degree courses related with International Migration Studies in Korea. These degree courses within universities of Korea have a different character compared to those of universities in North America and Europe. Unlike universities in the Western countries running International Migration Studies as a part of International Studies, Korean universities tend to treat a similar discipline with Social Welfare, Pedagogy, or Public Administration.

In this study, I analyze the characteristics of International Migration Studies as a science in Korea, as comparing and analyzing curriculum and titles of related degree courses offered in Korean university. Then I seek for strategies for developing Korean International Migration Studies.

II. Theoretical Background

When the Cold War ended, global leaders interpreted it as the age of ideology goes

and the age of migration comes. In such a global perspective, Western countries started to study in depth on International Migration. Some major countries established research centers for studying on International Migration phenomena and multiple universities opened major courses of International Migration Studies. Regarded as a part of International Studies, the International Migration Studies have developed as a science since the 1990s.

The development of international immigration studies in Western countries was indebted to social scientists from diverse disciplines. Each disciplines served to stimulate research questions related with international migration in different perspective. Anthropologists who interested in international migration threw questions who, when and why; they want to capture through their ethnography the experience of being an immigrant and the meaning to the migrants themselves, of the social and cultural changes that result from leaving one context and entering another.   Brettell notes that anthropologists explored the impact of emigration and immigration on the social relations between men and women, among kin, and among people from the same cultural or ethnic background (Brettell & Hollifield, 2015). Questions in the anthropological study of migration are framed by the assumption that outcomes for people who move are shaped by their social, cultural.

Geographers are primarily interested in spatial and areal relationships. In international migration research, their attention is directed to studying the relationship between employment patterns and residential patterns, the formation and development of ethnic enclaves, and the changing segregation patterns of various ethnic and racial groups. Geographers explore the transnational and diasporic dimensions of migration and the role of social networks in connecting populations and individual across space. They put space-time relationships at the center of their theorizing about transnationalism, diaspora, and network.

Sociologists emphasizes why, who, how, what; why does international migration occur and who migrates (selectivity)? How is migration sustained over time (networks)? What happens once these populations are settled in the host society and begin to take part in a multi-generational competition for resources theoretical framework with anthropologists and there is a good deal of cross-fertilization between theses disciplines.

Demographers are interested in the nature of population change. Birth, deaths, and migration are the major components of population change. Demographers document the pattern and direction of migration flows and the characteristics of migration such as age,

sex, occupation, education and so on. Some demographers (Bean & Brown, 2015) have made migration a key interest of demography. Demographers are also interested in the questions of who move and when, but to answer these questions, they engage in the construction of predictive models. And they forecast the future. They focus on social demography which tries to understand how and why population migrate, what happens to immigrants, where the immigrants are likely to have a major impact on the population in receiving society.

Economists also build predictive models, relying on rationalist theories of human behavior and they tend to frame their questions in terms of scarcity and choice (Martin, 2015).   Economists are interested in why some people move while other do not, and they pay attention selectivity to determine what it means for the sending and receiving society (Kapur and MacHale, 2012; Orrenius and Zavodny, 2012).   From a macroeconomic perspective they explore what immigrants add to the economy of receiving society (wealth, income, skills etc.), what emigrants take away from the economy of the sending society (capital, human etc.), what they send back in remittances and what is the net gain.   On the other hand, from a microeconomic perspective, economists view migrants as utility maximizers who assess opportunity in cost-benefit terms and act accordingly.

Political scientists tended to work from the receiving country perspective. They largely examine immigrants at a government of receiving county and their works largely suggest better immigration policy (rule of entry, controlling illegal immigrants etc.). Recently, we can find more and more political scientists address emigration policy (rule of exit, diaspora). Whether they are looking at the sending or receiving countries, political scientists tend to be split theoretically (Brettell & Hollifield, 2015). Some lean heavily toward a more interest-based, rational choice approach to the study of international migration, while others favor institutional, historical, constructivist explanations for international migration, immigrant incorporation, participation and citizenship in the advanced industrial democracies (Hollifield 1992; Zolberg 2006).

Legal scholars focus largely on institutions, process, and rights as key variables for explaining immigration outcomes. Legal scholars stress the importance of the institution of sovereignty in a largely Westphalian world where the plenary power of each country to regulate and control entry to their territories is a fundamental principle of both municipal and international law, notwithstanding the growth of universalism and humanitarianism in international law. For legal scholars, research on international migration is to understand how the evolution of immigration law and policy is tied to

rights-based policy; that is, struggles over civil rights and social/welfare rights.

The development of international migration studies in Korea is somewhat different from that in Western countries. As Korean government officially have started new policy for immigrants under the name of "Multicultural Policy" which focused on supporting marriage migrants and their family members with offering Korean language education and social welfare, the Korean public used to associate the term immigrants with governmental support, and many Koreans regarded study related with immigrants as study for supporting immigrants. It influenced on the evolution of the international migration studies in Korean academia. It was mainly by researchers in the field of Korean education, Social welfare or public administration who pay attention and initiate to open department offering classes on international migration studies in Korea, different from by economists, political scientists or anthropologists in Western countries.

Ⅲ. Korean Universities' Degree Courses related with International Migration Studies

1. Degree Level

The Korean Ministry of Justice collects data on degree courses related with International Migration Studies offered by Korean University every academic year, and it allows universities to issue for their graduates the certification of "Multicultural Society Expert" approved by the Ministry of Justice if the graduates complete classes required by the Ministry of Justice. According to the internal data of the Ministry of Justice, the Major course related with International Migration Studies in Korean Universities run at different degree level by university. Among 58 universities which run the major courses, 17 universities offer these courses at their undergraduate program, whiles 33 universities offered them at their graduate program. Another 8 universities offer these Major courses both at the undergraduate and graduate. Some universities run only one major course, but others several major courses in a same times. Table 1 shows degree courses of International Migration Studies run by Korean Universities by degree level.

Table 1. Degree Courses of International Migration Studies by Degree Level

Level	University	College/ Division/ School	Major
Undergraduate (17)	Konyang Cyber University	Humanities	Multiculture and Korean Language
	Daegu Cyber University	Education and Public Administration	Korean Language and Multicultural Studies

	Pai Chai University	Ju Si Kyung College of Liberal Arts	Multiculture
	Wonkwang University	Humanities	Korean Language and Literature
		Social Science	Social Welfare
	Digital Seoul Culture Arts University	Society and Culture	Korean Language
	The Cyber University of Korea	Human Sevice	Social Welfare
		Korean Language & Multicultre	Korean Language Education
			Multiculture & International Cooperation
		Counseling	Counseling Psychology
	Dongduk Womens University	Interdisciplinary & Convergence Major	Global Multiculture
	Hwashin Cyber University	Global Eudcation & Culture	Korean Language Education
			Applied foreign languages
			Video contents
			Convergence Sports Education
		Counselling & Psychology	Counselling & Psycology
	Sejong Cyber University	International Studies	Korean Language
		Child & Family Studies	Child & Family Counselling
		Social Welfare	Social Welfare
		Counselling & Psychology	Counseling & Psychology
	Seoul Cyber University	Social Science	Korean Language & Culture
	Kyung Hee Cyber University	Liberal Arts	Intercultural Communication Certification Program
		Social Affaire	Social Welfare
		-	Korean Literature & Language
	Cyber Hankuk University of Foreign Studies	Korean	Multicultural & Psychological Counselling
	Joongbu University	-	Global Korean
	Kyungnam University	Liberal Arts	Sociology
	Korea Soongsil Cyber University	Language	Korean Education
		Counselling	Life-long Learning Counselling
		Global Business	Law & Public Administration
	Open Cyber University of Korea	Welfare & Counselling	Social Welfare
	Honam University	Convergence	Glocal Multiculture
Graduate (33)	Sungkyul University	Prime Graduate School	Immigration Policy
		Graduate School	Immigration Policy
	Keimyung University	Graduate School of Policy Studies	Immigration Studies
		Graduate School of Education	Multicultural Education
	Dong-A Univesrity	Graduate School of International Studies	Global Multiculture
	Sungsan Hyo University	Hyo Education	Multicultural Education

University	Graduate School	Major
Kongju National University	Graduate School of Education	Multicultural Education
Sun Moon University	Graduate School of Convergence Studies	Multicultural Education
	Graduate School	Korean Studies
Chonnam National University	Graduate School	Global Diaspora Studies
Chinju National University of Education	Graduate School of Education	Multicultural Education
Inha University	Graduate School	Multicultural Education
		Multicultural Studies
	Graduate School of Education	Multicultural Counselling Education
	Graduate School of Policy Science	Immigration & Multicultural Policies
Myonji University	Graduate School of Industry	International Exchange and Business
	Graduate School of Education	International & Multicultural Education
Dongguk University	Graduate School	International & Multicultural Studies
	Graduate School of Education	Multicultural Convergence Education
Hankuk Universty of Foreign Studies	Graduate School of Education	Multicultural Education
Kwangju National University of Education	Graduate School of Education	Multicultural Education
Daegu National University of Education	Graduate School of Education	Multicultural Education
Gyeongin National Universty of Education	Graduate School of Education	Multicultural Education
Seoul National Universty of Education	Graduate School of Education	Multicultural Education
Konkuk University	Graduate School of Education	Multicultural Communication Education
Jeonju University	Graduate School of Education	Life-long Multicultural Education
Jungwon University	Graduate School of Life-long Learning	Multicultural Education
Woosuk University	Graduate School of Managment, Public Administration and Cultural Studies	Multicultural Studies
Gyonggi University	Graduate School of Education	Multicultural Education
Kunsan National University	Graduate School	Mulicultural Studies
Kyungpook National University	Graduate School of International Studies	Multicultural Studies
Hanil University	Graduate School of Social Welfare	Multiculture & Welfare Studies
Sookmyung Women's Univeristy	Graduate School of Policy	Multicultural Policy

	Sangmyung University	Graudate School	Korean Immigration & Integration
	Seoul Social Welfare Graduate University	-	Multiculture & Welfare
	Kwangwoon University	Graduate School of Education	Life-long Multicultural Education
	Hanyang University	Graduate School	Multicultural Education
	Seoul Media Institute of Technology	-	Korean Education
	Sejong University	Graduate School of Education	Korean Studies
		Graduate School	Korean Education
	Anyang University	Graduate School of Education	Korean Education
	Kwangshin University	Graduate School of International Studies	Multicultural Society Education
		Graduate School	Coaching Psychology
	Mokwon University	Collage of Theology	Theology
		Graduate School of Education	Korean & Multicultural Education
	Chung-Ang University	Convergence	Cultural Diversity
		Graduate School of Public Administration	Multicultural Policy
Undergraduate & Graduate (8)	Busan University of Foreign Studies	Asian Studies	Korean Language & Literature
		Graduate School	Multicultural Education
	Daegu Catholic University	Social Science	Sociology
		Theology	Global Korean Language
		Graduate School of Theology	Multicultural Studies
		Graduate School	Multicultural Studies
	Gangneung-Wonju National University	Health & Welfare	Multicultural Studies
		Graduate School	Multicultural Studies
	Pyeongtaek University	Convergence	Multicultural Family Welfare
		Graduate School of Social Welfare	Social Welfare
			Child & Youth Welfare
		Graduate School	Social Welfare
			Child & Youth Welfare
	Chosun University	Global Humanities	Multicultural Convergence
		Graduate School	Migration & Multiculture
	Hansung University	Humanities & Arts	Migration & Multiculture
		Graduate School	International Migration & Cooperation

Note: As of July 2021.
Source: Made by author referring to internal data of Korean Ministry of Justice.

2. General Character of Degree Courses

I logged into the homepage of each university and I analyze the curricula and the goal of education of each degree courses explained by university themselves. Most of the

courses offer subjects suggested by Ministry of Justice with the object of producing Multicultural Society Experts approved by the Ministry. However, the name and the character of degree courses vary by university. In many cases, universities run these degree courses as a part of Korean education, and they aim at producing experts to teaching Korean language and culture for immigrants residing in Korea. Some universities treat these degree courses as a part of social welfare, or counselling.

The major courses run in undergraduate program are mainly offered by cyber universities. 12 of 17 universities offering major course related with International Migration Studies only in undergraduate school, are cyber universities. Other 5 universities run these major courses in undergraduate school tend to offer them as a convergence major or as an added part of existing departments of Korean education, social welfare, public administration. It means that this major are regarded as a course for attracting students who want to get certification of Multicultural Society Expert approved by Ministry of Justice. Only two universities offer these degree courses in an independent department.

When we examine major courses run in graduate programs, 19 universities run these courses in special graduate schools targeting working persons who want to upgrade their job skills or person who want to obtain licenses or certifications useful for getting a job. The other 14 universities run major courses in general graduate school aiming to study academics. And two universities run two major courses in their graduate school in a same time.

3. Curricula of Courses run in Graduate Schools

Unlike special graduate schools aim to train professional workers, general graduate schools aim to train scholar pursuing quest for academia. As producing masters and doctors, Graduate schools stimulate and develop academia. In this sense, we can say that 14 universities run major courses related with International Migration Studies treats international Migration Studies as an important science.

Among 14 universities, seven universities treat the major course related with international migrations as part of humanities, other seven as a part of social science. However, the curricular offered and degree names issued by eight universities are far from the cases of Western countries where have developed the International Migration Studies as an important science since 1990s. They issue degrees of public administration, education or somewhat oddulent multicultural studies.

Only two of 14 universities for their graduate issue degrees of international studies as European or North American universities do.

Ⅳ. International Migration Studies as a Science In Korea

As of July 2021, 58 universities run degree courses related with international Migration Studies. However, most of them have curricula and degrees names different from that of western universities leading International Migration Studies as a science in the international academia. Such differences are partly attributable the fact that Korean universities did not seriously look into research and education trends of international academia on International Migration Studies. More interest and study are needed on International Migration Studies as a science in Korea.

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Making Games in a Political Science Course[1]

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Korea

Abstract

This article describes a project-based course titled "International Relations and Games" wherein students were required to make game rules and scenarios using IR concepts, theories, approaches, and topics. While students learned through participation in games and simulations in previous classes, they learned by developing their own games. This, therefore, is a case of "learning by creating." The course was designed with the expectations that (1) game creation activities would facilitate peer-based and self-directed learning (2) it would help improve students' creativity (3) it would enable students to understand the importance and utility of discipline in the world beyond their classroom. Students carried out three game creation projects in the semester. Based on the instructor's observations and students survey and personal interview results, it could be concluded that all three expectations were met. Especially, students felt as if they were leading the class.

