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01

Discourse on the Practice and Conception of Coexistence Citizens in Multicultural Society

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Abstract

This study examines the significance of "coexisting individuals" in a multicultural society and how humans can become "citizens." This paper will address the rationale behind human beings' need to become citizens, with the overarching framework of "multicultural humanities." Multicultural humanities refer to a humanities-based approach to studying a multicultural society, extending beyond the definition of multiculturalism. Although humanities typically have a human-centered origin, in a broader sense, it encompasses all disciplines spanning the humanities, natural sciences, and social sciences. It covers all academic knowledge and practices relating to human beings. Hence, the goal of humanities is to foster the coexistence of citizens in a multicultural society. Notably, coexistence is not a new concept and has already been present in our lives. Accordingly, this study emphasizes the discussion of coexistence as a practice within a multicultural society from an academic perspective of multicultural humanities.

Keywords: Multicultural Society, Multicultural Humanities, Coexistence citizens, Intercultural practice

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Ⅰ. The identity of multicultural society and humanities

Despite various attempts to reconcile conflicts and integrate society into a multicultural society, Koreans' cultural acceptance level remained low in 2021. According to the Ministry of Gender Equality and Family's National Multiculturalism Acceptance Score, the general public scored 52.27 points, which shows little change from 51.17 points in 2012 (Ministry of Gender Equality and Family, 2022). Korea's multicultural policy remains a "national planning"(Seo, 2011: 231). The Korean multicultural society demands immgrants to assimilate unilaterally(Ghim & Ryu, 2020; Jang, 2021). However, a multicultural society is only achieved through unilateral assimilation. The coexistence of a multicultural society can be achieved through the efforts of all members.

In this context, this study aims to establish multicultural humanities. The academic term 'multicultural humanities' is a humanities approach to the multicultural society and is a study of the concept of multiculturalism. Multicultural humanities are the understanding of sociocultural phenomena in a multicultural society and human ideas and behaviors that enjoy and create a culture in a multicultural society(Whaley & Nol, 2012; Kim, Y., 2017). Originally, humanities were disciplines related to the Heaven-Earth-Human(天地人)(Kim, Y., 2017). Think of astronomy as dealing with the heaven(天), geography as dealing with the earth, and humanities as dealing with humans between the heaven and the earth(地). For now, humanities are in a position to study the relationship between humans themselves, human and human, human and nature that encompasses the heaven(Braidotti, 2013). Astronomy, which studies the heaven in a modern sense, is represented by natural science. The earth where humans live on their feet is a social science that studies human relationships and sociocultural phenomena achieved by these relationships. In addition, studies on humans represented by literature, history, and philosophy are divided into humanities and sciences.

So what exactly are humanities? Humanities have a starting point for learning from the human side, so it is humanities in a narrow sense(Hulme, 2011). However, in a broad sense, it is another name for the science that encompasses humanities, natural sciences, and social sciences. In other words, it encompasses academic knowledge and practices about everything humans relate to. Then, why should we cultivate academic knowledge and practice academic practice? As an answer to this, Kim earlier proposed the concept of 'coexistence humanities'. Kim, Y.(2021) established the concept of coexistence between various humans, such as the coexistence of heaven, earth, and humans, and explained that it is the coexistence of the original spirit, flesh, and soul of humans.

First, it is necessary to look at how humans and animals have been related to the coexistence of nature and humans and how the relationship has affected each other. The book "The Intimate Bond: How Animals Shaped Human History"(Fagan, 2015) explains how the eight animals and humankind formed a relationship of coexistence. For example, goats, pigs, and sheep are raised differently from animals, such as goats captured by hunting. In this case, they are raised as livestock at home like close relatives. Cows are also the first animals to carry loads for humans and symbolize solid power and royal authority. This kind of cow can be experienced through archaeological relics or museum exhibits. So cows are livestock that lives quite close to us with animals such as goats, pigs, and sheep. Animals that have coexisted with humans lived with humans on one roof or in one house. Interestingly, when Our research team went to study ethnic minorities in northern Vietnam for a field survey on cultural diversity, we experienced humans and animals living together in their residence(Kim, Y., 2013). People lived on the second floor of this minority family, and pigs, sheep, cows, and horses lived below it.

Horses contributed to the birth of mighty empires such as the Mongolian Empire. Mongolia, a country that dominated more than half of the world, was possible because the Mongolians, who were nomads, used horses that were close to humans as human feet. That is, horses became a means of human long-distance movement. Then, how did human coexistence form?

Human coexistence is related to the concept of a sustainable society. A sustainable society is linked to the concept of sustainable development. However, the most important thing for this sustainable development to be possible is the educational solution. The concept of 'sustainable development education,' which emerged as an abbreviation for Education for Sustainable Development(ESD), represents educational responsibility for a sustainable society(McKeown et al., 2002). ESD consists of an organic environmental, social, and economic relationship. ESD was launched to jointly prepare for the impact of the environment on the world in different countries. The economy has also developed in the direction of developing resources only as necessary and preserving resources for subsequent generations. However, in the late 2000s, the sociocultural aspect of ESD began to be emphasized. Among them, what is related to a multicultural society is what efforts we will make to realize a sustainable society in a society where diversity is amplified.

The hasty but possible answer is that for a sustainable society, restoring the humanity of members of society is more important than anything else. To this end, it emphasizes the aspect of a "life of coexistence" that lives together with abstract goals. The core value of sustainable development is to develop only as many resources as are currently available for future generations and to the extent that they do not damage nature. The concept of "development" that meets the needs of our generation living in the present at a minimum and preserves for the future is called "sustainable development." Then, how can the concept of sustainable development education be incorporated into the multicultural society in which we live? Even in the multicultural society, we need to take only as much greed as necessary, whether personal or social group greed. It establishes a slight inequality that restraining our desires, social desires, and national desires is ultimately an action for others and society(Kim, Y., 2021). How does individual self-control contribute to social interests and the interests of future generations? Also, what does it mean to live for the other person who lives with us at the time?

We are faced with the following questions. It eventually leads to the logic of coexistence. In other words, it is the same as saying that people who live with the energy of 100 do not need to have the energy from 200 to 1000. One million is enough to save or share the rest of the energy, which is a necessary ethic for coexistence. In this way, the concept of coexistence goes beyond the concept of existence and is the conceptual dimension of practice (Levins, 1979). Therefore, it would not be an exaggeration to say that this concept of sustainable development education and coexistence results in the "restoration of humanity" of individual humanity. Humanity means the relationship-oriented nature of humans as 'social animals' inherently. Originally, humans have lived in groups due to unfavorable physical conditions compared to other animals and have grown through various social interactions. Humanity has become an essential measure of vigilance against animals as a basic personality necessary to live together through consideration and sharing.

Therefore, this paper emphasizes the necessity of a shift towards intercultural cognition as one direction for social integration in a multicultural society. An attempt is made to conduct a humanistic study of coexistence inherent in traditional Korean thought and to extract implications in the context of the multicultural society in Korea.

Ⅱ. The coexistence of multicultural societies

This aspect of coexistence also appears in the case of human-to-natural coexistence. Consider the "Kachi-Gam[1)]" related to the most auspicious bird in Korea. During the winter season, several persimmons left behind without picking were hanging from the branches of persimmon trees. We can think about why we left this magpie feeling. It is because Kachi (magpies) leave some persimmons, so they do not starve to death in the cold winter. It is an excellent example of our ancestors' coexistence with nature. Thus our ancestors were wise people. It can be said that they learned and practiced the method of coexisting with nature from nature. Since our ancestors achieved coexistence between nature and humans, we can think that human and human coexistence may not have been so difficult(Kim, Y., 2017).

Some people ask: 'Did classes exist in the old days like the Joseon period?' How can we say that our ancestors had the wisdom of coexistence when there was such a class? During the Joseon period, a class system was called the anti-commercial system (Park, 2018). However, the existence of class system does not deny coexistence. There was coexistence within the class, and coexistence existed even between classes. The consideration and thinking of the lower class by the upper class can also be seen as coexistence regarding the order of the times. In modern

1) When persimmons are harvested in late autumn, persimmons are left for birds, such as magpies, to eat without picking them all.

terms, it is the same concept as "noblesse oblige." The dictionary meaning of Noblesse Oblige in French is a high moral obligation required of a person of high social status or honor. It emphasizes that social leadership should act responsibly. Although classes existed strictly, examples of coexistence between classes are also shown in the ethics of Mokmingwan[2], which appeared in Dasan's Mokminsimse o[3]. In particular, we need to pay attention to the first part of Mokminsimseo, especially from the first part of Buim to the fourth part of Aemin (Kim, S., 2020). Dasan deals with the attitude of Mokmingwan or local leaders and mainly includes the importance of appointing Mokmingwan, the lifestyle of integrity and sword, and the spirit of service based on the people. The leader emphasized that the job is more critical than other government posts as a close citizen, so he must appoint the right person with virtue, trust, and prestige. The leader always insisted that integrity and frugality should not be used as a principle of life to covet honor and profit, never accept bribes, and that the leader should inform the people of the spirit of service to the people.

It is an example of coexistence comparable to the "Kchi-Gam" performed by ancestors. Only the method and object are different. The practice of sharing about magpies, which can be only a trace, is a "magpie persimmon" custom, and it can be seen as an example of coexistence between humans and nature. Therefore, nature-friendly ideas are related to the coexistence of our ancestors. A more ideological consideration of coexistence is related to Dangun myth[4]. The remarkable coexistence of nature and humans is explained in the 〈Dangun Myth〉 record that it is Dangun that bears became human "Woong-Nyeo[5]" and were born in pairs with Hwan-Woong[6]. We do not think the discussion on whether Dangun's story is a myth or natural history is a matter to be dealt with here. According to records, Gojoseon, the country of Dangun, can be seen as the founder country

2) It means a government official who governs and nurtures the people of the Joseon Dynasty and refers to civil servants of foreign positions, such as the head of a village.

3) Dasan Jeong Yak-Yong wrote this book. The author revealed that the title's meaning is because he has only a mind to be a shepherd, but he is in a position where he cannot implement it himself. Or, it can be interpreted as a book about the mind that a Mokmingwan should have and the reason to govern the people.

4)I n the founding myth of Korea, it is said that Dangun founded a country called Gojoseon.

5) She is a woman in the Dangun myth and is said to be the mother of Dangun. She was a bear, but she ate garlic and became a woman.

6) He married Woong-Nyeo, who became a human, and gave birth to Dangun.

that founded Korea around 2333 B.C. In the founding myth, we can find the ideas of "Hongik-Ingan(弘益人間)[7]" and "Gyeongcheon-Eain(敬天愛人)[8]." First, "Hongik-Ingan" is a phrase that we are already familiar with, meaning to make humans widely blessed. However, it is a phrase I have not often encountered about Gyeongcheon-Eain, and the consolation is to respect the sky, that is, all things in the universe, and love people. Here we can see the coexistence of nature and humans. We all have loved ones like parents, friends, and lovers. We are all people in the category of such loving relationships. An Eain is someone we care about. To cherish is to love that person more than anyone else. In this section, the coexistence between humans is naturally explained. Our ancestors wisely believe they have always brought down the idea of Gyeongcheon-Eain.

Poet Yoon Dong-ju's "Seoshi(序詩)" also offers a glimpse of Gyeongcheon-Eain. The poem begins with "The sky where autumn passes are filled with stars..." The poet always tries to live without shame in heaven. That is, the idea of Gyeongcheon is revealed in this poem. In addition, through the movie 'Dongju', we can see how poet Yoon Dong-ju always tried to live without shame in the sky. In the movie Dongju, we are constantly thinking about what it is to live like a person in connection with Korea's independence or anti-Japanese in the historical reality of Japanese strength.

What is it like to see a human being trying to live without shame in heaven? Trying to live without shame in the sky is seen as the coexistence of nature and humans. It is natural to have a loving heart and to pursue peace with coexistence between humans(Pooley et al., 2021).

> I pray that I will not be ashamed of the sky until the day I die. Even in the wind of the leafbirds, I was troubled. I'll love every dying thing with the heart of singing the stars. And I'll have to walk down the path I'm given. The stars sweep against the wind again tonight. Here, 'Sky,' 'Star,' 'Leafbird,' and 'Wind' are all natural.
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> – Seoshi by Yoon, Dong-ju

7) In the sense of benefiting mankind widely, it is the ideology of Gojoseon, founded by Dangun. It is the supreme ideology of Korean politics, education, and culture.

8) It is a word that originates from Korean traditional thought, meaning to respect the sky and love people.

Isn't the poet an expression of the suffering that occurred when humans lived in nature but could not coexist with each other? Coexistence means that one's people and other peoples live while facilitating social interaction. However, this poem expresses the feelings of intellectuals about Japanese imperialism's actions to invade us and assimilate our people at that time. This poem shows human suffering that occurs when human coexistence is broken, and the emotion of suffering is expressed through nature.

Ⅲ. Contents of education in coexistence with the national curriculum

Looking at the competency image in the Korean national education curriculum regarding multicultural humanities, the closest concept of multicultural humanities coexistence among them is "people living together." "People Living Together" is a competency image that first appeared in the 2015 revised curriculum (ministry of education, 2015)). In Korean society, educational concepts for acknowledging and preparing for entry into a multicultural society are included in the educational content that constitutes the educational field and textbooks. In particular, "people living together" is not easy to understand. A person who lives together understands the other person and refers to a person who lives with the other person, and this concept provides an incentive to understand coexistence.

Then, how are we going to live? How should we live? Moreover, why have we yet to try to find a way to coexist in order to live together so far? These questions are related to the willingness to establish multicultural humanities. Multicultural humanities suggest that we should provide an opportunity to gather wisdom on how to link an individual's life as an individual with others in our situation(Donald, 2007; Kim, Y., 2021).

At the starting point of this coexistence, we should consider how to secure global citizenship through cooperation with various batters. In other words, it is linked to discussions on how members of society facing globalization will have global citizenship. Whether we want it or not, our society is already globalized due to globalization, informatization, and transportation and communication development. Anytime, anywhere, we can quickly encounter a multicultural social environment where cultural diversity is mixed. Now, we are here in Korea, and we have an environment enough to experience the world. It is time to think about how to live with others with different ethnic backgrounds, that is, ethnic diversity, away from a monolithic society(Kim, A., 2014; Kim, Y., 2021). It would help if we also thought about how we can coexist in society with people with different cultural, historical, and religious backgrounds and people who speak different languages.

Recalling the goal of this article is to understand other and cultural diversity and seek ways to coexist. It is the basic concept of multicultural humanities mentioned above and constitutes the anthropology of coexistence in a multicultural society. The ultimate purpose of multicultural humanities is to form a "coexistent human being." To this end, we can start the concept of coexistence from the coexistence of humans themselves. It is the coexistence that appears inside the human individual and the internal coexistence of humans. It makes a basic assumption that the body, spirit, and soul are not separated from each other. The moment we are born from our mother's womb, we are born with the body; at this time, the spirit and soul are in a state of unity. Spirit and spirit are in our bodies; as we die, the body and spirit are separated. In addition to death, the body goes to the ground, and the spirit and soul may go differently depending on religion. However, what is important is that humans are the same body as spirit and body in one individual. In other words, humans are the perfect coexistence of spirit, flesh, and soul. Human is a coexistence thing in which the body and soul living in this world can walk together when they have this body.

Human consists of body, soul, and spirit in an individual, that is, harmonious beings. In terms of humanities of coexistence, it can be seen as 'I am an organism of coexistence.' Imagine that spirit, flesh, and soul already coexist in our bodies. Then, by believing in evolution or creationism, we can distinguish not only religion but also thinking of coexistence. What is coexistence like considering evolution? What is coexistence like considering creativity? It is necessary to have time to think about this. Most importantly, we are organisms of coexistence that already have spirit and soul in our bodies. One of the human responsibilities is to practice coexistence with others as an organism.

Ⅳ. Establishment of multicultural humanities and the direction of practice

Multicultural humanities presuppose that coexistence is the goal of practice. So, what competencies should citizens have for this? Citizens living in a multicultural society through the practice of multicultural humanities should have three competencies. It is to secure humanities reflection capabilities for self-cultural understanding and mutual cultural empathy, social science exploration capabilities for identifying and solving multicultural phenomena and problems in the multicultural society, and educational practice capabilities for a sustainable multicultural society. The necessity and direction of strengthening these three competencies are as follows.

First, humanities reflection competency is a competency that must be cultivated against the backdrop of heterogeneous cultures and lifestyles that newly flow into or spread within society and ethnic differences. *Humanities reflection competency* is a competency that contributes to solving complex and diverse problems in a multicultural society as a thinking subject(Kim, Y., 2018). In order to solve various problems in a multicultural society, a fundamental exploration of problematic phenomena is first necessary. To this end, learning about other cultural backgrounds and understanding one's culture as a subject of thought must be premised. In other words, it is necessary to have the ability to reflect on humanities that can recognize cultural diversity based on various knowledge of other cultures.

The first step in strengthening humanities reflection competency starts with getting to know ourselves. In other words, in order to improve self-cultural understanding and mutual cultural empathy, first of all, it is necessary to have the ability to understand and reflect on one's culture properly(Robbins & Stamatopoulou, 2004). The ability to understand self-culture and empathize with each other also means the ability to explore one's interpretation system for a specific culture. It is a cultural ability to exercise spirals and consider complex relationships such as re-examining our views and thoughts about ourselves and others, the relationship between affective and cognitive components that form our attitude toward others, and how we express information.

In a multicultural society, various people live while influencing each other based on different cultures and cultural identities unfamiliar to each other(Kim, Y., 2017). As a result, various problems arise in the communication process that cannot distinguish right from wrong. Therefore, appropriate intercommunication skills are required to establish smooth human relationships with members from various backgrounds and live harmoniously in a multicultural society. In addition, the literacy ability to read and reinterpret their culture is required, and this ability presupposes humanity's reflection ability.

Therefore, to improve the ability to reflect on humanities, educational institutions should establish subjects in the contents(language, society, culture, law and politics, economy) of multicultural education and secure language-mediated communication and literary sensitivity(Kim, Y. et al., 2022). In addition, sociological imagination, cultural anthropological diversity, legal human rights sensitivity and political participation, and economic rationality that can be provided in each social science field should be sought. The educational program to improve such humanities reflection ability will ensure that one can reflect and compare one's culture and other cultures in terms of nature.

Second, social science exploration is a necessary competency for various ways of communication between members when the cultural heterogeneity of society intensifies. The necessary communication method at this time is premised on the need for research methodology education to explore a multicultural society and the context accordingly. The amount of social science exploration is the ability to conduct an in-depth exploration of various problems that may appear in a multicultural society.

Research methodology education requires experts to be provided with education to design research such as qualitative research, quantitative research, and convergence research methodology, and programs such as social survey methodology to learn various data collection methods. However, citizens should be provided with a perspective to analyze and insight into problems and factors that hinder a sustainable multicultural society and social and cultural phenomena emerging in a multicultural society(Kim, Y., 2021). The ability to critically explore the meaning behind the phenomenon with 'social and cultural literacy.' It should be designed as a liberal arts citizens' course. A literacy understanding course should be opened so that social and cultural phenomena can be understood through relatively famous cases.

By cultivating this amount of social science exploration, citizens can comprehensively analyze the process of transforming Korean society into a multicultural society due to transnational migration and find ways to live with immigrants from various backgrounds.

Third, pedagogical practical competence is a future-oriented ability to create a sustainable multicultural society by applying academic knowledge related to a multicultural society, recognizing and actively participating in solving problems that hinder the sustainability of a multicultural society. In other words, practical competence to contribute to solving problems in a complex and diverse multicultural society is required based on the knowledge and function of multicultural education.

The highest priority in the area of values and attitudes of multicultural education is the ability to mediate misunderstandings and conflicts arising from cultural differences(Banks, 1993; Sleeter & Grant, 1987). This ability can be called multicultural conflict management ability by experiencing and learning relationships that discover diversity and acknowledge and respect differences from all phenomena we experience daily. This ability should be acquired through the learning process rather than through the ability assigned linearly. Furthermore, it refers to the individual's ability to solve the conflict situation and problems in a multicultural society in various cultural environments. In order to practice the values and attitudes of multicultural education as citizens of a multicultural society, multicultural education mentoring and educational donation participation are required at the school and local levels and multicultural education support systems are strengthened at the national or transnational level. Participation in multicultural mentoring and educational donation provides a place for multicultural education practice to improve understanding of multicultural society and to have a correct attitude as a multicultural citizen (Kymlicka, 2011). To this end, it is necessary to strengthen the multicultural education support system to prevent and manage various complex problems in a multicultural society.

Ⅴ. Conclusion

All citizens must have humanities reflection capabilities, social science exploration capabilities, and pedagogical practice capabilities based on multicultural humanities(Kim, Y., 2021). Above all, it is necessary to cultivate multicultural education experts for this purpose. Multicultural education experts are talented people who can teach multicultural humanities to citizens. Multicultural education experts will engage in activities in five spatial areas: family level, school level, community social level, national level, and transnational level.

The family dimension means individual and family space, and the school dimension means public education as a secondary educational institution. The community dimension means various educational spaces in society as a tertiary educational institution or higher. In addition, the national level means research, planning, advisory, development, and management related to multicultural education policies. The transnational level provides a space for multicultural convergence education beyond national boundaries.

As the multicultural society gradually deepened, the multicultural space expanded, and the area where multicultural education experts were actively expanded. In other words, the deepening of a multicultural society is also a quantitative concept that means an increase in the proportion of the immigrant population constituting the society. On the other hand, it is also a qualitative concept that means creating an environment in which members of society can adapt to a multicultural society and live smoothly by cultivating multicultural capabilities. Therefore, a multicultural society that requires coexistence and coexistence is possible when members form basic knowledge, attitudes, and values that can understand each other in a diversified society. These knowledge, attitudes, and values can be achieved through multicultural convergence education at the home, school, community, national, and transnational levels. Multicultural education experts are the instructors to teach multicultural humanities to citizens of a multicultural society. Above all, these experts must specialize in three competencies(humanities reflection, social science inquiry, and pedagogical practice) for multicultural humanities practice.

Education at home, the primary socialization institution, plays an essential role in forming values as a desirable member of society. However, multicultural families have relatively economic, linguistic, and cultural limitations in socialization(Kim, Y., et al., 2020). In particular, poor environmental conditions, such as the marriage migrant women, North Korean defectors, and migrant workers, which are the main targets of multicultural education, can negatively affect the socialization process. Therefore, systematic counseling is required for members of these multicultural families. Multicultural education experts should expand their activities to multicultural education, parent counseling, visiting multicultural families, child care support, and parent education of multicultural families.

Schools, a secondary socialization institution, are in charge of problems such as poor academic performance of children from multicultural families, maladjustment to school life, and discontinuation of middle-income children by expanding their scope to public education. These problems cannot be solved only by efforts at the individual or family level. For this reason, activities such as multicultural education teachers and instructors by multicultural education experts, multicultural education program directors, multicultural education, bilingual education, and content development and production of Korean language education are necessary. It should cover education for children from multicultural families as well as education for students from non-multicultural families.

In addition, community-level consultations are needed to efficiently support and manage multicultural education experts working for multicultural families, such as children from multicultural families and migrant women in the home and school areas. The community should view them as community members and support a stable settlement of multicultural families. In addition, a systematic and institutional stable multicultural education system should be provided so that support for various multicultural events and multicultural families does not stop at practical one-time administrative support. Multicultural education professionals can work in areas such as multicultural coordinators, multicultural festival operations, and multicultural space planning(special multicultural zone), and these activities can provide a foundation for the establishment of a more expanded multicultural education network.

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02

A Study on World Peace through Global Citizenship Education in a Multicultural Society*

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Abstract

The purpose of this study is to suggest that global citizenship education can be an important alternative in a multicultural society. Human history is a series of conflicts and wars, and these conflicts are the biggest enemies of human happiness. However, education plays a key role in changing people's perceptions of conflict or prejudices. This study compares citizenship education, multicultural education, and global citizenship education

First, citizenship education traditionally emphasized citizenship in a country and reduces conflict with others only within the territory. Second, multicultural education has a weakness to distinguish the majority from the minority and to unintentionally make prejudice and conflict based on the classification. Third, global citizenship education moves just from international understanding education and emphasizes universal values or virtues in the global society such as human rights, peace, equality, and tolerance and contributes to solving global problems.

In this regard, this study discusses on the progress from citizenship education to multicultural education and finally to global citizenship education.

Keywords: Global Citizenship Education, Multicultural Education, Citizenship Education, World Peace

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Ⅰ. Introduction: Era of Conflict and War

The most common answer to the question of what is your goal in life is happiness. The answer to the question of what happiness is does not come to mind easily. In order for people to be happy, they would have to at least be free from pain or lack. The greatest suffering or deprivation in people's lives is war. War brings suffering to people and causes devastation that threatens their survival.

Human history can be said to be a series of disputes and conflicts. Currently, wars are still going on in various places. Conflicts that cause war, if not even war, are taking place in countless places.

As soon as the war in Afghanistan, which began with the US invasion of Afghanistan in 2001, in the name of eliminating the terrorist group that causes the sacrifice of innocent citizens, ended, the war in Ukraine, as if awaited, broke out. Thousands of people's lives, including women and children, are being trampled on by Russian President Vladimir Putin's absurd dream of building a huge Russian empire. The Ukrainian war is not just affecting the parties, but suffering people around the world as Russia weaponizes resources due to international sanctions against Russia.

Ordinary wars occur between different countries, but the war in Ethiopia in Africa is a collision between tribes within a country. In some African countries, there has always been a potential for conflict because different tribes have different interests depending on which tribe takes power in the central government. When the ruling party postponed the scheduled elections, the disgruntled Tigray tribes took action on their own, and a civil war broke out in the process of forcibly suppressed by the ruling party. The government forces besieged the Tigray area and attempted to genocide, and the Tigray tribe barely survived with external aid.

The war in the Middle East, which began after the founding of Israel in 1948, is still ongoing. Historically, there is an argument that it is a continuation of the Crusades that began in the Middle Ages, but it can be largely referred to as a religious conflict between Christianity and Islam, a conflict between sects within Islam, and a war for territorial or oil resources. War is the greatest enemy that threatens human happiness because once a war occurs, it includes another war.

For a happy life, the cause of war must be eliminated.

Ⅱ. Conflict, the Seed of War

Wars that harm people's happiness start with trivial conflicts. A number of factors can contribute to conflict, including race, gender, region, language, religion, culture and values, history, knowledge and information. Even minor conflicts tend to lead to war when they grow larger. The war in Afghanistan resulted from a conflict that occurred because of differences in race, religion, etc. and the cause of the war in Ukraine was a conflict that occurred because of differences in race, region, language, and history, etc. Conflicts over economic resources and political power between different tribes led to the Ethiopian War.

People instinctively have feelings of rejection or repulsion of things that are different from themselves. Differences in categories such as race, religion, gender region, culture and values, and history create resistance and are prone to conflict. The degree of rejection depends on the category that distinguishes the differences.

Even within a country that is composed of the same ethnicity and has a single religion, rejection or conflict may arise because of living in different regions. However, the objection caused by the regional factor is minor, and it is possible to cooperate while competing through sporting events or cultural events, and if there is a category that causes a greater objection, it may be trivially passed.

If the rejection caused by different religion is greater than the intimacy caused by being citizens of the same country, civil war may occur. Conversely, if the intimacy caused by the same religion is greater than the rejection caused by different countries, conflicts between countries with the same religion can be reduced.

The cause of all conflicts is that they differ in the various classification categories. When people have different values from their nationality, ethnicity, religion, and culture, they tend to reject them. People with different nationalities, races, religions, cultures and values tend to reject and reject them. This rejection or prejudice cannot be easily changed because it is almost instinctive.

Ⅲ. Religion, Race, Culture, and the Gap between the Rich and the Poor

Race, religion, and culture can be said to be the categories with high rejection of people's differences. Coincidentally, if the people of a country are of the same race and religion, and have the same culture and values, conflicts among members will be greatly reduced. However, it can be said that such a happy country does not exist on Earth except for small tribal or city-states.

The United States was created by the Europeans who migrated to the continent where the natives were, and imported slaves to obtain labor. At the same time, there was an influx of people from neighboring Mexico and South America. According to a 2020 survey on the racial composition of the American people (Census Bureau, 2020), 57.8% white, 18.7% Hispanic, 12.4% Black, and 6% Asian account for a structure in which racial conflict can easily occur. If there is a difference in race, there is a high possibility that the culture will be different, so there is a high possibility of conflicts due to differences in culture or values.

According to a survey by Statistics Korea (2021) on the causes of conflict in Korean society, the gap between the rich and the poor (42.7%), the pursuit of profit (38.9%), the difference in values between individuals and groups (36.0%), and the lack of understanding between individuals and groups (30.8%) showed the order. Other factors were pointed out, such as concentration of power, inequality of opportunity, and absence of a conflict mediation mechanism. Korea is a country with weak religious passion and very high unity in race and culture. According to Gallup Korea (2021)'s Religion Survey of Koreans, 16% of Buddhists, 17% of Protestants, 6% of Catholics and no religion group account for 60%. Since the majority of the people are not tied to a particular religion, the possibility of religious conflict is not high. Meanwhile, the number of foreign residents staying in Korea for more than 90 days, regardless of nationality, is 2.15 million, or 4% of the total population. Therefore, there are very few racial conflicts in Korea. The fact that the first factor in conflict in Korea is the gap between rich and poor reflects the fact that there are few differences in race, religion, and culture.

It is not unique to Korea that the problem of the gap between the rich and the poor is a cause of conflict, but it is one of the most important factors in the international community. The widening gap between the rich and the poor with economic growth is a phenomenon experienced by most countries, and the same phenomenon is occurring in the international community. Oxfam (2013), a British international aid organization, reported in 2013 that the wealth owned by the 85 richest people is equal to that of half the world's poorest population. Recently, the widening gap between rich and poor countries is an important cause of international conflict. The gap between the rich and the poor can be partially alleviated through institutional improvement, but it is not sufficient. Education is changing people's perceptions of differences between rich and poor, race, religion, and culture.

Ⅳ. Citizenship Education and Korea

Citizenship education help people develop the values and attitudes, knowledge and understanding, and skills and processes necessary to become active and responsible citizens of a nation. There are statuses, rights, and duties that all members of a society should have in common. Specifically, citizenship education is to teach people to participate in elections, pay taxes, fulfill their responsibilities such as keeping the law and order, and to assert individual rights.

Citizen education also refers to education for social integration. Factors such as compliance of rule, common values and attitudes, tolerance and solidarity, and a sense of community are called social capital that helps society function. In contrast, factors such as individual knowledge, health, and skills are called human capital that increases productivity. Citizenship education can be viewed simply as the accumulation of human capital and social capital.

Citizenship education contributes to social cohesion. In the 1960s, as the black-and-white conflict became serious in American society and the importance of human rights was highlighted, multicultural education emphasizing diversity and equality was implemented. Professor James Banks of the United States, known as the forerunner of multicultural education, defines multicultural education as improving the curriculum and educational system so that gender, race, ethnicity, and social class can experience equal educational opportunities (Banks, 2008).

Multicultural education in Korea, which started in the 1990s, means educating minorities so that they can adapt to mainstream culture or society. Some scholars are arguing that it should be changed to fostering the majority of the people the capacity to understand and accept diverse cultures. Education for immigrants in Korea is called social integration education.

As the number of immigrants, including labor migrants and marriage migrants, is increasing in Korea, the importance of citizenship education that recognizes differences in race, religion and culture is also increasing. As a result of citizenship education, the perception of differences among citizens is changing. Along with education, there were also events that changed citizens' perceptions of people in different circumstances.

In 2006, Hines Ward, who was selected as the MVP of the American Professional Football League (NFL), was warmly welcomed by Koreans, when he visited Korea with his Korean mother. His mother could not live in Korea because she was married to a black man and had to go to America. Visiting of Hines Ward served as an opportunity to reflect on the immature citizenship of Koreans. The Yemeni refugee crisis on Jeju Island in 2018 also served as an opportunity to change global citizenship as a member of the international community. Through citizenship education and these experiences, Korean people's perception of difference is changing.

Ⅴ. Multicultural Education and Korea

Multicultural education began in the 2000s in Korea, so it hasn't been that long. In 2006, the Ministry of Education identified the current status of education for children of international married families and foreign workers and established measures for education for multicultural parents. The biggest change in the multicultural family education support measures first made in 2006, was to change the ethnic background of the Korean people from a single ethnic group to a multi-ethnic group by deleting the monolithic content on traditionally Korean ethnic group. As a result, it can be said that the content of education has changed from monoculturalism to multiculturalism (Ministry of Education, 2007). Accordingly, National Center for Multi-Culture Education was established to conduct policies and research related to multicultural education. In order to guarantee the right to education for children specified in the UN Convention on the Rights of the Child, which Korea ratified in 1991, the national system was changed so that even the children born in their country of origin or foreign countries could receive education only with proof of residence in Korea. Through this process, the focus of multicultural education has also been changed from improving the adaptability of immigrants to improving the multicultural acceptance of the Korean people. In addition, as Banks argued, Korea also promoted education to strengthen the capacity of multicultural students. By establishing a policy to advance education for multicultural students (Ministry of Education and Science Technology, 2012), practical educational opportunities for students from multicultural families were promoted. Since students from multicultural families are less capable of language and adaptation to school education than their children from Korean families, so-called bilingual education using the native language of immigrant families, as well as preliminary schools were implemented before entering the school's regular curriculum.

Multicultural education in Korea has developed to the extent that there is no difference from foreign countries, at least externally. Rather than applying the same curriculum to students from multicultural families as students from Korean families, it has reached the extent of supporting bilingual education preparatory school programs by acknowledging the difference in starting point. This can be said to have reached the level of providing equal educational opportunities, as Banks said.

Ⅵ. Conclusion: Toward Global Citizenship Education

Multicultural education has a property of distinguishing the majority from the minority at the moment of having the term multicultural education. For example, when black-and-white TVs and color TVs coexist, there is a need to distinguish them, but if one type is overwhelmingly large, only the other type needs modifiers. In a situation where most TVs are color TVs, only black-and-white TVs that are rarely found will be given modifiers, and the rest will just be TVs. If the modifier multicultural citizenship education is added, not just citizenship education, it strongly means that multicultural citizenship education is education for minorities.

Citizenship education should include global citizenship. The terms global citizenship and world citizenship are used interchangeably. Derek Heater of the United Kingdom prefers the term world citizenship rather than global citizenship (Heater, 2004), but the international community, including UNESCO, prefers the term global citizenship. If citizenship education traditionally emphasizes becoming a citizen of the country and reduces hostility and conflict with others within the country, global citizenship education emphasizes the need for a sense of community that tolerates differences across times and countries. To solve the problems of war, ecosystem destruction, population migration, multinational corporations, climate change, and the gap between the rich and the poor, global citizenship education should be emphasized. Audrey Osler, director of the Centre for Citizenship and Human Rights Education, the University of Leeds, affirms that "Education for living together in an interdependent world is not an optional extra, but an essential foundation" (Osler & Starkey, 2010).

The most important virtues in global citizenship education are equality and tolerance. Virtue such as equality is a value emphasized to resolve political and economic inequality domestically, but it is a necessary virtue to resolve conflicts between developed and developing countries. In particular, tolerance directly reduces conflict by acknowledging differences. The most important principle for cultivating the virtues of equality and tolerance is to 'Put Yourself Someone Else's Shoes (易地思之).'

Multicultural education should weaken the color of nationalism and move toward global citizenship education that emphasizes universal values or virtues in the global society such as human rights, peace, equality, and tolerance. This is because the term multicultural education itself has a strong meaning of distinguishing the majority from the minority. This is because prejudice and conflict are inevitably likely to occur based on differences when groups begin to be classified in any form, such as nationality, religion, race, gender, etc. At least if you aim for a global society, teaching universal values or virtues that are common in any society will be the core of citizenship education. Universal value education will prevent the gap between the rich and the poor, race, and religious disputes, and contribute to solving global problems such as climate change. Professor Cho Dae-hoon of Sungshin Women's University also emphasizes global citizenship education as an alternative to traditional civic education.

We believe that our multicultural education should move towards global citizenship education that emphasizes universal values or virtue education of a global society, such as human rights, peace, equality and tolerance, while weakening the color of nationalism. The term multicultural education itself distinguishes the majority from the minority. Because the meaning of building is strong. This is because when groups begin to be differentiated in any form, such as nationality, religion, race, and gender, it is inevitably easy for prejudice and conflict to occur based on differences. This is because teaching universal values or virtues that can be used in any society at least if we aim for a global society will be the core of civic education. Universal value education will prevent the gap between rich and poor, racial and religious conflicts between individuals and nations, and contribute to solving global problems such as climate change. Dae-hoon Jho in Sungshin Women's University also emphasizes global citizenship education as an alternative to traditional citizenship education (Asia-Pacific Centre of Education for International Understanding, 2020; Jho, 2015).

As a country or society is composed of multi-ethnic or multi-ethnic groups, multicultural education was emphasized, and international understanding education was emphasized when conflicts between countries and regions occurred. International understanding education emphasizes the interdependence between developed and developing countries in the process of economic development. However, today, global citizenship education is becoming more important to solve not only environmental problems such as climate change and resource depletion, but also refugee problems caused by regional conflicts and wars. Since climate change, the COVID-19 pandemic, and the war in Ukraine are not local but global issues, traditional citizenship education or simple multicultural education based on the integration of a society or country is not enough.

In conclusion, it is suggested that our citizenship education go beyond multicultural education and international understanding education to global citizenship education. If global citizenship education is implemented, conflicts and wars will be prevented, peace and prosperity will be enjoyed, and individuals will be able to pursue happiness.

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03

A Study on Korean National Policies on Youth with Multicultural Background in Terms of Mental Health

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Abstract

Korea has been demographically transformed into a multicultural society for recent decades. Accordingly, Korean government has prepared the societal transformation through law and policy. However, these laws and policies need to be reviewed in terms of multicultural counseling, which was recognized as one of the most necessary policies by immigrants. In this sense, this research intends to focus on multicultural youth's mental health while tracking and comparing the change of main national multicultual policies like Multicultual Family Policy, Multicultural Education Policy, and Youth Policy. This study's results are as follows: first, Korean national policies have chronologically developed from the perspective of youths in crisis with maladjustment and marginalization to the perspective of youths as talented person with human right and social contribution. Second, Korean national youth policies have reflect each policy's unique perspective of youth.

Therefore, this research can help expand the depth and width of discussion for the next 5-years policy plans (2023-2028) by measuring the past and current Korean policies in terms of youth's mental health.

Keywords: Multicultual Family Policy, Multicultural Education Policy, Youth Policy, Multicultural Youth, Mental Health

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Ⅰ. Introduction

Korean government's preparation for transformation as a multicultural country has been done within recently two decades. The first multicultural education policy began in 2006, and then the first foreigner policy and the first multicultural family policy followed up in 2008 and 2010 respectively. The demographical rate of foreigners against total population in 2022 in Korea was almost 4.4%. And the rate of students with migration backgrounds in public schools reached to 3.19% in 2022. However, this statistical data does not certainly present the quality of Korean society's mature degree to accept foreigners as a member of society or the quality of their life in Korea. Korea society has just now been experiencing the transition from the first generation of multicultural family to the second generation. In this sense, every sphere of life and every developmental stage of life on multicultural members in Korea is necessary to be seriously re-considered in academic and governmental circle. This study's focus is on health area, specifically mental health of immigrant youths in Korea. Migration and its entire process can be a critical point for an immigrant's quality of life and health (Lee & Oh, 2018). Especially, mental health which treats emotional area is also an essential factor in the health of everyone including immigrants as well as residents. Recently, many academic papers and governmental documents have recognized more comprehensive approach to immigrant as a human beyond the previous interest in a dimension of immigrant's adaptation. Therefore, this paper's research interest in mental health of multicultural youths is significant in the sense that national policies' consideration of their mental health is a measure of the maturity of Korea as a multicultural society. This study's research questions are as follows: ① How have Korean national policies been developed in terms of multicultural youth's mental health? ② And therefore what should be the direction of next 5-years policy plan to promote multicultural youth's mental health?

Ⅱ. Research Methods

This study adopted literature research method, since it is appropriate to present a series of policy trend in terms of a specific theme like mental health. Thus, this study attempted to explore all of official documents from three governmental ministries which have made national policies on multicultural youths in Korea. Therefore, this study collected 23 national policy documents as following Table 1:

〈Table 1〉 National Policy Documents on Multicultural Youth's Mental Health

Ministry	Policy	Policy Period	Release Year
Joint Ministries	The 4th Youth Policy Plan	2008–2012	2008
	The 5th Youth Policy Plan	2013–2017	2013
	The 6th Youth Policy Plan	2018–2022	2018
Prime Minister's Office, & Joint Ministries	The Multicultural Family Support Policy Plan	2010–2012	2010
Ministry of Gender Equality and Family, & Joint Ministries	The 2nd Multicultural Family Policy Plan	2013–2017	2012
Ministry of Gender Equality and Family	The 3rd Multicultural Family Policy Plan	2018–2022	2018
Ministry of Education & Human Resources Development	Educational Support Countermeasure for Children from Multicultural Families	2006	2006
	Educational Support Plan for Children from Multicultural Families	2007	2007
Ministry of Education and Science Technology	Educational Support Plan for Students from Multicultural Families	2008	2008
		2009	2009
		2010	2010
		2011	2011
	Educational Advancement Plan for Students from Multicultural Families	2012	2012
Ministry of Education	Educational Support Plan for Multicultural Students	2013	2013
	Multicultural Education Revitalization Plan	2014	2014
	Educational Support Plan for Multicultural Students	2015	2015
	Support Plan for Multicultural Education	2016	2016
		2017	2017
		2018	2018
		2019	2019
		2020	2020
		2021	2021
		2022	2022

As the above Table 1 is seen, this study extracted mentions about mental health issues from those 23 document. Finally, this study analyzed the policy development on mental health in chronological order and in comparison with three policies.

Ⅲ. Development of Korean National Policies on Youth Mental Health

Main national policies on youths with migration backgrounds are Youth policy, Multicultural Family Policy, and Multicultural Education Policy. As this study recognizes the importance of mental health in overall development of three policies, this study analyzes the accounts related to the focus from three national policies' yearly or regularly plans.

1. Youth Policy on Multicultural Youth's Mental Health

Youth Policy Plan (YPP) has been developed jointly by several governmental ministries such as the Ministry of Education, Ministry of Culture, Sports and Tourism, Government Youth Commission, Ministry of Health and Welfare, and Ministry of Gender Equality and Family since 1983. This policy has covered overall policies on youth, including immigrant youth and North Korean defector youth. This policy has been announced every 5 years, consisting of the current status of youth with immigrant backgrounds, policy direction, goals, and main tasks. However, the mention on youths with multicultural backgrounds has begun from the 4th Youth Policy Plan since 2008. This policy's focus on multicultural youth's mental health support has been developed as following Table 2:

〈Table 2〉 YPP's Development on Multicultural Youth's Mental Health

Period	4th YPP (2008-2012)	5th YPP (2013-2017)	6th YPP (2018-2022)
Current Status	- First appearance of multicultural youth (including North Korean defector youths) in crisis - Necessity of customized service	Accelerating multicultural socialization in Korea and marginalization of multicultural youth	Diversification of family structure and forms, including multicultural family

Period	4th YPP (2008-2012)	5th YPP (2013-2017)	6th YPP (2018-2022)
Main Policy Tasks	Reinforcement of support for self-reliance of youth in multicultural families - Emotional support by visiting instructors - Development of career exploration programs	Reinforcement of social adaptation through customized support for youths from migration backgrounds - Professional counseling service support - Development of specialized counseling programs and training of counselors - Community Integration Support System (CYS-NET) - Barracks environment for youths	Youth participation in society and rights promotion - Career education support - Identity recovery, career guidance, social development, and self-reinforcement

As the above Table 2 is seen, Youth Policy Plan has focused on youth's mental health, according to three 5-year plans since 2008. First, the 4th YPP (2008-2012) was the starting point of discussion on multicultural youths. This phenomenon was consistent with the appearance of serious discussion on multiculturalism in Korea. The 4th YPP firstly recognized a necessity of customized support. Specifically, this plan considered emotional support by dispatching visiting instructors to children of multicultural families and development of career exploration programs through Ministry of Gender Equality and Family.

Second, the 5th YPP (2013-2017) paid more attention to marginalized youths from multicultural families. For this purpose, this plan considered reinforcement of professional counseling service support for multicultural children and adolescents through the Ministry of Gender Equality and Family, development of specialized counseling programs for those youths and training of counselors, improvement of access to counseling services through the Community Integration Support System (CYS-NET), and creation of a military environment for those youths reaching the enlistment age through Ministry of National Defense.

Third, the 6th YPP (2018-2022) has taken more interests in social participation and human right of multicultural youths as members of society. In this sense, this policy has considered reinforcement of career education support system, and provision customized programs for multicultural youth for identity recovery, career guidance, social development, and self-reinforcement through the Ministry of Gender Equality and Family.

2. Multicultural Family Policy on Multicultural Youth's Mental Health

Multicultural Family Support Policy Plan (MFSPP) has been developed mainly by the Ministry of Gender Equality and Family. The first MFSPP has begun in 2010, reflecting demographical transformation to multicultural society in Korea. The MFSPP has mainly covered married immigrant women and their children. This policy has been announced every 5 years, consisting of the current status of family with immigrant backgrounds, policy direction, goals, and main tasks. This policy's focus on multicultural youth's mental health support has been developed as following Table 3:

〈Table 3〉 MFSPP's Development on Multicultural Youth's Mental Health

Period	1st MFSPP (2010-2012)	2nd MFSPP (2013-2017)	3rd MFSPP (2018-2022)
Current Status	Rapid increase of children from multicultural families	Necessity to form a family relationship and provide academic support for immigrant youths	Change from a policy centered on early adaptation to a policy for long-term settlement
Policy direction & goals	Environment for healthy growth of children from multicultural families - Expansion of infrastructure to support maladjusted children in school	Supporting the growth and development of children of multicultural families - Universal services - Support for improvement of Korean language skills, provision of school information, and adaptation	Supporting the stable growth and strengthening capabilities - Career preparation and social advancement support - Customized support for immigrant youths
Main Policy Tasks	Regional base to support multicultural children for their settlement in the local community and school - Comprehensive support through youth	- Support for early adaptation to school life - Reconstruction of the CYS-Net	Reinforcement of counseling support for adolescent children and parents - Professional counselors training - Utilization of the

Period	1st MFSPP (2010-2012)	2nd MFSPP (2013-2017)	3rd MFSPP (2018-2022)
	counseling, mentoring for learning, counseling hotline, identity program, and customized case management		CYS-Net - Expansion of Rainbow School

As the above Table 3 is seen, Multicultural Family Suppot Policy Plan has focused on youth's mental health, according to three 5-year plans since 2010. First, the 1st MFSPP (2010-2012) had begun in creating environment and infrastructure to support maladjusted children in school. Specifically, this policy considered expanding the regional base center to support multicultural children settlement in the local community and school life. And it also considered responsibility for comprehensive support for multicultural youth like youth counseling, mentoring for learning support, counseling hotline, home country identity program, and customized case management.

Second, the 2nd MFSPP (2013-2017) paid more attention to immigrant youths, who was not born in Korea and have entered from abroad during the adolescence period (중도입국 청소년 in Korean). Therefore, the policy considered supporting the acculturation and growth of those youths through overall services rather than special services, Korean language education and school information for school adaptation. The policy also considered supporting for early adaptation to school life, and restructuring of the CYS-Net as a social safety net for youth in the local community, to include counseling and social welfare for youth with migration backgrounds.

Third, the 3rd MFSPP (2018-2022) has taken active interests in multicultural youth's stable growth and capability strengthening, for those youth's long-term settlement in Korea. In this sense, the policy has prepared career exploration and social advancement support. Specifically, the policy considered training professional school counselors with knowledge of the characteristics of multicultural students, utilizing the CYS-Net to provide customized service for multicultural youths in crisis, and expanding the Rainbow School to help early adaptation of immigrant youths.

3. Multicultural Education Policy on Multicultural Youth's Mental Health

Multicultural Education Support Plan (MESP) has been developed by the Ministry of Education since 2006. The MESP has covered public education for the 12-grade students from elementary school to high school. The MESP has been announced every year, consisting of the current status of students with immigrant backgrounds and policy direction, vision and main tasks, and detailed plans. This policy's focus on multicultural youth's mental health support has been developed as following Table 4:

〈Table 4〉 MESP's Development on Multicultural Youth's Mental Health

Period	1st 7-Years MESP (2006-2012)	2nd 5-Years MESP (2013-2017)	3rd 5-Years MESP (2018-2022)
Main Policy Tasks	○ 2006 MESP: Concerns about maladjusted students ○ 2008 MESP: Customized educational support for positive identity formation through international college student mentoring ○ 2009 MEP: Training for professional counselors and interpreters ○ 2010 MESP: Training for professionals through WEE counseling center, Support through mentoring and vacation camp ○ 2011 MESP: After-school program	○ 2013 MESP: Difference of emotional status by types of multicultural students ○ 2014-16 MESPs: Not any mention ○ 2017 MESP: First appearance of mental health support as main policy tasks - Designation and operation of WEE center as multicultural counseling base. - Empowerment of counseling support personnel - Collaboration with local multicultural institutions	○ 2018 MESP: customized support by developmental stages from infancy to childhood and adolescence - Pilot project - Utilization of official manual - Multicultural education best practice contest ○ 2019 MESP: Not any mention ○ 2020-22 MESPs: Strengthening the emotional support system - multilingual emotion test - School and community connection - Prevention of school violence

As the above Table 4 is seen, Multicultural Education Support Policy was divided with three periods for the analysis's convenience in this study, as the two aforementioned national policies like Youth Policy and Multicultural Family Policy have been announced with three 5-year plans. First, the 1st 7-Years MESP (2006-2012) has begun with little and partial recognition of multicultural youth's mental health. The 2006 MESP firstly recognized emotional difficulty of maladjusted students with migration backgrounds like North Korean defector students, but there was not systemic support. This tendency of partial recognition of multicultural youth's mental health without support system had continued until 2016.

Second, the 2nd 5-Years MESP (2013-2017) recognized multicultural youth's mental health as main policy tasks since 2017. The difference of emotional status by types of multicultural students has been seriously elaborated in the 2013 MESP. However, no mention on mental health had existed for three years from 2014 MESP to 2016 MESP. In this sense, the 2017 MESP was the turning point in Multicultural Education Policy in terms of youth's mental health.

Third, the 3rd 5-Years MESP (2018-2022) has tried to deepen mental health support for multicultural youths. The 2018 MESP tried to customize support by developmental stages from infancy to childhood and adolescence through pilot project and official manual (National Institute for Lifelong Education, 2017), and conducted multicultural education best practice contest. And the 2020, 2021, 2022 MESPs have tried to strengthen the emotional support system through multi-lingual emotion test with 10 languages version, school and community connection, and school violence prevention.

Ⅳ. Conclusion

This study can summarize three national policies' development in terms of multicultural youth's mental health as follows:

First, Korean national policies have chronologically developed from the perspective of youths in crisis with maladjustment and marginalization to the perspective of youths as talented person with human right and social contribution. Early Korean national policies have overally reflected assimilative perspective in which immigrants have to adapt Korean culture alone without reflecting their own cultural heritage. However, Korean national policies gradually seem to reflect integrative perspective in which immigrants can adapt Korean culture along with their own cultural heritage.

Second, Korean national youth policies have reflected each governmantal ministry's unique perspective of youth. The Youth Policy has currently reflected an ideology of multicultural youth with human rights and participation as a significant member of society. The Multicultural Family Policy has currently recognized multicultural youth as a long-term settler and human resource with capabilities. And the Multicultural Education Policy has been recently aware of multicultural youth as a human with emotion who cannot be approached with educational approach alone, but can be effectively helped by emotional support like counseling. However, three national policies have been commonly interested in providing customized support for multicultural youths and systemic infrastructure with local community's counseling resource beyond school.

In the light of current national policies' development, next policy like the 7th Youth Policy Plan, the 4th Multicultural Family Policy Plan can be developed as follows:

First, it is necessary to develop national policies for the next stage in terms of holistic and lifelong development for youth from multicultural background as a human being. Policies over the past decade have focused on and tried to respond to the special issues of youth from multicultural background that emerged at that time for each policy and in each policy. For example, as the policy focus of youth from multicultural background was mainly on early adaptation to Korean society or school adaptation, interest in other aspects, such as mental health, has only recently emerged from policy makers. These youths will grow up to become adults, and while living in Korea throughout their entire lives, they may have difficulties with work, childcare, and preparation for retirement. In that respect, policies for them as youths should lead to policies for them as adults in terms of holistic and lifelong development.

Second, policies for the mental health of youth from multicultural background need to be further developed and implemented in detail. Multicultural youth are more exposed to stress than non-multicultural youth in Korea (Oh, 2018; Song, 2020; Kim, 2021). Mental health needs to be regarded importantly for the growth of youth from multicultural background, as it is a key element of health (World

Health Organization, 2006). However, policies for their mental health have been launched relatively recently, and it is not easy for them to have sufficient access to specific information and support personnel in schools or local communities. Therefore, interdisciplinary research, policy development, and specific support need to go together.

This study tried to analyze and spotlight contents from national policy documents, focusing on a specific theme like multicultural youth's mental health, although those documents were not totally psychological reports. Thus, those documents' original intent may not be fully captured by this study's researcher with specific research intent. Nonetheless, this study is meaningful in providing a serious attempt to facilitate national policy development with interest in multicultural youth's mental health and promote psychological research direction about the important theme.

For the next further study, this study suggests the research which qualitatively or quantitatively deals with cases on multicultual youths who experienced support or care from mental health policy in the unit of school or local community. Their experience and needs should be reflected for the better policies and support.

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04

A Parallel Corpus Based Contrastive Study on Negation in Korean and Indonesian Languages

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Abstract

The current research aims to uncover the similarities and differences between Korean 'an (안)' and '-ji anhta (-지 않다)', and Indonesian 'tidak' and 'belum', as well as to formulate their characteristics. This research is an applied contrastive study and the data are derived from the Korean-Indonesian parallel corpus made from Korean drama subtitles. Based on the results, the first prominent findings show that 'an' and '-ji anhta', and 'tidak' and 'belum' are equivalent in regards to their usage as negative markers in negative sentences, thus indicating that they correspond to each other. The findings show that among 1,104 data of Korean negative utterances, only 770 data (69.75%) are translated into Indonesian negative utterances, and 334 data (30.25%) are translated into affirmative utterances by applying alternative translation strategies. The second prominent findings reveal that they are non-equivalent due to the shifts that happen, thus showing that they do not correspond to each other. There are three types of shifts causing the non-equivalence, namely (1) shift from negative verbal into negative nominal forms (32 data, 0.90%), (2) shift from negative declarative into negative imperative forms (36 data, 3.26%), and (3) shift from negative into affirmative forms (334 data, 30.25%). In general, the shifts occur in the subtitle translation because Korean and Indonesian languages belong to different categories in terms of language family and have different ways to express negative meanings.

Keywords: Korean negation, Indonesian negation, Contrastive study, Parallel corpus

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Ⅰ. Introduction

Negation is a linguistic element belonging to language universal (Dahl, 1979; Payne, 1985; Nyberg, 2012; Miestamo, 2005, 2007, 2017; Khemlani, Orenes, & Johnson, 2012; Lindstad, 2007; Kane, 2021; Horn, 1989; De Swart, 2010, Al-Momani, 2011). This means that it is very common that natural languages have ways to express negation (Miestamo, 2005, 2007, 2017; Nyberg, 2012; Al-Momani, 2011; Kane, 2021, Zanuttini, 2008, Kim, 2021; Zeijlstra, 2004). An operator that changes a proposition's truth value to its opposite is known as a negation. Since negation is indicated in a variety of different ways and connected to so many different functional domains, negation is not a straightforward concept. The interaction could have complex semantic and pragmatic repercussions which make it difficult to analyze the meaning of negation (Miestamo, 2017). According to Nußbaumer (2017), there are morphosyntactic elements[1)] such as negative markers which have semantic properties to change affirmative into negative utterances.

There are 3 types of negation, namely standard negation[2)], negation in non-declarative clauses[3)], and negation in non-verbal predicates (Miestamo, 2017). Because of the characteristics of Korean and Indonesian negations, the present study investigates the negations in both languages based on the negative markers used in their negative utterances. This study analyzes the negations in Korean and Indonesian languages focusing on the Korean negative markers '안', and '-지 않다', and their Indonesian counterparts 'tidak' and 'belum'. The current research aims to find the equivalent and non-equivalent characteristics of negations found in the Korean-Indonesian parallel corpus made from Korean drama subtitles and their Indonesian translation.

The current research is an applied contrastive analysis in which it tries to uncover how the Y linguistic element in language A is realized in language B as

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1) Morphosyntactic is derived from the word morphology and syntax. It is not only about morphological feature but also an input in syntax domain (Otoguro, 2006). Morphosyntactic is the study of grammatical affixes or linguistic units that have both morphological and syntactic properties (Muthusamy et al., 2020).

2) Standard negation is negation used in main clauses with a verbal predicate (Miestamo, 2017).

3) Negation in non-declarative clauses is negation used in imperative clauses (Miestamo, 2017).

X (Fisiak, 1981; Ping, 2019; Theodore, 2022). Hence, in the theoretical background section the theories on the Korean negations '안' and '-지 않다', and the Indonesian negations 'tidak' and 'belum' will be presented accordingly and will be contrasted to find the similarities and differences based on the Korean negation theories from Goo et al. (2016), Park (2017), Yoo et al. (2018), and Lim, Hong & Jang (2010), and the Indonesian negation theories from Moeliono et al. (2017), Kroeger (2014), Sneddon (2000). The research methodology section will present the data and data source of this research. The result and discussion section will examine how the Korean negations '안' and '-지 않다' are realized in Indonesian translations based on the data findings in the Korean-Indonesian parallel corpus. The final section will draw the conclusions of this research based on the relevant theories and data findings.

Ⅱ. Theoretical background

This section outlines some theories related to the negations in Korean and Indonesian languages and includes some relevant general negation theories from the English language.

(1) a. He goes to school.
b. He does **not** go to school.
c. He is a student.
d. He is **not** a student.

As can be seen in (1b) and (1d), the negative marker 'not' in English is used in verbal and nominal or non-verbal negative sentences[4]. The interesting point is that the negative marker 'not' cannot stand alone to construct verbal negative utterances in which it requires the dummy 'do' or the operator 'do' (Ding, 2013; Mugarza, 1990; Mohsen, 2011). Because the negative marker 'not' cannot be used to show tenses, the dummy 'do' functions to show them by changing its form such

4) This characteristic can also be found in Finnish and Livonian languages. The Finnish uses the negative marker 'ei-' and the Livonian uses the negative marker 'äb' (Miestamo, 2017).

as 'does' to show present tense in the third person singular and 'did' to show past tense. Also, the dummy 'do' and the negative marker 'not' can be simplified by attaching 'not' to 'do' such as 'doesn't', 'don't', and 'didn't'.

(2) a. He does **not** go to school.
b. He does**n't** go to school.
c. He did **not** go to school.
d .He did**n't** go to school.

The placement of negative marker 'not' in sentential negation must be before main verbs and it is placed after the dummy 'do'. Therefore, the utterance 'He not go to school' is an ill-formed sentence. Although the negative marker 'not' is placed before the main verb 'go', there is no dummy 'do' inserted before 'not'. This is different from the utterance 'He goes not to school'. This is a well-formed utterance in which it is called 'non-sentential negation' (Heo & Kim, 2019) or other scholars call it 'constituent negation' (Mugarza, 1990; Mohsen, 2011). There is no dummy 'do' in the utterance and 'not' is placed after the main verb.

Unlike English, Korean language has more negative markers to construct negative utterances, as shown in the examples below.

(3) a. 저는 밥을 **안** 먹는다.
'I **don't** eat rice.'
b. 저는 밥을 먹지 **않**는다.
'I **don't** eat rice.'

The utterances in (3) show that the Korean language has two negative markers to express negative meaning[5]. The negative marker '안' is placed before verbal or adjectival predicates. Different from the negative marker '안', the negative marker '않다' should be placed after verbal or adjectival predicates. It also requires a post verbal '-지' attached to the verbs or adjectives functioning as a verb or

5) The negation '안' is called short form negation and negation '-지 않다' is called long form negation (Goo et al., 2016; Park, 2017; Yoo et al., 2018, Lim, Hong & Jang, 2010) and both of them are also called simple negation belonging to syntactical negation (Goo et al., 2016; Park, 2017).

adjective connective ending. Hence, the negative marker '않다' is usually written with its verb or adjective connective ending in the form of '-지 않다'. Some scholars call this type of negative particle 'post verbal negative marker' while '안' is referred to as 'preverbal negative marker'.