Key words: game creation, peer-based learning, creativity

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I. Introduction

Much literature on political science education indicates that games and simulations are effective in helping students to gain better understandings on theories and concepts of political science (McCarthy 2014; Brown 2018; Frank & Genauer 2019; Rittinger 2018). Simulations are useful in illustrating how real institutions work and how decisions in the real world are made in a specific institutional structure, and games are useful in illustrating how theories work and how they might apply to the real world (Asal 2005, 360). Instructors find it important to design rules of the games/simulations in a way to reflect the theories or reality that they want to emphasize precisely (Asal et al 2018; Mendenhall and Tutunji 2018; Sears 2018).

This article describes a project based course titled "International Relations and Games," in which students are required to make game rules and scenarios using concepts, theories, and topics of IR. Whereas, in the previous classes using games and simulations, students learn by participating in the games and simulations, in this course, they learn by developing games all by themselves. Therefore, it is a case of 'learning by creating.'

Game creation activities might share the pedagogical advantages with game playing and simulation activities. They can help students to have a better understanding on theories and concepts of political science. Also, they can make students more engaged, more motivated, and more interested in the study of political science. In addition to them, however, they might have some more advantages. First, peer-based and self-directed learning can be facilitated. In order to create a game, students should keep sharing and discussing their knowledge and understandings on IR each other and have to read books and search websites to acquire additional knowledge and information whenever necessary. Second, because it is an idea-generating activity, students' creativity can be improved. Third, students can understand the importance and utility of the discipline in the real world. If fortunate, their ideas can be commercialized. In other words, students might have a chance of 'earning by learning.'

The article first describes course outlines and introduces three group projects of game creation. It then reports the process and outcomes of the group projects and evaluates the effectiveness of the class in achieving the pedagogical advantages mentioned above by showing the results of students' survey. Finally, conclusions and some additional issues are discussed for improvement of game creating activities in the future.

Ⅱ. Outline of the course

The course was offered in the Fall Semester of 2018 in the Department of International Relations at Yonsei University, Korea. The course format was basically a combination of lectures and group activities. In the lecture sessions, I provided traditional style lectures introducing students to basic approaches, theories, concepts, terms, themes, topics, and contemporary global issues of IR. It was a typical introductory level IR course but the key difference is that students take classes keeping in mind that they should create game rules based on what they learn. In fact, in the survey conducted after the end of the last project, most students mentioned that even though the contents were very similar to other IR courses, the lectures were felt differently in the sense that the knowledge and information was selectively accepted and constructed according to its utility as a game content.

I assigned three group projects during the semester and all of them were game creation projects. The first group project was making a board game using major IR approaches such as Realism, Liberalism, and Marxism. I required them to use the basic game format of Monopoly in which, on a player's turn, the player should roll the dice and move his/her token forward the number of spaces(boxes) as rolled in the dice. Except this basic format, everything else was upon their choice. They could use game elements such as bank and jail if they worked with their game stories. I chose Monopoly because it was one of the most popular board games and thus students could use its format easily. There have been classes with game activities based on Monopoly format (Darr & Cohen 2016). However, a class in which students change and create rules of Monopoly has not been known. I told students explicitly that the purpose of the project was to help them understand IR approaches and theories by the group activities. Therefore, by presenting their games, they should demonstrate that they understood the IR approaches and theories well. At the same time, however, I also emphasized that all games should be interesting. Therefore, my evaluation breakdown was how well the game reflected the IR approaches and theories (70%) and how interesting the game was as a popular board game (30%).

The second group project was making a marketing strategy using gamification method. Each group should designate a specific product (any type of product from food to home electronics) and develop a marketing strategy to sell it in a specific foreign market which is also upon their choice. Gamification is the application of game elements and rules in non-game contexts such as marketing. Since all students had already taken at least a couple of area study courses in Comparative Politics field such as Politics of China, Political Economy of Southeast Asia, and so on, I requested them to bring and

share their previous knowledge on specific countries and choose one country upon group discussion. Also, I emphasized that their gamification ideas should include the two most critical factors: competition and excitement. It should make consumers compete each other but at the same time make them have fun and excitement. The primary purpose of the second project was to encourage students to teach and learn each other about specific areas or states and go ahead some additional research if necessary. Also, I stressed a bit more than in the first project the utility of the games in the real situation. In other words, I encouraged students to come up with ideas which companies would be willing to buy in order to increase their sales. The evaluation breakdown was how well the game reflected their knowledge on the target country and market (50%), and how properly they included the two key factors (50%).

The final group project was that students should make and present an online game scenario using theories, concepts, topics, and contemporary issues of IR. It was the main and the most important project in this course. I introduced students to some existing online games based on the scenarios of war, state building, and elections in order to help students to have some tips but made sure that students were not allowed to copy existing game scenarios. I evaluated how properly the scenarios reflected IR aspects (50%). Also, I invited a game specialist (a professional game developer) to evaluate the commercial value of the scenarios in the real game market (50%). Also, I invited another game developer as a special guest lecturer to help students have a better idea on the real game market. The special lecture was made a month before the final presentations.

All these course outlines and presentation guidelines were specified in the syllabus and introduced to students on the first week of class. The first group project was presented right before the midterm period, and other two were presented four weeks later consecutively. Therefore, students had approximately a month to prepare each project. I assigned one third of regular lecture sessions to in-class group discussions, which were used by students to prepare the projects. During the in-class group discussions, I encouraged and sometimes helped students somehow, but at the same time, I was able to observe how students carried out the projects. Specifically, one of my concerns was to see how peer-based learnings were made and how they affected the process and outcomes of group projects. I also made different group member assignments in all three projects so that students could have more chance to interact with new members.

Twenty-one students were enrolled in the course. All of them majored in IR and had already taken introductory and higher level IR courses by then. About half of them had taken courses in which students played games or simulations as a part of class activities.

The twenty-one students were divided into five groups to carry out the three projects. They all agreed to sign on a form indicating that group members would share any kind of benefits, if any, generated by their group activities equally.

Ⅲ. Process and Outcomes

In the case of the first project, groups developed board game rules based on one of the approaches of their own choice. For example, one group created a board game explicitly based on Realism. Players represent sovereign states and try to increase hard power, i.e., military and economic capabilities, by deploying various strategies including war. Players are allowed to form a strategic alliance each other but eventually each individual player should survive by itself in a self-help system. Two other groups presented a board game based on Liberalism. For example, if a state makes a decision to increase its budget on the Official Development Assistance (ODA) and help less developed countries, it gets benefits by receiving a special card. This rule was based on the Liberal assumption that cooperation among states brings about mutual benefits, i.e. the win-win situation. Also, if a state is caught in a financial crisis, all other states are automatically damaged to a certain degree emphasizing the economic interdependence and globalization. In this way, students demonstrated that they could utilize the key words and key concepts of each IR approach and make rules reflecting their meanings and implications very effectively.

In the second project, students' previous understandings on a specific country or an area played a role in developing effective and interesting gamification strategies. They focused mostly on rivalry because I stressed the importance of competition. They picked up cases of rivalry between two specific countries or between different regions and provinces within a country, and then designed a game in which consumers compete to buy more in order to win their counterparts. Also, some groups added the differences in political institutions, culture, and economic development strategies to the rivalry situations to make games more interesting and at the same time reflect the real characteristics of the competing countries. All groups developed basically a similar format of game: if a consumer buys a product and scan the QR code inside the product by his/her cell phone, then a score is added to the side of a specific country or region that the consumer chooses. In this way, the game makes consumers compete each other.

In the third (final) project, students used IR concepts, terms and topics such as

sovereignty, tragedy of the commons, sustainable development, global warming, and the Syrian Civil War. All these were introduced in the lecture sections. Many students mentioned in the personal interviews conducted in the final week that keeping the balance between the game's IR aspects and commercial value was quite a challenge. This was because, according to them, they were concerned about the fact that the professional online game developer would evaluate their projects. At the same time, however, almost all of the students said that the third project was a unique opportunity for them to realize the utility of the discipline mostly due to this evaluation system. Two groups used basic formats of existing popular online games and changed/added some rules, while other three groups created game rules all by themselves. However, this difference was not a factor in their grades received by me and the game specialist.

Ⅳ. Evaluation

In all three projects, students exchanged their knowledge, ideas, and opinions with each other very actively. They taught and debated each other frequently. Also, they searched websites and read online materials to have a better understanding on the contemporary global issues in which they were interested for game creation. Whenever they asked me questions, I encouraged them to share their opinions each other first and then I also added my opinions. Therefore, it can be said that peer-based and self-directed learning was indeed the main driving force for effective implementation of group projects and successful outcomes. Ideas were generated and sharpened during these learning processes, which made students more engaged, attentive, and active.

At the end of the semester, I conducted a survey and personal interviews. The results show that students' responses were very positive. First of all, more than 80 percent of the students responded that their interest on IR increased due to the class activities. Second, more than 70 percent of the students responded that they realized the importance and usefulness of IR as a discipline due to the class activities. Third, about 80 percent of the students responded that they experienced a knowledge (re)construction via discussion and cooperation during the group project preparation sections. Moreover, about 90 percent of the students responded that they could understand IR theories and concepts more effectively by the group activities than by traditional lectures in the previous courses. Also, almost of them responded that they would recommend others to take the course. Therefore, overall, students were very much satisfied with the course.

In the survey and interviews, I asked students some more specific issues about the course. First, I asked them whether three projects in a semester were too much for them. Only two students agreed, while all others mentioned that all three were necessary and especially the first two became the stepping stone towards the final project. Second, I asked students whether it might be better to require students to create games based on the topic given by the instructor in the final project. For example, I can ask them to make a game of US-China competition and evaluate how seriously the game reflect the nature of the relations with reference to any IR theories and concepts. Almost all students' responses were negative. They think that it will make them less engaged and less creative. Third, about 40 percent of the students responded that instructor should have introduced existing online games more systematically so that they could have a sense of key features, strengths and weaknesses of different sorts of games. They seemed to have difficulties because they did not enjoy online games.

Some students commented that, through these projects, they were able to find that existing online games using IR contents were too unrealistic, simplistic, and overwhelmingly male dominated. I think this is another significant effect of gaming making project. One of them mentioned that existing games are mostly based on the Realist perspective in the sense that basic units are states and they are supposed to increase their hard power because they have to compete each other for material interests (such as natural resources). International cooperation is not even an option and the role of international institutions is minimized. In fact, even games designed to teach Realism emphasize some core Realist assumptions too rigidly and make students hard to find limitations of Realism (Mendenhall and Tutunji 2018).

V. Conclusions

Game creation motivates students to involve in teaching and learning process and helps them understand IR approaches, theories and concepts more effectively. Unlike game playing activities in the previous IR classes, students in the class described in this article were the leaders of the class who select, construct, and utilize knowledge to create the best IR games they could do. They shared their understandings, taught and learned each other, and tried to figure out what they needed to study to create IR games. Moreover, they sought for a business opportunity by attempting to create games that could attract users in the real game market. In these senses, the class activities were unique experiences for students.

The game creation class can be developed in a number of ways. First, we can attempt to design it as a flipped class. Students learn class contents by watching lecture videos or power point presentations before they come to class. In classroom, they spend most of the class time for group discussion and activities. In a sense, game creation class might be one of the right cases for flipped learning. Professors can prioritize game creation activities by assigning class materials and lectures to be viewed at home. Second, one of the students commented that he wished to have a non-Korean member in his group to get a new perspective and better understanding on the student's country. Since there are a lot of exchange students from worldwide in my campus, it could be interesting to see how students from different countries interact, how they share ideas, and how different their final outcomes are from those produced in typical Korean student groups. Third, as was mentioned above, we can narrow down to a certain degree what we teach in class. For example, we just assume typical international political economy (IPE) course instead of general introductory level IR contents. We provide lectures on some specific topics of IPE such as dispute settlement mechanism of World Trade Organization (WTO) and various versions of exchange rate systems, and then require students to create games using them. Although students might feel more burden if we limit the scope of topics they can use for game creation, it can help them save time because they can directly focus on the given topic. Also, professors can clearly see if they understand the given topic correctly.

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Session 3

- **Shoufeng Cheng (China)**

  Korean-Chinese Culture Viewed through the Address Terms : Focusing on the Generalization of Korean '님' and Chinese '亲'

- **Sangsik Cho (Korea)**

  The Phenomenology of 'Nunchi(Eye Measure)' - The Ambivalent Realities of Civic Education in Korea

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  Translanguaging as a New Possibility for Language Education in Korea

Korean-Chinese Culture Viewed through the Address Terms : Focusing on the Generalization of Korean '님' and Chinese '亲'

Shoufeng Cheng

China

Abstract

Korean education as a foreign language should not only impart languages Korean and culture. By comparing with other languages and cultures, Korean education will be more effective. Different countries have different languages and cultures. Language and culture are interdependent and influence each other. Language is an important carrier of culture. On the other hand, language and culture also restrict language. The address terms strongly reflect the social attributes and values of both sides of communication, and are closely related to the social culture, national psychology, political background and moral tradition of both sides of communication. Korean '님'and Chinese '亲' are simple terms composed of one syllable. They are widely used by Internet users in Internet space, but they are increasingly extended to daily life. I think through the generalization of these two words, we can see the characteristics of Korean and Chinese social culture. Therefore, this study through the comparison of the present usage of Korean address term '님' and Chinese address term'亲', to understand the characteristics of Korean and Chinese social culture.

I. Introduction

Korean education as a foreign language should not only impart Korean and Korean culture. By comparing with other languages and cultures, Korean education will be more effective. Different countries have different languages and cultures. Language and culture are interdependent and influence each other. Language is an important carrier of culture. On the other hand, language and culture also restrict language. Appellation terms strongly reflect the social attributes and values of both sides of communication, and are closely related to the social culture, national psychology, political background and moral tradition of both sides of communication. Korean '님' and Chinese '亲' are simple terms composed of one syllable. They are widely used by Internet users in Internet space, but they are increasingly extended to daily life. I think through the generalization of these two words, we can see the characteristics of Korean and Chinese social culture. Therefore, this study through the comparison of the present usage of Korean address term '님' and Chinese address term '亲', to understand the characteristics of Korean and Chinese social culture. Although the research on Korean address term '님' and Chinese address '亲' has been carried out to a certain extent, the comparative research on '님' and '亲' still limited to 이정복, 판영 (2013). However, 이정복, 판영(2013) only conducted a comparative study on the use of '님' and '亲' in cyberspace, and did not conduct a comparative study on their use in real life. There is no further discussion on the social and cultural characteristics of Korea and China through the comparative analysis of Korean '님' and Chinese '亲'. This study not only takes the use of '님' and '亲' in cyberspace as the research object, but also investigates the use of Korean '님' and Chinese '亲' in real life. On this basis, this study will discusses the characteristics of Korean and Chinese social culture.

II. The Usage of Korean '님' and Chinese '亲'

1. The Present Usage of Korean '님' and Chinese '亲' in cyberspace

Korean '님' and Chinese '亲' are both neologisms that have achieved great success in cyberspace. 이정복(2000, p219) mentioned that the Korean appellation '님' as a general respectful appellation is widely used in cyberspacebecause they are well suitable for cyberspace in pursuit of anonymity, equality and economy. Moreover, they have a concise term, which is different from the address terms just like 'teacher', and they are also easy to be accepted in the sense.

From the perspective of etymology, Chinese '亲' is not a address term, but a new word termed among Internet users in cyberspace. The original meaning of Chinese '亲' is 'deep feelings and close relationship'. It can also be used to refer to one's

parents.[1] '亲' is applicable to cyberspace with the characteristics of anonymity, equality and economy just like '님', and also have a cordial meaning. It is

now widely used in Taobao trading.

Korean '님' and Chinese '亲' have not only been used more actively in cyberspace recently, but also showed a gradual expansion trend in real life. This section will sort out and compare the present usage of Korean '님' and Chinese '亲' in cyberspace and in real life.

Korean '님' and Chinese '亲' are very active in cyberspace. These two terms of address can be said to solve the communication inconvenience caused by anonymity in cyberspace. 이정복 (2013), both '님' and '亲' in cyberspace are regarded as 'general honorific terms'. There is no problem that 'nm' in Korean is regarded as a general respectful address term, but the '亲' in Chinese should not be regarded as an expression of respect, but as a kind and friendly polite expression.[2]

Korean '님' has been used as a address term before it was used in cyberspace as a address term, but it has derived new functions in cyberspace and is widely used. 이정복 (2013, P147) mentioned that '님' has a new function as address term in cyberspace. In other words, no matter what the other party's status or age, it can be a term of respect.

Chinese '亲' is a new word created by netizens in cyberspace. Before being used in cyberspace, Chinese '亲' had no function of address term. When Chinese '亲' is used in cyberspace as a term of address, it can convey appropriate kindness and enthusiasm to the other party regardless of the other party's status, age, gender, etc.

Korean '님' and Chinese '亲' can be used as suffixes, dependent nouns and pronouns in cyberspace. Examples[3] are as follows.

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1. Quoted from Baidu Encyclopedia
2. Cheng Shoufeng (2018, P. 30) defines polite expression as ' all appropriate language strategies used for the consideration of the other party in order to maintain a good interpersonal relationship. The definition of 'polite expression' includes three aspects: respect for other, self modesty and maintaining a close relationship with other. The address term '亲' maintains the intimate relationship between each other by transmitting a kind and friendly feeling to each other, so it can be regarded as a polite expression.
3. Example sentences 1-3 come from https://search.naver.com/search.naver?where=view&sm=tab_jum&query=%EB%8B%98 Example sentences 4-6 come from https://tieba.baidu.com/index.html

1)저 아랫님 덕분에 좋은 필름 하나 겟했습니다. ('님'be used as suffixe)

(Thanks to you, I bought a good film.)

2)마미림님 감사해요～ ('님'be used as dependent nouns)

 (Thank you～)

3)집선택,　님들이라면...어떻게하시겠어요?　답을　주세요～～('님'be　used　as pronouns)

(If you choose a house... What would you do? Please give the answer.)

4)版主亲，我有个建议哦。('亲'be used as suffixe)

(Moderator 亲, I have a suggestion.)

5)各位亲，能帮忙看一下吗？谢谢啦！('亲'be used as dependent nouns)

(Dear friends, can you take a look? Thank you!)

6)亲们，求帮忙。('亲'be used as pronouns)

(Dear friends, please help.)

Chinese '亲' is widely used in Taobao transactions, because in Taobao, customers can communicate directly with merchants online. Although there are many large shopping websites in Korea, most of them can not communicate directly with merchants online. The use of '亲' in Taobao transactions has been normalized and plays a positive role in narrowing the distance between merchants and customers. Moreover, recently there has been a more cordial expression '亲亲'. Examples of the use of '亲' in Taobao are as follows:

7）亲，我们需要了解一下您的身高体重好帮您推荐尺码呢。

(Dear, we need to know your height and weight before we can recommend a size for you.)

8）亲亲，感谢您对我们的信任，我们尽快安排发货哦

(Dear, thank you for your trust . We'll arrange the shipment as soon as possible.)

In example 7 above, the address term '亲' is used, and in example 8, the more cordial appellation '亲亲' is used. Recently, on Taobao businesses are increasingly using '亲亲' to customers. And they usually use the modal particles '哦', '呢' at the end of the sentence to make the tone more euphemistic. The above example 7 uses the modal particle '呢' and example 8 uses the modal particle '哦'.

2. The Present Usage of Korean '님' and Chinese '亲' in real life

In daily life, there are three general respect words in Korean. They are '씨' '선생님' '님'. Among these three words '님'degree of respect is between '씨' and '선생님'. '님''in Korean is widely used as an suffix, dependent noun and pronoun in cyberspace, but it is mainly used as an affix and dependent position in daily life. In history, '님' is generally not used after the inherent name, but recently the use of '님' as a dependent noun has been officially recognized in the standard Korean dictionary.

'님' recently has been considered as a dependent noun, which can be used after a person's first or last name. It turns out that examples such as '홍길동 님', '길동 님' and '홍 님' have not been found in historical documents. The most common usage is after some nouns indicating identity or status. For example, 사장님, 교수님, 부모님, etc. Used as an affix after some personified words to show respect, or after saints to show respect. For example, 달님, 별님, 공자님, etc. But this usage is very limited.

Recently, we often hear the word '선생님' in Korea. And when we go to hospitals, banks, department stores and other places, we often hear 'OOO 님' instead of 'OOO 씨'. It can be seen that the use of '님', as a dependent noun, is becoming more and more popular.

Recently, the use of '선생님'and 'name+님' in the workplace has also begun to be used gradually. According to the survey report of 김태경,이필영 (2018), 15.4% of people in the workplace will call other colleagues '선생님', and 13.5% will call their colleagues 'name+님'. From this result, we can see that in the workplace, the term of '선생님' composed of the suffix '님' and the term of 'name +님' composed of dependent noun '님' are also gradually being used.

According to 정희창 of The National Institute of the Korean Language, the reason why people prefer 'name+님' than 'name+씨' is that 'name+님' sounds better and more equal than 'name+씨'. In hospitals, banks and department stores, as in cyberspace, people can't call others at will. They need to use general honorifics, which is why people like to use '님' on these occasions.[4]

Chinese address term '亲' is more and more widely used in real life. In the report on Chinese language life in 2009, '亲' has been regarded as a common language.[5] Especially when communicating through wechat, Chinese people often use the address terms '亲'. Wechat plays an increasingly important role in Chinese people's daily life. Especially because of the NCP, the function of wechat has become more powerful and its application fields have become wider and wider. More and more people process business, buy all kinds of daily necessities and enjoy a variety of services through wechat. Therefore, the use of '亲' in wechat shows a trend of gradual expansion. The following is a common conversation in wechat.

9) 邻居家本地玉米，很好吃，喜欢吃的亲们可以定了，10元7根！

(The local corn planted by the neighbor is very delicious. Dear friends who like to eat can order it, 10 yuan 7 pieces!)

10）亲，我要3箱' Dear ,I want three cases

11）亲们，今天下午3：10放学，请准时来接孩子。

(Dear friends, please pick up the children on time after school at 3:10 this afternoon.)

12）亲，能把语文作业发给我吗？谢谢啦。

(Dear, can you send me the Chinese homework? Thank you.)

Example 9) is a group purchase message sent by the group leader in the wechat shopping group in the community. Similar expressions are common in group purchase wechat groups. Example 10) Yes, this is the ordering message sent by the customer to

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4. This section is quoted from the website:https://www.korean.go.kr/nkview/nknews/200004/21_1.htm
5. The content is quoted from Baidu Encyclopedia

the owner in the biscuit and snack shopping chat room in the community. Example11) it is a notice sent to parents by teachers in the wechat group built by school teachers to facilitate communication with parents. Example 12) is a message sent by parents in the wechat group. If it is a message sent to an individual, you can call the other person '亲'. If the message is sent to all members, can use the plural of '亲'-'亲们'. To show respect, you can add '各位' or '哪位' before '亲', that is, '各位亲'or '哪位亲'to address others. Chinese people often use '亲' not only in wechat groups, but also use '亲' when they send individuals messages. At the same time, some people like to use the term '亲' in face-to-face communication.

In order to understand the use of Chinese '亲' in real life, a questionnaire survey was conducted among 60 Chinese age within 10-50. The use degree of '亲' in Chinese real life is sorted out in the table below.

Table 1. The degree of '亲''s usage in Chinese real life

	All respondents	Student	office worker
People who have used '亲' when chatting with people they don't know **online**	42%	30%	53%
People who have used '亲' when chatting with people they know **online**	52%	33%	70%
People who have used '亲' when chatting with people they don't know offline	10%	0%	20%
People who have used '亲' when chatting with people they know offline	35%	23%	47%
People who have heard others they don't know call them '亲'' offline	48%	43%	53%
people who have heard people they know call them '亲' offline	47%	30%	63%

As can be seen from table 1 above, Chinese people use '亲' to people they know more than those they don't know online or offline, especially offline. This shows that the address term '亲' has expanded from anonymous cyberspace to real life. Moreover, compared with offline, more people use the address term '亲' to people they know online, especially 70% of office workers have used the address '亲' to people they know online. Only 30% of the students use pro to people they know online. This shows that in real life, office workers use the term '亲' more than students. This is because the scope of students' communication is relatively narrow and they have relatively fixed ddress Terms in school. 48% of people have heard others they don't know call them '亲' offline. And 47% of people have heard others they don't know call them '亲' offline. In other words,

nearly 50% of respondents have heard others call themselves '亲' offline. In addition, as can be seen in Table2, 63% of office workers have heard of '亲' from people they know offline. This can prove that '亲' has been popularized in Chinese real life. In the questionnaire survey, the Chinese people's acceptance of '亲' was investigated. The results of the questionnaire show that 85% of the respondents have an acceptance attitude towards '亲', and the acceptance degree of '亲' is summarized in the table below.

Table 2. The feeling when Chinese people are called '亲'

	All respondents	male	female
People who don't like '亲'	15%	30%	7.5%
People who think '亲' is OK	53.3%	45%	57.5%
People who think '亲' is very normal	28.3%	20%	32.5%
People who like '亲'	3.3%	5%	2.5%

As can be seen from table 2 above, the Chinese people have a high degree of acceptance of the '亲'. Among them, women's acceptance of '亲' is much higher than men's. When communicating with others, using the address term '亲' can express the speaker's appropriate kindness and enthusiasm to each other. This helps to get closer to others. When communicating with others, women pay more attention to etiquette and tend to be close to others than men. Therefore, women prefer to use the address term '亲' than men. And '亲' is usually used together with '各位'and '您好'. It not only expresses appropriate kindness and enthusiasm to each other, but also expresses respect for each other. The use of address term '亲' enables both sides of communication to communicate in a pleasant mood.

III. Korea -Chinese culture viewed through the generalization of Korean '님 and Chinese '亲'

As mentioned above, Korean address term '님' and Chinese address term '亲' are frequently used in cyberspace. In real life, it also shows a trend of gradual popularization. '님' in Korea and '亲' in Chinese are monosyllabic words with concise terms, which is one of the reasons why they can be widely used in cyberspace and gradually popularized in real life. In other words, the two words conterm to the economy principle of language. Address terms can reflect the living habits and social culture of the nation, as well as the identity, status and intimacy of both participants in the dialogue. Therefore, through the generalization of '님' and '亲', we can understand the characteristics of Korean and

Chinese social culture.

In addition to the fact that '님' and '亲' conterm to the economy principle of language. What are the social reasons why these two words have been widely used in cyberspace and are also becoming increasingly popular in real life?

In the honorific structure of Korean, if the up-down relationship between the speaker and the listener is not established, they cannot address each other. For the people who doesn't know the superior subordinate relationship, they don't have a termal second person pronoun that can naturally express respect. Although there are second person pronouns '그대' and '당신'in Korean, their use is very limited. Therefore, it can be said that the lack of second person pronouns to express general respect in Korean is an important reason why '님' is widely used. Therefore, in daily life, 선생님, 사장님 and 사모님 are often used to address people they don't know. In other words, the use of address terms with honorific meaning composed of the suffix '님' has gradually expanded in real life. In addition, in daily life, '님' is used more and more as a dependent noun after a person's name. I think this is the reflection of the hierarchical culture of Korean society in the language. Korea is a society that attaches great importance to the relationship between upper and lower levels. If you call others '선생' instead of '선생님' when communicating with others, others will think you are very impolite, especially when addressing people with higher status than yourself.[6] In addition, in the company, regardless of position, if they are called 'name+님' most people can accept it. When young bosses or colleagues call them 'name+씨', nearly half of them feel unhappy.[7]

We can see the Korean hierarchical culture from people's attitude towards the use of 님. Because of this hierarchical culture in Korea, when communicating with others, people want to be respected and maintain respect for others, and this awareness is also reflected in the language. This can be proved by the generalization of the address '님'.

There is no lack of second person pronouns to express general respect in Chinese as in Korean. There is a second person pronoun '您' in Chinese, which can be used well in almost all situations requiring respect. However, the appellation '亲' is gradually recognized by people and is more and more widely used. This is because the meaning and function of '亲' are different from'您', '亲' means 'deep feelings and close relationship'. If you call other '亲', you can convey an appropriate sense of intimacy and friendly attitude, so as to shorten the psychological distance with each other. When communicating with others, Chinese people attach great importance to maintaining

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6. This section is quoted from the website: https://namu.wiki/w/님
7. This section refer to the results of 김태경,이필영(2018) questionnaire on Korean social address terms

intimacy with each other. Because human sentiment is a common value in China, human sentiment culture constitutes an important way of survival and life of Chinese people. The address term'亲' plays this role well. So it is gradually accepted by the Chinese people. As mentioned above, 85% of Chinese people accept the use of '亲'. Especially for working women, the acceptance rate of the address term '亲' is as high as 95%.

Shopping in Taobao has become a daily activity of Chinese people. And Wechat also plays an increasingly important role in Chinese people's daily life. Especially because of the NCP, the function of wechat has become more powerful and its application fields have become wider and wider. More and more people process business, buy all kinds of daily necessities and enjoy variety of services through wechat. Therefore Chinese people often use the address terms '亲'when they communicating through wechat.

In Korean, there is no social address that emphasizes intimacy like '亲' in Chinese. This is related to the Korean culture of emphasizing hierarchy. In addition, the honorific language system in Korean is very developed, so people must abide the rules even if they want to be close to each other. In other words, when communicating with others, because of the emphasizing hierarchical culture and the developed honorific language system, the Korean people should consider the respect for the listener more than intimacy.