(4) a. 어제 도서관에 **안** 갔다.
'Yesterday, I **didn't** go to the library.'
b. 어제 도서관에 가**지 않**았다.
'Yesterday, I **didn't** go to the library.'

The negative marker '안' cannot carry any tense or aspect markers. They should be attached to verbs and adjectives. Meanwhile, the negative marker '-지 않다' can carry tense and aspect markers. As can be seen in (4a), the past tense marker '-았/었-' is attached to the verb '가다' (go) to construct '갔다' (went) and in (4b) the past tense marker '-았/었-' is attached to the negative marker '-지 않다' (not) to construct '-지 않았다' (did not). In addition, Both of the negative markers cannot be used for nominal negative sentences in which their predicates are nouns or noun phrases[6].

The interpretation of sentential negations using '안' and '-지 않다' is ambiguous in which it has more than one interpretation (Park, 2017; Goo et al., 2016; Yoo et al., 2018).

(5) a. 나는 민호를 **안** 때렸다.
'I **didn't** hit Minho.'
b. 나는 민호를 때리**지 않**았다.
'I **didn't** hit Minho.' (Park, 2017: 255)

The utterances in (5) can be interpreted in three different ways (Park, 2017). The first one is 'The one who hit Minho is not me. Another person hit him.' The second one is 'The person whom I hit is not Minho. I hit another person.' The last one is 'The action I took is not hitting Minho. I just pushed him a little bit'.

6) Korean language uses a special negative word '아니다' to construct a nominal negative sentence by replacing the copula '이다' with '아니다'.

In spoken language, the ambiguity of the meaning is lost because of the intonation or pause used by the speakers in their utterances (Goo et al., 2016). To show whether it is full or only partial negative interpretations, the adverbs such as '모두' (all), '다' (all), '전부' (all), the negative polarity items[7] such as '하나도' (at all), '아무도' (at all), and the particle '은/는' are used in Korean negative utterances (Goo et al., 2016; Park, 2017).

Differently from Korean language, the Indonesian language has no long form negation. It only has short form negations, namely 'tidak' and 'belum'[8]. Both of them are negative markers or negative adverbs which are placed before predicates so it can be said that they belong to preverbal negative markers.

(6) a. Dia **tidak** pergi ke sekolah.
'He **didn't** go to school.'
b. Aku **tidak** sakit.
'I'm **not** sick.'

The Indonesian language negative marker 'tidak' is placed before the verbal predicate (6a) and adjectival predicate (6b) (Moeliono et al., 2017; Kroeger, 2014; Sneddon, 2000). The short form of 'tidak' is 'tak'. Usually, it is used in the spoken language. There are no differences between 'tidak' and 'tak' in terms of meaning and the placement of them in negative sentences (Moeliono et al., 2017).

(7) a. Temanku **tidak** banyak.
'I **don't** have many friends.'
b. Aku **tidak** ke sekolah.
'I **didn't** go to school.'

The negative marker 'tidak' is also used for indefinite number (7a) and prepositional phrase predicates (7b) (Kroeger, 2014; Moeliono et al., 2017). The

7) Negative polarity items are linguistic items or words that can be only used in negative utterances.
8) In general, Indonesian language has four negative markers; 'tidak', 'belum', 'bukan', and 'jangan' (Moeliono et al., 2017). All four markers are utilized in this research and cited in this paper.

prepositional phrase 'ke sekolah' (to school) in (7b) functions as a predicate. 'Tidak' cannot carry any tense or aspect markers. The Indonesian language uses adverbs for them.

Being similar to 'tidak', the negative marker 'belum' can be used with verbal, adjectival, indefinite number, and prepositional phrase predicates (Moeliono et al., 2017).

(8) a. Saya **belum** pergi ke sekolah.
'I **have not** gone to schol **yet.**'
b. Dia **belum** sembuh.
'He/she is **not** well **yet.**'
c. Uangku **belum** banyak.
'My money is **not** much **yet.**'
d. Aku **belum** ke sekolah.
'I **have not** gone to school **yet.**'

The predicate of (8a) is the verb 'pergi' (go), in (8b) the predicate is the adjective 'sembuh' (well), in (8c) the predicate is the indefinite number 'banyak' (much), and in (8d) the predicate is the prepositional phrase 'ke sekolah' (to school). The negation 'belum' carries an aspect marker. The affirmative utterance for 'Saya belum pergi ke sekolah' (I haven't gone to school) is 'Saya sudah pergi ke sekolah' (I have already gone to school) so 'belum' can be translated into 'have not...yet' in English and '아직...지 않았다' in the Korean languages. In a nutshell, the negative markers 'tidak' and 'belum' have the same syntactic behavior in which they have to be placed before predicates in sentential negations. In addition, both of them cannot be used for nominal negative utterances.

Compared to the interpretation of Korean language negative sentences, the interpretation of Indonesian negative utterances is quite unique. Its interpretation can be based on the adverbs in negative utterances (Moeliono et al., 2017).

(9) a. Dia **tidak** membeli mobil baru.
'He **didn't** buy a new car.'
b. Dia **tidak** membeli mobil baru kemarin.
'He **didn't** buy a new car yesterday.'

c. Dia **tidak** membeli mobil baru kemarin di pameran mobil.
'He **didn't** buy a new car yesterday at a car show.'
(Moeliono et al., 2017: 506)

The interpretation of (9a) is that the car that he bought is not a new one. The interpretation of (9b) is that it was not yesterday that he bought a new car. (9c) has the meaning that it was not in a car show that he bought a new car yesterday. Simply speaking, it can be said that the negative marker 'tidak' negates the last part of sentences. In (9a), it negates the object 'mobil baru' (new car), in (9b) it negates the adverb of time 'kemarin' (yesterday), and in (9c) it negates the adverb of place 'di pameran mobil' (at a car show).

Ⅲ. Method

The current research uses a contrastive linguistic approach to investigate the similarities and differences between Korean and Indonesian languages in terms of negation, particularly the negative markers '안', and '–지 않다' in Korean and 'tidak', and 'belum' in Indonesian languages. The present study uses Korean dramas and their Indonesian subtitles as data resources. The Korean utterances and their Indonesian subtitles are extracted into a Korean–Indonesian parallel corpus. The data are Korean negative utterances using the negative markers '안' and '–지 않다' and their Indonesian translations. There are 1,104 negative utterances using '안' and '–지 않다' derived from five Korean dramas, namely Vincenzo (2021), Hello, Me! (2021), Sisyphus (2021), Love Alarm (2019), and Love Alarm 2 (2020).

Ⅳ. Results and Discussions

This section outlines the results of the study in which the data findings are presented and followed by exemplifying each type of data. The equivalent and non-equivalent cases between Korean and Indonesian negations are presented based on the data findings and followed by their discussions. The data findings of the current research are presented in 〈Table 1〉 which shows the entirety of data belonging to the Korean negative markers '안' and '-지 않다' and their Indonesian translations. Each of the Korean negative utterances using '안' and '-지 않다' is divided into different types of utterances, namely negative declarative and negative interrogative sentences.

〈Table 1〉 Data Findings

Data	Type of Sentence	Indonesian translation						Total
		Tidak	Tak	Belum	Bukan	Jangan	etc	
안	Declarative	43	399	21	5	33	178	679
	Interrogative	14	142	18	5	–	125	304
-지 않다	Declarative	9	74	4	–	3	31	121
	Interrogative	–	–	–	–	–	–	–
	Total	66	615	43	10	36	334	1,104

The data findings show that there are 1,104 data found in the Korean-Indonesian corpus. There are 983 data (89.03%) referring to the short negation '안' and there are only 121 data (10.74%) belonging to the long negation '-지 않다'. The data are mostly found in negative declarative utterances in which there are 679 data (61.50%) for the negative marker '안' and 121 data (10.63%) for the negative marker '-지 않다'. In negative interrogative utterances, there are 304 data (27.53%) for the negative marker '안' while there are no data for the negative marker '-지 않다'. In a nutshell, among the 1,104 data of the Korean negations, only 770 data (69.75%) are realized in the Indonesian negations, and 334 data (30.25%) shifted into positive forms in which the translators use alternative strategies to translate the Korean negative utterances. In other words, the data confirms that the Korean negative utterances are translated by using words or phrases that have negative meanings and deleting the negative markers, as can be seen in section 2 of chapter 4.

〈Table 2〉 shows the comparison between the Korean negative markers '안' and '-지 않다', and their translations into Indonesian language based on the Korean-Indonesian parallel corpus.

〈Table 2〉 Korean Negations and Their Indonesian Translations

Korean Negation	Total	Percentage	Indonesian Translation	Total	Percentage
안	983	89.03	Tidak	66	5.97
–지 않다	121	10.97	Tak	615	55.71
			Belum	43	3.89
			Bukan	10	0.90
			Jangan	36	3.26
			Positive forms	334	30.25
Total	1,104	100	Total	1,104	100

〈Table 2〉 shows that the Korean negative marker '안' has the highest percentage which is 89.04% and the negative marker '–지 않다' has 10.96%. In their Indonesian translations, the negative marker 'tak' has the highest percentage which is 55.71% and is followed by positive forms which is 30.25%. The negative marker 'tidak' has 5.97%, the negative marker 'belum' has 3.89%, the negative marker 'jangan' has 3.26%, and the lowest percentage is the negative marker 'bukan' which has 0.90%. The negative marker 'tak' is usually used in spoken language, thus it is no wonder that this type has the highest percentage in the data findings. In addition, these findings confirm that compared to the negative marker '–지 않다', the negative marker '안' is frequently used in spoken language (Nam, 2021). Considering the data findings, the present study claims that the negative markers '안' and '–지 않다' are equivalent to the negative markers 'tidak' and 'tak'. The negative marker '안' and 'tak' are usually used in spoken language. Both of the negative markers '안' and '–지 않다' are equivalent to the negative marker 'belum', but mostly in a specific construction which is '아직 + 안/ –지 않다 + past marker -았/었'. Also, the negative marker '안' and '–지 않다' are non–equivalent to the negative markers 'bukan', and 'jangan'.

1. The Equivalent Cases of Korean and Indonesian Negations

This part presents cases in which the negative markers '안' and '–지 않다' in Korean and 'tidak', 'tak', and 'belum' in Indonesian sentences correspond with each other. In other words, the translations of Korean '안' and '–지 않다' are equivalent to 'tidak', 'tak', and 'belum' in the Indonesian language. The examples are illustrated according to the characteristics of the sentences.

1) The negative markers '안' and '-지 않다' translated into 'tidak'

Both of the negative markers '안' and '-지 않다' are equivalent to the negative marker 'tidak' since they have the same functions that all of negative markers are used for adjectival and verbal predicates and used for negative declarative and interrogative utterances. There are 57 data of the negative marker '안' in which 43 data (75.44%) refer to negative declarative sentences and 14 data (24.56%) belong to negative interrogative sentences, all of which are translated into the negative marker 'tidak'. In addition, there are 9 data of the negative marker '-지 않다' translated into the negative marker 'tidak' all of which are negative declarative utterances.

(10) a. 따라서 원고 측의 주장은 말이 **안** 됩니다.
Jadi, tuduhan dari penggugat **tidak** masuk akal.
jadi tuduh -an dari peN- gugat tidak
그래서 고발하다 -접사an 에서 접사peN- 고소하다 부정소
masuk akal
들어가다 생각

〈Vincenzo, Ep. 06〉

b. 나 김조조 **안** 좋아해
Aku **tidak** suka Jojo
aku tidak suka Jojo
나 부정소 좋아하다 조조

〈Love Alarm, Ep. 2〉

c. 여행 중 발생하는 사망 및 부상 기타 불미스러운 사고에 대해서 본사는 책임지**지 않**습니다
Kami **tidak** bertanggung jawab akan kematian atau cedera yang dapat muncul dalam perjalanan yang anda akan lalui
kami tidak ber- **tanggung jawab** akan ke- mati
우리 부정소 접사beR- 책임 을 것이다 접사ke- 죽다
-an atau cedera yang dapat muncul dalam
-접사an 이나 상처 관계대명사 가능하다 나타나다 안

per– jalan –an yang anda akan lalui
접사peR– 길 –접사an 관계대명사 당신 을 것이다 지나가다

〈Sisyphus, Ep. 01〉

d. 근데 너 왜 일로 가? 집에 **안** 가?
Kenapa lewat sini? **Tidak** pulang?
kenapa lewat sini tidak pulang
왜 지나가다 여기 안 돌아가다

〈Love Alarm, EP. 01〉

The utterance '말이 안 됩니다' in (10a) is translated into 'tidak masuk akal' (unreasonable or does not make sense), the utterance '안 좋아해' in (10b) is translated into 'tidak suka' (don't like), and the utterance '책임지지 않습니다' in (10c) is translated into 'tidak bertanggung jawab' (not responsible). Here, the Korean negation '안' and its Indonesian translations are equivalent because they have the same structures and meanings. The negative marker '안' is used for negative verbal sentences and placed before the predicates, and its characteristics are the equal to the negation 'tidak'. The negative marker '–지 않다' is placed after the verbs, but it serves the same meaning as the negative marker 'tidak'. The utterance '집에 안 가?' in (10d) is translated into 'tidak pulang?' (not go home). Both Korean and Indonesian languages have the same structures in that they are negative interrogative sentences. Hence, they correspond to each other or they are equivalent.

2) The negative markers '안' and '–지 않다' translated into 'tak'

The negative marker 'tak' is the short form of the negative marker 'tidak', thus the negative markers '안' and '–지 않다' are equivalent to the negative marker 'tak'. Generally speaking, the negative marker 'tak' is usually used in spoken language. There are 541 data of the negative marker '안' in which 399 data (73.76%) refer to negative declarative sentences and 142 data (26.24%) belong to negative interrogative sentences all of which are translated into the negative marker 'tak'. Moreover, there are 74 data of the negation '–지 않다' translated into the negative marker 'tak' all of which are negative declarative utterances.

(11) a. 성형 같은 거 절대 **안** 하고
Dia **tak** melakukan operasi plastik
dia tak me- laku -kan operasi plastik
그 안 접사me- 하다 -접사kan 수술 성형
〈Hello, Me!, Ep. 06〉

b. 선배, 선배 이대로 가면 나 선배 다시는 **안** 봐
Cha-young. jika kau pergi begini, aku **tak** akan mau bertemu kau lagi
Cha-young jika kau pergi begini aku tak akan mau
차영 으면 너 가다 이렇게 나 안 을 것이다 고 싶다
beR- temu kau lagi
접사beR- 만나다 너 또 〈Vincenzo, Ep. 06〉

c. 저는 서명하**지 않**겠습니다
Tak akan kutandatangani
tak akan ku= tandatangan -i
안 을 것이다 나= 서명 -접사i 〈Vincenzo, Ep. 08〉

d. 너 진짜 제주도 **안** 갈거야?
Kau **tak** pergi ke Pulau Jeju?
kau tak pergi ke pulau Jeju
너 안 가다 에 섬 제주 〈Love Alarm, Ep. 04〉

The utterance '안 하고' in (11a) is translated into 'tak melakukan' (not do). The utterance '다시는 안 봐' in (11b) is translated into 'tak akan mau bertemu' (dont want to meet). Syntactically and semantically, both Korean and Indonesian text have no differences. (11c) shows different characteristics of the negative marker 'tak' because it can be placed in the front of a negative sentence. The negative marker 'tak' is the short form of 'tidak', therefore, their characteristics are the same. 'Aku tak akan tandatangani' (I will not sign it) and 'Tak akan kutandatangi' (I will not sign it) have the same meaning. The structure is quite different. By placing the negative marker 'tak' at the front, it sounds more informal, and in general it is used in spoken language. The utterance '제주도 안 갈거야?' in (11d) is translated into 'tak pergi?' (not go). The Korean and Indonesian utterances have the same structure. They are negative interrogative utterances, thus they are equivalent or they correspond to each other.

3) The negative markers '안' and '–지 않다' translated into 'belum'

The negative markers '안' and '–지 않다' are equivalent to 'belum', but mostly in the specific negative construction which is '아직 + 안/–지 않다 + –았/었–'. The negative marker 'belum' is used to show that something has not been done yet. Thus, the negative markers '안' and '–지 않다' using the construction '아직 + 안/–지 않다 + –았/었–' is equivalent to the negative marker 'belum'. There are 39 data of the negative marker '안' in which 21 data (53.85%) refer to negative declarative sentences and 18 data (46.15%) belong to negative interrogative sentences all of which are translated into the negative marker 'belum'. In addition, there are only 4 data of the negative marker '–지 않다' in the constructions '아직 + –지 않았–' and '–지 않았–' translated into the negative marker 'belum' all of which are negative declarative utterances.

(12) a. 아, 다행이다. **아직** 교수님 **안** 오**셨**나 봐
Syukurlah. Sepertinya profesor **belum** datang.
syukurlah seperti =nya profesor belum datang
다행이다 처럼 =그 교수님 아직 오다
〈Love Alarm 2, Ep. 01〉

b. 집에 **아직 안** 들어**왔**대, 아휴, 쯧
Sampai sekarang **belum** pulang.
까지 지금 아직 돌아가다 〈Hello, Me!, Ep. 05〉

c. 사망자들의 사망 원인은 **아직** 밝혀지**지 않았**는데요
Penyebab kematian belum dipastikan.
peN– sebab ke– mati –an belum di– pasti –kan
접사peN– 원인 접사ke– 죽다–접사an 아직 접사di– 명확하다 –접사kan
〈Love Alarmn, Ep. 06〉

d. **아직** 아무도 **안 왔**어?
Belum ada yang datang?

belum ada yang datang
아직 있다 관계대명사 오다 〈Vincenzo, Ep. 01〉

The negative markers '안' and '-지 않다' in (12) are translated into 'belum'. The utterance '아직 안 오셨나 봐' in (12a) is translated into 'belum datang' (have not come yet), the utterance '아직 안 들어왔대' in (12b) is translated into 'belum pulang' (have not come yet). The utterance '아직 밝혀지지 않았는데요' in (12c) is translated into 'belum dipastikan' (have not been ascertained). The utterance '아직 아무도 안 왔어?' in (12d) is translated into 'Belum ada yang datang?' (no one has come yet). The negative declarative utterances (12a-c) are translated into negative declarative utterances, and the negative interrogative utterance (12d) is translated into negative interrogative utterance. The data shows that the types of utterances do not change the fact that the negative declarative is translated into negative declarative utterances and negative interrogative is translated into negative declarative utterances. The prominent point is that the negations '안' and '-지 않다' in (12) have the structure '아직 + 안/ -지 않다 + past marker '-았/었-'. This structure is simply translated into the negative marker 'belum' in which it shows that something has not been done yet[9]. It can be, therefore, argued that the construction '아직 + 안/ -지 않다 + past marker '-았/었-' is equivalent to the negation 'belum' in the Indonesian language.

2. The Non-equivalent Cases of Korean Indonesian Negations

This part presents cases in which the negative markers '안' and '-지 않다' in Korean and the negative markers 'tidak', 'tak', and 'belum' in Indonesian sentences do not correspond with each other. In other words, the translations of Korean '안' and '-지 않다' are non-equivalent to 'tidak', 'tak', and 'belum' in the Indonesian language. The examples are exemplified according to the shifts occurred in the translations, namely shift from negative verbal into negative nominal sentences, shift from negative declarative into negative imperative forms,

9) To change the affirmative utterance 'Saya sudah makan malam' (I have already eaten dinner) into a negative utterance in Indonesian language is by using the negative marker 'belum', 'Saya belum makan malam' (I have not eaten dinner yet).

and shift from negative into positive forms.

1) Shift from negative verbal into negative nominal sentences

Since Indonesian language has the same structure as English and English is one of the object–dominant languages or noun–based languages, this clearly means that the Indonesian language belongs to object–dominant languages or a noun–based languages (Talmy, 2000). Unlike English and Indonesian languages, the Korean language belongs to the action dominant languages or verb–based languages (Talmy, 2000; Park, 2011). Therefore, there is a possibility in which negative verbal utterances of Korean are translated into negative nominal utterances. There are 10 data of the negative marker '안' in which 5 data (50%) refer to negative declarative and 5 data (50%) belong to negative interrogative sentences, and they are translated into the negative marker 'bukan'. Additionally, there are no data referring to the negative marker '–지 않다' translated into the negation 'bukan'.

(13) a. 아줌마 진짜 그렇게 **안** 봤는데

Kukira kau **bukan** wanita seperti itu.

ku =kira	kau	bukan	wanita	seperti	itu
나 =생각하다	너	아니다	여저	처럼	그

〈Hello, Me!, Ep. 06〉

b. 아, 야, **안** 돼, **안** 돼

Astaga, **bukan** ide bagus.

astaga	bukan	ide	bagus
세상에	아니다	아이디어	좋다

〈Love Alarm 1, Ep. 01〉

c. 안마기처럼은 **안** 보이던데요?

Sepertinya…itu **bukan** alat pijat.

seperti =nya	itu	bukan	alat	pijat
처럼 =그	그것	아니다	공구	마사지

〈Vincenzo, Ep. 08〉

The utterance (13a) shows that the construction of a negative verbal is translated into a negative nominal sentence in the Indonesian language. In Indonesian language, the negative marker 'bukan' is used for negative nominal utterances or for contrastive negatives. It is the same with the utterance (13b) in which the utterance '안 돼' is translated into 'bukan ide bagus' (not a good idea). There is no subject in both Korean and Indonesian utterances in which omission of subject occurs in both languages and the noun phrase 'ide bagus' (good idea) is added in its translation and functions as the predicate. The negative verbal '안 보이던데요?' in (13c) is also translated into the negative nominal sentence 'itu bukan alat pijat' (it's not a massage tool). The shifts occur because the Indonesian translations use the negative marker 'bukan' which is used for negative nominal utterances[10]. By changing their structures, the meaning of the utterances in (13) is easier to understand and also make them simpler. The utterance (13c) can be translated into 'Tidakkah terlihat seperti alat pijat?' (doesn't it look like a massage tool), but the construction 'sepertinya itu bukan alat pijat' (it seems not a massage tool) is simpler and easier to understand by viewers. The shifts occurring in the translation make the negations '안' and '-지 않다' not equivalent with their translations. This is related to the fact that Indonesian and Korean languages belong to different categories in which Indonesian language is a noun-based language while Korean language is a verb-based language.

2) Shift from negative declarative into negative imperative forms

The Indonesian language uses the negation 'jangan' to construct negative imperative utterances. Since the negative markers '안' and '-지 않다' are used in negative declarative and interrogative utterances, they are not equivalent to the negative marker 'jangan'. There are 33 data of the negative marker '안' translated into the negation 'jangan' all of which are negative declarative sentences. Additionally, there are only 3 data of the negative marker '-지 않다' translated into the negation 'jangan' all of which are negative declarative utterances.

10) The negative marker 'bukan' is used for negative nominal sentences and also for contrastive negatives by replacing negative marker 'tidak' or 'tak' in utterances. When it is used for contrastive negative, the negative marker 'bukan' functions to emphasize more on the negated part.

(14) a. 서로 안 찾으면 그만이죠!
Jangan hubungi aku!
jangan hubung -i aku
지 말 연락하다 -접사i 나 〈Vincenzo, Ep. 1〉

b. 남을 해치거나 상처를 잘 주는 사람은 절대 사랑하면 안 됩니다.
Jangan mencintai orang yang melukai dan merugikan orang lain.
jangan meN- cintai -i orang yang
지 말 접사meN- 사랑 -접사i 사람 관계대명사
me- luka -i dan me- rugi -kan orang lain
접사me- 상처 -접사i 하고 접사me- 손해보다 -접사i 사람 다른
〈Vincenzo, Ep. 8〉

The negative marker '안' in the utterance '서로 안 찾으면' (if we don't call each other) in (14a) indictes that it is a negative declarative utterance. In its translation, It shifts into a negative imperative utterance in which the negative marker 'jangan' is used in its translation. The utterance '서로 안 찾으면 그만이죠!' can, in its literal form, be translated into 'Ini berakhir jika kita tidak saling menghubungi' (It's over if we don't call each other), but the translation is quite long so by translating it into a negative imperative utterance, the subtitle is simpler and easier to read by viewers. The utterance '사랑하면 안 됩니다' in (14b) is also a negative declarative utterance translated into a negative imperative sentence by translating it into 'Jangan mencintai' (Don't fall in love). It can be translated into a negative declarative 'Kamu tidak boleh jatuh cinta' (You can't fall in love). The negative imperative in Indonesian utterance sounds stronger because it is used to prohibit someone from doing something. Considering the context that the characters involved in the conversation are colleagues, Vincenzo and Cha-Young, and the conversation takes place in their office, the negative declarative is used by Vincenzo to show his respect to Cha-Young. This is related to a politeness strategy in the Korean language that has to pay attention to speakers, listeners, and the place where the conversation takes place. Furthermore, the negative markers '안' and '-지 않다' translated into 'jangan' are not equivalent because they have different meanings to negate something. The negative markers '안' and '-지 않다' are used for providing information and suggestions and they sound more polite, while the negative marker 'jangan' is used to prohibit something since it is used for negative imperative sentences in the Indonesian language.

3) Shift from negative into positive forms

There are 303 data of the negation '안' translated into positive utterances in which 178 data (58.74%) refer to negative declarative sentences and 125 data (41.25%) belong to negative interrogative sentences. Moreover there are only 31 data of the negation '-지 않다' translated into positive sentences all of which are negative declarative utterances.

(15) a. 왜 안 받는 건데!
Kenapa diabaikan?
kenapa di- abai -kan
왜 접사di- 무시하다 -접사kan 〈Vincenzo, Ep. 2〉

b. 약속 시간 얼마 안 남아서요
Aku sedang terburu-buru.
aku sedang ter- buru-buru
나 고 있다 접사ter- 급하다 〈Hello, Me!, Ep. 7〉

c. 놓치고 싶지 않았어
Aku enggan melepasmu.
aku enggan me- lepas =mu
나 고 싶지 않다 접사me- 풀다 =너 〈Love Alarm, Ep. 5〉

d. 옷 찢어진 거 안 보여요?
Lihatlah bajuku sampai begini.
Lihat -lah baju =ku sampai begini
보다 -첨사lah 옷 =나의 까지 이렇게
〈Vincenzo, Ep. 08〉

The Korean negative utterances in (16) are translated into affirmative sentences in Indonesian language. The utterance '왜 안 받는 건데!' (15a) can be translated into 'kenapa tak kamu angkat' (why didn't you pick up), but it is translated into an affirmative one 'kenapa diabaikan?' (why did you ignore my call). It becomes simpler. Semantically, the meaning is the same, but syntactically they are different in terms of affirmative and negative structures. The word 'diabaikan' (ignored) has the same meaning as 'tidak angkat telpon' (not picking up call), but structurally they are different. The possible reason for this is because the translator uses modulation technique in which it changes the point of view or focus related to the source text, and the changes can be lexical or structural (Molina & Hurtado Albir, 2002). The structure of (15a) in Korean language is a negative utterance, while it is an affirmative one in Indonesian language. This is the same with the utterance (15b) that is translated into 'Aku sedang terburu-buru' (I'm in hurry). It can be translated into 'waktu kita tidak banyak untuk pergi' (we don't have much time to go), but it is translated into an affirmative one. The meaning is extremely different. The negative one focuses on negating the time and the affirmative one focuses on requesting someone to go without providing information that there is not much time for going somewhere.

The utterance (15c) is translated into affirmative one that has negative meaning in which the word 'enggan' (not want) in Indonesian language carries negative meaning. Actually, the word 'enggan' (not want) can be replaced by 'tidak ingin' (not want), but it is longer than using the adverb 'enggan' (not want) which has the same meaning. The translator translates it by using a linguistic compression technique by synthesizing the linguistic elements in source texts into the target texts (Molina & Hurtado Albir, 2002). The linguistic element '-고 싶지 않다' (not want) in Korean language is synthesized by using the adverb 'enggan' (not want) which has same meaning with 'tidak ingin' (not want). Silvennoinen (2020) calls it an alternative strategy where translators translate negative source texts into different structures but they have the same meaning. The negative utterance '안 보여요?' in (15d) is translated into 'lihatlah' (look at) which is a positive imperative utterance. (15d) has the same case with (15a) and (15b) that the point of view is that the source text is different from the target text. The utterance '한 번도 안 빠지시고' in (15e) is not translated into Indonesian language. It can be translated into 'tidak terlewat sekali pun' (not miss even a single one). Yet, the translator simply translates the utterance (15e) by translating only '매달 마지막 화요일마다 면회 가시고요' (he visits him every Tuesday in the end of the month) and omits the part '한 번도 안 빠지시고' in its translation. Because the length of the subtitle should be considered by translators, the omission in translation is unavoidable. Even though source and target texts are not equivalent, this phenomenon should be seen as the limit of subtitle translation which is different from translation for books or novels in which they do not have limited space and time to read. As stated by Bittner (2011), that due to the visual and space limitations of the subtitle on the screen, reduction or omission is a natural part of the subtitling process. It also results from the fact that verbal information is absorbed faster than written information. Consequently, because of the constraints occurring in movie translation, translators have to choose the most relevant information or important part of subtitles that should be delivered to viewers (Mera, 1999). According to Nababan, Nuraeni & Sumardiono (2012), translation quality involves three segments, namely accuracy, acceptability and readability. The translations in (15) are acceptable and readable, since they are natural and easy to understand. However, they are less accurate because most of them have different meanings in Korean and Indonesian languages. It can be said that the translations focus on the readability and acceptability aspects to make the content of the dramas easy to understand by the viewers.

Ⅴ. Conclusion

The current research tries to uncover the characteristics of the Korean negative utterances using the negative markers '안' and '-지 않다' and Indonesian negative utterances using the negative markers 'tidak-' and 'belum'. The data are derived from the Korean-Indonesia parallel corpus based on Korean dramas and their Indonesian translations. The present study is focused on the basis of the use of Korean '안' and '-지 않다' and their Indonesian translations. According to the results of this research, the Korean negative markers '안' and '-지 않다' and the Indonesian negative markers 'tidak' and 'belum' have similarities and differences in their uses.

In terms of the same characteristics, it can be concluded that '안' and '-지 않다', and 'tidak' and 'belum' serve the same role in regards to their uses in negative verbal sentences. Generally speaking, the negative marker '안' can be followed by adjectives and verbs, and the negative marker '-지 않다' is placed after adjectives and verbs. The negative markers 'tidak' or 'tak' and 'belum' can be followed by verbs, adjectives, indefinite numbers, and prepositional phrases. The negative markers '안' and '-지 않다' are equivalent to 'belum' when they have structure '아직 + 안/-지 않다 + -았/었-'. The negative markers '안' and '-지 않다' cannot be placed to the front of the sentence, meanwhile 'tidak' or 'tak' and 'belum' can be placed in the inversion structure. In addition, this research confirms that '안' and 'tak' are frequently used in spoken language because they have the highest rate in the parallel corpus.