Vocabulary is the language element most closely related to social development. Therefore, through the generalization of Korean address term '님' and Chinese address term '亲', we can see the characteristics and changes of Chinese and Korean culture. In the Korean society that emphasizes hierarchical culture, the use of '님' caters to the psychological needs of Korean. The use of '님' plays a positive role in maintaining good interpersonal relationship with others and social development. The use of Chinese address term '亲' creates a pleasant communication atmosphere and feels warm when communicating with others. Thus, it helps people to narrow the distance between each other and plays a positive role in the construction of a harmonious society advocated by the Chinese government.

Ⅳ. The Results

The purpose of this study is to observe the characteristics of Korean and Chinese social culture by comparing and analyzing the use of Korean '님' and Chinese '亲' in cyberspace and real life.

Korean address term '님' and Chinese address term '亲' are widely used in cyberspace and are used and accepted by more and more people in real life. Through the generalization of Korean address terms '님' and Chinese address terms '亲', we can see the characteristics and changes of Chinese and Korean culture. In the Korean society that emphasizes hierarchical culture, the use of '님' caters to the psychological needs of Korean. And the use of '님' plays a positive role in maintaining good interpersonal relationship with others and social development. The use of Chinese address term '亲' creates a pleasant communication atmosphere and feels warm when communicating with others. Thus, it helps people to narrow the distance between each other and plays a positive role in the construction of a harmonious society advocated by the Chinese government.

This study viewed the social culture of China and Korea from through the current situation of language use in China and Korea, and integrates the research of language and culture. In this sense, this study is meaningful. Moreover, It has certain significance for Korean language and culture education for foreigners. However, due to the limitations of level and time, this study has many shortcomings. I hope to conduct more in-depth research in the future.

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The Phenomenological Horizon of 'Nunchi (Eye-measure)'
: The Ambivalent Realities of Civic-Education in Korea

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Korea

Abstract

The successful prevention in Korea's Cobid-19 pandemic, the unprecedented economic growth in the past few decades, and the recent commercial and cultural success of K-contents have attracted external attention to Korea. Therefore, the social psychological thinking and behavior of Koreans were defined as Nunchi(eye-measure), and cultural anthropological and psychological diagnostic studies on them emerged. This article deals with understanding the phenomenological meaning and structure hidden in Nunchi, and focus on the ambivalent aspects of Nunchi in the civic educational contexts: predomination perception over understanding, weakening of communicative rationality, and superiority of collectivism behind the successful social meaning of Nunchi.

I. Introduction

Korea's successful crisis management has been evaluated globally in the situation of Covid-19 pandemic that is taking place at a global level. In addition, as the global movement has been detected for many years, K-contents such as K-pop, K-drama, K-beauty, K-Edu, etc. are strongly appealing to people around the world in capitalist market areas and in everyday life practice. There seems to be a few approaches to what causes of such national and social success in Korea. This analysis is mostly about success stories that focus on economic policy at the national level.[1] However, this 'economical' analysis method is replaced by a new socio-psychological, value-oriented, and cultural anthropological source such as the way Koreans behavior, thinking, express of their values, unique experience structure, and historically shared traditions. In this respect, The Power of Nunchi: The Korean Secret to Happiness and Success (2019) published by Euny Hong is a notable book.

Hong's book, which was first published in 2019 and was once again illuminated in the context of the Covid-19 infectious disease in 2020, is a cultural anthropological and social psychological essay on Koreans and Korean society. In addition, as The Korean Secret to Happiness and Success is attached to the subtitle of the book, this book also includes a business guidebook about a successful attitude for modern people. While the former is an anthropological approach to Korean culture, the latter is also a cultural trans-contextual socio-psychology book. The purpose of this study is to examine whether cultural anthropological reports on Koreans and Korean society are valid and whether they contain only positive contents in terms of Korean citizenship education, in other words, whether Nunchi, which is presented and analyzed as a key cultural anthropological code that explains Koreans and Korean society, might leave a double and contradictory consequence in civic education and community life in Korea.

Cultural approaches to certain ethnic or groupings are easily exposed to the risk of bias. Apart from the orientalism (Said, 1978/2003), which is regarded as a warning for avoiding prejudice between modern large civilizations, the principle of phenomenological non-partisanship to a particular culture is important. But this is just a normative principle, and it is not solved very simply in reality. For example, this problem can be easily recognized by the fact that there are several disputes over the famous book Ruth Benedict's Chrysanthemum and Sword (1946), which is cultural anthropological study on Japan. At the end of the Pacific War, Ruth Benedict was required by the US Department

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1. For example, see the following article. It is a typical approach to the Korean success.
   https://kingsthinktank.com/2020/02/14/what-led-to-the-successful-economic-development-of-South-korea/

of State to publish a report as an anthropologist on Japanese and Japanese society. The United States has never faced a country with such a heterogeneous culture, even though it has been through war several times. The United States felt that understanding them was more important than anything else in order to effectively overpower unfamiliar enemies and respond to their actions. As a result, this book has a subtitle of 'Type of Japanese Culture'. Ironically, this book, which reveals anthropological considerations, was published without having visited a single field trip due to the special situational constraint of war. Nevertheless, she tried to find out the socio-cultural structure of Japan based on conversations and interview with Japanese residents in the United States. Of course, the cultural relativistic attitude that is generally placed in this book contrasts with the trend that the Japanese were regarded as Jap and regarded as a nation that acted in extraordinary actions such as kamikaze and suicide. At the same time, she actively adopted the way of accepting the most basic policy of cultural relativism.

However, the book is still criticized for not being out of the theory of cultural determinism (Jung, 2016). According to common critic, this book is a tendency to uniformly recognize diversified societies, ignoring the individual's repulsion and individuality of society as a whole. In fact, the smaller the members of society, the easier it is to attract individuals. Therefore, cultural determinism is not applicable to Japanese society, which is composed of various social members, in the case of studying tribal society. It is also considered a problem that it emphasizes the 'strange' Japanese who are different from the Westerners by generalizing the Japanese people regardless of their occupation, status, and generation, and generalizing the various habits of the individual who eats and sleeps. In other words, the typical 'outer-group homogeneity bias' is committed. In the end, the fantasy of the West in the East is not disappearing in this book.

The author of The Power of Nunchi: The Korean Secret to Happiness and Success, on the other hand, has stepped out of the trap of Benedict's cultural determinism. She is a Korean-American insider who practices and fully understands Korean culture in the process of growth.[2] In this regard, her book does not mislead objective description in the name of cultural relativism. Rather, her book is a kind of phenomenological study that describes 'Nunchi as superpower' of Koreans by delicately observing the feelings, thoughts, and behaviors of Koreans. In addition, it shows the good example of phenomenological empathy theory in that it demonstrates that it is possible to objectify Nunchi considered special to Koreans as the wisdom of the life of the modern world.

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2. More strictly, she had a dual integration (identity) between Korean and American, which led her to write a successful and attractive book.

II. Phenomonology of Nunchi (Eye Measure)

1. Concept and Structure

According to Hong, Nunchi (noon-chee) can be translated into 'eye-measure' in English, and it means the subtle art of gauging other people's thoughts and feelings to build harmony, trust, and connection. This term has such general meaning, but it characterizes the unique psychological and behavioral attributes of Koreans. Nunchi is "the art of unexpectedly understanding what people are thinking and feeling, in order to improve your relationship in life."(Hong, 2019: 2) Therefore, "Having great nunchi means consistently recalculating your assumptions based on any new word, gesture, or facial expression, so that you are always present and aware."(ibid.). This meaning corresponds to an art of living. If he or she knows what he or she's going to do, he or she can avoid mistakes in social life, and if he or she knows exactly what the atmosphere of a space is, he or she can't be disrespectful. The Korean proverb, 'If you have an agile nunchi, you will get shrimp salted in the temple.' It is also a survival technique of the weak and it is no exaggeration to say that half of your social life depends on your attention.

As a conceptual tool for understanding Koreans and Korean society, nunchi is not a temporary fashion but a result of long experience of Koreans. Perhaps this is the wisdom of life that is cohesive from the historical experience of Koreans in modern and contemporary history of Korea. Historically, nunchi has a historical root that has been aware of the fact that it has been forced to survive by many invasions from Japan and China. In addition, the growth of Korea as a rapidly advanced high-tech leading power in modern times is also an effect of 'eye-measure' that quickly reads rapidly changing other countries or global trends. Parents in Korea nag often, 'Look at the left and right before crossing the road,' 'Do not hit your brother,' and 'Why do not you have nunchi? This kind of awareness is closely related to parenting and education for Koreans. Of course, some people are born with nunchi, some people have learned to learn, but most Koreans may be 'forced to have nunchi'. Most Koreans have no choice but to learn from special discipline, intuition, various manners, Confucian traditions, and calling honorific titles. Through this, they can reach the 'educational contents' of nunchi such as imitating while observing the behavior of others, slowing down expression and internalizing, and guessing important contents while looking at expressions and tone.

Nunchi is a requirement to ensure a successful life for Koreans, where the most important requirement is the ability to read the mood of certain space (Hong, 2019: 12-13). Imagine yourself late into the room where people are in. For the 'strange others',

to observe the whole room first is required. Of course, the room is not a living organism, but it has a subtle 'climate'. The author likens the room to a 'beehive' and argues that individual humans in each hive are given their own roles in the group. The first person in the room needs observation and adaptability in the constantly changing situation of the room, which requires an ability that is not easy. As the author says, this ability can be more of a kind of 'social instinct' (13). Or the 'hermeneutic preconception' (Smith, 1997) may be working on the capacity of a person in a strange situation. The situation of the room is the horizon of endless meaning and in order to grasp the hidden meanings in it. The person must read the background factors of individual participants, the relationship with himself, the expression of participants, the theme and the sub-themes, and the inner mind about the late participant. The entry knowledge is important here, and it is necessary to use all kinds of information and knowledge as much as possible to interpret the meaning. Speed is, of course, an additional requirement in this process.

Nunchi is a secret weapon of Koreans. As mentioned earlier, this is based on the historical experience of survival of the Korean. In particular, a traditional example of the Korean origin of nunchi is confirmed in Korean classical novels. As Hong quotes, Hong Gil-dong[3], the first novel written in the 17th century of the Joseon Dynasty in the Korean language, shows a typical figure of living carefully while watching nunchi. Hong Gil-dong's (main character of this novel) nunchi is the impression of the bastard living in the social class society. Meanwhile, the Korean tradition based on Hong Gil-dong's nunchi is analyzed as follows (Kang, 2016). First, it is animism. This contains the belief that all things have souls. Of course, animism has an anthropological universality that can be found in the West, but the East Asian meaning is extraordinary. Second, Confucianism created social order and hierarchy. Hong Gil-dong's nunchi is the result of the survival method in this order of status. Third, Buddhism teaches that secular life is based on pain, so it should be with a detached manner, and emphasizes the importance of human relations and its causal fate.

In Korea, the concept of nunchi has already been treated as an academic concept in the psychological and counseling field. While there are studies that view nunchi in social behavior as a critical and pathological phenomenon (for example, Park, 2013), there are studies that attempt to evaluate the efficacy in human relations or personal identity maintenance while objectifying nunchi as a psychological phenomenon (Heo & Park,

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3. The plot of Hong Gil-dong is as follows: Hong Gil-dong's mother was a concubine of high-ranking officials in the decades of Yi-dynasty. Hong Gil-dong, who was born as a bastard, wanted to call his father a father, but he was rejected by custom of that time, becoming more isolated in the house, and becoming a wilderness that cannot live in society because of the situation. He receives a bandit, establishes a secret organization of justice, and while he is performing ceremony as a righteous thief throughout the Joseon Dynasty, he is deliberately caught in front of the king who threatened Gil Dong's brother and father, but he escapes by using a tactic and takes his men to the island of Yuldo and becomes king himself.

2013; Lee & Kim, 2019). In particular, the study of Heo & Park (2013) aims to develop a scale of measuring nunchi and validating it. For this purpose of the study, researchers try to new scale for nunchi. 189 items are initially developed based on literatures, and 14 items is finally selected by the rating of college students and licensed counselors. Exploratory analysis reveals that 12 items are proper, and confirmatory analysis confirms that nunchi has 12 items and two factors. Nunchi scale is also validated by concurrent validity and reliability. The group with high nunchi level has higher level of self-esteem, subjective wellbeing, and interpersonal relationship than the group with middle or low level of nunchi. Nunchi affects subjective wellbeing in the mediation of self-esteem, which confirms that Nunchi is one of the important factors in Korean culture.

As such, there are many general interpretations that Korean people's nunchi have a positive impact on the wisdom of life related to self-esteem, life satisfaction, and mutual respect in the human relationship. As there is a nunchi scale in Korea, there is an empathy quotient (Baron-Cohen) in the West. Therefore, it can be inferred that counseling treatment methods that can raise nunchi through the unique cultural context of Korea can be developed.

2. Generalization of Nunchi

Perhaps saying that nunchi is a secret weapon of Koreans may be interpreted as excessive monopolization of social psychological characteristics. As there is already a discussion on the universality of ethnic psychological characteristics in psychology (Matsumoto & Juang, 2004), similar characteristics exist in China and Japan in East Asia. The latter part of Hong's book defines nunchi as a unique social and psychological characteristic of Koreans, then expands it to East Asian similarity, and eventually begins to recommend nunchi as the wisdom of life required for all the world today (Hong, 2019: 33). According to her, it is a kind of emotional intelligence (ibid). From this point of view, the author intends to generalize it through the classics of Western tradition (33-35). First, Meditations of Marcus Aurelius, a Roman Stoic philosopher, come with the phrase of maintaining a calm mind and understanding the situation that is in common with the concept of nunchi. This means that the Bible inherits "the person who refrains from speaking is a wise person because it is easy to sin if there are many words". Second, according to St. John in the 7th century, "discretion is greater than any other virtue, and is the king and queen of all virtues." This sense is the key content element of the concept of nunchi that is closely related to the understanding of the situation. Third, Dom Alcuin Reid of Benedictine Monastery also said, "In the religious sense, discernment is the process of excluding one's desires and prejudices to honor God's will in a certain

situation. It is at the heart of the discernment that all factors must be considered coolly by the observer before making a decision. It is not sensible to act as you want."

Combined with these cases, it is observation and discernment in Western tradition that correspond to the concept of nunchi in Korea. Just as the mind makes the phenomenological attitude (Einstellung) of removing inner prejudice the first virtue, observation and discernment include a naive but modest attitude toward one's beliefs or judgments. But the subject should not let such observation and discernment remain in the state of simple natural attitude (natürliche Einstellung), in the phenomenological sense, and the subject should now enter the stage of phenomenological reduction (Reduktion). In the state of suspension of judgment (erste epoché), the subject reaches eidos as an essential intuition (Wesensschau) while enjoying free variation (freie Variation) with consciousness content (noema) about the situation that entered into himself (Danner, 1994: 122-124). In this way, it is necessary to take nunchi beyond the stage of descriptive phenomenology to the level of hermeneutic phenomenology to practice the virtue of mature nunchi.

Despite the generalization of this sense, it cannot be denied that the virtue contrasted with nunchi is the mainstream in the daily life of modern Westerners. In general, Westerners still emphasize self-confidence, personality enhancement, self-expression, and self-interest in adult occupational life, educational practice, or child rearing in the house. This is the principle of the Enlightenment, an important modern legacy of Western civilization, which is also a concrete practice of self-determination and maturity concepts. The comparison table of the meanings of Erziehung (education) and Bildung (self-cultivation), which are key concepts used in comparison in the study and practice of German pedagogy, shows that they are accepting the concept of the Enlightenment in common despite the difference.

<Table 1> Erziehung (Education) and Bildung (Self-cultivation) (Source: Gudjons, 1995: 169)

	Pedagogical reasoning and behavior principle	
	Constructive principle from a personal point of view	Regulatory principle in social perspective
Erziehung	Demand of **independence**	Social Compulsion in Educational Decisions
Bildung	Formability as the basis of human **self-regulation**	**Non-hierarchical Order** in Human Practice

(Bold by citation)

As shown in the table, the Erziehung concept is exceptionally regulated from a social point of view, and educational decisions are made by social coercion. This is understandable in that Erziehung concept means planned and intentional intervention of adult generation to growing generation based on generational relationship. The other three terms with bold lettering have a somewhat contrasting meaning with the concept of nunchi in common. On the other hand, the Bildung concept inherits the typical Enlightenment education principle.

The author of The Power of Nunchi lists the obstacles that block nunchi in the aphorism form as follows (Hong, 2016: 38-51):

- Empathy is valued over understanding.
- Noise is valued over stillness and quiet.
- Extroversion is valued over introversion.
- Jagged edges are valued over roundness.
- Individualism is valued over collectivism.

Whether the obstacles that prevent nunchi are valid may be controversial depending on the occasion. For example, the author argues that excessive empathy is self-introverted because empathy has a self-centered attribute compared to understanding. The author cites the attitude of Koreans that "excessive commitment to the other party loses objectivity". The word static is better than noise, which means that meditation and prayer are more advantageous than the activation of the language center to maintain nunchi, and it is better to listen to the other person than to speak first. And introversion is more suitable for nunchi that it better understands the relationship within the social group and captures nonverbal clues in the overall atmosphere. Often in the West, Recklessness is highly appreciated, but the roundness is better for nunchi, because to rush recklessly can hurt the other person. On the other hand, roundness is not an act of manifestation but an inner state, where we are reminded of the philosophy of Erich Fromm's predominance of being over having. Finally, individualism is an impediment to nunchi. The relation between collectivism and nunchi can be fully anticipated in the East Asian cultural background including Korea, which leads to contradictory dissonance in the context of Korean civic education in relation to attention. I will discuss this in more detail in the next chapter.

The generalization of nunchi provides a technique related to the behavior in secular

life, which provides a solution to the danger of losing friends or moving away from people. There are various types of lack of nunchi. Various examples of a lack of nunchi are that people who cannot read the atmosphere, mistake themselves as attractive, do not interpret hidden meanings, pretend to know in front of experts, or accept the praise they give to themselves literally. The interesting fact is that the underlying cause of the lack of various types of nunchi is that they do not realize their own stupidity, which is no different from Socrates' self-awareness. The type of 'ggondae', which means a lockedness in old age and has recently become a buzzword in Korean society, could be added as an unseen type that comes from generational conflicts (Shim, 2020). Here, the stigma as a type of 'ggondae' also causes socially cringe. In Korean society, 'ggondae-awareness' is dangerous in that it necessarily leads to social forced isolation rather than a virtue to the older generation.

Ⅲ. Ambivalent Realities of Nunchi in the civic educational context

1. Predominance of Perception over understanding

Whether it is innate or cultivated by learning, the psychological and dynamic process of nunchi is difficult to explain linguistically. For this reason, various counseling techniques that develop nunchi seem to have a few approaches (Heo & Park, 2013) considering ethnic psychological characteristics rather than based on rational psychology. I carefully interpret whether the impression of human relations, which originated in Korean East Asian traditions, has become a historical and social and cultural background of nunchi. In fact, the custom of putting emphasis on the first impression of a partner in Korea, where traditionally arranged marriages and dates are frequent, shows this well. The evaluation confirmed through objective background factors or overt conversations of the partner is rooted in intention, planning, and theatricality in the first relationship, it is the first impression that transcends this (Hong, 2019: 101-104), which means that the first impression is more reliable in the sense of nunchi than the linguistic surface. Therefore, it is not a strategy like the preparation of reasonable thinking but a surprisingly empty mind that is recommended to grasp the authenticity of the other person through the first impression (ibid. 121).

In this sense, nunchi is persuasively explained as major concepts of phenomenology of perception.

According to Merleau-Ponty, our perception experience occurs not in isolated sensory areas but in the combination of 'co-toning' sensual impressions, that is, much of our body. To quote Merleau-Ponty directly, "Sensual communicate with each other" (Merleau-Ponty, 1966: 264). For example, when we hear the sound of a musical instrument, we do not control the sound situation by means of thinking. At this point, we experience "the mood (the tone) between the object (the note that is echoed from the instrument here) and the body, the sound that is echoing in me as if I were a Flute" (ibid. 266). Merleau-Ponty calls the natural integration of the senses subject, which precedes the segmentation of senses, the 'original layer of senses' (ibid.). As is widely known, he cited these synesthetic phenomena, particularly in the work of psychologist Werner. As Werner defined, synesthesia is "the two or more heterogeneous sensory properties, whether it is a form of perception or a form of representation" (Werner, 1974: 278). More importantly, Merleau-Ponty regarded this phenomenon as a principle that explains the general perception of humans, not an exceptional or limitedly valid phenomenon. This is also related to a person with nunchi reading the atmosphere or noticing the other person's expression or hidden intention. The claim of Merleau-Ponty (1966: 259) means that the subject and the perceptual content of perception are coexistence without accepting any kind of epistemological theory. In other words, the generalization of the main subject has always neglected the 'natural integration' method of the sensory contents that are moving in the dimension of such reflection by paying attention only after the stage of reflection that the sensory subject selects, classifies and categorizes the sensory contents.

Merleau-Ponty's theory of perception is consistent with the idea of perception of things, and in Merleau-Ponty's view sensory properties make us 'domesticate' into particular atmosphere. In other words, in any form, all perceptions of things are accompanied by a certain atmosphere, touching our bodies, which can be interpreted as follows in that it is the relationship between things and senses. Each thing has a certain 'attribution' (Merleau-Ponty, 1966: 368), and our senses are integrated and dissolved. To put this in Seewald's words, the meaning in things already moves the body in any way (Seewald, 1992: 48). In other words, the body and things are dependent on each other, and Merleau-Ponty argues that "the unity of the body can always be understood from the unity of things" (ibid. 372). Our sensory organs are only manifested by things, and in the end, we can see that Merleau-Ponty tried to explain the perception of things in the symbiotic relationship between the body and things. Likewise, nunchi must be a social psychology phenomenon that is not explained only by rationalism theory.

2. Disconnection from communicative rationality

Nunchi is also an important skill for Koreans to communicate. In Korea, most of the communication is done by analogizing the overall context through gestures, facial expressions, traditional manners, people around you, and even silence. This includes an outstanding and mysterious process. This is close to insights in perceptual psychology and corresponds to phenomenologically momentary recognition. Koreans think that only half of the story is understood by those who pay attention to words because it is as important as not even speaking in communication with others. As such, the communicative secret of nunchi is distinct from the 'hermeneutics of understanding' based on the language emphasized in the Western culture. This is a principle that supports the political principles of modern democracy, resulting in a cultural climate that is quite different from the process of discussion and compromise.

It is necessary to discuss whether the technique of nunchi, which is distinguished from communication through language, is not only distinguished from Western traditions, but also sufficient communication techniques related to high context reading, whether it is possible to communicate sufficiently even if it is not limited to linguistic communication, or whether there is a negative price brought by lack of linguistic communication. The theory that explains the characteristics of democratic political principles in the West is Habermas' theory of communicative action. Habermas is interested in how communicative rationality can reach consensus that each other can understand in the complex and conflicting later capitalist order (Habermas, 1981). It is important to reach consensus by pursuing each other's opinions by pure words, not by coercion or violence, also not by 'irrational' nonverbal tools. Habermas set up a discourse order called ideal conversation situation based on the 'logical universe' (Ch. Peirce). According to Habermas, the life-world (Lebenswelt) as social order that is distinguished from the system (System) is working through the rational communication that is conducted according to human language game. In the process of linguistic communication, humans only need to confirm the criteria such as truth and authenticity in the claims of others. In addition, the other person's property, appearance, education level, and social status are pushed back to the background, leaving only the truth of linguistic pragmatics. Thus, while inter-subjectivity is based on linguistic understanding in Western tradition, inter-subjectivity of nunchi relies on synesthetic understanding through the overlapping of nonverbal elements or the body. This is related to the following arguments by Merleau-Ponty:

My body is the object I feel for all other objects, and it resonates with all kinds of shades and resonances and gives all the tone its original meaning to all languages through the way the body accepts it (Merlau-Ponty, 1966: 276).

One of the main goals of democratic civic education in Korea is to cultivate social criticism competence (Cho, 2009: 215). In other words, the expected result through democratic civic education is citizens who have the ability to critically explore social problems. In the process of teaching these critical abilities, reflective thinking is used, and thoughtful critics are used as role models. Of course, this view tends to be understood differently in Western Europe and the United States. The social criticism in the United States is largely pragmatic, especially because it means the use of intelligence for solving problems by J. Dewey. In contrast, in Western European tradition, social criticism includes political and social ethical values such as fairness, justice, minority consideration, and monitoring against political extremism. Nevertheless, the goal of civic education as a critical ability in Western culture lies in the ability to reason, which can justify itself linguistically.

It is not easy to judge which of these two is more valid and superior, language-based communication and communication of nunchi. Therefore, I will focus on the discussion by introducing that there are already a few criticisms of Habermas' communication rationality in the West. Basically, in Habermas' communication action theory, interaction between organisms and environments or biological maintenance of organisms is not the main concern, and maintenance of living systems that appear in the exchange process between different environments is at the center (Habermas, 1981, vol. 2: 227), it is pointed out. In short, according to his social theory, the human behavior style is gradually shifting from the physiological-biological self-preservation of organisms to the abstract-cognitive dimensions preserved by symbols. This theoretical development process means that the non-intellectual basis of human behavior is replaced by rationality toward linguistic understanding (Cho, 2003: 149-152). In the end, Habermas' theory of communicative action starts with an individual's ability to verify social and normative needs in terms of meta-communicative discourse.

Above all, the theory of communicative action in educational practice is too abstract in seeking (school) educational practice strategies because it is too far from the specific life situation of children and growing generations. The classical criticism of 'the formalism of discourse' (Reijen, 1981: 260) refers to this theoretical weakness. In other words, it is pointed out that the theory of communicative action neglects the interrelated

conditions of concrete behavior. As a result, the understanding of children in the practice of education is only interested in finding semantic criteria of symbols. The criteria here are not always taken into account the attributes such as perception, emotion, and 'direct experience' of individual subjects.

3. Priority of collectivism values and uniformity

When Koreans act in social scenes, they are always conscious of others. In a philosophical sense we can call it 'social realism.' It can be inferred that social behavior that looks at this perception had a certain effect on individual mental health (Heo & Park, 2013: 3349). As a result, Korean culture is characterized by collectivism, which is a factor that can improve nunchi, which is better than individualism (Hong, 2019: 49-51). Koreans take a variety of educational and discipline methods that control children's personal selfishness. The following is a conversation between Korean children and mothers in restaurant. This is based on a phenomenological research method and corresponds to an exemplifying understanding.[4]

> People are standing in a long line at the Buffet restaurant, not ready for food, and a mother is standing in line with two children. But her younger child keeps getting irritated, he cries out loud.

Kid A: (Crying loudly) Mom, I'm hungry.

Mother: (Looking around) What's wrong with you, be quiet.

Kid A: I'm hungry.

Mother: Stay still, why are you crying in this place?

Kid B: I'm so embarrassed, Mom, take him out of here.

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4. This method has been widely recommended in the phenomenological pedagogy of Germany since the early 80's as the so-called 'explanatory example of pedagogical casuistic (Kasuistik)'. This method is a method to avoid the attitude of approaching the educational situation by being theoretically biased toward the pre-structured perspective and to recognize the situation close to the educational reality (Erziehungswirklichkeit) by describing anecdotes or scenes based on our experience. Lippitz, also known as exemplifying description, has defined the method as "a method of philosophy that adheres to our experience without filtering the object of educational research with a network of theories in advance ... a method of research that has already been trained and preserved phenomenologically" (1983: 243). This research method is designed to understand the subjects by empathizing with the readers' experiences through realistic stories that take place in the daily life of everyone as well as the past and present experiences of individuals. The understanding of the subject of study is based on the anthropological basis of common sense (sensus communis) and is consistent with the shared ground of understanding that phenomenology assumes.

What makes parent embarrassed in front of many people is that the crying of the child can attract attention from the surrounding area and cause disturbance to other guests, so it is not important to remove the cause of the situation, but rather to escape the shame caused by the eyes of others. This is also felt by an elder brother who is a little grown up.

Nunchi has created a Korean culture that values collectivism more than individualism. Even the overseas perspective on Korea may have led to successful prevention in the Covid-19 situation. Now it is a little less, but in the past Korean society preferred a fashion style that is not visible to others. In addition to these uniform cultural practices, politically, Koreans seem to have solidified their egalitarian consciousness. The role of individual in Korean society should be based on the reason for the existence of community which is prioritized to individual subjects on the basis of ontological meaning. Therefore, the goal of education is to transfer the tradition and value of community. After all, the political philosophy of nunchi is the maintenance of a good life based on communitarianism (MacIntyre, 1984). In this way, nunchi in Korean society made the group solidarity and communality operate positively, but on the other hand, it caused loss of individual identity due to the collective organic climate and the deficiency of self-determining choice. This is a representative case of the ambivalent nature of nunchi.