Based on the data findings, in some cases Korean '안' and '-지 않다', and Indonesian 'tidak' and 'belum' are not equivalent due to the shifts occurring in the translation. There are three types of shifts found in the present study consisting of (1) shift from negative verbal into negative nominal forms, (2) shift from negative declarative into negative imperative forms, and (3) shift from negative into positive forms. Considering the total data of positive forms in the translation which is 334 data (30.25%), it can be concluded that the Korean negative utterances are not solely translated into negative utterances.

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05

Japanese Imperial Subjects Transplanted to Asia and the 'Crack between the People' – Hikiage's Multilayered Character and 'Post-war' –*

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Abstract

This article dissertation intends to examine the problem of migration and return that developed during the period of Japanese imperialism in connection with the problem of conceptual identity. Since *hikiage* began in earnest after August 15, 1945 when World War II came to an end, it is associated with postwar Japan and thus the *hikiage* issue should not be overlooked when discussing postwar Japan. Rather than discussing *hikiage* in the postwar history, the comparative study shows the need to discuss pre- and post-war Japan from the perspective of *hikiagesha*, or returnees from Japanese overseas colonial territories. In post-war Japan, the progress of *hikiage* and *hikiagesha*'s experiences were featured in novels, autobiographies, and the media, with their image being formed. *Hikiage* was extremely simplified and defined as the returning of overseas Japanese people to Japan after Japan lost the war, and the image of *hikiagesha* was formed, which is different from that of the local Japanese people. *Hikiage* was described using words like 'homecoming,' 'return,' 'repatriation,' 'stowing away,' and 'eviction,' concealing the fact that *hikiage* reflects *hikiagesha*'s experiences in different countries and regions. In order to clarify this, this article examined *hikiage* in relation to regional characteristics of several concepts and relationships of international politics. This article also shows that *hikiage* involves a 'level' that is different from 'human migration' or an 'immigration issue,' which appear in existing studies. In other words,

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the aspects of *hikiage* experience are very different and complex to interpret as 'being victimized' and 'victimizing others' overlap in *hikiage*. This causes difficulty developing historical awareness or bringing back memories of war. This article examines *hikiage* in relation to national imperialism and examines how it was perceived by the colonized by looking at the use of such concepts as salvage, homecoming, and return in Korean society. Notably, this article suggests the need to consider the *hikiage* issue as a medium to reconstruct the war experience and Cold War system experience of East Asia beyond the logic behind the colonizer and the colonized.

Keywords: *Hikiage,* Nation-state, Postcolonialism, Cold war, Identity, Multilayer

Ⅰ. Introduction

The migration issue is still a very valid concept when thinking about the nation state issue. In the beginning, the migration issue was extended and combined with diaspora theories and dealt with as an issue associated with marginal people and immigration or refugees. In other words, it was described as diaspora of historicality and political history. It was also described as an exchange with a different culture or living in two countries by interpreting it, using the concept host society. Or, it used for reconstruction that enabled the creation of a new concept of nationality. Notably, attention was paid to the possibility of transnationality as the migration was called diaspora; the acculturation or hybridity of people was depicted; and aspects of dispersion were described. That led to the discovery of the term diasporicness, and attention was paid to the lives of the returnees, who had some distance from homeland/fatherland, and the originality of their lives was examined. Paradoxically, their lives provided logic that caused a 'crack' for people of the host society.

In this regard, the term migration led to the logic of diaspora, dispersion, and marginal people, all of which played a major role in studying the relevance to fatherland/host society or originality. Studies on migration led to studies on other subjects, and such major subjects include the Japanese empire and the *hikiage* issue. Although those studies focused on *hikiage* of the postwar period, they connected the human migration that occurred in the prewar period when Japanese imperialism expanded to the migration called *hikiage* of the postwar period to reconstruct the existing issues—diaspora and dispersion—into current issues, such as postcolonialism and globalism.[1] In other words, those studies examined the migration of Japanese people to overseas countries during the imperial period and the settlement of *hikiagesha* in Japan during the postwar and Cold War period.

Based on this, the era of globalization arrived after the collapse of the Cold War of the postwar period and global human migration occurred in different forms, such as studying abroad, business, labor, and international marriage. Still, the issue of *hikiagesha* from the period of Japanese imperialism continued unresolved, and a multicultural policy was implemented under slogans, such as multicultural

1) Araragi Shinzo(2013) Post-Empire Migration: Intersection of Postcolonialism and Globalism, bensey edit, 28-35.

symbiosis and recognition of differences and coexistence in Japan. That was the logic to turn the human migration issue into superficial slogans and cover up the unresolved *hikiagesha* issue. It was particularly used to obscure the logic facing Japan about Japanese imperialism and thus rationalizing its peculiarity as a nation state. In the prewar period, *hikiagesha* experienced Japanese imperialism as colonists of overseas land. In the postwar period, situations changed and they were represented as postwar colonists and became the objects to win over or rule out as different beings in the Japanese society. At the same time, as Japanese people, *hikiagesha* created a new townscape in the social space, faced discrimination or class issues, and settled, connoting a psychological difference in a nation state.[2] The issue was questioned as a postcolonial issue by '*hikiage*.' In that process was formed the image of *hikiagesha*, or migrants who returned to Japan after the war ended, Joseon people who returned to Korea from Japan, and other Joseon people who remained in Japan and other Joseon people who remained in Japan. *Hikiagesha*, in particular, were described as victims of the Japanese Empire. In other words, a 'victim' narrative was created. The logic behind it described them as victims of the Japanese imperialism and stressed the position of being victimized by violence that was experienced when Japan lost the war. The logic is well illustrated at the memorial halls for *hikiagesha*. There was another way to describe *hikiagesha*. They were portrayed as imperialist participants and imperialist exploiters. It mainly revealed the position of victimizing others of the Japanese colonial rule. In other words, the Japanese who lived in colonies were described as perpetrators from the point of view of investigating the actual state of the Japanese colonial rule.

Therefore, from that position, positioning *hikiagesha* as victims of war has the risk of obscuring the victimization which is associated with relativizing the Japanese colonial rule. The problem of representation relating to *hikiage* paradoxically showed that it is very difficult to objectively evaluate historical awareness and memory. Then, at this point, who are *hikiagesha* and how the postwar history can be reconstructed through *hikiage?* As a result, questions emerge: Is it possible to portray the lives of *hikiagesha* with a distance from political interpretation? Can *hikiage* be portrayed as a new world that emerged

2) Shimamura Takanori(2013) Post-War Repatriates, shinyosha, 11-108.

as a migration issue with new logic while keeping a distance from the existing perspectives of historical awareness.

This article introduces '*hikiage*' and examines how the *hikiage* issue was formed fundamentally, that is, how *hikiagesha* went abroad and became non-locals and were forced to keep silent about their senses of identity and experiences they had abroad. To this end, attention is paid to the situational logic and position/regional logic offered in chapter with the aim to have the entire view or examine an approach to an insightful viewpoint. These perspectives of the study confirm that the study can lead to further studies on migration and mobility.

In other words, this article examines how power operates in the word '*hikiage*.' The *hikiage* experience is engraved in *hikiagesha*'s lives, and the problem is that the experience has characteristics that are not homogeneous or identical. In this way, it is possible to paradoxically reveal the multilayeredness, diversity, and plurality that exist in *hikiage*, or migration. In fact, a specific concept of *hikiagesha* was formed as was a specific concept of Joseon people living in Japan. Covered up by their image, differences, and details of their experiences are obscured. The images are buried in the narrative of a state nation through silence. This is not to consider *hikiage* special or conversely argue that the *hikiage* experience is different from other experiences and thus has different value. This article pays attention to the experiences of *hikiagesha* in their real lives in order to revisit how pre- and post-war imperialism was forgotten and what effects were exerted in the global Cold War or post-Cold War period after they experienced what was called 'return,' 'repatriation,' 'homecoming,' or 'stowing away' by Japanese imperialism of the time or political dynamics between the US, China, and the Soviet Union.

Therefore, this article can offer an opportunity to rethink the arguments that easily classify *hikiagesha* or migrants as a certain image or try to confine them in words or terms. It can rather show that they do not fit into indiscriminate categories. The *hikiage* issue addressed in this article is not limited to terms about human migration, and this article intends to provide an opportunity to recognize the workings of power behind the mobility and complexity of their lives in reality. In addition, the *hikiage* issue will present that some aspects of human migration cannot be interpreted only using the existing concepts, revealing the power issue in hikiage and migration.

Ⅱ. Perspectives Taken in Studies on Hikiage, The Emergence of Studies on Dispersion and Perspectives Taken in Previous Studies

First, this article examines how the perspectives on and image of *hikiagesha* were formed. It can be pointed out that victimhood is stressed in works written by *hikiagesha* themselves, and a direction of *hikiage* research has been set by documentaries and other media. In the prewar period, Japanese people in colonies did not realize from the position of absolute superiority that they were perpetrators for the locals until Japan lost the war. It was Narita Ryuich's study that offered the awakening. Narita analyzed the backgrounds of memoirs written by *hikiagesha* and how Japan and their 'families' were perceived by the locals from the memoirs and dealt with a detainment issue, highlighting the artificialness of Japan as a country.[3)]

Major studies that analyzed historical records on *hikiage* from a historical perspective include the study by Abe Yasshinari[4)] and the study by Kato Kiyofum i.[5)] Particularly, Kato Kiyofumi provided a very important perspective in his study as he attempted to highlight the memories of the Japanese Empire that Japanese people forgot in the postwar period through *hikiagesha*'s experiences.

Narita Ryuichi focused on the fact that the object of the hikiage character was different, and presented the image of the hikiage. In other words, in 1950, women who were adults in Hikiage were analyzed, and in 1970, the generation of children in Hikiage was analyzed again, showing that a different image of Hikiage was presented.

Narita also critically noted that subjects of previous studies were limited to

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3) Narita Ryuichi(2003), Introductory chapter on repatriation, shisou 955, Iwanamisyoten, 149–174.

4) Abe Yasunari, Kato Kiyofumi(2004), Reconsidering "Repatriation" after World War II (1) The Hikone Ronso, No.348, Faculty of Economics, Shiga University, 129–154. Abe Yasunari, Kato Kiyofumi(2004), Reconsidering "Repatriation" after World War II (1) The Hikone Ronso, No.349, Faculty of Economics, Shiga University, 51–68.

5) Kato Kiyofumi(2020), Research on repatriation from overseasm Iwanamisyoten, 1–324.

hikiagesha from Manchuria or northern Joseon, that is, the area invaded by the Soviet Union, and no memoirs of *hikiagesha* from other regions were covered. In other words, Narita objected to the existing simplification or categorization of the experiences of *hikiagesha*. Notably, he produced non–fiction, reportage, and television documentaries about returnees from overseas colonies. A main task in the 'postwar history research' was to overcome images produced by a vast amount of memoirs or stories of unknown people, oral records by different types of people and even journalism (or journalists), or formed by the reportage of the media and works like documentaries. Another important task was to seek a new methodology for studying *hikiage* and the postwar period. One of the important perspectives of such studies offered a revisit to the issue of the colonized, which was denied and forgotten while the 'Great Empire of Japan' collapsed into the nation of Japan.

It introduces major research papers on the *hikiage* of Japanese people from abroad after Japan lost the war and the Japanese Empire collapsed in 1945. Introducing *Records of hikiage after the War* by Wakatsuki Yasuo, the appendix explains the *hikiage* history, starting from *hikiage* from Karafuto during the Meiji period, and deals with the number of *hikiagesha* and the circumstances of *hikiagesha* in each region. It also explains the publication of various materials and records, including the study by Abe and the study by Kato mentioned above. The major materials include *The Flowing Star is Alive*, *Chronicle of Hikiage from Abroad in Gunma*, *History of Hikiage of Overseas Japanese in Tokushima Prefecture*, *History of Hikiage Support in Fukushima Prefecture*, *Records of the Postwar Readjustment*, and *History of Postwar Readjustment*. The traces of *hikiage* are in publications on the postwar pioneering history of each prefecture.

In other words, before the war, 'Hikiagesha = Japanese' was in the position of 'ruler' in the colony, and after the war, the duality of 'domestic minority = Japanese' was not dealt with separately, but Japan's colonial rule unfolded within a certain state power. It is a work that asks what nationalism is as a matter of whether it has become. It makes us reconsider the fact that it is linked to imperialist rule including Manchuria and Taiwan, including the colonial Korean Peninsula.

Particularly, the section titled '*Hikiage* Process' explains the logic behind the formation of a perspective that sees *hikiagesha* as victims in the *hikiage* issue that began with escape and introduces books, such as *Showa History of Migration* *in Bunchon, Manchuria* by Watanabe Masako[6], *The Collapse of the Great Japanese Empire, Hikiage and Restoration* by Masuda Hiroshi[7], which describes international situation and relations surrounding *hikiage*. The 'restoration' in the title means restoring the military system of peacetime after wartime and returning a state of waiting for service for soldiers after a state of mobilization. It also refers to the homecoming of soldiers released from military duty. The comparative study by Yumiko Imaizumi does not deal with the essential nature or process of the restoration of soldiers for completely different reasons. However, regarding regions invaded by the Soviet military, the Siberian detention cannot be ignored. As for Manchuria, it is impossible to strictly distinguish between detainees and possible returnees because there were many of the civilians who became soldiers through a defense call just before the end of the war or officials detained after Japan lost the war. Nor can they be seen as having the same status. In addition, the Siberian detention is a serious problem. Therefore, the *hikiage* issue can be said to be an 'intermediate concept' between detention and restoration, from which we can get a glimpse of the multiplicity of the meaning of *hikiage*.

In addition, this paper focuses on the multilayered nature of the term 'hikiage'. Especially, the term '*hikiage* (引揚)' is written as *hikiage* (引揚げ) or *hikiage* (引き揚げ) in Japanese, with no fixed characters. There is another problem that occurs when the word is translated into Korean. The Chinese characters for *hikiage* are used for the translation into Korean and written as '인양 (*inyang*) (引揚, salvage)' in Korean, but there is a difference in the meaning between '*hikiage* (引揚げ)' and '*inyang*' meaning salvage. Particularly, the word '*inyang*' is used more often than 'hikiage' in Korea, which needs to be reconsidered. First, it is necessary at an initial level to explain the difference in meaning when *hikiage* (引揚げ) is translated as *inyang*. Second, it is necessary to translate '*hikiage* (引揚げ)' to '*hikiage*' or explain the 'crack' occurring about the translated term *inyang* meaning salvage or the significance of an attempt to give a new meaning. This is because it is necessary to show how it is possible to emphasize the persecution and overcome the victim at the same time when looking at the problem of Hikiageza from the point of view of the colonized under colonial rule.

6) Watanabe Masako(2011), Showa History of Manchurian Village Immigrants, Sairyusha, 1-253.
7) Masuda Hiroshi(2012), The Collapse of the Empire of Japan, Repatriation and Demobilization, Keio University Press, 173-183.

Ⅲ. Hikiage's Perspective and the Shackles of the Nation-State

First of all, as a description of hikiage, it is necessary to organize the phenomenon and point of view of hikiage research. The introduction discusses the phenomenon of hikiage studies and perspectives on *hikiage*. It discusses the movements associated with *hikiage* that occurred after Japan lost the war and until the Treaty of San Francisco was signed and sets a problem of immigration during colonization. It also raises a question of dealing with the *hikiage* issue in a simplified and discriminate manner without distinguishing between the *hikiage* policy and the issue of *hikiagesha* as subjects.[8)]

In fact, in Japan, studies on *hikiage* began in the 1990s when studies on Japanese colonies and immigration appeared. Studies on Japanese colonies of the prewar period began to cover more areas such as immigration history, life history, regional social history, and ideological history, in addition to economic history and political history. Studies on immigration were performed in relation to the mechanism of migration, relationships between societies or groups, or problems between countries, and the historical circumstance of immigration itself was revisited as the interest in the problem of foreign workers grew.[9)]

In the midst of a boom in studies on Japanese colonies and immigration, attention was paid to the *hikiage* issue at the intersection of Japanese colonies and immigration. As the interest in multiculturalism, multiethnicity, and symbiosis turned into a social issue, there was a growing interest in the *hikiage* issue. While such historical background was explained, memories of the Pacific War and Japanese colonial rule emerged as issues.[10)] Studies on *hikiagesha* made

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8) Imaizumi Yumiko(2016), A Comparative Study of "Repatriation" during the Collapse of the Japanese Empire, Nihon Keizai Hyoronsha, 3-4.

9) The Japanese Association for Migration Studies(2018), Japanese and Overseas Migration: History, Present Situation and Prospects of Immigration, Akashishoten, 1-524. It deals with vast immigration history, but mostly deals with immigration/migration from Japan to overseas. Specifically, Hawaii, the mainland of the United States, Canada, Brazil, South America, Manchuria, Southeast Asia, and within Japan, targeting Brazilians and Koreans in Japan.

10) Japanese Colonization Research Association(2008), Current Status and Issues of Japanese Colonial Studies, Atenesya, 20-53. Araragi Shinzo(2011), The fall of empires and human remigration, bensey edit, 1-248. Shimogawa Masaharu(2017), Forgotten history of

people aware of the erased victimization by Japan, while *hikiagesha* was used to make people forget the atrocities of Japanese imperialism of the prewar period. Regarding that direction, there were perspectives to rethink the postwar society from the position of citizens or the people and attempts were made to reconstruct historical memories based on the experiences of the people who were oppressed by the state power. As a result, studies with such themes as historical awareness, responsibility for the war, and the Japanese imperial consciousness appeared. Meanwhile, the *hikiage* issue was considered to be organically related to East Asian issues, with perspectives being broadened. However, that led to a critical position on the reproduction of the idea of subsuming the suzerain state into the colonial history in an attempt to subsume East Asia into a new colonialism.

Discussing a study by Kato Kiyofumi, in particular, among previous studies on *hikiage*, the author 'studied the *hikiage* issue' as to 'overseas *hikiage*' itself and *hikiagesha* themselves and clarified the cause and process of *hikiage*, dealing with the involvement of the country or organizations. The author says that a study on *hikiagesha* is performed to find out what kind of experiences they had and what kind of lives they lived after returning to Japan.[11] The different internal characteristics of *hikiagesha* are summarized in Table 1.

〈Table 1〉 Kato Kiyofumi(2020), Research on repatriation from overseasm Iwanamisyoten, 4-5

Generational gap among *hikiagesha*	Regional differences among *hikiagesha*
− Regarding the experiences and reports of *hikiagesha*, their perceptions differ depending on whether they experienced *hikiage* as an adult or a minor	①Differences in the way of *hikiage* experienced depending on the status or position of *hikiagesha* in the colony, and the resulting differences in their view of overseas countries ②Depending on their relationships with the Soviet Union or the Communist Party of China in Manchuria or mainland China, the view of the Soviet Union and China considerably differed in the postwar period
− Engineers who cooperated with a colony locally	①Occupational differences, non-experts ②Differences between those with higher education and those without higher education

repatriation, Gensyobou, 1-340. Shimogawa Masaharu(2020), Portraits of the Occupation and Repatriation BEPPU1945-1956, Gensyobou, 1-320.

11) Kato Kiyofumi(2020), Research on repatriation from overseasm Iwanamisyoten, 1-21.

There were differences in not only *hikiagesha*'s internal characteristics but also their view of overseas countries, and the differences were closely associated with the differences in their *hikiage* experience. Therefore, it is necessary to explain the points to discuss about how Japan was embroiled in the Chinese Civil War and caught up in the confrontation between the US and the Soviet Union in the *hikiage* process. The process played a crucial role when the images of the US, the Soviet Union, China, and Taiwan were formed among Japanese people in the postwar period. Particularly, what is important regarding the former is that it offered a perspective arguing that the *hikiage* issue was not caused by the structure of the Cold War. Rather, the Cold War took place due to the interests in relation to national interests and postwar readjustment in the homecoming, repatriation or returning process of *hikiage*.[12)]

Another important thing is that the lands where *hikiagesha* resided were classified into colonies and occupied territories. The colonies included Taiwan, Joseon, the South Sea Islands, and the Kwantung Province; the occupied territories included Manchukuo, some areas in China, and military policy areas in Southeast Asia; and the intervention regions included Thailand in Southeast Asia and Indochina, which was ruled by France. This classification shows the differences in the characteristics of *hikiagesha*, and in the postwar period, Japanese used the difference between colonies and occupied territories to obscure theories on Japan's responsibility for its colonial rule. The *hikiagesha* issue is important in reconstructing the postwar history of East Asia, and rethinking the East Asian history affected by *hikiagesha* and the relevance between *hikiagesha* and East Asia is equivalent to rewiring the 'postwar history of East Asia.' The author also wrote about the term *hikiage*. *Hikiage* is associated with repatriation, remaining, and returning, and even after migration to Japan, it is dealt as a re-migration issue in relation to social integration or national re-establishment. This led to the creation of a new Japanese word meaning humankind issue and studies on *hikiage* progressed in connection with politics, economy, and society to cover national or international issues.[13)]

This is also a problem left by imperialism, but it is still connected again with

12) Kato Kiyofumi(2020), Research on repatriation from overseasm Iwanamisyoten, 26.
13) Nakayama Taisho(2019), Who are borders for?, Shimizusyoin, 5-117.

the problem of the external problem of the nation–state and the formation of the domestic people.

The comparative study by Yumiko Imaizumi introduces characteristics of studies on *hikiage* as a boundary theory. As nation–state theories emerged, minority or boundary issues were addressed, and the transnational identity issue also appeared and led to questioning about boundaries. In other words, a question was raised as to the boundaries themselves which were drawn on purpose by Japan, a modern nation state. It is asked whether the Japanese who did not return and remained in ex–colonies can be called Japanese, and this question is connected with a refugee issue, with stateless persons being mentioned. This leads to an argument that boundaries or borderlines are a strategic device, and the emergence of migration over a created boundary is reviewed. The *hikiage* issue is also addressed as a regional history issue. When emigrants were sent abroad in the prewar period, the history of the region extended outward, which offers an explanation of the limitations of the created history of one country. For example, emigrants were sent to Manchuria in the name of Manchuria pioneering and after Japan lost the war, the Soviet army entered Manchuria and there were problems such as staying for use, escape from war, orphans, and people remaining behind. These caused the overlap between the logic of being victimized and the logic of victimizing others, and the comparative study explains the logic that goes beyond a regional history, leading to ethnic and national issues. The overlap between the logic of being victimized and the logic of victimizing others explains the logic that goes beyond a regional history, leading to ethnic and national issues. This shows that the *hikiage* issue is a regional issue and also meets a logic that connects to the new regional history of migration and remaining. The comparative study analyzes the migration issue of *hikiage* from a contemporary point of view.

And these problems give birth to a common point in Hikiage research. In other words, the contents of the books published under the name of Hikiage are generally classified into four patterns. The first is the occupation policy of the United States amid the collapse of the Japanese Empire. This is a view that deals with the problem of colonial rule and imperialism, while being connected to the issue of the 'return' of Koreans in Japan. In other words, it deals with the issue of migrants from the Joseon Peninsula under the rule of Japanese imperialism returning to Joseon and settling in Japan.

In other words, the issue of the returning of Joseon people living in Japan to the Korean peninsula was linked to the *hikiage* issue. This showed the process of the planned sending-out of people by the General Headquarters (GHQ) and the Japanese government. In that situation, Joseon people living in Japan were forced to choose between returning home and remaining in Japan. Although Japan wanted them to remain in order to use them as a labor force for its economic revival, the country defined them as people having labor disputes and disrupting public security and social order and encouraged them to return to Korea. That appeared as a Japanese policy toward Joseon people remaining in Japan and a direction in forming the image of Joseon people in the postwar Japanese society. Meanwhile, two countries were established and the Cold War was firmed up in the Korean peninsula. The author showed how the logic of remaining in Japan, fatherland and maintaining an area as a living sphere was formed.

The second problem is 'Deportation of Japanese Americans' deals with the *hikiage* of Japanese Americans, using expressions, such as 'deportation out of Japan,' 'forced repatriation by the US,' and deportation. The US branded Japanese Americans troublemakers to justify their deportation. We know that the logic behind the US enacting laws to limit civic freedoms and producing a Cold War system internally in the country. In this way, the author examined what kind of repatriation policy was implemented in Japan under the occupation of the US military and under the US power and how that was reflected. That provided the logic to look at the US policy from a new perspective in the present after the Cold War was over. Hikiage of Civilians from the Palau Islands which was under the Japanese rule. On the islands were people mobilized for the war from China, Taiwan, Indonesia, and the Korean peninsula and workers from difference places, showing the wartime situation. The author analyzes how the US military repatriated them. In particular, the author described how people from Okinawa organized a group there and assumed self-governance after the *hikiage* of Japanese from the Palau Islands, which was a unique phenomenon.

Especially while Japan and the Soviet Union had a conflict over the territorial control of Karafuto, the migration of Japanese people repeatedly occurred. The *hikiage* of Japanese people in the postwar period took on characteristics different from those of other regions. People living in Karafuto were mostly Japanese, and this characteristic is clarified along with the stowing-away and *hikiage*. The hikiage experience in Karafuto was different from that of other regions. There were complexities such as Koreans who were not subject to *hikiage*, Koreans under the occupation of the Soviet Union, and Korean Soviets.

Lastly, it is a study on the Japanese life of Hikiageza who returned to Japan. It is a perspective that focuses on a specific area and analyzes the relationship between the pre-war and post-war period. For example Immigration within Regions Ruled by the Japanese Empire and Trends after *Hikiage* explains how Japanese people were sent out of Japan in the prewar period, experienced *hikiage* after Japan lost the war and lived in the postwar society based on official documents of western Shikoku. The chapter also describes the plights of *hikiagesha* and employment after *hikiage* and introduces the 'Rehabilitation Group,' a gathering of *hikiagesha*. This vividly shows the aspect of how *hikiagesha* settled down in different parts of Japan after *hikiage*.[14]

And a Study on 'Return' of Joseon people in Korea explains studies on the return of Joseon people in Korea as indicated by the title. It says that studies on the homecoming of Joseon people have been performed in earnest since the 2000s in Korea. The appendix introduces the study by Lee Yeon-sik on the homecoming and the study covers overall aspects of the return such as the number of returnees, background of return, and measures taken by the US military government to accommodate returnees.[15] In particular, it describes the results of various individual studies on the characteristics of returnees, focusing on Japan, Taiwan, Sakhalin, China, and the Pacific region.

Ⅳ. How to View the *Hikiage* Issue: *Hikiage* at the Locutionary Level

In the comparative study by Yumiko Imaizumi, *hikiage* is explained using words

14) Imaizumi Yumiko(2016), A Comparative Study of "Repatriation" during the Collapse of the Japanese Empire, Nihon Keizai Hyoronsha, 271-294.
15) LEE, Yeon-Sik(2012), leaving Korea, History of Criticism, 5-272.

like 'homecoming,' 'transport,' 'sailing to Japan,' 'the evicted,' 'the remaining,' 'remain in employment (留用),' 'migration,' 'immigrant,' 'comeback,' and 'return.' These words are used interchangeably. The author sometimes chooses words based on the differences in her perception but mostly based on the nationality difference, such as the Japanese, Koreans, and Chinese or the regional difference. Using the words like repatriation, return or comeback to explain *hikiage* is not an important issue. What matters is that the word *hikiage* contains those multiple meanings and that it cannot contain the meanings of remaining, settlers, remain in employment, and restoration.

In the past, the Japanese word *hikiage* usually meant returning to the place one should be. The definition of *hikiage* assumes that the hometown you are to return to is the Japanese archipelago. The first time when the word *hikiage* was recorded was when the public official Hanabusa Yoshimoto escaped from Joseon to Japan during the Imo Incident (壬午事變). Since then, the word *hikiage* has been used for the escape of Japanese people residing abroad to Japan (or a safe country) during a war. In accordance with the precedent, 'hikiage' was used for the return of Japanese remaining abroad to Japan after Japan lost a war.[16] Still, the word *hikiage* strongly implies such meanings as return, homecoming, comeback, and restoration. What matters is not the series of words implied by '*hikiage*' but the fact that there is the state power operating behind the word. Although such words like return, homecoming, comeback, and restoration can be used at an individual level, *hikiage* can be construed as taking place in collective, planned, and involuntary ways. If a return or homecoming means 'returning to their original places' for returnees, it has a 'voluntary' meaning. However, for the second or third colonist generations, Japan was a place of their family registers, not a country where they originally lived. In that sense, *hikiage* meaning going to Japan implies going somewhere involuntarily or inevitably after losing a war. The word can be said to have a passive and compulsory meaning, rather than an autonomous one.

Of course, in addition to the power of the Japanese government, the power of the General Headquarters (GHQ) worked in the *hikiage* issue. The international situation led by the US was directly reflected in what *hikiagesha* experienced. As

16) Kato Kiyofumi(2020), Research on repatriation from overseasm Iwanamisyoten, 8.

a defeated country, Japan could have been passive but was involved. Meanwhile, *hikiage* was planned and implemented amid the influence of the Chinese Civil War in the US and the US relationship with the Kuomintang government of Taiwan. Japanese people who resided in Japanese colonies passively returned to Japan amid political tensions between countries like the US, Japan, China, the Soviet Union, and Taiwan. Therefore, '*hikiage*' has a stronger meaning of returning to Japan under the influence of the country and international situation, instead of a voluntary return. Nevertheless, different words like 'return,' 'homecoming,' 'repatriation,' 'comeback,' and 'restoration' are used in the comparative study with each word having its own image and nuance.