The collective culture climate grounded in nunchi has been challenged for the past 20 years in Korea. It is the expansion of liberalistic parenting at home and the demand for equal relations between teachers and students in school, but the conflicts between liberalism and communitarianism in education is worse and worse. The older generation's opposition to the weakening of teachers' authority due to the strengthening of liberalistic student human rights leads to the neglect of student discipline. The emergence of children who are hard to teach in schools may be the side-effect of the huge wave of liberalism (Cho, 2012). This complaint is confirmed first and for longer in Europe for liberalistic education and child rearing as following.

> Selfish children, who know only their egos, are coming out. They feel cold themselves and have no interest in their job. There are increasing numbers of children who do not know about public morality, public etiquette, manners, and consideration for the other party - especially for the elderly, pregnant women and the disabled. The twentieth century was not a time when formal and uniform infusion education was praised; it was a time when all ideas and minds of the last century were on the path of disintegration and the whole society was confused. Moreover, liberalism and all kinds of liberationism have prevailed, and the wave of liberalism has swept through education (Pelzer, 2010; 112-113).

It is clear that the Korean society is shaking up in this liberalistic trend, which is also true in the field of democratic civic education. The successful device for controlling the indispensability of modern civil society is the formation of a public sphere as a political space, and the task of education is still to teach students that individual private exchange relationships are based on a common understanding (Biesta, 2014: Introduction). Democratic civic education, which sublimates these private interests into public values, is under great threat due to the trend of individualism. On the other hand, the strong communitarian attitude of Koreans, which is still based on nunchi, is further strengthening tensions between global citizenship and collective identity. To solve this problem is one of the important tasks of democratic civic education.

Ⅳ. Conclusion

Nunchi may be a secret weapon of Koreans for a successful life, but it is also an important conceptual tool for understanding Korean cultural practice in a neutral sense. This is a cohesion from historical and social experiences such as numerous invasions of neighbor nations and rapid modernization process, and at the same time, it is reflected in the unique parenting and education methods of Koreans. The spread of cultural contents such as K-Drama, K-Pop, K-Movie, etc. especially commercial successes worldwide since the Covid-19 situation, which have achieved unprecedented economic and political success, a leap to highly advanced countries in quality since 2000, may be interpreted as a result of positive characteristics of nunchi. In this regard, it has a socio-psychological basis to understand Korean behavior and thinking, and at the same time, it has a cultural and anthropological basis, aside from whether it can be considered as a national character concept.

It is worth noting that nunchi that characterize behavior and thinking of Koreans is easily explained in the Gestalt psychological sense as instantaneous and holistic insight concepts, but above all, the structure is more accurately analyzed as a phenomenological concept. The perceptual, epistemological, and social behavioral structures of nunchi can be equivalent to the following major concepts of philosophical phenomenology.

<Table 2> Phenomenological structure of Nunchi

Phenomenological stages	epoché	free variation → essential intuition	transcendental subjectivity
Process of *nunchi*	- emptying mind - keeping stillness	- grasping atmosphere - reading hidden meanings	- analyzing national characteristic
Type of phenomenology	descriptive phenomenology	transcendental phenomenology	hermeneutic phenomenology

First, the suspension of judgment (epoché) to the natural attitude as the first reduction of phenomenology corresponds to the stage of emptying mind and keeping silence taken by a person with a quick nunchi. Next, nunchi that occurs at the stage of phenomenological reduction is now persistent, free to grasp the atmosphere and find its hidden meanings, Nunchi does not fix his perceptions in a clear shape; the eyes, ears, and all kinds of sensory organs float freely, staring at the object. Finally, nunchi is a technique or tool to perceive objects and situations, but at the same time it is characterized by the ethnic characteristics embodied over a long time. Therefore, analysis of nunchi of the Korean people, similarly to transcendental subjectivity in Husserl's phenomenology or Heidegger's phenomenological ontology (Lee, 2004) reveals all kinds of contents of Korean behavior, perception, and thinking.

Nunchi is contradictory in the practice of education and the civic education level. First, nunchi shows the superiority of perception rather than rational understanding. In this regard, the phenomenon of nunchi is well explained by Merleau-Ponty's phenomenology of perception, while the dimension of rational understanding is pushed back to the background. Related to this, the second ambivalence of nunchi is that it lacks linguistic communication rationality. In Western society, the discussion and consensus process in everyday human relations and political situations depends on linguistic dialogue, which is confirmed by Habermas' communicative rationality. In nunchi, nonverbal symbols of the mind are used to communicate. Here irrational elements such as emotion, sensation, impulse, and desire can interfere with communication. Of course, in the Western tradition, the communicative rationality based on language is criticized for being an excessive abstraction process by neglecting individual subjective feelings or emotions. This view may be a weakness, especially in explaining children and growing generations. Finally, nunchi is well suited to the collectivist culture of East Asia, including Korea. This can contribute greatly to establishing social ethics and order by hardening community ethics and collective solidarity. However, the self-determination and the moral autonomy, which are important goals of civic education, are also hindered by dependence on collective values. Nunchi for the Korean people shows the double-sided nature in the actuality of civic education.

V. References

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Translanguaging as a New Possibility for Language Education in Korea[*]

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Korea

Abstract

Although the past decades have seen a rapid increase in the number of linguistically diverse children in Korea, teachers and schools are barely trained to teach and interact with these students. Further, research on multicultural education has focused mainly on Korean language education while paying far too little attention to language diversity. Stressing that language issues are one of the most critical challenges to Korean multicultural education, this article aimed to suggest translanguaging as an alternative, promising pedagogy for both mainstream and diverse classrooms in Korea. In doing so, I first introduce the concept of translanguaging in terms of its background, definitions, and key issues such as plurilingualism, multilingualism, transgression, and linguistic repertoire. Second, I explore the possibilities and limitations of translanguaging for its implementation in Korean classrooms. This new paradigm of language education views multilingual individuals as having an integrated identity and supports various types of transgressions between languages and beyond. This article thus suggests that, despite some obvious challenges, translanguaging has the potentials to advance Korean multicultural and multilingual education in that it deconstructs the deep-rooted ideology of monolingualism reflected in Korean language education research and policies.

Keywords: translanguaging; language diversity; multilingual education; multicultural education; plurilingualism; South Korea

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I. Introduction

As of November 1st, 2019, the number of foreign residents has reached over 2.2 million (2, 216,512) in South Korea (Korea from hence). Foreign laborers, marriage-based female immigrants, and their children account for a major percentage of all foreign residents. The number of children with culturally and linguistically diverse backgrounds (so-called 'multicultural students' in Korean term) is also increasing, estimated as 147,378 as of August 2020 taking up approximately 2.8% of the total students (Korean Education Statistics Service, 2020). It is thus not surprising that more and more children enrolled in primary and secondary schools in Korea speak more than one language.

The question Korean schools are facing at present is simple: how can teachers deal with situations where children with different cultural, linguistic, and communicative backgrounds from typical Korean students come into the classroom? The majority of K-12 teachers in Korea were raised and educated in the context of Korean language and culture and they are barely trained to teach and interact with these diverse students in the classroom. Further, it is not just multicultural students but also all students who should develop multilingual awareness and respectful attitudes toward linguistic diversity in this global era. Nevertheless, research on multicultural education has focused mainly on Korean language education while paying far too little attention to language diversity. In this vein, language education in Korea needs a new paradigm to develop inclusive and equitable language education for all.

Emphasizing that language diversity is a critical challenge to Korean education, this article aimed to suggest translanguaging as alternative, promising pedagogy for both mainstream and diverse classrooms in Korea. In doing so, this paper is divided into two sections. First, I introduce the concept of translanguaging in terms of its background, definitions, issues, and related literature review. Second, I explore the possibilities and limitations of translanguaging for its implementation in the classroom. Then, tentative suggestions follow in the last section.

II. Translanguaging in the Era of Language Diversity

Recently, the term 'translanguaging' has appeared with growing frequency in the fields of linguistics and education (e.g., Canagarajah & Wurr, 2011; Cenoz & Gorter, 2011, 2017; MacSwan, 2017; Melo-Pfeifer, 2015; Poza, 2017; Li, 2011, 2018). Many reputable international

journals are scrambling to publish a special issue on the topic of translanguaging; the journals include Applied Linguistics(2018), Classroom Discourse(2019), World Englishes(2020), Bilingual Education and Bilingualism(2020), System(2020), and so on. In this section, I will briefly explore the notion of translanguaging, which is still a source of debate, through reviewing a wide range of related literature published in Korea and abroad.

1. Translanguaging: The Background and Definitions

It is known that the term translanguaging was originally coined in Welsh as 'trawsieithu' by Williams (1994) to refer to ''the planned and systematic use of two languages inside the same lesson'' at school (quoted in MacSwan, 2017, p. 170). As many scholars have pointed out, translanguaging is not completely a new concept in the fields of L2 education and applied linguistics. As language alternation is naturally observed in diverse classrooms, the ways students use their two or more languages have been examined in many studies. To describe this language alternation, various terms such as 'code-switching', 'hybrid language practices', and 'holistic bilingualism', as well as 'translanguaging' have been used in L2 Literature (MacSwan, 2017). In this vein, some criticize translanguaging as simply a neologism or academic branding of the existing concepts.

Nevertheless, many researchers, surely supporters for translanguaging, argue that translanguaging requires deeper understanding than the separate use of two languages (Canagarajah, 2018; Cenoz & Gorter, 2017; Li, 2018). Although translanguaging scholars do not reach a consensus on how translanguaging should be defined exactly, the definitions and characterization of translanguaging proposed by major scholars reveal the ways the notion is differentiated from other concepts depicting language alternation. For example, García (2009), who is one of the early scholars in the issues of translanguaging and multilingual awareness, has defined it as "multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds" (p. 45). Further, García and Otheguy (2020) contend that the translanguaging theory views multilinguals as those who "possess a unitary linguistic system that they build through social interactions of different types, and that is not compartmentalized into boundaries corresponding to those of the named languages" (italicized by the author of this paper) (p. 25).

On the other hand, Canagarajah (2011) defines translanguaging as "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (italicized by the author of this paper) (p. 401). As shown here, adjectives such as 'unitary' and 'integrated' appear as key words featuring

the linguistic system of multilinguals. This reveals the difference between language alternation and translanguaging, that is, whether the boundaries between languages exist or not. In a similar vein, Li (2011) defines translanguaging as "both going between different linguistic structures and systems, including different modalities (speaking, writing, signing, listening, reading, remembering) and going beyond them" (p. 1223). He draws attention to the metaphor of space in which individuals' creative and hybrid use of linguistic repertoire is practiced and realized.

As seen here, despite the differences in the foci, the scholars in translanguaging highlight two points in common: first, multilingual individuals have an integrated linguistic system and second, the core of translanguaging is transgression between languages, or to expand this, between semiotic resources. The definitions of translanguaging, in other words, require us to reframe the identities of bilinguals and multilinguals as a whole not as a sum of parts. This is meaningful as it differentiates translanguaging from the typical, existing paradigm of monolingualism and native-speakerism prevalent in the field of language education research and policies.

2. Plurilingualism, Linguistic Repertoire, and Translanguaging

Translanguaging should be understood in connection with the shift of the context for language use, teaching, and learning in the era of migration and transgression. Although early studies on translanguaging tended to position it simply as a type of pedagogical strategy for assisting students to acquire a target language, it is now suggested as a new 'practical theory' of language that can 'describe' the changing world of language transgressions (Li, 2018). For a further understanding of the concept of translanguaging, therefore, the changing world of language use and experiences has to be considered, which can be encapsulated as two terms, multilingualism and plurilingualism.

Although these two terms are often used interchangeably, it is not that there is no difference between the two terms. According to the Council of Europe (CoE), multilingualism refers to contexts or situations where multiple languages exist side-by-side (e.g. in a community or society). Plurilingualism, on the other hand, refers to the recognition of individuals' knowledge and use of diverse linguistic resources appropriate for the context of interactions (Vallejo & Dooly, 2020). This distinction between multilingualism and plurilingualism, referencing linguistic competence of an individual as plurilingualism and the linguistic diversity of a geographical region as multilingualism, reflects the needs of European countries in which respect and recognition of diverse languages used in European countries should be supported by language and language

education policies at both the societal and the individual level (Choi, 2014, p. 188).

At this point, it is important to recognize that plurilingualism does not refer to 'native-like' fluency and accuracy in the languages used by individuals. Rather, it highlights the skills and practices of the individuals who take advantage of diverse semiotic resources for communication. These semiotic resources include what the individuals have already possessed and what they are building up every day. This conceptualization of plurilingualism serves to establish the rationale for and uniqueness of translanguaging. The concept of plurilingualism is differentiated from the idea of 'typical' bilingualism, which views a language as an autonomous system focusing on the acquisition of native-like competency in a target language.

In a similar vein, 'code-switching' that often appears in bilingual research is fundamentally different from the notion of 'translanguaging,' although the two seem identical in that both depict speakers who run across the boundaries of two languages. García and Li (2014) clarify the distinction between translanguaging and code-switching as follows:

"Translanguaging differs from the notion of code-switching in that it refers not simply to a shift or a shuttle between two languages, but to the speakers' construction and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another traditional definition of language, but that make up the speakers' complete language repertoire" (García & Li, 2014, italicized by the author of this paper).

According to Cenoz and Gorter (2020), the term repertoire, which Hall (2019, p. 86) used to refer to the 'totality of an individual's language knowledge,' is of significance in that it highlights "what the learner already knows and the dynamic nature of individuals multilingual trajectories" (p. 5). In addition to this, translanguaging, which takes a progressive verb form, represents the dynamicity and moments of multilingual use, refusing the existing idea of static alternation of languages. García and Li's (2014) image effectively illustrates the novel characteristics of translanguaging distinct from existing approaches to bilingualism.
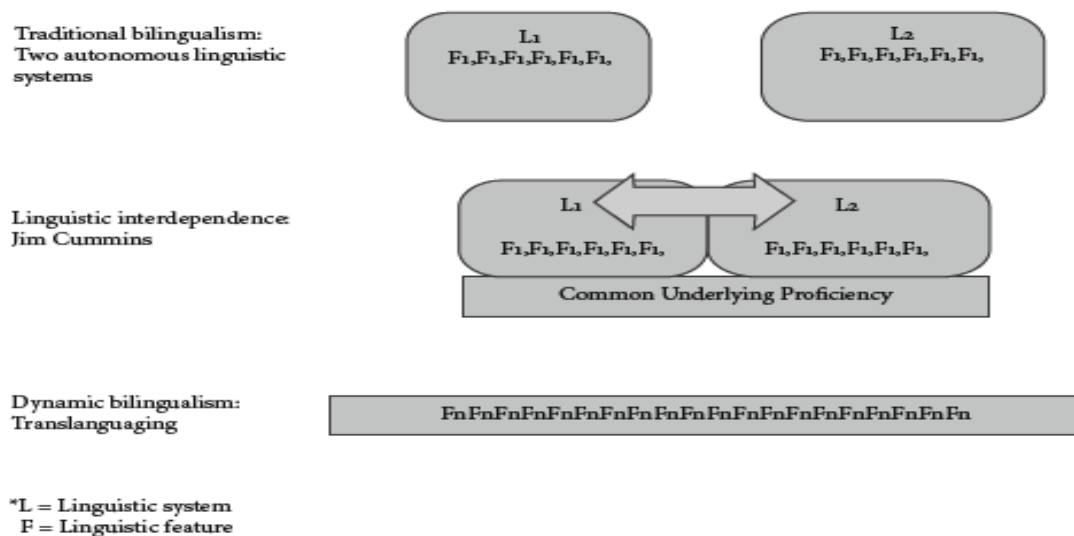
Figure 1. Traditional bilingualism, Linguistic interdependence, Translanguaging
(Garcia & Li, 2014, p. 14)

As illustrated in Fig. 1, unlike the traditional bilingual model and the linguistic interdependence model by Jim Cummins, translanguaging theories do not propose an existence of a separate, autonomous linguistic system (i.e., L1, L2), signifying that those who speak more than one language simply use their linguistic repertoires (i.e., FnFnFn…) beyond the boundaries of named languages. This way, neither code-switching nor code-mixing is a proper terminology because codes per se are not acknowledged. Instead, attention should be paid to the context and interactions in progress in which language users employ a variety of 'linguistic features (F)' for communication.

As Hawkins and Mori (2018) have put it, all languaging is contextual and therefore, "subject to and shaped by the prevalent sociocultural, sociohistorical, and sociopolitical forces inherent in the specific context of use" (p. 6). Likewise, translanguaging is fundamentally contextual, and it reminds us to turn our attention to the ways languages are deeply involved with power relations. In other words, languaging and translanguaging are not neutral activities, but they are dealing with "unequal access to languages, unequal status between languages, and unequal power relations between language users" (p. 6). Further, because translanguaging has expanded its range of language from traditional 'named-languages' to 'semiotic resources', power issues are also extended to all kinds of communication. Taken together, it is obvious that a new approach to language education is demanded today.

III. Possibilities and Challenges of Translanguaging for Multilingual Education in Korea

Although schools in Korea have been experiencing language diversity, there are only a small number of studies on multilingualism and plurilingualism and fewer studies on translanguaging in Korea. Multicultural policies and research relating to language education have been limited to teaching and learning of Korean language, specifically targeting multicultural students (Jang & Lee, 2018). In this section, I will first briefly show the distribution and issues relating to language diversity and then, discuss possibilities and challenges in adopting translanguaging in Korean classrooms.

1. Language diversity in Korea

According to the Korean Educational Statistics Service issued in 2020, multicultural students enrolled in primary and secondary schools can be categorized by the nationalities of their foreign parent(s) as follows: Vietnam (31.7%) is ranked as top and China (23.7%), Philippines (10.3%), Korean Chinese[1] (8.3%), and Japan (5.9%) follow. Two major languages used by the multicultural students are Vietnamese and Chinese (because a sum of Chinese and Korean Chinese takes up 32.0%), and other languages such as Japanese, English, Thai, Tagalog (Philippines), and Mongolian also constitute language diversity in Korean classrooms. To note, children of international marriage families are divided into two groups: Korea-born and foreign-born children. The former mostly speak Korean as a mother tongue while the latter, who moved to Korea typically at the age of adolescents, speak Korean as a second language. Considering that these children also take English classes at school, children in both groups can be said to have the potentials to become bilingual or trilingual. As such, the K-12 classrooms in Korea are becoming culturally and linguistically diverse.

The Korean authorities have attempted to address language issues raised in the classroom by implementing various educational policies and programs. The effort has resulted in some successful programs providing inclusive and supportive Korean language education for multicultural students (e.g., The Bilingual Teacher Training Program, Multicultural Policy Schools, A network of multicultural education service centers). For example, so-called 'Multicultural Policy Schools' designated and supported by Metropolitan and Provincial Offices of Education have implemented intensive Korean language classes for multicultural students and carried out multicultural education

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1. Korean Chinese refers to Chosunjok or ethnic minority Koreans living in China. Korean Chinese students typically speak Chinese or a Korean variety (i.e., 'Yanbianmal' or 'Chosun' language), or both.

programs and events for all students. Although there exist critiques of institutionalization of separate education (Cho, 2019), these schools were successful in helping foreign-born immigrant children accommodate the new social and school environments by providing tailored subject classes and intensive Korean programs (Lee & Kim, 2018).

In spite of this effort and achievement, multicultural and multilingual education in Korea is still struggleing with various issues including lack of proper understanding of and future direction in multicultural education, Korean mainstream teachers' accumulated fatigue and low self-efficacy in running multicultural programs, difficulties in subject teaching and learning due to language differences between teachers and students, and local Korean residents' antagonism against immigrants and foreigners, and sometimes vice versa.

2. Translanguaging for language education in the Korean context

Here, I contend that we should consider translanguaging as an alternative pedagogy to language education in the Korean context for four reasons. First, pedagogical translanguaging has implications of social justice and educational equity (Poza, 2017), which are often neglected in Korean multicultural education at present (Jang, 2020; Shin et. al., 2017). Language education in Korea have been criticized for its benevolent and assimilative viewpoint that did not pay much attention to the language rights of multicultural students. The linguistic resources that multicultural students already have are not always considered useful nor meaningful. Instead, bilingualism is supported only if the additional language that is taught and learned is assumed powerful and useful such as the English language. From the neo-liberal perspective that highlights mainly the capitalistic values of languages, in addition, some languages are considered socially and institutionally legitimized as resources but others are not. A new paradigm of translanguaging is thus demanded in that it calls attention to students' language rights that assure equal opportunities for learning, regardless of the language they speak.

Second, translanguaging can challenge the prevalent monolingualism in Korea because it is based upon the multilingual and plurilingual framework. Monolingual ideology is often represented in Korea in that a majority of the multicultural policies and programs implemented in the classroom context are fundamentally Korean-centered and deficit-oriented. From a monolingual perspective, if a speaker crosses a boundary between two named languages, it is often regarded as a 'mark of deficiency,' as in the view of semi-lingualism (Baker, 2006). Although recently more interest is being given to bilingualism and bilingual education than before, the dominant focus of multicultural

education programs addressing language issues is still on helping multicultural students develop accuracy in the Korean language. Programs dealing with language diversity, plurilingualism, and heritage language education are rarely found in Korea. Problematizing this, I argue that translanguaging practices through which multiple languages are used, played, and restructured can reduce inequity and prejudice from which minority language users are suffering in and out of school.

Third, translanguaging practices can activate intertextuality and establish intersubjectivity among language users in the classroom so they will enable to reconstruct the relationships and participation structure. In other words, if multilingualism works at the macro-level society, translanguaging works at the micro-level classroom, leading to repositioning of roles and status of diverse language users. Through translanguaging, teachers, who are mostly monolinguals with the Korean cultural background, will be able to experience new languages and linguistic diversity. It is thus expected that both teachers and students will experience the shift of participation structure and negotiation of power relations, constructing a dynamic and just classroom environment (Jang, 2017; Jang & Kang, 2019). It is also meaningful that participants will have an opportunity to construct "intersubjective norms" (Canagarajah & Wurr, 2011, p. 2) through consistent negotiations in translanguaging activities.

Last but not least, Korean multicultural education should consider implementing translanguaging in the classroom because it can be beneficial to all groups of students in Korea, whether local or immigrant students. Translanguaging is meaningful for all because it is not simply a pedagogical strategy for multicultural students' acquisition of 2nd or 3rd language, but also a 'practical theory' (Li, 2018) that can explicate the new ways of language usages and experiences in the global era and its significance and implications in language education. Thus, adopting pedagogical translanguaging can promote all students' and teachers' multilingual awareness and their understanding of the potentials of language diversity in this global era. For children with diverse backgrounds, as mentioned above, translanguaging can help them not only acquire the mainstream language but also maintain and develop their heritage language or the language of a foreign parent efficiently. It will enhance their linguistic competence and encourage them to construct a healthy identity as bilingual or trilingual.

Despite these possibilities, it is expected that some difficulties and challenges will be encountered in integrating translanguaging into Korean classrooms. As mentioned earlier, the concept of translanguaging, along with plurilingualism and multilingual education, gained public attention in European countries with a recognition that skills for intercultural communication among them were urgently demanded to collaborate to

manage common issues. Compared to this, Korea is different from Europe in terms of language diversity, purposes for adopting plurilingualism, and the needs of pedagogical translanguaging. Therefore, convincing the rationales for implementing translanguaging in the classroom for students, teachers, parents, and administrators will be fairly challenging. Further, given that there is a widespread misconception in Korea that multicultural education is only for multicultural families and their children, it must be difficult to extend multilingual education or translanguaging to language education for everyone.

Another challenge is that there is no clear blueprint for implementing translanguaging in real classrooms. Although theoretical discussions on translanguaging have been actively conducted from multiple angles, the gap between theory and practice has been fairly wide. Practically, translanguaging practices such as actual curriculum, lesson plans, or classroom activities have not fully developed yet, questioning what pedagogical translanguaging actually looks like. Although translanguaging is said to be differentiated from code-switching or L1-based L2 teaching, there are critiques that classroom activities suggested in translanguaging articles are not quite differentiated from the existing 'translate' programs. Most of all, the question is whether teachers and students would accept language classes and activities that do not explicitly specify a target language to 'master.'

Nevertheless, the necessity of plurilingualism and translanguaging practices in Korean classrooms remains, given that not just European countries, but most of the countries in the world are now becoming multicultural and multilingual contexts through the development of transportation, online communication, technology, SNS, and so on. In the era of multilingualism, the construct of a named language and the boundaries between semiotic tools have been deconstructed across the world. Further, implementing pedagogical translanguaging founded on plurilingualism in Korean language classrooms will help resist the ideologies of monolingualism and linguistic stratification, which may infringe the language rights of children in one form or another.

IV. Final Thoughts

Exclusive or mainstream-oriented language education cannot address language inequity that is usually accompanied by the education divide between majority and minority. Through translanguaging, we will be able to see how the diversity and hybridity of languages can enrich our lives and thoughts, and build a just and equitable society. To finish up this article,

I suggest three things to tackle for implementing translanguaging in Korean classrooms. First, the concept of translanguaging should be disseminated so that more people can access and understand it. Second, teacher training programs to enhance teachers' understandings of theoretical and pedagogical translanguaging should be designed and implemented. And third, researchers and practitioners should collaborate to develop translanguaging curriculum, lessons, and activities contextualized for Korean classrooms.

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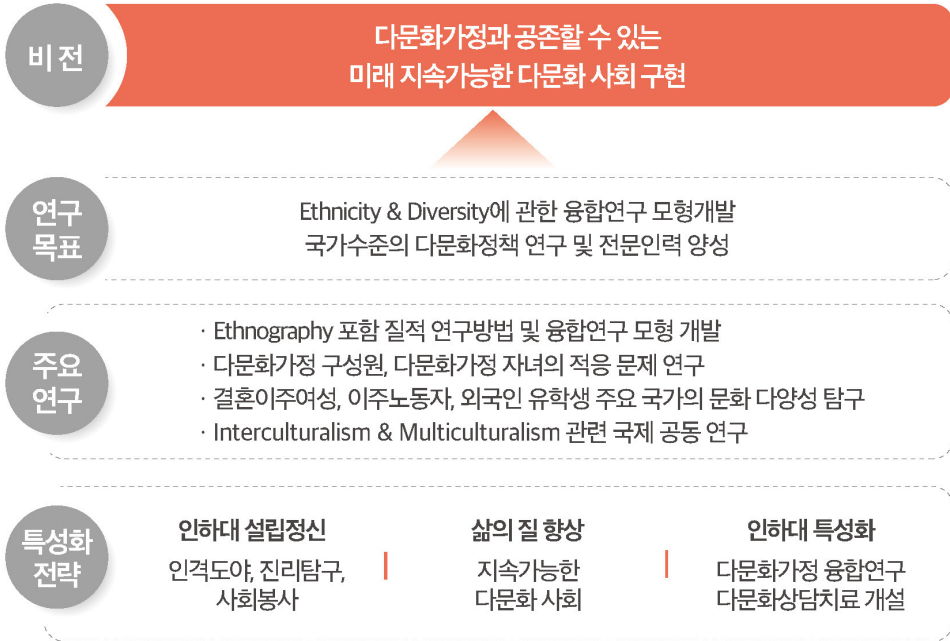INHA UNIVERSITY

서로의 다름을 존중하는 다문화 사회

소 장 김 영 순

다가오는 미래는 다문화 사회이며, 다문화는 우리의 안정적인 발전에 필수적인 요소입니다. 급격하게 다문화 사회로 변화해가는 한국 사회에서 다문화가정의 사회통합과 자녀들의 학교적응 및 다문화 사회에 대한 이해 증진이 절실히 필요한 시점입니다.

이에 다문화융합연구소는 문화의 상대성을 근간으로 다문화교육을 위한 다양한 프로그램을 개발하고, 우리 사회의 다문화가정과 그 자녀들에 대한 교육지원 사업을 통해 사회통합에 기여하는 것을 목적으로 설립되었습니다.

다문화융합연구소는 서로의 다름을 존중하고 공존하는 다문화 사회를 이룩하기 위하여 교육과 연구 및 봉사를 통해 여러분과 함께 있을 것입니다.