In Japanese dictionaries, the word *hikiage* is written in hiragana as ひきあげ and in Chinese characters as 引き上げ, 引き揚げ, and 引揚げ. Its lexical meaning is "pulling something up to a higher place" and is often used in a situation like pulling up a sunken ship. It also means 'returning an object taken out of something to its original place.' When used as an intransitive verb, it means "leaving the place where you have been staying to return to the original place" as mentioned so far. The main meaning is returning to one's homeland from abroad. It is translated into English, using words like repatriation, lifting, salvage, evacuation, and pullback. Repatriation is close to homecoming in meaning and also means one's return home. *Hikiage* does not have a uniform use in Japanese, with no exact equivalent English word. Particularly, the word *hikiage* is translated into the Korean as *inyang*, using the Chinese characters. The gap in the meaning is larger than when it is translated into English. The verb forms are '*inyangdoeda*' and *inyanghada* and the noun form means pulling and moving something to a higher place. Consequently, the Korean word 'inyang' for 'hikiage' is far from its implications like return and repatriation. Korean words like '*gwihwan*,' '*songhwan*,' and '*gwiguk*,' meaning 'return,' 'repatriation,' and 'homecoming,' respectively, may be closer to '*hikiage*' in meaning. Strictly speaking, however, *gwihwan* means the coming or going of a person who has been away to his or her original place, and *songhwan* means returning a prisoner of war or a person who has entered a country illegally back to his or her original country. Therefore, return and repatriation have different meanings. Still, it was confirmed earlier that *hikiage* also has the meanings of return and repatriation in the sense of returning Japanese people to their country. As such, the Japanese word *hikiage* implies the meanings of Korean words *gwihwan* and *songhwan*, but neither is an exact equivalent Korean word. For the reason, this author used the word *hikiage* as writing this book review.

Ⅴ. Korean Terms for *Hikiage* in Translation

As we have seen so far, the *hikiage* issue contains multilayeredness, unlike the commonly used expression human migration. Problems are derived and occur because of the complexity in interpreting *hikiage* and the overlap between the positions of being victimized and victimizing others in its connotations. As a result, the interpretation of *hikiage* was abused as a material to relativize the responsibility for war by historical revisionism 70 years after the war ended. These problems are in the direction of interpreting the word *hikiage* in Japan.

Then, what about Korea? It needs to be identified what problems occur and what questions are asked when interpreting the word *hikiage* into Korean. In fact, the return of Koreans, Chinese, Taiwanese from Japan, Manchuria, and other Japanese colonies is as important as the *hikiage* of Japanese people. The return of non-Japanese is in Korea, attention is paid to the *hikiage* issue. In Korea, words like homecoming and repatriation are used for *hikiage* possibly because the position of the colonized is emphasized. However, in this author's opinion, those words are not suitable enough to completely describe their life or experience, and it seems that its historicality is eliminated.

Then, let's roughly look at the terms used in studies on *hikiage* performed by Korean scholars. Shin Seung-mo used the word '*inyang*' for *hikiage* and analyzed *hikiage* using novels on the experience of second-generation colonists. Shin examined their mixed identity and their interaction with the colonized, while highlighting the ignorance of colonizers. He used the word '*inyang*,' describing the 'hikiage' experience and discussing the meaning of the moment when 'colonizers' became '*hikiagesha*.'[17]

17) Shin Seung-mo(2009) Katsue Yuasa after 'Salvage (引揚)': Continuing Mixedness (混淆性). Vol. 71. Journal of Japanese language and literature. 289-291.

Roh Sang-rae used the expression 'gwihwan (引き揚) narrative' for *hikiage* and wrote that the Japanese residing in Japanese colonies or sub-colonies attempted to return to their country, or *inyang*(引き揚げ). He also used the word '*gwihwanja*' meaning returnees. Roh defined them as people involved in the Japanese colonial rule, stressing that they were the 'rulers' despite some individual differences. He described the senses of loss, anxiety, fear, and resentment in their *hikiage* experience, as well as their memories of discrimination in Japan after returning to Japan. Roh also described their viewpoints of the Soviet army, the US army, and Joseon people they saw when returning to Japan. Particularly, he criticized Imperial Japan for ignoring the return narrative, although it was responsible for the return situation. He also looked directly at the internal crack among Japanese and investigated the problem of turning a blind eye to the colonial tyranny inflicted by Japanese people.[18)]

In Japan, Narita Ryuich pointed out the problem of using the word *hikiage* without properly defining the word. Narita raised the problem of the *hikiage* issue involving detention, or a forced stop of migration and argued for the need for segmentation, given different *hikiage* experiences.[19)] According to Oh Mi-jung, who quoted that, she used the word 'return (*gwihwan*)' for '*hikiage*,' which was used to refer to the return of Japanese people residing abroad to Japan after Japan lost the war in 1945. During the period, there were more than 6.6 million Japanese in Japanese colonies, which were called outside lands. She mentioned that generally, the word '*hikiage*' was used to refer to the migration of civilians and restoration (復員) to refer to the migration of soldiers, making a distinction between the two words. Oh also mentioned that although the complexity of the word '*hikiage*' is important, as well as the change in the boundary of Japanese people after Japan lost the war, she used the word '*gwihwan* (return)' for '*hikiage*' because the Korean word '*inyang*' which was translated from Japanese using the

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18) Roh Sang-rae(2015), Conflict Appearing in a Return Narrative and the Truth Faced. Minjokmunhwanonchong. Vol. 61. Institute of Korean Cultural Studies, Yeungnam University. 173, 198. Roh Sangrae(2014), Memory Playback, Diverging Glimpse. Minjokmunhwanonchong. Vol. 58. Institute of Korean Cultural Studies, Yeungnam University. 3-33. The term 'mentalités' is translated as 'history of mentalities' and it is used to describe a history in a way completely different from traditional historiography, which is an event-centered historical narrative.

19) Narita Ryuichi(2020), Postwar History of "Postwar Experience", Iwanamisyoten, 92.

Chinese characters does not have the same meaning as the Japanese word, nor focuses on the historical experience called *hikiage*.[20] Oh used the expression return to Japan (引揚げ), directly looking at the problem arising when describing the *hikiage* experience. Particularly, Oh stressed that the word '*hikiage*' can be interpreted to words with different meanings, such as return, evacuation, repatriation, and salvage, discussing *hikiage* in connection with the formation of the postwar consciousness of Japanese people. She also pointed out that there is a lack of efforts to find a suitable word to express *hikiage* in the Korean context.

Yun Sang-in used the word *hikiage*, and Yun is the only person who used the word for *hikiage*.[21] Particularly, Park Yuha proposed a genre called *hikiage* literature. There is no perspective that sees literature dealing with *hikiage* as a genre in the history of postwar Japanese literature. Park stressed the meaning of the absence of the perspective and examined the *hikiage* issue with the awareness of the absence/invisibility, stressing the meaning of the absence.

Hwang Ik-gu chose to use the word '引揚げ' written using Chinese characters when writing about the *hikiage* discourse in connection with memories. Hwang did not use such words as *hikiage*, return, homecoming, and repatriation. He used the expression '引揚げ.'[22] An interesting point can be found here. Hwang's use of '引揚げ' shows what one should take note of when examining the *hikiage* issue whether '*hikiage*' is translated as return, homecoming or repatriation. First, *hikiagesha*'s experiences or statements contain a delivery methodology called "beyond the narrative of a national return." This shows the logic to oppose to being a part of the formation of a state nation by raising an objection to Japan as a national community from the perspectives of the abandoned. Their experiences or statements also express how they felt distant about Japan, a country where they had not lived before and a place of their family registers, as well as the solidarity of people standing on the borderline or failed solidarity and frustrated dreams. Second, a perspective for analyzing the *hikiage* issue in relation to East Asia is

20) Oh Mi-jung(2010) The Memory and Description of the Repatriate Experience. Journal Of The Society Of Japanese Language And Literature, Japanology. Vol. 51. 231.

21) Yun Sang-in(2009) Temptation of a Story of Suffering-'So Far from the Bamboo Grove' and Nationalism. Literature, Modernity and Japan. Moonji Publishing. 307.

22) Hwang Ik-gu(2014). `Repatriation' and `Memories' editions : Nobuo Ishimori's `Wakare-michi' story and `hometown', Japanese Language and Literature Vol. 61, Japanese Language and Literature Society of Korea, 477-494.

worth taking note of. The logic behind the perspective is that it is necessary to review the historicality that has evolved with the US in the center by means of the Cold War logic of East Asia to derive the shared consciousness of postwar East Asia and identify the problems of East Asia. This argument takes issue with a situation in which Japan was incorporated into the Cold War system shortly after losing the war and did not go through decolonization. Notably, Hwang's study suggests identifying the differences in memories between East Asian countries or regions through comparative historical analysis of *hikiagesha*'s return narrative.[23)]

There is no uniformity in terminology in studies on *hikiage* performed in Korea as seen above, but '*gwihwan*' meaning return is often used among different words used for *hikiage*. It has yet to be decided whether the Japanese word *hikiage* seemed too incongruous to use or authors chose not to use the word *hikiage* because it is not familiar to Koreans. Nevertheless, studies on *hikiage* performed in Korea emphasizes the Japanese postwar consciousness issue or the absence of '*hikiage* literature' in the history of Japanese literature, highlighting the need to study *hikiage*. Importantly, those studies extend the *hikiage* issue and try to depict 'a place they cannot return to' or 'Japanese people who cannot be reached' although it may simply be literary expressions and the studies revisited the East Asian history or the Cold War of East Asia from the perspective of *hikiagesha* or returnees and examined the experiences of East Asian countries, reaching a stage of suggesting a new start of East Asian consciousness.

Ⅵ. Conclusion: *Hikiage* as a Postcolonial Issue

The discussion above shows that *hikiage* is a term of unique historicality. Particularly, *hikiagesha* were colonizers of Japanese imperialism and returned to Japan after Japan lost the war but they were defined as Japanese people from colonies, or unfamiliar beings, and became a minority. Through studies that identified its internal characteristics, we were able to see well the 'complexity' and

23) Park Lee-jin(2016). Post-Cold War Discourse on East Asia in Japan: A Focus on the Return Narrative of Japan. Japanese Cultural Studies. Vol. 58. The Association of Japanology in East Asia. 137-161.

multilayeredness of Hikiage. In Korea, studies on *hikiage* are performed and there are different opinions about the term. Considering those issues, this article tried to show that the term *hikiage* has such meanings as return, homecoming, repatriation, and restoration and has contradiction as it connotes both victimizing others and being victimized. Through this, it was again learned that language reflects the culture of a society or a country and that words or concepts in a language are formed through the accumulation of historical circumstances in layers, rather than being a matter of right or wrong. Particularly, as reviewing the studies on *hikiage* written in Japanese and Korean, terms as methods and concepts as interpretations were deliberated. In other words, it was able to see how it is possible to identify the historicality of the existing words and the multilayeredness of their meanings and infuse new concepts, creating content definitions at the same time. That is, it can be done by re-examining the historicality of terms and the native language for selecting words to translate the terms, which is a creation of newness or conceptualization that can open up the third world and conceptual logic.

To this end, the act of 'interpretation' is important, but that does not mean that we should interpret all individual terms and derive their definitions. It means that it is essential to identify what caused a term to be interpreted as a certain word and what served as the standard or measure in fixing the meaning of a term. The task here is to identify the grounds on which the meanings and concepts of words and terms are finalized. In short, it is rethinking about what the objectification is based on the process of concept establishment. It is primarily a re-examination to find out what the existing logics are, and the commonality in their contents becomes a basis or foundation for systemization or substitution. There are two logics here. First, one can see on what grounds, with what intentions or for what purposes terms or concepts were formed and used in the past. Second, there is a possibility to present a new concept by organizing words because one cannot but use the terms and meanings from the past as a basis. For a concept to be formed from terms, multiple words and meanings should be combined to represent a situation or fact that they indicate or intend. After that, for the terms to have a single fixed meaning, they go through a process of reaching an agreement on or deriving the commonality of the characteristics of different words having meanings of the terms. Although that occurs in a comprehensive and general way, it can be a process in which the consciousness in authors' thoughts is shared and thus terms are constructed. That is how representation is reached and the consensual definition of a concept is reached.

This article intends to show that a conceptual world or a world of assumptions is different, albeit conceptually, dealing with the *hikiage* issue paradoxically. This does not necessarily mean that a concept appears in one color or stays in an imaginary world as a conceptual image. The intention is to try to go beyond simple naming with the aim to find something that exists and can represent a being with the logic that individual things can take on universality. In other words, it can also offer an opportunity to look at the past formation of words, terms, and concepts in and of themselves. Particularly, this article suggested that basically, *hikiage* does not have a single meaning and that it does not evoke a single conceptual image or a single object. Based on this, this article tried to identify what '*hikiage*' connotes and how the criteria were assumed. That is because *hikiage*, 'return,' 'homecoming,' and 'repatriation' all seem to have the same meaning but in reality, they are given different definitions by experts and laypersons alike. As repeatedly stated above, the purpose of this article was to show the need to find out that differences or nature vary depending on interpretations and explanations. This may seem to be neither rearrangement nor completion that homogenizes the whole. It intends to derive characteristics, rather than discuss 'denial' or 'superiority,' in an attempt to suggest giving a shape to differences.

The *hikiage* issue has: ① the issue of social transformation after losing colonies for Japan as a suzerain state; and ② the issue of postcolonialism for the colonized. The two issues put together can offer a new beginning for studying postcolonialism. In that sense, the *hikiage* issue is an ongoing history. This also leaves a task of finding out about how *hikiage* is different from overseas emigration and the return of independence activists in a broader range. In Taiwan, an East Asian country, the Kuomintang government was sworn in after the Japanese colonial rule ended. Meanwhile, an opposing group carried out a Taiwanese independence movement abroad and they tried to build a Taiwanese national identity of a different sense. In this sense, Taiwanese immigrants followed the democracy of a country where they resided in a sense different from that pursued in Taiwan. This is a characteristic of Taiwan but can be a commonality among Asian countries on another level. This means that the independence of colonies is still an ongoing issue. This is the case for Korea, and the Korean people were positive toward the democratization movement but opposed the American style democratization movement. As for Japan, there is a domestic migration issue about Okinawa and the mixed blood and originality issues are constantly discussed in relation to the migration between the mainland Japan and Okinawa. There lies a problem of postcolonialism in the question whether being a mixed blood is ambiguous. This raises the ultimate question what kind of discussion should occur and how the discussion should occur about immigrants themselves, instead of a list of subjects for an immigration study.

This is also a node point from which internal or external antagonism or struggle emerges that exist after the Japanese colonial rule ended. *Hikiage* began after August 15, 1945 when the Japanese imperialism came to an end. Forgetting *hikiagesha* residing in Japan is historical oblivion, but their existence reminds us of Japanese imperialism and is still linked to the reorganization of the consciousness of Japanese imperialism. The culture of symbiosis was emphasized in the 1960s, and this rather became a node point for the resistance against discrimination or exclusion to grow more intense. As a result, the tendency to emphasize homogeneity and the elimination of differences became even stronger. In this historical situation, the forced silence of *hikiagesha* is transformed into the voice of victimization and used for historical revisionism. It can be seen as a resurrection of the logic to obscure their imperialism, with the slogan "Breaking Away from Being an American Colony from within" put up high in the postwar period. De-Americanization is emphasized, while there are problems such as responsibility for war, responsibility for being involved in the Cold War and the nationalization of *hikiagesha*. This is the logic that equates a silenced voice with a victimized nation, and it is buried in Japanese characteristics and locked in the logic that fixes alienation. The awakening to that is provided by the term '*hikiage*' and its concept. This shows that we should start by appreciating the perspective of *hikiagesha* with new imagination and experiencing being '*hikiagesha*.'

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06

The Shanghai Educational Zone from Perspective of the Politics of Scale

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Abstract

This paper seeks to grasp the space with the help of scale. Dividing the abstract space by scale and analyzing it is the foundation of this study. As a concept discussed as one of the socio-spatial dimensions, scale refers to the spatial scope in which natural or human events processes, and relationships begin, spread vertically and horizontally, and operate. Scale is an epistemological issue because its scope of operation is constructed and reconstructed through political, social, and cultural processes. Politics of scale is a political and social relationship in which social agents expand their influence by constructing a network of inclusion and exclusion both inside and outside the scale. Politics of scale at the agents level surrounds the scale of reality and confirms the act of each agent expanding or reducing their arena of activity. In Shanghai these activities are investigated through purchase of school district housing, making use of social capital, economic capital, and cultural capital within the educational space. Each agent uses Guanxi or academic grouping to seek exchanges and communication with agents on different scales, and to induce cooperation. In this process, by attempting a scale transformation, the agent strengthens his own capacity and executes political activity that isolate and weaken the other scale. With the discourse on new quality education, the dynamics between the agents are confirmed through the politics of scale between social agents surrounding the scale of imagination. Having intentions to expand their influence,

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central educational institutions and local educational institutions spread the ideology of new quality throughout Shanghai reconstructing discourse, that is, the reconstruction of the scale of expression. Central and local educational institutions expand their influence by carrying out school districtization and school grouping throughout Shanghai, focusing on quality education. Parents use the Guanxi network between personal scale and school scale to extend their influence to get students admitted to key schools. Focusing on the scale of education in the politics of scale at the level of activities, key schools make their own capacity stronger by revitalizing the education quality and transforming key schools into academic districts to make them stronger, while key schools use school choice bans to isolate and weaken family scale.

Keywords: Politics of scale, Educational zone, School choice in Shanghai, School effect, educational inequality

Ⅰ. Educational Space and Scale

Before analyzing the educational space in Shanghai, explaining the space theoretically is needed with the concept of scale. This is because scale theory began in the history of spatial studies. It is an attempt to understand space as a productive and dynamic entity with a concept proposed by Henri Lefebvre (1991) and developed by Edward W. Soja (1993) to discuss the production or construction of space.

According to the research of Lefebvre and Soja, the production of space is a dynamic process that takes place in the mutual relationship between the material characteristics of the space itself and the discourse on that space. When a space is recognized through its material characteristics, the spatial aspect recognized in this way is called spatial practice (the meaning of practice here is experience) or perceived space. Traditional regional geographers considered the region as an objective entity and began to map spatial elements that could be perceived empirically in order to understand the space.

From this empiricist standpoint, spatial awareness can be seen as a kind of spatial practice, and the space perceived in this way can be referred to as perceived space. By recognizing a certain space, a group of experts such as scientists and urban planners can look out through their own world of discourse as a window. The spatial aspect recognized in this way is called the representation of space or conceived space. This terminology implies that each social group represents a space based on a discourse with its own form and logic, and that it is a space conceptualized through this process. And each group competes for hegemony over spatial interpretation by normalizing their cognitive space through social and political practice.

Lefebvre insists that it is important how to view the mutual relationship between perceived space and conceived space. He named the process of deconstruction and reconstruction of the mutual process of the above two spaces as the space of representation or the lived space (Park Bae-gyun, 2012; Henri Lefebvre, 1991). This space is named as the third space. According to Soja, the perceived space can be seen as the first space and the conceived space as the second space. Unlike these, the third space, the lived space, is a space viewed from the point of view of residents and is always open to socio-spatial changes, represents a dynamic network of relationships.

The third space is a space of representation in that residents themselves become the agent of representation. While the second space is bound by a certain logic and formal system of discourse, the third space is free from it, so it also has the character of a space that resists the initiative and dominant order. Noting its resistance and potential for social reconstruction, Soja named this space the third space (Park Bae-gyun, 2012; Edward Soja, 1997). It is the goal of this study to understand this third space and to identify specific space constructing agents.

Scale refers to a kind of spatial classification category that hierarchically classifies stages where certain phenomena or activities occur according to their wideness and narrowness. Scale exists in plural rather than singular, can overlap each other spatially, and has the property of forming a vertical hierarchy depending on the scale.

In this case, scale is an epistemological issue because the scope of operation of humanities or natural phenomena is constructed and reconstructed through political, social, and cultural processes. Scale is a way to construct a frame for perceiving reality, and this frame for perception is socially constructed (Chang Se-Hoon, 2013 : David Delaney & Helga Leitner, 1997 : Neil Smith, 1993 ; Eric Swyngedouw, 1997 ; Neil Brenner, 2001).

It is a scaling process in which scale gives a specific power to space and blocks or constructs a separating phenomenon. In this process, the construction and composition of the geographic scale takes place. The process of scaling gives power to space and constructs geographic and spatial differences depending on the combination in which space is separated. Rescaling shows a shift in control and power on a scale moving from national scale to city scale to global scale. So rescaling involves more than one scale. For Smith, scale is a concept that includes both dimensions of scale construction and politics(Smith N, 2000).

Ⅱ. Concept of scale

The term scale, a geographical term, is recognized as a real ontological category because it was initially used to denote proportions of cartographic concepts. The concept of scale, discussed as one of the socio-spatial dimensions, refers to the spatial scope in which natural or human events, processes, and relationships occur, unfold, and operate(Eric Sheppard & Robert Mcmaster, 2004 : 1-22).

Recently, a discussion has been suggested that the scale is not fixed but changes over time. It is perceived that scale is not as an ontologically given or external fact waiting to be discovered, but as an epistemological category in which social agents recognize their arena of activity, which they constructs through their own activities (Chang Se-Hoon, 2013 ; David Delaney & Helga Leitner, 1997).

Units of scale can be divided into world, country, city, village and individual. Microscopic units like individual are also affected by scale (马學广, 2016). Thus, the politics of scale can be used to analyze the specific activities of individuals and groups in society. If conflict dealing governing is viewed from the perspective of the politics of scale and the family is viewed as a kind of special group, unit of the family and social group as the scale can reach a certain scale to overcome spatial limitations (魏伟, 2011).

Therefore, the politics of scale can be an important theoretical tool for analyzing social conflicts, and can be viewed as a process in which unit of the family and social group as the scale promotes a up-scaling (刘云刚等, 2011). For example, China has a strong concept of family, so certain contradictions between individuals often move from the body scale to the family or community scale. In China , traditionally admission to a prestigious university is seen as something that brings all members of the family together. Furthermore, the concept of family is strong in China. Thus, certain contradictions between individuals often turn into contradictions between families. In other words, it moves from the physical scale to the family or community scale and resolves the contradiction between individuals. In this case, it is accompanied by the mobilization of the entire family for the fame of the family through the construction of discourse.

Ⅲ. The politics of scale

1. Theory background

Regarding construction of a scale, rather than studying how a particular scale is created, it is necessary to consider in what order different scales at different levels are constructed (Brenner N, 2001). Scales formed differently in this way do not exist independently of each other. These are stratified to form a relationship in such a way that small scales obey large scales, but different scales influence each other and overlap each other. It should be understood that scale operates simultaneously (Swyngedouw E, 1997). In the field of Shanghai education, when Shanghai local governments implement new quality education, the use of key schools demonstrates that family, key school and local education institution intermingled within scale.

The politics of scale are the political activities and processes which are concerned with constructing and reconstructing scale in order to acquire power. In general the ruling class strives to maintain control over the ruled class by tying it to a controllable scale. On the other hand, the ruled class tends to try to free itself by escaping from the scale imposed by the power and tools of the other scale. It refers to political and social relations in which social agents expand their influence by constructing a network that includes or excludes others within and outside the scale (Park Bae-Gyun, 2001).

The politics of scale refers to political and social relations in which social agents expand their influence by constructing a network of inclusion and exclusion both inside and outside the scale. At the agents level does it refer to the dynamics between social agents that unfold around the scale of reality. It strengthens one's capabilities, isolates the other, and strengthens one's own capabilities. Expanding or reducing the space of each agents's activity, or attempting a change of scale , one agent seeks exchanges and communication with the other agents on a different scale, and inducement of cooperation. Sometimes it means a political act that makes people weak or strong(Chang Se-Hun, 2013).

The politics of scale at the discourse level refers to the dynamics between social agents surrounding imaginary scale. This is a kind of discourse struggle over the cognitive frame of each person's view of social and spatial reality, such as how political forces or social movement forces divide their political territory and set up opponents (Park Bae-Gyun, 2013; Cox K, 1998). Rescaling shows a spatial response to the neoliberal offensive, and politics of scale is a political strategy and discourse struggle of actors constituting a newly constructed scale within a reconstructed scale. It is explained in detail in the next chapter.

2. Structure-activity-agent

The politics of scale can be explained in two ways. It can be explained as a type based on the construction and reconstruction of scale and a type that focuses on the political activities of agents according to scale. The construction and reconstruction of scale is conceptualized as a structure. The political activities of agents are divided into activity and agent. Analytical thinking to structure-activity-agent is applied to explain the politics of scale(王丰龙, 刘云刚, 2017).

Scale is used as a tool or framework for changing power relations, and at the same time it is the arena for political compromise. It is a political process that constructs or reconstructs these scales. Politics of scale refers to situations in which political compromises and power struggles occur based on the political process of scale reconstructing

1) 3 units of scale analysis and 3 types of scale

To understand the politics of scale, three concepts are analyzed. First, the process of constructing and reconstructing the scale is identified as a political process. The reconstructing of a scale as the political process is analyzed as the motive of the political process and the political outcome. Second, by applying the property of relativity that scale has, the political strategies and activities are analyzed, which are adopted by the agents participating in the political process and interconnecting across scale. Third, the construction of cross-scale network connections in political struggles is focused on, stressing the relationships among the agents accessing the network. Among them, building networks among agents can be considered as a political strategy, but it focuses more on horizontally networked relationships than on actions centered on a vertical axis.[1)]

2) Three basic process of politics of scale

〈Table 1〉 Basics and Processes of the Politics of Scale

Basics of the politics of scale (scaling of power)		The Process of the Politics of Scale (Reconstruction of the scale of the power structure)		
Territory-level perspective	size	relationship perspective	dimension of material space	scaled relationship
Boundary or Level Perspective	level (hierarchy)		Dimensions of organizational space	order-submissive relationship
Power level and Activity attribute perspective	scope		Dimensions of the representation space	Relationships that support identity, legitimacy

王丰龙 等 (2017) reconstituted by author

The politics of scale consists of three process ; the scaling of power[2] as the basis of the politics of scale; reconstruction of scaled power[3], a political process

1) Three types of scale are included in studying politics of scale. The first scale type targets structural forms of material space that seem to divide the real world around the range and size of the space. The first scale type, structural form, refers to a structure in which space are divided, mainly expressed by different boundaries, and refers to institutionalized order and ownership relations, mainly expressed by administrative levels and laws. The second type of scale refers to the level at which different space are managed or organized. The second type of agent also represents a contrasting situation, such as the difference between superiority and inferiority in power possession that occurs in power relations among participating agent identified by numbers. It denotes the position of a agent in a hierarchy, such as the position occupied by public officials within an organization, or the entitlement with which a agent has access to power, the perception of power, etc. The third scale type is centered on the interpretation and discourse on space, and describes the represented space or focuses on the imagination and makes the reproduced space.(王丰龙 等, 2017) The third type of scale, form of expression, represents a conceptual definition of the legitimacy of political activity that legitimizes resistance or advocates or opposes existing power relations.

2) The scaling of power as the basis of the politics of scale ; The scaling of power as the basis of the politics of scale and reconstruction of scaled power. Different types of power can be captured at different scales in terms of spheres, boundaries, power levels and activity attributes in social space. This concept can be broken down into three dimensions: size, level (hierarchy) and scope. For example, " the Incheon Free Economic Zone" is a boundary divided in terms of size, and a unit that sets the level and scope of power exercised. Since IFEZ is given a hierarchical structure called Free Economic Zone, which is different from the general administrative system, though it belongs to Yeonsu-gu, Incheon Metropolitan City. However, it is under the control and direction of the Ministry of Finance and Economy, the Ministry of Land, Infrastructure and Transport, and organizations related to free economic zones.

3) There are mainly three types of rescaling: upscaling, downscaling, and rescaling.

of scale; transformation of power relations as a major goal of politics of scale. This study focuses on analyzing the transformation of power relations in order to explain the activities of family who choose key schools and local education institution, and key school which make use of new quality education in the Shanghai educational space.

Transforming power relation is a major objective of politics of scale. The objective of the politics of scale can be viewed from the perspective of the objective of scale. When politics of scale in unfolded, way of reconstructing scale includes integration, differentiation, elevation and reconstructing of representation of objects. Different individuals form new quantitative relationships through combination, differentiation, and reorganization.

The contrasting nature of power, which often arises between strengths and weaknesses of power, and the activities of making power legitimize, result in a change in power relations, which is the goal of politics of scale (reconstructing

〈Table 2〉 The goal of the politics of scale(transformation of power relations)

perspective of objective	
integration	Different agents are combined, differentiated, and form new quantitative relationships through reorganization (ex key school → minban school, school districtization, school grouping, unit belonging individual→ individual household)
differentiation	Each agent adopts a resscaling method according to its strengths and weaknesses in the power relationship (school grouping with key schools, ignoring residence–based school choice and purchasing school district housing, paying school choice fees,

Reconstruction of scale includes the process of re–zoning the space, adjusting the level of scale, and reorganizing the scope of expression of the space. The process of re–zoning a space refers to a series of processes in which an area is expanded, reduced or re–division occurs. For example, " national self–determination" "local government" is a kind of downscaling at the domain level. Adjustment of the scale level is a reorganization of various hierarchical scales by raising, lowering or restructuring the scale level. For example, the abolition of administrative divisions in the early days of the founding of the People's Republic of China, the establishment of special economic zones in the early stages of reform and opening, and the Shanghai regional development plan for global cities in the era of globalization can be understood as level adjustments. Changes in the legitimacy of power or the nature of events result in a reconstructing of varying scales of the scope of expression. For example, this is the case when a company involved in a river pollution case suddenly changes its position and conducts extensive advertising and publicity activities as a company friendly to nature and neighbors.

perspective of objective	
scale up/down expression reconstruction	The agents adopts a rescaling according to strengths and weaknesses in the power relationship (ex. new quality education) Strong agents tend to keep the status quo or adopt rescaling methods (ex key school→transition school). Weak agent often adopts a method of enlarging a social event by up scaling. (ex school choice, school district housing purchase) Strong agent tend to use down scaling to discourage the weak from resisting events that are harmful to them. Thus, keep the development of social events within strong agent' control. (new quality education, neoliberalism education)

王丰龙 等 (2017) reconstituted by author

scale). For instance, residents belonging to the collective working unit system change from residents of apartment houses to hukou(registered residence) who own individual houses, breaking away from the collective working units to which they previously belonged in the process of reorganizing urban spaces in the Shanghai area. This is an example of scaling up.

When some agents adopt particular scale construction methods to develop power relations favorable to them in the politics of scale, others often adopt the opposite. Expressing dissent opinion can steer power relations in their favor. Specifically, parents who are concerned about their children's professional future ignore the government's policy and indirectly avoid the government's policy by purchasing school district housing or using school choice fees. Local government educational institutions implement policies that prohibit school admissions by announcing neighborhood admission policies. While insisting on socialist equality education, at the same time announcing and implementing policies to prevent certain groups from occupying space.

Ⅳ. Principles of application of the politics of scale

1. The politics of scale in education

This paper deals with three agents ; local education administration, key school, family. Viewed from a political process of scale, transformation of power relations, the same agent may simultaneously adopt restructuring opposite scale for the same political purpose.