01. 비전및 목표

비전

다문화가정과 공존할 수 있는
미래 지속가능한 다문화 사회 구현

연구 목표

Ethnicity & Diversity에 관한 융합연구 모형개발
국가수준의 다문화정책 연구 및 전문인력 양성

주요 연구

· Ethnography 포함 질적 연구방법 및 융합연구 모형 개발
· 다문화가정 구성원, 다문화가정 자녀의 적응 문제 연구
· 결혼이주여성, 이주노동자, 외국인 유학생 주요 국가의 문화 다양성 탐구
· Interculturalism & Multiculturalism 관련 국제 공동 연구

특성화 전략

인하대 설립정신	삶의 질 향상	인하대 특성화
인격도야, 진리탐구, 사회봉사	지속가능한 다문화 사회	다문화가정 융합연구 다문화상담치료 개설

02. 발전사

연구팀	주요내용
기반 조성기 [2004~2006]	· 인하대 교육연구소 산하 인천다문화교육센터 설립 및 운영 - 경기 인천지역 교사 다문화교육 연수 제공 및 다문화교육 교재 개발 - 다문화교육 관련 전국 학술대회, 세미나 등 개최 - 한국다문화교육연구학회, 한국국제문화교류학회 설립
융합연구 초기 [2007~2010]	· 인하대 일반대학원 융합전공 다문화학과 설립 및 전문인력 양성(국내 및 아시아 최초 석·박사과정) - 융합전공 설치에 따른 융합연구방법 연구 - 다국가적 입학생 증가(10개국 70명 이상 대학원생) - 한국연구재단 SSK사업 수주(도서지역 결혼이주여성 문화적응에 관한 연구, 3년간 6억)
융합연구 발전기 [2011~2014]	· 다수의 국책 연구 수주, 질적 양적으로 연구 수준의 고도화 및 국제화 - 한국연구재단 융합연구 수주(ESD 개념 활용 다문화가정의 토탈 케어시스템 연구) - BK21 Plus 사업 선정(글로컬다문화교육전문인력양성사업팀) - 한국장학재단 대학생다문화멘토링사업단 선정(매해 멘토 – 멘티 각각 70명) - 한국연구재단 일반공동과제사업 수주(다문화멘토링 연구)
융합연구 도약기 [2015~향후]	· 다문화융합연구소 독립 및 확대 - ICME(International Conference on Multiculture and Education) 국제학술대회 매해 개최, 영문잡지 JME(Journal of Multiculture and Education)발행 - 아시아 민족학연구 네트워크 구축(미국 와이오밍대, 중국 북경중앙민족대, 일본 코난대, 베트남 하노이대, 이탈리아 로마대, 불가리아 소피아대, 오스트리아 비엔나대 등) - 일반대학원 인문융합치료학과 신설 및 다문화 교육상담 전문가 과정 운영

03.
지식교류
사업

한 사회 속에 다른 인종, 민족, 종교, 지역 등 여러 집단의 문화가 함께 존재하며 다른 문화와 새로운 문화 요소간의 국제 교류가 늘어나고 있습니다. 이에 다문화에 관심을 가진 국내 · 외의 여러 학자들이 한 자리에 모여 각 나라의 문화에 대한 경험과 지식을 나누고 소통하며 다문화에 대한 지식교류의 장을 마련하는 사업입니다.

❶ ICME & IJW 개최

국제적으로 다민족네트워크를 구축하여 다문화 관련 학자들과 다문화 관련 연구를 통해 새로운 다문화 교육의 발전 방향을 제시하고, 다양성과 정체성에 대한 심도 있는 학문적 교류의 기회를 제공합니다.

- **매년 가을 ICME(International Conference on Multiculture and Education) 개최**
- **매년 봄 IJW(International Joint Workshop) 개최**
- 2012년부터 매년 개최 　 · 매년 국내·외 학자 참석

❷ 학술대회 개최

언어, 문화, 교육과 관련된 학술단체와 국제 및 국내 학술대회를 매년 개최합니다.
학술대회에서는 국내 외 학문동향은 물론 사회전반의 현상을 파악하고 이에 대하여 토론하며, 이를 통해 다양한 학문의 발전을 도모하고 다문화사회 사회통합을 이룰 수 있도록 정책을 제시합니다.
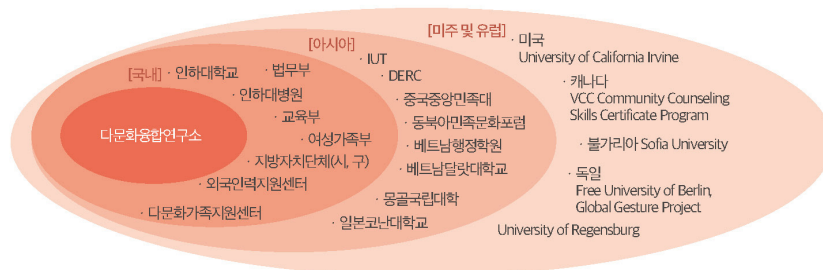

- 한국국제문화교류학회
- 한국언어문화교육학회
- 한국다문화교육연구학회
- 한국리터러시학회
- 한독교육학회

❸ 외부기관과의 협력

국내 · 외 다문화 관련 기관과 다문화교육의 발전 및 글로벌 인재양성을 목적으로 상호유기적인 협력 체계를 구축하고 MOU를 체결하고 있습니다. 이를 통해 다문화교육 프로그램의 공동 연구 및 운영, 인력 및 정보교류 등을 실천합니다.

- **인천시 및 지방자치단체 산하 기관과 정부기관과의 지원 및 협력체제 구축**
- 인천시와 특성화사업 협력 체제를 구축하고 10개 자치구/군, 전국 221개 다문화가족지원센터 및 외국인력지원센터 등 기구와의 협조 관계 강화

- **국제적 연대 및 협력관계 확충**
- 인하대학교 및 연구소와 결연관계를 맺고있는 국제적 수준의 대학 및 국제적으로 활동하는 학회와의 협력관계 추진
- 아시아 – 미주 – 유럽 등 해외기관과의 공동연구 추진 및 MOU 체결

04.
학술저서
사업

다문화와 관련한 저역서 및 다문화연구 총서 시리즈를 발간하고 학술연구 기반을 조성하여 학문 분야의
연구 수준을 향상시키고자 학술지 사업을 운영하고 있습니다.

❶ 대원 다문화연구 총서 발간

우리 사회의 문화다양성 확대 및 아시아의 평화에 기여하기 위한 학술저서입니다.

🛡 **총서 1권** 「 처음 만나는 다문화교육 」
🛡 **총서 2권** 「 다문화사회의 국가 정체성과 다문화 정책 」
🛡 **총서 3권** 「 다문화 대안학교의 실천과 모색 」
🛡 **총서 4권** 「 교육연극을 통한 다문화 대안학교 초등학생의 협동학습 」
🛡 **총서 5권** 「 초등학교의 다문화학교 경영과 다문화교육 」
🛡 **총서 6권** 「 카자흐스탄 고려인 생애사 스토리텔링연구 」
🛡 **총서 7권** 「 사할린 한인의 노스텔지어 이야기탐구 」
🛡 **총서 8권** 「 사할린 한인의 다양한 삶과 그 이야기 」

❷ 사회통합 총서 발간

한국에 이주한 다문화인들이 생활세계를 어떻게 구축하며 자신의 정체성을 유지하며 사회에 통합하고
살아가는지를 볼 수 있는 학술저서입니다.

🛡 **총서 1권** 「 다문화생활세계와 사회통합연구 」
🛡 **총서 2권** 「 중국계 이주민의 다문화 생활세계 연구 」
🛡 **총서 3권** 「 동남아시아계 이주민의 다문화 생활세계 연구 」
🛡 **총서 4권** 「 동남아시아계 이주민의 생활세계 생애담 연구 」
🛡 **총서 5권** 「 결혼이주여성의 주체적 삶에 관한 생애담 연구 」
🛡 **총서 6권** 「 영주귀국 사할린 한인 생애담 」 발간예정
🛡 **총서 7권** 「 귀환 고려인 생애담 」 발간예정
🛡 **총서 8권** 「 중앙아시아계 결혼이주여성 생애담 」 발간예정
🛡 **총서 9권** 「 이주민의 문화적응과 사회통합 」 발간예정

❸ 학술지 발간

다문화교육의 발전에 기여하고, 다문화정책 관련 지식과 정보의 발전 및 교류를 촉진하기 위하여 정기적
으로 학술지를 발간합니다.

Journal of Multiculture and Education(JME)	교육문화연구 (KCI 등재)	문화교류연구 (KCI 등재)
투고일 | 연 중 수시 모집	투고일 | 매년 홀수 월	투고일 | 매년 1, 4, 7, 10월
발행언어 | 영 문	발행언어 | 국 문	발행언어 | 국 문
발행일 | 매년 6월, 12월 말 → 연 3회 확대 예정	발행일 | 매년 2, 4, 6, 8, 10, 12 월 말 (년 6회)	발행일 | 매년 2, 5, 8, 11월 말 (년 4회)
투고(온라인투고) www.cims.kr	투고 bcdc@hanmail.net	투고(온라인투고) www.kaice.kr

다문화사회가 안고 있는 문제에 대한 해법을 모색할 수 있고, 다문화의 융합된 환경을 조성 할 수 있는 역량을 함양한 신진 연구 인력을 양성하기 위하여 다양한 사업을 운영하고 있습니다.

❶ 한국연구재단 BK21+ 사업
글로컬다문화교육전문인력양성사업

BK21+ 글로컬다문화교육전문인력양성사업은 국제화시대 다문화 사회의 수요에 부응하면서 한국의 상황적 특성을 고려한 다문화교육 시스템을 구축하기 위하여 지속 가능한 다문화사회를 이끌어갈 다문화교육 전문인력을 양성하는 사업입니다. 한국연구재단에서 지원하며 사업기간은 7년으로 총 21억의 사업비를 통해 석ㆍ박사과정 대학원생 및 신진연구인력을 지원하고 있습니다. 사업팀은 총 7개의 연구실로 구성되어 있으며 7인의 전임교수들과 약 20명 정도의 석ㆍ박사과정 대학원생이 참여하고 있습니다. 매년 국내ㆍ외 학술대회를 개최하거나 참여하며 다양한 국내·외 학자들을 초청하여 포럼과 워크숍을 진행합니다.

❷ 한국연구재단 일반공동연구지원 사업

일반공동연구지원 사업은 초국적 사회 관계망을 활용한 글로컬 다문화 멘토링의 융합연구로 다양한 문화적 배경의 개인과 사회 사이에 필요한 지식, 가치, 기능 등이 능동적으로 교환되도록 교류하는 연구 입니다. 이를 통해 세계(global)와 지역(local)을 가로지르는 초국적 사회자본을 형성하고 공존과 화합의 지속가능한 다문화사회 구현에 기여하는 글로컬 다문화 멘토링 모형을 제안합니다.

❸ 한국연구재단 토대연구지원사업

한국연구재단 토대연구 지원사업은 사회통합의 문제에 대해 단순히 사회문화적 동화에서 더 나아가, 사회통합의 생활세계 영역에 대한 디지털 아카이브를 구축하고, 각 국가별 사회통합 총서를 발간하는 사업입니다. 3년간 총 8억원 사업비를 지원받아 중국, 동남아시아, 중앙아시아, 재외 한인 등 이주민의 다문화생활세계를 연구하고 있습니다.

❹ 중등교사 다문화교육 직무연수

인천광역시에 소속된 다문화교육 지정 학교 교원 및 기타 다문화 관련 중ㆍ고등 교사에게 학교 현장의 다문화 감수성과 이해력 증진 및 다문화교육의 중요성과 교육능력이 함양할 수 있도록 직무연수를 운영 합니다. 이를 통해 인천지역 교사들이 다문화사회에서 필요한 다문화교육의 배경지식을 함양하고 다문화 교육 실천의 지평을 넓히고자 합니다

❺ 조기적응센터

국내 대학에 입학한 외국인유학생(D-2) 및 어학연수생(D-4-1)을 대상으로 하며 한국 사회와 대학에 잘 적응하여 우수한 인재로 성장할 수 있도록 대한민국의 기초 법ㆍ제도, 사회적응 정보를 제공하는 사회 통합 교육 프로그램입니다. 학기가 시작하면 신입생을 대상으로 대학생활에 필수적인 생활정보와 유학생 들의 학사관리, 기초질서 및 생활법률안내, 유학생 진로분야와 직업선택 도움, 각종 상담 등을 제공합니다.

6 **다문화학생 멘토링 장학사업**

참여대학의 학생들이 다문화가정 학생에게 학습, 진로, 정서지원 등을 하는 근로장학 사업입니다.
다문화사회에 대한 상호 간의 이해도를 높여주고, 글로벌한 사회에 이바지 할 수 있는 기회를 제공합니다.

 · 다문화 · 탈북학생 멘토링 사업(한국장학재단)
 · 다문화가정자녀 멘토링 사업(인천시 교육청)

7 **전국 대학원생 질적연구방법론 캠프**

질적연구에 관심 있는 대학원생과 연구자들을 대상으로 다양한 질적연구방법론에 관한 철학과 이론,
실제 연구 사례 특강을 운영하고 있습니다. 2015년 1월 첫 회를 시작으로 매년 2회(여름과 겨울방학)
철학적 패러다임, 문화철학과 타자이론, 생애사, 실행연구, Q방법론, 현상학, 문화기술지 등의 방법론적
기반을 제공합니다.

8 **경기꿈의 대학**

경기도교육청과 업무협약을 맺고, 경기도교육청 소속 고등학생들 및 학교 밖 청소년들이 융합적 사고력과
진로개척 역량을 신장시킬 수 있도록 매 학기 3-40여개 강좌를 개설하고 인하대학교 강사들이 강의하는
학생중심 교육프로그램입니다.

9 **서울시 교육청 다문화학생 적응 및 지도 프로그램**

한국어 의사소통이 어려운 중도입국 다문화학생 및 외국인가정 자녀가 인문예술융합형 심리정서상담을
통해서 학교생활 적응 및 학업지속하기 위한 프로그램을 개발하고 운영하는 사업이며, 전국 교육청에
상담프로그램모델 및 연수프로그램을 보급할 예정입니다.

10 **다문화언어강사 역량강화 연수**

다문화언어강사 역량 강화 연수는 인천지역 다문화언어강사들이 학교에 진입하는 중도입국자녀 또는
외국인 학생들에게 이중언어지원 및 한국어교육을 지도할 수 있는 역량을 강화하는 연수로 2주동안
60시간을 제공입니다. 이를 통해 학교 교육에 필요한 교육학적 지식과 교수학습에 대한 기술, 교사가
갖추어야 할 태도 및 실천 사례를 제공하여 교육현장에서 이를 활용할 수 있도록 합니다.

CIMS
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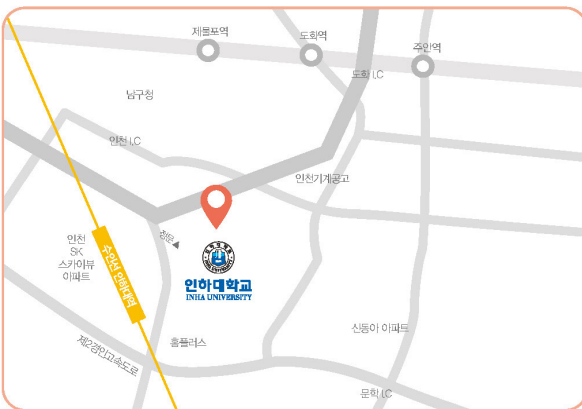**하주용** 언론정보학과 교수(ekbae@inha.ac.kr) | **박수정** 스포츠과학과 교수(psj@inha.ac.kr)

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