In terms of educational scale, local governments and key schools scale organize school school districtization and school grouping through networks in order to prevent school choice and stabilize real estate prices. Through the school districtization and school grouping policies configured in this way, local education administration and key schools scale have the number of key quality schools spread across Shanghai, while implementing a scale restructuring strategy to encourage parents to choose key quality schools.

Residents of Shanghai who have risen to hukou(registered residence) use economic capital, cultural capital, and social capital to enter schools in the school admission process. In this case, due to their activities, discrimination against the opposite agent (another family scale) occurs in terms of the politics of scale, and thereafter parents who fail to enter the school are disadvantaged by the shift in power relations.

In the politics of scale, each agent often adopts an opposite scale reconstruction method according to its strengths and weaknesses in power relations. For example, since urban space reconstruction in Shanghai was carried out for the purpose of capital accumulation and restructuring of human resources, soaring real estate prices were a natural result. However, the government announces that school district housing is the cause of soaring real estate prices, and for the purpose of solving this, it uses strong power to build commercial schools or key quality schools in the outskirts of Shanghai with a view to spreading or averaging real estate prices throughout Shanghai.

In the politics of scale, each agent often adopts an opposing scale reconstruction method with its own strengths and weaknesses in power relations.

The politics of scale is an space where each agent expands their influence by constructing a network of inclusion and exclusion both inside and outside the scale, showing the political and social relations.

〈Table 3〉 Comparison of school districtization and school grouping

	school districtization	school grouping
area	Organize school associations of the same or different school levels according to the principle of adaptation to local conditions and relative proximity to geographical locations. Innovate the district's organizational and management style, promote inter-school barriers, and vertical linkage of schools.	Promote the development of relatively weak schools, rural schools and new schools. Forming federations of schools operating within the same district or across districts and counties
extent of service	The district emphasizes geographic locality. Member schools are all located in the same area and are adjacent to each other. No establishment of school districts beyond the area.	Usually a combination between cities and suburbs, and even between other provinces and cities. Generally cross-regional, sending brand resources outward through a prestigious school with branch offices and a single school with multiple campuses.
organizing mode	A school district is an agglomeration type that combines several schools that were originally scattered in the same area to form a school association within the area. Both vertical and horizontal connections considered	Grouping is a cooperative model that diverges and relies on prestigious schools, expands quality resources in the form of prestigious schools, Establishing branch schools and entrusting management, and has strong and weak and complementary advantages. Horizontal connections are most considered.

table 1 source : (吴晶, 2018)

Inclusion is a strategy used by local education institution attracting parents who want to enter key schools while local educational institutions implement a school districtization policy through quality education to expand key schools throughout Shanghai. Exclusion is a political strategy wielded by parents in which parents who wish to enter priority schools steal the opportunity for other parents to enter.

2. Application of Politics of scales in education space in Shanghai

In terms of educational scale, local educational institutions and key schools organize school districtization(學區化) and school grouping(集團化) through networks to prevent school choice and stabilize real estate prices. Through these measures local educational institutions and key schools expand the number of key quality schools across Shanghai, while seeking a scale restructuring strategy to encourage parents to choose quality schools.

Residents of Shanghai who have risen to hukou(registered residence) use economic capital, cultural capital, and social capital to acquires opportunity to get a permission to enter schools in the school. In this case, due to their activities, tactics of politics of scale (discrimination against the opposite scale) occurs, and parents not succeeding to enter the school are in the place of disadvantaged by the transformation in power relations.

For example, scale reconstruction was applied as follows. As Shanghai's urban space reconstruction was carried out for the purpose of capital accumulation and human resource reorganization, the problem of skyrocketing real estate prices was a natural result. However, the government announces that school district housing is the cause of soaring real estate prices, and to solve this, it uses strong power to build commercial schools in the outskirts of Shanghai to spread or average real estate prices throughout Shanghai.

3. A Discourse in the Politics of Scale by Family Scale and Key school

This chapter explores the educational discourses that set the family–scale and the Shanghai local education scale politics into motion. After grasping this discourse, the politics of scale of school choice will be examined.

In order to find out the ideological origins of politics of scale of family in Shanghai education scale construction, Chinese social concept of new–quality as the concept of competition is used in the Chinese education will be grasped. While confirming China's concept of competition and new quality education, a connection with neo–liberalism ideology is explained. The discussion of discourse is the scale that affects agents, and it is also the discourse of central and local governments which aim at re–scaling.

This chapter examines the family scale political entities and the educational discourse that made Shanghai politics of scale work. After grasping this discourse, we examine the politics of scale of school choice. In order to find out the ideological origins of the politics of scale of family in Shanghai as education scale construction, we examine how the concept of competition is used in the Chinese education world through the Chinese social concept of quality. While confirming China's concept of competition and quality education, we examine whether there is a connection with neo-liberalism ideology.

1) Self entrepreneur people

People who were considered ordinary people(老百姓) in the previous socialist era are now becoming numerous individuals who build up their own life opportunities. In the 1980s, the state still maintained centralized economic control and asserted moral responsibility for the welfare of its citizens. In this situation, as can be seen from the argument that some people should get rich first (让一部分人先福起来), only a few groups were expected to move toward the initiative. However, political thinking emphasizing the individual has emerged in which the individual takes responsibility for his or her own life and spread it throughout society. Slogans such as 'It's an honor to be rich' (福裕光荣) encouraged self-entrepreneurs through private enterprises, eventually announcing the emergence of private entrepreneurs (Li Zhang, 2001).

In this regard, Aiwa Ong's study, which presented a variegated sovereignty by studying free economic zones in China, presented an ideological basis for understanding Chinese parents' school choice behavior. According to her argument, neoliberalism, aiming for a politically optimizing effect, redefines the relationship between the ruler and the ruled, power and knowledge, and sovereignty and territoriality. Neo-liberalism can be conceptualized as a new relationship between governance and power. Through this relationship, acts of governing or ruling are reconstructed into non-political or non-ideological problems that must be solved technically.

In the context of non-Western societies, the introduction of neoliberalism in people's lives can be applied to the activities about school choice in China. It can be seen that the market-driven calculation method of Shanghai residents or parents is being applied to population management and educational administration of special spaces.

Family-scale bypass the school admission policy near the residential area, buy school district housing near key schools, or realize parent-seeking politics through money or power relations. At the same time, the exceptional application of neoliberalism occurs in a space that intentionally excludes people and places using cultural, social, and economic capital according to neo-liberal calculus and choice. Exceptions to neoliberalism dismantle the equality-oriented political apparatus that protected society through education.

2) Socialism afar

Parents try to secure the future of their children through school choice, but these activities have limits and off-limits. Ong's theory will help to understand the limit line and off-limits line. Ong calls privatization in China socialism from afar. Crossing between privatization and socialist rule, neoliberalism is a particular articulation in China. The state regulates individual interests at a distance (Li Zhang & Aihwa Ong, 2008). The concept of privatization is not limited to market activities, but a series of technologies that prioritize individual power while maximizing economic benefits.

3) New space and new agent

In early 1992, Deng Xiaoping made a southern tour to promote the establishment of special economic zones. The new personal politics that emerged in this atmosphere deterritorialized socialist society by reconstructing socialist power in relation to self-enterprise power.

Communities and individuals are called upon to take care of themselves and take responsibility for themselves through commercial and other privatization activities. As the people learn to make his own choices and plan his life, fundamental and perplexing questions remain about what it means to be Chinese socialist people.

The commodification and privatization of society shows a new scene that individuals must display in society. The social climate of privatization requires Chinese people to perceive the ongoing process of individual responsibility, to take responsibility for living and to face the consequences of their own decisions. Privatization is more than choice in the consumer market. It extends to personal tastes, habits, lifestyles, health, occupations, friends, and choices that shape networks in relation to forms of knowledge and practice.

To apply it to the educational space, the government is ostensibly emphasizing the school admission policy near the residence and adjusting the price of houses near the key schools. However, parents interpret the basis of government policy as market-driven or privatization and do not think that their activities go against justice or the law. At the same time, the government is not taking active measures against problematic affair and space.

4) New-quality education and neo-liberalism as exception

The aim of the new quality education(新素質教育) is trying to solve is the school choice frenzy. The school choice frenzy feeds into parent politics, where wealthy parents give their children a competitive edge through better educational resources and opportunities. As a result, parental politics has widened the gap between rich and poor in Shanghai (Tan C, 2017; Wu Xiaoxin, 2012).

To make unpopular schools attractive, education authorities try to influence parents' choices, education authorities strategically operate the politics of scale through new-quality education in order to alleviate the passion for school choice and reduce academic stress.

As new-quality education is defined as comprehensive education, not only academic excellence, but also moral, physical and mental health growth is highly valued. This is to solve the grievance of excessive learning burden in the test-oriented course for students according to the new-quality education. Reports on new-quality education show that schools are succeeding in raising students' academic performance through measures such as improving curricula, hiring high school teachers and assigning good teachers to students with poor learning abilities(夏雪梅, 2015).

As an ideology, neoliberalism is politically about a process involving market-serving rules. Neoliberalism as an ideology is meaningful when dealing with problematic spaces. A problematic space is a controversial space in which various actors, conditions, and agendas are situated. In other words, neoliberalism as an ideology coexists with and negotiates with state forms, cultural forms and social practices.

In this process, it interacts with already existing elements such as local history, politics, culture, relational logic, ethics, and situation. According to Ong, the ideology of neoliberalism as an exception speaks of exceptional phenomena (Ong and Aihwa, 2006, 2007, 2008).

Ⅴ. Strategy and Tactics in politics of scale in education in Shanghai

1. Political strategy of family scale

From the past, education has had a very important implication in China, and learning through reading and taking exams have been important ways to enter the upper class since the public examination was implemented. “头悬梁´ 锥刺股”, “朝为田舍郎, 暮登天子堂”, “鲤鱼跳龙门”[4] reflect the values pursued by the Chinese upper class, and education was organized accordingly.

Since the late 1980s, the Chinese government's principles of compulsory education—free education, no exam admission, and admission to nearby schools—have been challenged by Chinese parents' school choice practices. In general, school choice by parents is referred to as activities in which parents compete for limited enrollment in their preferred priority schools. But it is against the rule of the admission policy near their residence(Andrew Kipins, 2008 ; Wu Xiaoxin, 2008, 2009, 2012).

Despite government opposition to school choice in recent years, the trend toward school choice has not diminished. Rather, various pathways appeared in response to the government's school choice easing measures. School choice can be interpreted ostensibly as Chinese city-dwelling students competing for admission positions in public schools against a background of family influence. Various interactions occurred between parents and students as actors in the school choice process, public schools, teaching centers, and local education authorities.

Officially, the government does not allow school choice in the compulsory education sector. However, in case parents are not satisfied with the school they

4) Hang the topknot on a crossbeam and study while stabbing your thighs; In the morning he was a rural youth, but in the evening he took the place of the courtier; A dragon flies out of the stream.

have actually been assigned to, they can pursue school choice through the following methods. Examples include exceptional academic performance, finding a guardian in the neighborhood of a key school, purchasing a house or apartment in the neighborhood of a key school; submitting a high-level, award-winning certificate or rating certificate; holding the power or authority to complete the school choice process; paying a choice fee(Wu X, 2013).

Since the mid-1990s, key schools have been referred to as model schools, and middle and elementary schools as conversion schools. While model schools remained in the public education sector, conversion schools were transformed into semi-public and semi-private private schools, charging high tuition and accepting only selected students. Before the 1990s, there was an entrance exam for middle school, but it was abolished after the passage of the Compulsory Education Law of the People's Republic of China in 1986. Students in the compulsory education sector are assigned to nearby schools. However, despite changes in school admission policy, choosing public schools for compulsory education continued (Wu X, 2008).

Despite the changed name , the former key schools are still preferred by parents. In most cases, academic ability alone cannot guarantee a place in a key school. Key schools provide a major stage in which parents compete with each other to achieve the goal of enrolling their children in the key schools possible while using their respective economic, social and cultural capital.

Guanxi(關係) and economic tools account for at least 50% of the measures parents use in Shanghai's school choice activities. The quality of education a child receives should be differentiated according to the parents' wealth and wishes, not the student's ability and effort (Brown P, 1990).

As an exception suggested by Ong, studies by Pierre Bourdieu (1977, 1986) and Phillip Brown (2000, 2006) are helpful for school choice used by parents in Shanghai who are embodied in neoliberal ideology. Each form of capital can be converted into another form. For example, cultural capital can be transformed into social resources of power and status. Acquisition of these various material and immaterial forms of capital provides access to power and favorable economic and material conditions (Bourdieu P, 1993).

2. Political tactics of family scale

1) Cultural capital

Cultural capital refers to a collection of symbolic elements such as skills, tastes, and qualifications that are generally acquired by belonging to a specific position in social space. Social capital refers to social networks and relationships, while economic capital refers to financial and economic resources(Xiaochen Zhou, Ada Mau, Lucy Jordan, 2020).

According to Bourdieu, cultural capital refers to parental cultural codes and practices that can be passed on to children. They are cultural codes, practices and tendencies passed on to children through the process of socialization beyond the family unit. This is assumed to be one of the family-based assets. Cultural capital is transmitted primarily through the family. The reason is that it is the family unit that derives children's way of thinking and inclination characteristics(Bourdieu P, 1986).

2) Social capital

Another type of school admission is a power-based activities. In Chinese culture, power refers to socio-moral persuasion or peer group pressure that can be used in social interactions to change the attitudes, motives, or behavior of others to one's will. And Guanxi(關係) is understood as a connection between people for the exchange of favors. Power(關係)-based school admission refers to the practice of some leaders using their power to pressure schools to help get their children or the children of related persons into key schools. There are two pathways to school admission based primarily on power.

One is a called student (条子生) and the other is a co-founder student (共建生). In the case of called students, the meaning of called is to receive notes from powerful departments of local administration, such as government agencies related to key schools, education authorities, finance, sanitation, tax industry and commerce departments, tax offices, planning departments, disciplinary departments, inspection departments, etc. Symbolically, it is also called a note student. There were 10 main elementary schools and 14 main middle schools in

Beijing's Dongcheng district. It is said that the enrollment rate of note students was 20.56% of the total enrollment. And the enrollment rate of Guanxi students was 26.54% of the total enrollment in 1996. There is also a report that a recent investigation report on school admissions in Beijing refers to students who send notes as back door students (後门生)(李小伟, 2007).

Children of co-founder parents has become a sensitive term in the school admissions process in recent years. Some government agencies and business have agreed to pay schools a certain amount of money to receive admissions for employees' children. Students enrolled in this way are called co-founders students (共建生). It is said that key schools through educational donations (joint establishment expenses) are likely to cooperate with related organizations to establish a quota for children enrolled in work units and to cooperate with some work units. For example, according to the China Education Daily, a ministry paid RMB 600,000 each year to key university-affiliated schools to enroll employees' children in one class of middle school and one class of high school. It is sometimes said that co-founding work units collect and pay co-founding fees from their parents(Wu X, 2008 ; 普闻, 建平, 1995).

The role of social capital in the school choice process is in many cases important and decisive. When applying for a priority school, simply utilizing sufficient economic capital and appropriate cultural capital to pay for school choice does not necessarily guarantee a place in that school. Often, in addition to meeting the requirements for cultural and economic capital, it is necessary for parents with adequate social capital to secure school entry. Social capital, from Bourdieu's point of view, is the set of real or potential resources linked to the possession of an enduring network of institutionalized relationships among people who know each other.

For parents, obtaining inside admissions information through Guanxi is one way to secure the opportunity to enroll children in key schools. Parents can use Guanxi for educational information when making school choice decisions. Guanxi is an essential decisive factor in obtaining the necessary access to pay for school choice and negotiating the amount of choice. In addition, social capital can help parents realize school choice by seeking to obtain exceptional admission quotas for their children by meeting with school officials to ensure better schools for their children.

Research has also demonstrated that social capital plays a fundamental role in school choice in the context of Chinese educational realities(Wu X, 2012).

3) Economic capital

Admission was strictly prohibited by the education authorities as it was considered unsanctioned tuition, and money-based school admissions became a common practice from the late 1980s onwards. It shows the situation in which it is difficult for low-income families to participate in school choice through the payment of educational donations. According to a national survey conducted by China Youth Daily in 2009, 75.8% of participants considered school entrance fees to be the most unequal educational phenomenon in China (肖舒楠, 2009).

Enrollment based on economic capital refers to the practice of paying children to priority schools. School admission based on economic power has a history with changes in China's school admission policy. Initially, middle school admissions were based on test scores in the late 1980s and early 1990s, but parents were willing to pay for admission to prestigious public schools if their children's grades were below the admissions standards for these schools.

Since the mid-1990s, the government has actively promoted the establishment of Minban schools(民办學校) at the compulsory education level to compensate for the lack of government investment in education and to accommodate the growing demand for parents to choose schools for their children's education. The tuition of Minban schools, which have the nature of conversion schools (轉換學校), began with the privatization of the public education system as another channel for school admission based on economic power. Schools that converted to Minban schools were able to generate school financial income by legally receiving high tuition from parents(王英杰, 刘宝存, 2009 ; Wu Xiaoxin, 2008).

As a result of the decentralization of education, schools needed additional funds to develop good educational environments on their own. At the same time, the policy of decentralization of education has given parents many options for sending their children to their preferred schools. Since interest in conversion schools, which can realize an indirect method of school admission, has increased, a distorted phenomenon has occurred from the level of policy implementation. Some key schools recognized the advantages of conversion schools and began converting from public schools to private schools or establishing branch schools affiliated with key schools. As a result, the conversion of these schools stimulated parents' desire to pay for their children's school entrance fees (Wu Xiaoxin, 2008).

Ⅵ. The case for politics of scale by family scale; Baoshan district

This chapter examines specific examples of school choice activity based on 袁丽凡 research on Baoshan District in Shanghai. 袁丽凡(2013) conducted a general survey on the admission and school choice of three schools in Baoshan District. The study found that 60.54% of parents among 332 students surveyed at three public elementary schools enrolled in schools near their residences.

It shows that 60% of parents agree with the government's policy of admission to schools near their residence, whereas about 39% of parents do school choice. This study shows that the act of school choice not only exists objectively, but also is a realistic target to be put into practice.

More than 60% of students enrolled in schools close to their residence within the district accounted for more than 30% of parents choosing schools within the district and only 7% choosing cross-regional schools outside of the local district.

Regarding admission to other schools and school choice, the number of parents who took the method of registering school near their residence accounted for more than 60% of the total sample among all parents of the three schools.

This shows that the method of enrollment near the residence occupies a relatively dominant position in the method of school admission. In Table 9, the number of people choosing schools to enroll in three schools accounted for close to 40% of the total sample number, and clearly, independent school choice became an important option in parental education choices(袁丽凡,2013)

When parents of different social classes choose a school by enrolling in a nearby school, the data show that there is a big difference in admission methods among parents of elementary school students with family backgrounds of different social classes in the three schools. From the perspective of the method of enrollment near the residence, the rate of admission near the residence of parents from the upper middle class of society is the lowest in the region, accounting for about 34% of the total respondents.

And the percentage of upper-middle-class parents who chose to attend schools near their residence is about 60%, more than half. From the perspective of school choice, parents from the upper middle class of society have the highest rate of

〈Table 4〉 School Choice in Baoshan district in Shanghai

method	activities		personnel	percentile	Total personnel
Admission method	Admission to nearby schools		201	60.54%	332
	school choice		131	39.46%	
Space-oriented school choice method	Admission to a local school within the school district		201	60.54%	332
	school choice within the school district		108	32.53%	
	school choice without the school district		23	6.93%	
social class	above average	Admission to a local school	18	33.96%	53
		school choice	35	66.04%	
	average	Admission to a local school	102	57.30%	178
		school choice	76	42.70%	
	below average	Admission to a local school	81	80.19%	101
		school choice	20	19.80%	
parents' education level	high school graduated	Admission to a local school	50	15%	332
		school choice	46	13%	
	middle-high school graduated	Admission to a local school	36	10%	
		school choice	35	11.6%	
	middle school graduated	Admission to a local school	84	25%	
		school choice	34	10.00%	
	elementary school educated	Admission to a local school	43	12.95%	
		school choice	4	1%	
Specific school choice method	School choice after residence enrollment change		51	38.9%	131
	social relationship		42	32.06%	
	donation		12	0.9%	
	education level		7	5%	
	buy house within district		19	14%	

Source: 袁丽凡(2013)*A total of 18 tables by the original author were edited into one table.

school choice, with about 60% of parents choosing the school, and the school choice rate of middle class parents also exceeds 40%. The percentage of parents in the middle and lower classes of society choosing school is still the lowest at less than 20%

The percentage of school choice among members of society in the three schools attending schools near their residence increases in the order of upper class, upper middle class, middle class, and lower middle class. The situation in which parents with different educational backgrounds enroll and choose schools near their residence is an important dimension in classifying parent groups, in addition to differences in social class and educational level. The table above shows the results of a survey on the nearest school and school choice targeting parents of different educational levels to investigate the effect of differences in parental education level on school choice behavior.

Among the parents of students with different educational attainment in the three schools, 13% of parents with higher educational attainment engage in school choice. 11.6% of parents who have have their middle school or high school level engage in school choice. The percentage of parents with secondary education level choosing a school is 10%. The majority of parents with primary education choose the nearest school, and only about 1% of parents choose the school. Clearly, educational attainment has a significant relationship with parents' school choice behavior. This is an important factor influencing the admission method. The lower the educational attainment, the lower the percentage of school choice.

This can be seen by looking at the data on the different school choice adopted by the parents of the three schools. 38.94% of the parents pursued the hukou(registered residence) change. 14% of parents make school admissions decisions by circumventing the nearest school's enrollment policy by purchasing a district home. In the case of family register change and school choice, there is a difference in the student ratio by school. However, the difference is not obvious and the deviation does not exceed 3%. It can be seen that changing the hukou(registered residence) is a common school choice.

Ⅶ. Conclusion

In conclusion, the politics of scale exists both within and outside the educational scale. The family buys a house in a school district, pays for school choice, and uses private tutoring for memo students and subsequent children. Local educational institutions and key schools use residence-based admissions policies to discourage school choice. In addition, by using the school districtization system and the school grouping system, key schools are distributed evenly throughout Shanghai. These constitute a network of inclusion and exclusion as above.

The politics of scale at the discourse level refers to the dynamics between social actors surrounding imaginary scale. The discourse that parents and educational institutions face in the Shanghai educational space is new quality education. Families, Shanghai local educational institutions, and key schools conduct school choice activities based on the neoliberal discourse of new quality education. From the perspective of the family, it is the realization of neoliberalism. From the point of view of the school organization, it is an ideological tool to pursue equal education through the school districtization system and school grouping.

Looking at it from the perspective of political and social relations to expand their influence, it is as follows. Central educational institutions and local educational institutions spread the ideology of new quality education throughout Shanghai followed by the reconstruction of the discourse, that is, the reconstruction of the scale of expression.

Central educational institutions and local educational institutions carry out school districtization throughout Shanghai, focusing on new quality education. Central and local educational institutions expand the influence of new quality education. Parents use the Guanxi network between personal scale and school scale to expand their influence to get students admitted to key schools. Key schools strengthen their capabilities by attempting a change in scale through districtization of key schools. Key schools use school choice bans to exercise political action to isolate and weaken parents activities.

Parents use economic capital, social capital, and cultural capital to choose key schools. This is to differentiate the scale of parents from ordinary residents to self entrepreneur people through up-scaling.

As China's economic system shifted from a centrally planned economy to a market economy, a market-oriented approach to education was made, and local governments and local schools had to solve their own financial shortages. The introduction of the registration policy near the residence spread the popularity of school district housing, creating a disagreement between the hukou registration policy and competition among school district housing. In this process, the school implements the politics of scale to achieve financial self-sufficiency. Parents' choice of key schools using economic capital, social capital, and cultural capital confirmed that parental scale differentiated from ordinary residents and formed a relationship with school scale through change.

Local governments, local administrative bodies and key schools work to address financial shortfalls and prevent parents from flocking to district housing. Therefore, in order to prevent overheating of housing in school districts and to improve academic abilities, new quality education is implemented to make school districts.

A remarkable study led by Jun jong Son, who studied education as a space, confirmed the educational separation of spaces in Seoul where there is a clear gap in educational attainment. He analyzed Gangnam by using the difference in occupation and differentiated education consumption space. He confirmed that socioeconomic and educational inequality is expressed through space, and that the educational separation of space and the separation of residence are closely related.

It is meaningful in that the educational space is recognized as a social space rather than a geographical space, and the social meaning symbolized by the space of Gangnam is analyzed. However his research did not cover the setting of the agent that composes the space. Since the basis of his research perspective starts from the abstract space of Lefebvre and Soja, his works is conducted centering on cultural interpretation and symbolic meaning. In addition, since the subject of the study is centered on educational institutions and schools, there is no point where other agents composing the space, that is, parents, intervene.

Of course, educational institutions and schools can be regarded as the same agent, and parents may not have felt the need for spatial research in terms of school selection. The politics of scale is not a hierarchical structure in which the central educational administrative organization - Seoul Metropolitan Office of

Education – Gangnam Office of Education – schools are automatically formed, and spatial composition is recognized as agents with different interests and power pursuits even if they are the same administrative organization. to look at in detail. This is where the politics of scale seems to be a necessary methodology.

Lee Seong-min's research analyzed the spatial concept advocated by Lefebvre and Soja in connection with urban development. He insisted on looking at the space of representation or the space of life that Lefebvre and Soja argued in terms of looking at the spatial practice or the reciprocal relationship between perceptual space and spatial representation or cognitive space. In other words, Lefebvre and Soja, representatives of spatial theory, insisted on spatial interpretation centering on residents. However, in Korea, the theory of scale, which is a discussion of how to fill the abstraction of the concept of space, is not enough, so Sung min Lee's research analyzes educational space with a focus on cognitive space. Eventually, it was analyzed as a national centered space.

There is no case of applying scale theory in educational space research in Korea and China yet, and discussions on abstract educational space are ongoing. An interesting point is that the study of educational space in China does not mention the spatial determinism of the state in the educational space. Rather, it is the point where Korea studies and criticizes the educational space created by the undesirable legacy of national development, and studies with reflection on the regulation of state-centered educational institutions. In the case of Korea, research on educational space takes a negative view on private education. However, in the process of resolving the crippled educational space problem, China introduced not only government organizations but also a profit-based collectivization education system in the form of a private enterprise alliance, allowing private companies to create a collectivization education space similar to the school district system. When studying Korean education-related spaces with the politics od scale, it is possible to consider the possibility of setting a scale that includes private education, symbolic capital, and autonomous private high schools surrounding the problem of parents' school choice rather than a state-centered organization.

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07

Nursing Intervention Analysis in COVID-19 Negative Pressure Isolation Wards and General Wards: Observational Study*

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Abstract

This With the global spread of Coronavirus disease (COVID-19) and public health crisis, appropriate allocation of healthcare human resources has been necessitated. Although nursing practice takes up a larger part of medical practice in hospitals, the quantitative assessment of nursing care has not been investigated for human resource allocation in the era of COVID-19. The study aimed to explore the differences in time spent on nursing interventions between negative pressure isolation wards (NPIWs) and general wards (GWs) in COVID-19 hub hospitals. A time-motion observational study was conducted with three external observers recording every minute of 19 different work schedules in two NPIWs and two GWs for pulmonary care. The study found

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that nursing records accounted for the largest amount of time consumed in both NPIWs and GWs, and nurses in GWs spent more time (654 minutes) on direct nursing than nurses in NPIWs (379 minutes). The mean duration of performing the category including wearing PPE was 308 minutes in NPIWs and 160 minutes in GWs, showing a significant difference (p<0.05). The study suggests that careful consideration is needed in the allocation of nursing resources for the care of COVID-19 patients, taking into account the differences in direct nursing time between the two groups.

Keywords: Health Provider Burden, Nursing Management, Negative Pressure Isolation Ward, Time Motion, Nursing Intervention

Ⅰ. Introduction

The pandemic of Coronavirus disease 2019 (COVID-19) has brought substantially changes in duties in the nursing field. The WHO first reported COVID-19 on December 31, 2019, and declared Public Health Emergency of International Concern (PHEIC) international attention on January 31, 2020 (Liu, Kuo, & Shih, 2020). Infectious respiratory syndrome such as severe acute respiratory syndrome (SARS) has influenced not only affected patients, but also healthcare providers in wards and regions (WHO, 2005). The repeated experiences of infectious disease pandemic disasters including COVID-19 have warned medical negligence on infectious disease and reform prevention measures worldwide for the past decades.

Contrast to non-infectious diseases, infectious diseases are very extensive and continuously use up medical resources (Prevention CfDCA, 2020). In particular, healthcare providers, the most important medical resources, have been consistently consumed by patients with infectious disease. Recent studies have revealed that the outbreak of COVID-19, one of the infectious diseases has threaten mental health and lives of nurses by increasing tension and stress in nursing duties (Kackin, Ciydem, Aci, & Kutlu, 2021). Many of evidences provide that health care workers have experience post-traumatic stress disorder (PTSD) and are at high risk of it as they participate in COVID-19 care (Blekas, et al., 2020; Marvaldi, et al., 2021). With the worldwide spread of the COVID-19 pandemic, adequate allocation of medical resources is demanded for healthcare providers in the crisis of public health to support them (Emanuel, et al., 2020).

Even though nursing intervention accounts for one of the largest proportions of medical practices, nursing care has been insufficiently considered and explored in allocation of healthcare human resources and quantitative assessment of nursing intervention. Actually, nurses working in negative pressure isolation wards (NPIWs) with the control system of infectious aerosols escape have additional tasks compared to those working in general wards (GWs) (Eom, 2018). Understanding nursing workload and the time spent on each nursing intervention in NPIWs is required to optimal nurse staffing and achieve patient outcomes (Kalisch, et al., 2011; Ren, et al., 2022).

However, studies have not yet been performed to explore the total duration of nursing intervention and total nursing workload. In addition, no studies have compared NPIWs and GWs by observing the subjects on the basis of time-based patterns. This research designed as a time-motion (TM) observational study aims to explore the time spent for each nursing intervention, and compared provided amount of nursing intervention between negative pressure isolation wards (NPIWs) and general wards (GWs) provided by COVID-19 hub hospitals.

Ⅱ. Method

1. Overall Study Design

In this cross-sectionally observational study, we recruited the four secondary general hospitals that have more than 100 beds and less than 300 beds. Among four hospital, two hospitals with isolation wards for COVID-19 which designated by Ministry of Health and Welfare were participated to figure out the overall work hours for each activity of a nurse, and difference in duration of directed/undirected nursing cares. The nursing delivery system of two isolation wards is functional nursing (task-forced), however, that of general wards is team nursing (person-centered). In addition, the all of duties in each ward are staffed by three nurses. Therefore, we compared the total duration of each nursing work category by shift (of three nurses) in isolation wards and in general wards to consider the different nursing delivery system. To assess the time required to accomplish specific nurses' tasks, we conducted basic time motion study (TMS) (Taylor, 2004).

2. Participants Recruitment

Four medical institutions were chosen as study samples through convenience sampling including two COVID-19 hub hospitals and two general hospitals (respiratory specialized hospital) located in Seoul, Gyeonggi, and Chungbuk regions among 318 tertiary hospitals (Korean Statistical Information Service, KOSIS, 2022) registered to the Health Insurance Review and Assessment Service as healthcare institutions in 2022. Medical institutions that approved for participation in this study were finally chosen. One of the methods for efficient use of nursing workforce is to utilize the Patient Classification System. This study classified patient severity in each institution based on the Korean Patient Classification System-1 (KPCS-1) (Song et al., 2010).

The subjects were recruited through population and sampling by posting a recruit notice and gaining approval from the Department of Nursing in each institution. To avoid any negative consequences by co-investigators in sampling, exogenous variables were controlled using recruitment posting. This study recruited formally employed nurses who were fully informed of the research purposes and survey procedures and voluntarily participated to the study with a written consent among nurses working in NPIWs and GWs. Inclusion criteria for performance ability of nursing interventions were a minimum of two years of clinical experience on average, work position of charge nurse with work experience in NPIWs, and a minimum education level of bachelor degree in nursing. Patient information retrieval was extracted from nurses who were the third persons by including confirmed COVID-19 patients admitted to NPIWs after the classification of patient severity by the Department of Infection of each institution according to the Patient Classification System.

3. Questionnaire items

This study investigated the clinical practice guidelines of international, domestic and foreign, and hospital standards to build observational questionnaire items for nursing interventions in COVID-19 patients in NPIWs. We selected candidate observational items as following: 1) A literature review and information retrieval on domestic and international clinical practice guidelines in NPIW nursing intervention; 2) Detailed work tasks according the clinical nursing practice guideline categories were divided into 101 items in 13 different categories chosen based on the standard operating guidelines of Integrated Nursing and Caring Services developed by the Ministry of Health and Welfare and National Health Insurance Service [the Ministry of Health and Welfare; National Health Insurance Service, 2016] and the response measures of government organizations and local communities according to COVID-19 crisis response situations of the Korea Research Institute for Healthcare Policy (Policy KIoHaM, 2021). 3) Job description, clinical nursing manual, and clinical practice guidelines equipped in each ward were analyzed to identify work tasks and work flow patterns in NPIWs. 4) Based on the above mentioned stages, nursing intervention items addressed in COVID-19 NPIW clinical nursing practice guidelines were developed as the directed and undirected nursing intervention tool consisting of 19 categories and 123 items. To ensure the reliability of the developed survey tool, discussed issues in NPIWs were reflected through simulation prior to the main study. Comments and opinions from expert nurses were shared and member check were additionally done to improve the validity of the study results (Birt, et al., 2016).

For the assessment of directed and undirected nursing interventions as the COVID-19 NPIW clinical nursing practice guidelines, the study tool developed in this study consists of 19 work categories and 123 items on detailed work tasks. The 19 major nursing practice categories include respiration, medication and transfusion, nutrition, safety, measurement and observation, excretion, hygiene, exercise and activity, stability, treatment and inspection, information management, check-up and follow-up, communication, nurse training, education and consultation, emotional support, communication/adjustment between departments, personal free time, and others.

4. Data collection

Data were collected after gaining the approval from the Department of Nursing of each institution participating the study. Data collection for the NPIW nursing intervention assessment tool was carried out until November after gaining the IRB approval. Observation was done by making a contract to the chief director of each hospital prior to the visit. As protective measures in the direct observation of vulnerable subjects, to exclude any concerns over possible negative consequences by co-investigators who could affect subject's decision-making for voluntary participation to the study, consent was obtained by the third person unrelated to this study.

Data collection was performed by external observers. Prior to the direct observation of the subjects, the participants were fully informed of the research purposes and procedures by the observer in every work shift. Investigators saved basic data in the Stopwatch a tablet computer, and recorded direct observation checkpoints and took note of directed and undirected nursing interventions in COVID-19 patients.

The time spent on nursing interventions were measured in details according to the flow of work from the starting point to the ending point in every minute. The spent time was analyzed by examining only the floor where the nurse station was located considering spatial location and facility arrangement. The analysis was performed by selecting hospital rooms having the similar distance from the nurse station and patient room. For 24-hour straight data collection as a TM observational study, the principal and co-investigators visited four hospitals and consecutively observed 36 nurses working on their day, evening, and night shifts by nursing intervention without rest. Not to disturb work during observation time, observers exerted effort to perform 1:1 observation at a close distance from 7 a.m. to 7 a.m. the next day. Nursing interventions done for patients in NPIWs and GWs were explored in details including the content, frequency, and nursing care hours of interventions.

5. Statistical analysis

Descriptive statistics for nurses' profile (eg, age, education, position) and work profile including working hours, were explored. Then, we conducted Fisher's exact test to determine the difference in the proportion of categorical variables of nurses working categories in isolation wards, and general wards by shift by considering small-sized samples (Wong, 2011). For continuous variables such as work hours recorded of each nursing category in seconds, Mann Whitney U-test was performed. We consider P values <0.05 as statistical significance for 2-sided hypothetical tests. By aggregating work categories according to the classification between the directed or undirected nursing cares, we analyzed the difference in the total time of directed or undirected nursing care between isolation wards and general wards. We conducted statistical analysis with python (version 3.7) including open source package Table One, and Pandas (Pollard, et al., 2018).

6. Ethics Statement

The study protocol was approved by the Institutional Review Board at Advanced

Clinical Trial Center of Bestian Hospital (IRB No. 2022-02-003-004). We directly obtained voluntary informed consent for participation in the research by explaining the research purpose and method. This study was supported by supported by Small and Medium Hospital Nursing Association and Gyeonggi-do Nurses Association in 2022 (No. 202206-14).

Ⅲ. Result

1. Characteristics of Participants

In total 36 of participants, each 18 of participants were enrolled in both isolation ward, and general wards. The median of age in both groups did not show statistically significant difference (p=0.975). Also, there is no statistical significance in proportion of education, and marital status position. However, work experience of nurses in general wards significantly higher than those of nurse in isolation ward (p<0.037). In addition, their median of extended work hours did not show significantly difference (p=0.071) (Table 1).

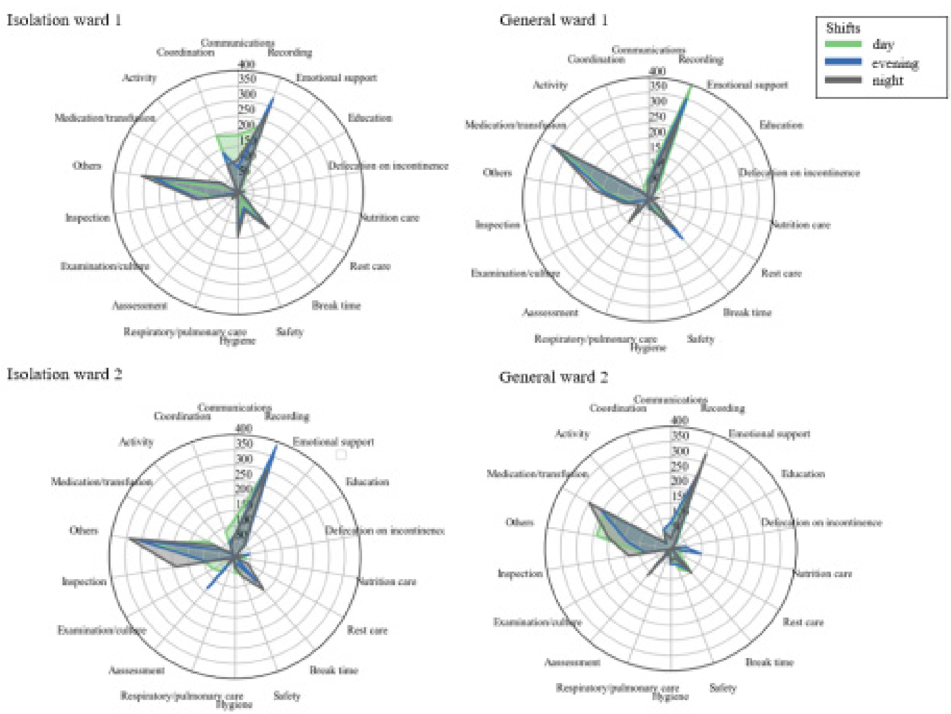
〈Table 1〉 Demographic characteristics of participants

Variables		Participants (N=36)		*P*-value
		Duties in isolation wards (n=18)	Duties in general wards (n=18)	
Age, (median [Q1,Q3])		28.5 [26.0,42.5]	29.0 [26.2,33.8]	0.975
Marital Status, (n, (%))	Married	5 (27.8)	3 (16.7)	0.691
	Not married	13 (72.2)	15 (83.3)	
Education, (n, (%))	Associated degree	6 (33.3)	1 (5.6)	0.088
	Bachelor	12 (66.7)	17 (94.4)	
Position, (n, (%))	Head nurse	2 (11.1)		0.346
	Charge nurse	1 (5.6)	1 (5.6)	
	Nurse	15 (83.3)	17 (94.4)	
Number of patients per nurse, (n(nurse), (%))	Over 14	18 (100.0)	4 (22.2)	<0.001
	12	0 (0.0)	10 (55.6)	
	10	0 (0.0)	4 (22.2)	
Work experience, (years, median [Q1,Q3])	In current ward	9.0 [3.0,12.0]	34.5 [6.0,40.5]	0.037
	Total work experience	60.0 [24.0,165.0]	60.0 [39.0,96.0]	

Variables		Participants (N=36)		*P*-value
		Duties in isolation wards (n=18)	Duties in general wards (n=18)	
Work type (n, (%))	Three shifts	18 (100.0)	16 (88.9)	0.874
	Fixed night shift	0 (0.0)	2 (11.1)	
Nursing delivery system (n, (%))	Functional	18 (100.0)	0 (0.0)	0.486
	Team	0 (0.0)	18 (100.0)	
Extended work hours (n, (%))	〉 4 hours	4 (22.2)	0 (0.0)	〈0.001
	〈 4 hours and 1 〉 hours	14 (77.8)	17 (94.4)	
	None	0 (0.0)	1 (5.6)	

2. Overall spent time for each nursing work category by shifts

Figure 1 showed the overall spent time for each nursing work category aggregated by shift. In all of duties in each ward, recoding time was the largest



[Figure 1] Overall spent time for each nursing work category aggregated by shift. For each shift, three nurses were staffed in each ward. Therefore, the total amount of spent time for all work categories is 1440(8 hours * 60 minutes * 3 nurses).

proportion of working hours. On averaged considering all shifts in all wards, 309.25 of minutes was spent to record ENRs by shift (SD: 53.9). For general wards, the spent time to conduct medication and transfusion was the secondary largest proportion, on the other hand, nurses in isolation ward spent time working on task classified as others. On day shift in isolation wards, 188, and 124 of communication time was observed, which was larger than that of evening shift (82.0, 71.0; respectively) and night shift (108.0, 69.0; respectively).

3. Categories of nursing in working hours

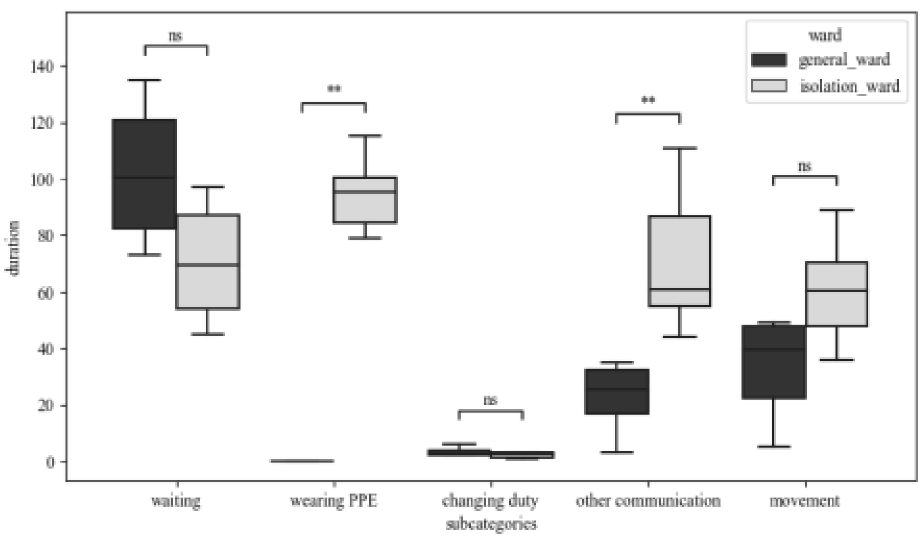
Table 2 showed that the sum of the spent time by duties, which were staffed by three nurses, to perform each nursing work category. The most time-consuming nursing working category in isolation ward was recording, followed by others, breaktime, inspection management. On the other hand, in general wards, they spent most of time to conduct medication and transfusion, followed by recording, and other, breaktime, assessment. In addition, median of aggregated spent time by duties to perform the other, hygiene management, and education showed significant difference ($p<0.05$, respectively, Table 2).

〈Table 2〉 Comparison of work categories between isolation and general wards

Nursing work categories (sum of minutes by duties, (median, [Q1, Q3]))	Total duties (N=36)		*P*-value
	Isolation wards (n=18)	General wards (n=18)	
Recording	312.5 [280.0,326.2]	307.0 [272.2,345.5]	0.873
Others	308.0 [278.8,312.5]	160.0 [142.8,193.8]	0.004
Break time	145.0 [115.0,151.0]	100.5 [94.2,114.2]	0.337
Inspection management	112.5 [92.8,130.8]	80.0 [68.5,87.0]	0.055
General communications	95.0 [73.8,120.0]	72.0 [55.5,81.0]	0.078
Coordination with other health providers	90.0 [58.0,126.5]	51.0 [18.5,64.0]	0.078
Hygiene management	87.0 [41.2,127.5]	30.0 [20.2,40.5]	0.024
Medication and transfusion	64.5 [49.0,71.8]	314.0 [269.0,343.2]	0.004
Safety management	55.0 [36.8,62.0]	37.0 [32.0,51.0]	0.688
Emotional support	30.5 [9.8,44.5]	24.0 [20.8,31.0]	1.000
Assessment	30.5 [26.5,54.8]	93.0 [84.8,96.0]	0.078
Nursing for defecation on incontinence	24.0 [21.0,24.0]	31.0 [24.2,37.8]	0.518

Nursing work categories (sum of minutes by duties, (median, [Q1, Q3]))	Total duties (N=36)		P-value
	Isolation wards (n=18)	General wards (n=18)	
Education	23.5 [10.5,29.0]	52.0 [44.0,63.0]	0.149
Nursing for rest	9.5 [3.5,17.8]	15.0 [7.2,25.0]	0.630
Examination and culture	8.5 [4.2,13.5]	3.5 [2.0,5.0]	0.147
Respiratory and pulmonary nursing care	4.5 [3.2,6.5]	7.5 [5.5,8.0]	0.257
Nursing for activity	3.5 [0.8,4.8]	24.0 [20.8,25.0]	0.004
Nursing for nutrition	1.5 [0.0,8.2]	4.0 [3.0,35.0]	0.286

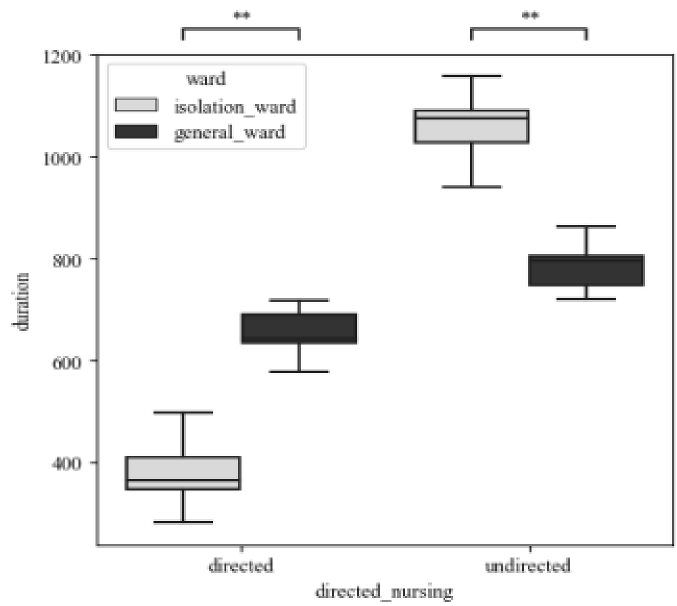
We additionally analyzed the work categories in others in Table 2. Comparison of subcategorized nursing in "other" categories between isolation and general wards. Not significant was denoted by ns. Statistical significance in difference in median for each value denotes was denoted by *, and ** ($p<0.05$, $p<0.01$). showed difference in median value of work hours for other categories work by nurses in both wards. Two subcategories of works such as wearing PPE or medical equipment, and other communication showed significant difference in median value of it ($p<0.05$, respectively, Figure 2).



[Figure 2] Comparison of subcategorized nursing in "other" categories between isolation and general wards. Not significant was denoted by ns. Statistical significance in difference in median for each value denotes was denoted by *, and ** ($p<0.05$, $p<0.01$).

4. Directed and Undirected nursing in each wards

For isolation wards, and general wards, the average of 379.8, and 654 minutes for directed nursing care by duties were observed respectively, Also, their average time for directed nursing care showed significant difference in both groups ($p<0.005$) (Figure 3).



[Figure 3] Overall directed and undirected nursing in each shift between isolation and general wards by duties

5. Total daily nurse's time invested on direct and indirect care in NPIWs and GWs

In the comparison of direct and indirect nursing care bewteen NPIW and GW nurses, significant differences were found ($p<.05$). Total daily time invested on indirect care was three times greater in NPIWs and 1.7 times greater in GW than total time spent on direct care. Total time invested on direct nursing care was 1.5 times greater in GWs than in NPIWs(Table 3).

〈Table 3〉 Total daily direct · indirect care time of nurses between the two groups

Total time	Total duties (N=36)		t (p)
	Isolation wards (n=18)	General wards (n=18)	
Direct care	119.06±49.53	178.72±59.59	−10.361* (.000)
Indirect care	360.94±49.53	301.28±59.59	

*p<.001

Ⅳ. Discussion

NPIW is a place of patient rooms provided with air conditioning facility, ventilation system, front room and others to maintain negative pressure for prevention of airborne transmission within a ward (KCDC, 2011). NPIWs are equipped with negative pressure facility capable of directly and indirectly preventing second transmission of airborne diseases by separating patients with highly transmissible infection away from those who are not infected(Jo, et al., 2021). The WHO Practical guidelines for infection control in health care facilities (2004) recommends the quarantine of patients with SARS, swine origin influenza A (H1N1) infection transmitted to human populations, and other respiratory diseases that could potentially threat public health.

This study compared and analyzed direct and indirect nursing interventions and care time between NPIWs and GWs equipped with negative pressure system in Korean COVID-19 hub hospitals to provide a reference base in calculation of nursing workforce based on rates of intervention omitted and differences between two wards. As shown in Figure 1, similar results were found in nursing interventions between NPIWs and GWs and the results were less biased, proving that the study findings were significant.

In this research, NPIWs were fully provided with CCTV cameras in patient rooms and corridors, nurse station with computer monitors to view patient rooms, corridors and ward areas, and systems capable of 24-hour monitoring of patients compared to GWs.

For examination of nursing information on patient's symptoms, indirect communication approach is used as patients send personal data transmitted to official mobile phone in the nurse room after they take a photograph of their monitoring data including vital sign, SpO_2, intake/output, temperature, BST measures and others. This is a unique difference from GWs and needs to be benchmarked by GWs to reduce nursing care time through the utilization of patient's SNS and wire system. Therefore, it is projected that the use of SNS and smart nursing communication and management system via remote controlling will be increased in GWs.

The needs of nursing interventions dealt in NPIWs are implemented in the order of importance including education and presentation (duration of hospital stay, end date of isolation, clinical description of COVID-19 test, discharge, inquiry of daily test results, briefing of current states of patients and their guardians, and guidance of general treatment procedures), medication nursing (need of medicines, description of side effects, observation of administration, and medication self-management), nutrition nursing (distribution and assitance of meals and nutrient management), emotional support for pateints·guardians (patient counselling and non-face-to-face counselling for patient's guardians), oxygen therapy (need and importance of oxygen administration, informing oxygen saturation, skin care, and others), and measurement (vital sign, BST measurement, height, weight and others).

As shown in Table 1, nurses' experience of safety education (100.0%) reduced chances of getting infected by COVID-19 to 33.3% (confirmed cases) despite working environment of close contact with COVID-19 viruses and overtime work more than one hour (77.8%)

In Table 2, a statistical significance was shown in the comparison of 'hygiene management' and 'medication/transfusion' between two groups. In terms of 'hygiene management', nurses working in NPIWs were encouraged to perform mild stretching every work shift, completely remove watches, rings or accessories, and wear compression stockings for prevention of leg swelling due to prolonged standing at work with no upper underwear and panty type sanitary pad, and spent more time in wearing powered air purifying respirator (PAPR), level D PPE fixed with tapes, and three pairs of gloves. These were distinctive differences compared to nurses working in GWs. A statistical difference was shown in 'recording'. Total time spent on indirect care was the greatest in both groups. In the future, the calculation of nurse staffing needs to be taken into consideration for the deployment of nurses specialized in recording or only in charge of electronic records management.

In Figure 2, a significant difference was found in the comparison of category, 'others (communication, dressing, and undressing)' between two groups. The difference is thought to be resulted from longer time invested on indirect care using SNS and mobile phones as communication methods. After training on blood glucose monitoring, patients were asked to report self-monitoring data to an attending nurse via text messages or telephone call after each testing. Data collection methods of indirect nursing was noticeably more used in NPIWs. As consumption of medical resources has been concentrated in healthcare workforce due to COVID-19 spread, strategies for optimal allocation of scarce medical resources have been demanded more than ever before. Previous studies focused on gross measurements, for example, the number of beds in the emergency department, the number of beds in a NPIW were mainly focused on (Emanuel, et al., 2020). However, for optimial medical resource allocation, this study quantitatively assessed whether what kind of and how much nursing duties were performed in NPIWs and GWs.

In Figure 3, total time spent on indirect care (654 min.) was almost two folds longer than that spent on direct care (379.8 min) in both groups ($p<0.005$). This outcome seems to be attributable to time spent before admission to NPIWs as a difference in nurse workload. Increases in time spent on communication (direct/indirect counselling, request for regular interview, information provision, and expression of anxiety) and indirect care by serving a role of mediator imply shortage of time needed for direct care. To increase time for direct care, the deployment of extra workforce, specialist nurses in counselling patients was required in wards when calculating appropriate nurse staffing. In 3 shift rotation, since increases in time for day duty in NPIWs were resulted from frequent physician rounds, daily schedules for major nursing duties were mostly carried out during day time and nursing care was practiced by being linked to evening and night works incuding emergency nursing practices. In the category of 'medication', time spent on direct and indirect care was longer in GWs. This outcome appears to be attributed from a wide variety of patient's diseases (mainly in Department of Pulmonology) in GWs, easier patient visit/contact without limitations in patient room entries and exits, and increases in the amount of medications administered to various patients with different conditions than in NPIWs.

In the category of 'others', the reasons for more time spent on indirect nursing care in NPIWs were determined to be wearing of protective clothing for prevention of COVID-19 infection, EasyTalk for two-way communication, and PAPR, frequent hand washing and other duties that seemed to affect the amount of workload and time.

Since ward structure and environmental factors influence total time invested on direct and indirect nursing interventions, the Korean government supports up to 80% of the installation cost for negative pressure isolation rooms in emergency medical institutions (Kim, 2021). Unlike in general wards, the enviornmental structure of passing through entry and exit doors twice for assess to isolation rooms appears to influence an increase in indirect nursing care time in NPIWs. To design NPIWs more efficiently, the madatory installation of clean rooms (Cho and Seong, 2018) and pass boxes (National Medical Center, 2021) are expected to contribute to reducing indirected nursing care time. Placement of the pass box equipped with an ultraviolet sterilizing device between the nurse station and hallway of the NPIW is thought to reduce indirect time spent for PPE wearing in the absence of nursing and inspection supplies missing in two-way communication.

Furthermore, the separation of entrance and exit doors and a private toilet and shower room for each patient in a multi-person room are essential for prevention of cross infection, A single room of negative pressure isolation should be installed and isolation rooms should be secured with complete airtightness to prevent any air leakage through walls, floors, and ceilings, and wall joints and all windows should be completely sealed (National Medical Center, 2021). In a pandemic situation, the use of multi-person rooms may contribute to the wide spread of the disease particularly in COVID-19 infection patients. In the current pandemic situation coexisting with the COVID-19 virus, continuous control and efforts need to be exerted to reduce mortality through management and prevent SARS-CoV-2.

More investigations are crucial to standardize guidelines based on the time spent on nursing interventions to improve care quality associated with reduced missing rate of interventions and calculate nurse staffing in acute infectious disease control. A systematic study is warranted to further elucidate the assocation between consideration on effective environmental structure and reduction of the total time spent by duties.

Ⅴ. Conclusion

This study provides the evidence that the differences in nursing work pattern between NPIWs and GWs, and nurses in NPIWs spent more time on undirected care. To ensure the equal level of nursing care in NPIWs with GW, an extra nurse workforce may be needed. In addition, efforts to reduce the burden on nursing personnel working at NPIW should be considered. This study is significant in that it is an initial study on the calculation of nursing intervention area units and nursing personnel in NPIWs to reduce the nursing intervention omission rate in the management of acute infectious diseases. However, in order to improve the treatment of nurses in the NPIW, establish standards for standardization of nursing intervention, and calculate manpower, policy development focused on the management of acute infectious diseases and extensive future research to improve treatment of nurses are suggested.

Abbreviation

COVID-19: Coronavirus Disease 2019
GW: General Ward
IRB: Institutional Review Board
IW: Isolation Ward
NPIW: Negative Pressure Isolation Ward
SD: Standard Deviation

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연구윤리규정

1. 목적

다문화융합연구소가 발간하는 다문화와 교육(이하 "학술지"라 한다)의 연구윤리 규정은 투고자 및 연구자들로 하여금 학자적 양심에 따라 준수해야할 도덕적 책무를 명확히 함으로써 학술지의 품격을 높이며 연구윤리의 제고를 통한 학술연구의 발전을 목적으로 제정한다.

2. 연구자가 지켜야 할 연구윤리규정

제1조(연구부정 행위) 연구부정행위라 함은 타인의 아이디어, 연구내용, 연구결과 등을 정당한 승인 또는 인용 없이 도용 또는 표절하는 행위, 존재하지 않는 데이터 또는 연구결과 등을 허위로 만들어 내는 위조행위, 기타 학계에서 통상적으로 용인되는 범위를 심각하게 벗어난 부정행위를 의미한다.

제2조 (연구자의 의무) 연구자는 다음과 같은 의무를 성실히 이행하여야 한다.

1) 표절 금지
2) 중복 게재 또는 이중 출판 금지
3) 데이터의 위조, 변조, 조작 금지
4) 연구대상자의 권익 침해 금지
5) 정당성이 없는 연구 자료의 확보 금지
6) 연구에 직접적으로 기여하지 아니한 자를 저자에 포함시키거나 직접적으로 기여한 자를 저자에서 고의적으로 배제하는 등의 연구자 허위 기재 금지
7) 기타 학문적 양심에 반하는 부적절한 행위 금지

3. 편집위원이 지켜야 할 연구윤리규정

제3조 편집위원은 투고된 논문의 게재 여부를 결정하는 책임을 지며, 연구자의 독립성을 존중해야 한다.

제4조 편집위원은 학술지 게재를 위해 투고된 논문을 저자의 성별, 나이, 소속 기관은 물론이고 어떤 선입견이나 사적인 친분과 무관하게 논문의 수준과 투고규정에 근거하여 취급하여야 한다.

제5조 편집위원은 투고된 논문의 평가를 해당 분야의 전문적 지식과 공정한 판단능력을 지닌 심사위원에게 의뢰해야 한다. 심사의뢰 시에는 저자와 친분이 있거나 적대적인 심사위원을 피함으로써 객관적인 평가가 이루어질 수 있도록 노력한다. 단, 같은 논문에 대한 평가가 심사위원 간에 현저하게 차이가 날 경우에는 해당 분야 제3의 전문가에게 자문을 받을 수 있다.

제6조 편집위원은 투고된 논문의 게재가 결정될 때까지는 저자에 대한 사항이나 논문의 내용을 공개하면 안 된다.

제7조 편집위원은 심사위원의 투고 논문심사와 관련한 문제제기 등이 발생할 경우, 연구윤리위원회에 신속히 알리고 적절히 대응하여야 한다.

4. 심사위원이 지켜야 할 연구윤리규정

제8조 심사위원은 학술지의 편집위원이 의뢰하는 논문을 심사규정이 정한 기간 내에 성실하게 평가하고 평가결과를 편집위원에게 통보해 주어야 한다. 만약 자신이 논문의 내용을 평가하기에 적임자가 아니라고 판단될 경우에는 편집위원에게 그 사실을 통보하여야 한다.

제9조 심사위원은 심사의뢰 받은 논문을 개인적인 학술적 신념이나 저자와의 사적인 친분관계를 떠나 객관적 기준에 의해 공정하게 평가하여야 한다. 충분한 근거를 명시하지 않은 채 논문을 탈락시키거나, 심사자 본인의 관점이나 해석과 상충된다는 이유로 논문을 탈락시켜서는 안 되며, 심사대상 논문을 제대로 읽지 않은 채 평가해서도 안 된다.

제10조 심사위원은 심사의뢰 받은 논문이 이미 다른 학술지에서 출판되었거나 중복심사 중이거나 혹은 기타 문제를 발견하였을 때에는 편집위원에게 해당 사실을 알려야 한다.

제11조 심사위원은 전문 지식인으로서의 저자의 독립성을 존중하여야 한다. 평가 의견서에는 논문에 대한 자신의 판단을 밝히되, 보완이 필요하다고 생각되는 부분에 대해서는 그 이유를 설명해야 한다. 문장은 정중하고 부드러운 표현을 사용하고, 저자를 비하하거나 모욕하는 표현은 하지 않아야 한다.

제12조 심사위원은 심사대상 논문에 대한 비밀을 지켜야 한다. 논문 평가를 위해 특별히 조언을 구하는 경우가 아니라면 논문을 다른 사람에게 보여주거나 논문 내용을 놓고 다른 사람과 논의하는 것도 바람직하지 않다. 또한 논문이 게재된 학술지가 출판되기 전에 논문의 내용을 인용해서는 안 된다.

5. 연구윤리규정 시행지침

제13조(연구윤리규정 서약) 모든 연구자는 본 연구윤리규정을 준수할 것을 서약해야 한다. 단, 본 윤리규정의 발효 시의 기존 연구자는 본 윤리규정에 서약한 것으로 간주한다.

제14조(연구윤리규정 위반의 보고) 연구자는 다른 연구자가 연구윤리규정을 위반한 것을 알 경우 그 연구자로 하여금 연구윤리규정을 환기시킴으로써 문제를 바로잡도록 노력해야 한다. 그러나 문제가 바로 잡히지 않거나 명백한 연구윤리규정 위반 사례가 드러날 경우에는 연구소 연구윤리위원회에 보고할 수 있다. 연구윤리위원회는 문제를 제보한 연구자의 신원을 외부에 공개해서는 안 된다.

6. 연구윤리위원회 운영규정

제15조(연구윤리위원회의 구성) 연구소는 연구윤리와 관련된 제반 사항을 심의하기 위해 연구소 내에 다음과 같이 연구윤리위원회(이하 "위원회"라 한다)를 둔다.

1) 연구윤리위원은 회장이 임명하는 3인의 위원과 문화 및 교육 관련 타 학회 회장의 추천받은 2인의 위원을 포함하여 총 5인으로 구성한다.
2) 위원장, 부위원장 및 간사는 위원회에서 호선한다.
3) 위원은 회장이 임명하며, 위원의 임기는 1년으로 하되 연임할 수 있다.

제16조(연구윤리위원의 자격) 연구윤리위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각 호에 해당되는 자이어야 한다.

1) 최근 5년간 문화 및 교육 관련 학술지에 5편 이상 (SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
2) 최근 2년 국내 · 외 권위있는 학술회의에서 논문발표자(또는 사회자, 토론자)로서의 경력이 3회 이상인자.

제17조(연구윤리위원회의 운영)

1) 위원회는 연구소장의 요청이 있을 경우 또는 위원장이 필요하다고 인정할 경우 위원장이 소집한다.
2) 위원회는 재적위원 과반수의 출석으로 성립하고 출석위원 과반수의 찬성으로 의결한다. 단, 위임장은 출석은 하지만 의결권은 갖지 않는다.
3) 위원회의 심의대상인 연구에 관여하고 있는 위원은 그 연구와 관련된 심의에 참여할 수 없다.
4) 위원장은 심의를 위하여 필요한 경우 연구책임자 혹은 관리책임자에게 자료의 제출

또는 보고를 요구할 수 있다.

5) 위원은 심의와 관련된 제반 사항에 대하여 비밀을 준수하여야 한다.

제18조(연구윤리위원회의 기능) 위원회는 다음 각 호의 사항에 대해 심의한다.

1) 학술지에 게재된 논문에 대하여 제기된 연구윤리에 관한 사항
2) 연구소와 관련된 연구 정직성에 관하여 제기된 고발 사항
3) 연구소와 관련된 연구 부정행위에 대한 조사
4) 기타 위원장이 부의하는 연구윤리에 관한 사항

제19조(징계) 위원회는 규정을 위반한 회원에 대해서는 다음과 같이 징계를 의결할 수 있다.

1) 시정 권고
2) 경고
3) 징계결정 내용에 대한 연구자에 대한 공표
4) 해당 연구자 소속 기관장에 대한 위원회 최종 결정사항의 서면 통보
5) 연구소 홈페이지 검색 사이트에서 해당 논문 삭제
6) 연구소 발행 학술지에 대한 5년 이하의 투고 또는 게재 금지

제20조(기타) 이 규정에서 정하지 아니한 사항은 위원회에서 따로 정한다.

부 칙

1. 이 규정은 2016년 6월 1일부터 시행한다.

Research Ethics Regulations

1. Purpose

The research ethics regulations of Journal of Multiculture and Education (henceforth referred to as "journal"), which is published by the Convergence Institute for Multicultural Studies, is enacted with the purpose of developing academic research through the improvement of research ethics while enhancing the quality of the journal by clarifying the moral obligation that must be abided by contributors and researchers in accordance with their academic conscience.

2. Research Ethics Regulations that must be abided by the Researchers

Article 1 (Research Misconduct) Research misconduct refers to the act of stealing or plagiarizing the ideas, research content, and results of other people without proper authorization or quotation, the act of forging nonexisting data or research results, and other miscellaneous misconduct that severely goes beyond the range conventionally tolerated by the academia.

Article 2 (Obligations of the Researcher) Researchers must faithfully fulfill the following obligations.

1) No plagiarism
2) No overlapping or double publication
3) No forging, falsifying, or manipulating of the data
4) No infringing on the rights and interests of the research subject
5) No securing illegitimate research data
6) No false listing of researchers including the inclusion of authors that did not directly contribute to the research or the intentional exclusion of authors that directly contributed to the research
7) No miscellaneous misconduct that goes against one's academic conscience

3. Research Ethics Regulations that must be abided by Editors

Article 3 Editors are responsible for determining whether or not to publish submitted papers, and must respect the independence of the researcher.

Article 4 Editors must handle submitted papers for journal publication by following the level of the paper and the submission regulations regardless of personal acquaintances and prejudices not to mention the gender, age, and affiliation of the author.

Article 5 Editors must request an assessment for submitted papers from reviewers that have the expert knowledge in the relevant field and a fair sense of judgement. Editors endeavor to allow an object assessment by avoiding reviewers that are acquainted with or hostile to the author. However, if assessments on the same paper differs considerably between reviewers, advice can be obtained from a third expert in the relevant field.

Article 6 Editors must not make public the contents of the paper of matters regarding the author until publication for the submitted paper is determined.

Article 7 Editors must quickly notify the research ethics committee and make adequate responses when issues like complaints raised against the reviewer's paper assessment occur.

4. Research Ethics Regulations that must be abided by reviewers

Article 8 Journal reviewers must faithfully assess requested papers within the time frame set by the review regulations and must notify the results to the editors. If the reviewer determines that he or she is not the right person assessing the paper, the reviewer must notify this to the editors.

Article 9 Reviewers must fairly assess papers based on objective standards regardless of personal academic beliefs or private acquaintances with the author. Reviewers must not disqualify papers without stating sufficient grounds or because the paper conflicts with the reviewer's own viewpoint or interpretation, and the reviewer must not make an assessment without properly reading the paper.

Article 10 Reviewers must notify the editors when the paper requested for review has already been published in another journal or is being examined in overlap, or any other problems have been discovered.

Article 11 Reviewers must respect the independence of the author as an expert intellectual. Reviewers must reveal their judgement regarding the paper on an assessment statement and explain the reason behind areas that they believe need supplementation. Sentences must use courteous and gentle expressions and no expressions that belittle or insult the author.

Article 12 Reviewers must keep confidentiality on the paper. Reviewers must not show the paper to another person and should not discuss it with another person unless special advice sought after for the assessment of the paper. Also, the contents of the paper must not be quoted before the journal in which the paper is included in is published.

5. Research Ethics Regulations Enforcement Guidelines

Article 13 (Research Ethics Regulations Pledge) All researchers must pledge to abide by the current research ethics regulations. However, previous researchers at the time of this ethics regulation coming into effect are regarded as having pledged to the current ethics regulation.

Article 14 (Reporting Research Ethics Regulation Violations) Researchers who know of another researcher violating the research ethics regulation must endeavor to correct this by reminding the violating researcher of the research ethics regulations. However, if the problem is not corrected and a clear research ethics violation is revealed, it may be reported to the institute's research ethics committee. The research ethics committee must not make public the identity of the researcher who reported the problem.

6. Regulations on Research Ethics Committee Operation

Article 15 (Research Ethics Committee Organization) The institute must establish a research ethics committee(henceforth referred to as the "committee") within the institute in the following way in order to assess various matters related to research ethics.

1) The committee consists of five persons including three members appointed by the president and two members recommended by a president from another academic society related to culture and education.
2) The chairperson, deputy chairperson and secretary are elected by mutual vote in the committee.
3) Members are appointed by the president, and the term for members is one year, which may be served consecutively.

Article 16 (Research Ethics Committee Member Qualifications) Committee members must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.

1) Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.
2) Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.

Article 17 (Research Ethic Committee Operation)

1) The committee is convened by request of the institute director or when recognized as necessary by the committee chairperson.
2) The committee is valid under majority attendance of registered members and decides issues by majority vote of attending members. However, for power of attorney, the committee recognizes attendance but not the voting right.
3) Members involved in research that is subject to deliberation by the committee may not participate in said deliberation.
4) The chairperson may demand submission or report of data from the researcher in charge or the manager in charge if it is necessary for the deliberation.

5) Members must keep confidentiality regarding all matters related to the deliberation.

Article 18 (Functions of the Research Ethics Committee) The committee deliberates the following items.

1) Matters regarding the research ethics of the paper published in the journal
2) Accusations against the research integrity related to the institute
3) Inquiries regarding research misconduct related to the institute
4) Miscellaneous matters on research ethics brought up by the chairperson

Article 19 (Disciplinary Action) The committee may vote for the following disciplinary actions for members who have violated the regulations.

1) Corrective recommendation
2) Warning
3) Official declaration of the researcher regarding disciplinary action
4) Written notice of the final findings by the committee to the agency head to which the researcher is affiliated
5) Deletion of the relevant paper from the institute's homepage search site
6) Contribution or publication banned from the institute's journal for five years or less

Article 19 (Miscellaneous) Items not determined by the present regulations are separately determined by the committee.

Additional Rules

1. This regulation is enforced starting June 1, 2016.

편집위원회 규정

제1조(목적) 이 규정은 다문화융합연구소(이하 "연구소"라 한다)의 학술지(학술발표대회 논문집 포함)의 편집방향과 기준에 관한 사항을 규정함을 목적으로 한다.

제2조(편집위원회) 전 조의 목적을 달성하기 위하여 편집위원회(이하 "위원회"라 한다)를 둔다.

제3조(위원회 구성)

1) 편집위원은 회장이 임명하는 8인의 위원과 문화 및 교육 관련 전공분야 4인의 위원을 포함하여 총 12인 이내로 구성한다.
2) 편집위원장은 편집위원 중에서 호선으로 선출한다.
3) 위원의 임기는 2년으로 하며 연임할 수 있다.
4) 위원회는 재적위원 과반수의 출석과 출석위원 과반수의 찬성으로 결의한다.

제4조 (편집위원의 자격) 편집위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각호에 해당되는 자이어야 한다.

1) 최근 5년간 문화 및 교육 관련 학술지에 5편 이상(SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
2) 최근 2년 이내에 권위를 인정받는 학회의 국내ㆍ외 학술회의에서 논문발표자(또는 사회자, 토론자)로서의 경력이 3회 이상인 자.

제5조(편집 원칙)

1) 위원장은 심사를 마친 논문을 접수받아 편집위원회를 소집하여 이를 심의한다.
2) 편집위원은 심사완료 된 논문을 분야별로 분류하고 게재편수와 편집방침을 정한다.
3) 편집위원은 본 연구소 "학술지 논문제출 및 작성요령"에 합당하게 작성되었는지를 확인하고 편집에 따른 세부사항을 검토한다.
4) 해당 호 게재예정 논문이 수정, 보완절차를 기일 내 행하지 못한 경우, 자동적으로 이 절차가 완료될 때까지 연기되는 것으로 한다.
5) 다른 학술지에 발표하였거나 심사의뢰 한 사실이 있을 경우에는 본 학술지에 게재할 수 없다.
6) 동일 필자가 동시에 2편 이상의 논문을 제출한 경우에는 게재 대상 논문으로 평가받은 1편만 게재하는 것으로 한다.

제6조(편집통보) 편집위원장은 편집방침에 따라 절차가 수행되면 편집내규에 따라 심사 및 논문편집이 완료되면 회장에게 서면으로 통보하고 인쇄 및 교정 등의 절차를 밟는다.

제7조(게재순서) 논문의 게재순서는 편집위원회의 게재확정순서에 따르나 편집위원장이 편집구성을 고려하여 이를 조정할 수 있다.

제8조(게재예정증명서) 논문게재예정증명서는 제출논문이 게재확정된 후에 제출자의 요청에 한하여 발행한다.

제9조(발간횟수) 6월 30일, 12월 30일 연 2회 발간을 원칙으로 하되 필요한 경우 특별호를 발간할 수 있다.

제10조(기타) 본 규정에서 정하지 아니한 사항은 편집위원회에서 따로 정한다.

부 칙

1. 이 규정은 2016년 6월 1일부터 시행한다.

Editing Committee Regulations

Article 1 (Purpose) The purpose of these rules is to define matters regarding the editorial direction and standards of the academic journal(including the research paper collection for the academic conference) of the Convergence Institute for Multicultural Studies(henceforth referred to as the "institute")

Article 2 (Editing Committee) An editing committee(henceforth referred to as the "committee") is established in order to achieve the purpose of the previous article.

Article 3 (Committee Configuration)

1) Editors consist of 12 persons or less including 8 members appointed by the president and 4 members in the field of study related to culture and education.
2) The chief editor is elected by mutual vote from among the editors.
3) Member terms are 2 years and may be served consecutively.
4) The committee determines issues on the basis of majority attendance by registered members and the majority votes of attending members.

Article 4 (Editor Qualifications) Editors must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.

1) Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.
2) Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.

Article 5 (Editing Principles)

1) The chief editor receives papers that have finished review and convenes the editing committee for deliberation
2) Editors categorizes papers that have finished review according to their area and determine the number of papers to be published and the editing

guidelines.

3) The editors check whether the paper has been written in compliance to the "Journal Paper Submission and Preparation Outline" of the present institute and review the details in terms of editing.
4) If a paper scheduled for publication for an issue is unable to complete supplementation procedures within a time frame, it is automatically delayed until the procedure is completed.
5) If the paper has been released or examined in another journal, it cannot be published in the present journal.
6) If the same author submits two or more papers simultaneously, only the one that is examined as the paper for publication will be published.

Article 6 (Editing Notification) When procedures are performed according to the editing guidelines and the review and editing are completed, the chief editor must notify the president in writing and take steps including printing and proofreading.

Article 7 (Publication Order) The publication order of research papers follows the publication confirmation order of the editing committee but the chief editor may adjust the order in consideration of the editing configuration.

Article 8 (Certificate for Scheduled Publication) A certificate for scheduled publication is issued only per request of the submitter after publication of the submitted paper is confirmed.

Article 9 (Number of Publications) The journal is published twice yearly, as a rule, on June 13 and December 30, but a special issue may be published if necessary.

Article 10 (Miscellaneous) Matters not determined by the present regulations are determined separately by the editing committee.

Additional Rule

1. These rules are enforced starting June 1, 2016.

논문심사에 관한 내규

제1조(목적) 이 규정은 다문화융합연구소(이하 "연구소"라 한다)의 학술지(학술발표대회 논문집 포함)의 심사에 관한 사항을 규정함을 목적으로 한다.

제2조(심사위원) 논문의 심사를 위해 심사위원을 둔다.

1) 심사위원의 자격 : 심사위원은 대학의 전임강사 이상이거나 문화 및 교육 관련 연구기관의 연구위원으로서 다음 각호에 해당되는 자이어야 한다.
   ① 최근 5년간 문화 및 교육 관련 학술지에 5편 이상 (SCI, SSCI급 등 해외 학술지는 2편)의 논문을 게재한 자.
   ② 최근 2년 이내에 권위를 인정받는 학회의 국내 · 외 학술회의에서 논문발표자 (또는 사회자, 토론자)로서의 경력이 3회 이상인 자.
2) 심사위원의 선정 및 익명성 보장
   ① 투고된 논문의 심사를 위해 편집위원장은 편집위원들의 합의를 거쳐 2명의 심사위원을 선정한다.
   ② 편집위원회는 심사위원의 익명성을 철저히 보장할 책임을 진다.

제3조(심사분야의 결정) 편집위원장은 객관적 기준에 따라 심사분야를 결정하며 심사분야가 중복된다고 판단되는 경우에는 해당 분야의 편집위원들과 상의하여 심사분야를 결정한다.

제4조(심사원칙) 논문의 심사원칙은 다음에 의한다.

1) 심사용 논문은 익명으로 의뢰하고 2인의 심사위원의 심사를 거쳐야 하며, 심사위원의 이름은 비공개로 한다.
2) 심사항목은 연구내용의 창의성과 응용성, 연구방법의 타당성, 논리전개와 체계, 연구 및 분석 방법, 표현력 및 선행연구의 활용, 학술적 가치와 연구성과의 기여도, 문헌활용도 및 기타 편집기술상의 요건에 부합되는 정도에 따라 평가한다.
3) 심사위원은 14일 이내에 심사 결과를 편집위원장에게 제출한다.
4) 논문의 게재결정은 심사결과 모두 “게재가”인 경우와 “게재가”, “수정후 게재”인 경우로 한하며, 모두 “수정후 게재”인 경우는 심사결과에 따라 논문을 수정하여 게재할 수 있다. 심사결과 “게재가”와 “게재불가”로 엇갈릴 경우 편집위원장은 제3의 심사위원을 편집위원과 협의하여 선정한 다음 심사를 의뢰하여 그 결과 “게재가” 또는 “수정후 게재”인 경우 게재할 수 있고, 심사결과 모두 “수정후 재심”이거나 “수정후 재심”, “게재불가”인 경우와 모두 “게재불가”인 경우에는 게재할 수 없다.

5) 1차 심사가 완료되면 투고자에게 그 결과를 통지하여야 하며, 심사결과에 따라 논문의 수정을 요구할 수 있고, 이에 따라 수정 후 다시 제출된 논문은 해당 심사위원의 2차 심사를 받으며 그 결과에 따라 게재여부를 결정한다.
6) 특별기고로 초청받은 논문의 경우도 위와 같은 심사절차를 거쳐 필요한 수정을 필한 후 게재한다.

제5조(심사이의) 논문 투고자는 심사결과에 대하여 이의를 제기할 수 있으며, 이 경우 위원장은 논란이 되는 내용을 검토한 후 제 3의 심사위원을 선정하여 심사를 의뢰할 수 있다. 제3의 심사위원 심사판정의 처리에 대해서는 심사이의를 인정하지 않는다.

제6조(심사절차) 심사절차는 다음에 따라 실시한다.
1) 논문의 접수(편집위원회)
2) 심사분야의 결정(편집위원회)
3) 심사위원의 선정(편집위원회)
4) 논문심사(심사위원)
5) 심사결과 회수 및 게재 여부 결정(편집위원회)
6) 심사결과, 게재예정(또는 불가) 통보 및 수정 · 보완사항 제시(편집위원회)
7) 수정 · 보완된 최종 원고접수(편집위원회)
8) 수정 · 보완 지적에 대한 수용여부 확인 및 게재동의(편집위원회)
9) 게재확정, 게재호수 결정 및 통보(편집위원회)

제7조(심사료와 재신청)
1) 심사위원에 대한 심사료 지급
  - 심사위원에 대해서는 편집위원회가 정하는 바에 따라 소정의 심사료를 지급한다.
2) 게재불가 논문의 재신청
  - 게재를 신청하였으나 불가판정을 받은 논문은 논문의 내용을 근본적으로 수정하여 다시 신청할 수 있다.

제8조(기타) 본 규정에서 정하지 아니한 사항은 편집위원회에서 따로 정한다.

부 칙
1. 이 규정은 2016년 6월 1일부터 시행한다.
2. 이 규정은 2020년 6월 1일부터 시행한다.

Paper Review Regulations

Article 1 (Purpose) The purpose of these rules are to define matters regarding the review of the Convergence Institute for Multicultural Studies(henceforth referred to as the "institute") journal(including the research paper collection for the academic conference).

Article 2 (Reviewers) Reviewers are established for the review of research papers.

1) Reviewer Qualifications: Reviewers must fall under the following items as researchers in institutes related to culture and education or full-time instructors or above at the college level.
   ① Persons who have published five or more papers (two papers for overseas journals including at the SCI and SSCI level) in academic journals related to culture and education in the past five years.
   ② Persons with three or more experiences of acting as a research paper presenter(or moderator, contributor) at authoritative academic conferences both domestic and overseas in the past two years.
2) Reviewer Selection and Guaranteeing Anonymity
   ① The editor selects two reviewers after consultation with editors for the review of submitted papers.
   ② The editing committee is responsible for thoroughly guaranteeing the anonymity of reviewers.

Article 3 (Determining the Field of review) The chief editor determines the field of review in accordance with objective standards. If the field of review is determined to be overlapping, it will be determined by consultation with the editors in the relevant field.

Article 4 (Review Principles) The review principles are as follows.

1) Reviews are requested anonymously, and papers undergo an Review by three reviewers, whose names are undisclosed.
2) The review assesses the degree of corresponding to requirements including

creativity, applicability, research method validity, logical development and system, research and analysis method, use of expression and preceding studies, academic value and contribution level of the research results, utilization of literature and other editing techniques.

3) Reviewers must submit the review results to the chief reviewer within 14 days.
4) The decision to publish a paper is when both are “published”; “published”, “published after revision”; and when both are “published after revision”, the paper can be revised and published according to the review result. If there is a difference between “published” and “not published” as a result of the review, the editor-in-chief selects a third reviewer in consultation with the editorial committee and then requests the review. The paper may be published if the result of the evaluation is “published” or “published after revision”. However, paper cannot be published if the results of the review are all “review after revision”; “review after revision”, “not published”; and both are “not published”.
5) If the primary review is completed, the results must be notified to the contributor, and a revision may be demanded depending on the results, and consequently, a paper resubmitted after revision undergoes a secondary review by the reviewers, the results of which will determine publication.
6) A paper invited as a special contribution must undergo the same review procedures as above and must be revised for publication if necessary.

Article 5 (Objection to review Result) The paper contributor may raise an objection to the review result. In this case, the editor-in-chief may select a third reviewer after reviewing the controversial content and request the review. No objection to the decision of the third reviewer is accepted.

Article 6 (Review Procedures) The review procedures are carried out as follows.

1) Reception of the paper(Editing Committee)
2) Determination of the field of the review (Editing Committee)
3) Determination of reviewers(Editing Committee)
4) Paper review(Reviewers)

5) Retrieval of review results and determination of whether or not to publish(Editing Committee)
6) Notification of review results and publication status, and presentation of revision and supplementation matters(Editing Committee)
7) Reception of the final revised and supplemented manuscript(Editing Committee)
8) Confirmation of whether the revision and supplementation items were acknowledged and agreement to publish(Editing Committee)
9) Publication confirmation, determination and notification of publication issue(Editing Committee)

Article 7 (Review Fee and Reapplication)

1) Payment of application fee to reviewers
   - A fixed review fee is paid to the reviewers according to the standards determined by the editing committee.
2) Reapplication of papers that were disapproved for publication
   - Papers that were disapproved for publication may be reapplied for publication after a fundamental revision to their content.

Article 8 (Miscellaneous) Matters not determined by the present regulations are determined separately by the editing committee.

Additional Rule

1. These rules are enforced starting June 1, 2016.
2. These rules are enforced starting June 1, 2020.

논문작성양식

1. 용지 설정 및 여백

용지종류	용지여백		용지방향
사용자 정의 폭: 188mm 길이: 257mm	위쪽	17mm	좁게
	아래쪽	23mm	
	왼쪽	30mm	
	오른쪽	30mm	
	머리말	13mm	
	꼬리말	0	
	제본	0	

2. 편집 기준

구 분		문단모양			글자모양			비 고
		정 렬	줄간격	들여쓰기	크 기	서 체	모 양	
본문 (바탕글)		혼합	170	10pt	10	신명조	장평100	
글제목		가운데	150	0	16	신명조	진하게	
성명/소속		오른쪽	160	0	10	신명조	진하게	
장제목	Ⅰ.	혼합	160	10pt	14	신명조	진하게	위2행/아래1행 띄움
절제목	1.	혼합	160	10pt	12	신명조	진하게	위/아래 각1행 띄움
항제목	1)	혼합	160	10pt	11	신명조	진하게	위 1행 띄움
목제목	(1)	혼합	160	10pt	10	신명조	보통	위 1행 띄움
〈 표 〉 [그림]	내용	가운데	160	0	9	신명조	보통	표의 위 띄움
	제목	가운데	160	0	9	신명조	보통	표의 아래 띄움
각주		혼합	130	내어쓰기10	8.5	신명조	보통	
참고문헌		혼합	160	내어쓰기22	9	신명조	보통	
국문초록		혼합	160		9	신명조	보통	
영문초록		제목	160		13	신명조	진하게	
		부제	160		10	신면조	보통	
		저자명	160		8	신명조	보통	
		본문	160		9	신명조	보통	

1) 논문제목(신명조 19, 장평 100, 자간 0, 진하게)에서 두 줄을 띄우고, 필자명과 소속(신명조, 10pt)을 오른쪽 정렬로 한다. 단 공동연구일 경우에는 제1저자(책임연구자)를 저자명 중에서 제일 앞에 배치함으로써 공동저자와 구별한다.

   저자들의 소속이 같을 경우: 홍길동 · 김주동(한국대학교)

2) 본문: 신명조 10pt, 장평 100, 자간 0

   줄간격 170%, 들여쓰기 10pt, 왼쪽 · 오른쪽 여백 0

3) 제목의 번호부여

   1단계 : Ⅰ, Ⅱ, Ⅲ .....등의 로마자 표기

   2단계 : 1, 2, 3 .....등의 아라비아 숫자 표기

   3단계 : 1), 2), 3) .....등의 반괄호 숫자로 표기

   4단계 : (1), (2), (3) .....등의 적각 괄호문자로 표기

   5단계 : ①, ②, ③ .....등의 전각 원문자로 표기

   6단계 : -전각 기호로 표기

   7단계 : • 불릿 기호로 표기

4) 인용문: 신명조 9pt, 장평 100, 자간 0

   줄간격 160%, 왼쪽 여백 15, 오른쪽 여백 20

   위아래로 본문과 한 줄씩 띄움. 번호가 다른 예문이 이어 나올 때에는 사이를 띄우지 않는다.

5) 각주: 신명조 8.5pt, 장평 100, 자간 0

   줄간격 130%, 왼쪽 여백 0, 오른쪽 여백 0, 내어쓰기 10

   (1) 별지에 쓰지 않고 본문 뒤에 이어 쓴다.

   (2) 문헌 배열 순서: 국문, 중문, 일문, 영문 순으로 하되 각 언어의 자모 순으로 배열한다.

   (3) 논문 내용 속에 참고 문헌을 표시할 경우 괄호 속에 넣어야 한다.

      예) (홍길동,∨1991:23∨참조)

      ※ ∨표는 띄움 표시입니다.

6) 참고문헌

참고문헌 중 모든 *서명*과 *학술지명 호/권(호) 등은 이탤릭체*로 표시한다.

- 영문저자의 경우 성(last name), 이름(first name)의 순서로 표기한다.
- 일본인명과 중국인명의 경우 한자어로 표기한다.

(1) 단행본 : 저자명(년도). *서명*, 출판사

- 저자가 3인 이내의 경우는 전부 기록하되, 저자명 사이에는 중간점(·)을 넣는다.
- 저자가 4인 이상인 경우는 '저자명 외'로 표기한다.
- 외국 출판사는 출판지: 출판사로 표기한다. 예) 東京: 源流社

예) 서종남(2010). *다문화교육: 이론과 실제*, 학지사.

(2) 역서: 역자명(역/역주). *서명*, 저자명(번역년도), 출판사.

예) 김영순 외(역). *민주주의와 다문화교육*, Duane E. Campbell(2012), 교육과학사.

(3) 학위논문: 저자명(년도). 논문제목, 발행처.

예) 박미숙(2016). 다문화멘토링에 참여한 대학생들의 사회적 실천과정에 관한 근거이론적 연구, 인하대학교 대학원 박사학위논문.

(4) 학술지 논문: 저자명(년도). 논문제목, *학술지명 권(호)*, 면수.

예) 홍길동(2015). 몽골출신 결혼이주여성의 진로경험에 관한 연구, *진로교육연구 28(1)*, 101-120.

(5) 학술대회의 발표 자료집: 저자명(년도). 논문제목, 발행처.

예) 홍길동(2013). 베트남 결혼이주여성이 경험하는 한국 전통 명절: 설날을 중심으로, 2016년 한국국제문화교류학회 춘계학술대회 발표집.

(6) 인터넷 자료: 저자명(년도). 기사제목, *발행처 일자*, 사이트 주소(사이트 주소가 길면 줄 바꾸어 기재).

예) 오제일(2016). 국내 체류 외국인 200만명 돌파…중국인이 절반 '압도적', *뉴시스 7월 24일*, http://www.newsis.com/ar_detail/view.html?ar_id=NISX20160727_0014249033&cID=10201&pID=10200

(7) 신문기사: 저자명(년도). 기사제목, *신문명* 일자.

예) 윤민용(2009). 미라...잠들어 있는 그대에게 묻는다, *위클리 경향* 6월 25일.

(8) 잡지기사: 저자명(년도). 기사제목, *잡지명 월/호/권,* 면수.

예) 최영호(2013). 불패의 리더, *월간 문화재 9월,* 10-11.

(9) CD, DVD, 영상자료: 영상의 경우 시간(시간:분:초)까지 표기
예) 박찬욱(2006). 믿거나 말거나 찬다라의 경우, 국가인권위원회, 00:26:25.

3. 논문초록

– 본 학술지는 한·영 혼용 학술지로, 국문 논문의 경우 국문초록과 영문초록을 모두 작성하고, 영어 논문의 경우 영문 초록만 작성하도록 한다.

1) 요약
신명조 10pt, 장평 92%, 자간 -8
줄간격 160%, 왼쪽오른쪽 여백 15

2) 영문초록(영어 논문일 경우)

논문의 첫 페이지

제목
저자
내용
키워드(3-5개 이내)

각주
*제1저자, 소속, 이메일
**교신저자, 소속, 이메일

3) 국문초록(국문 논문의 경우)

논문의 마지막 페이지

제목
저자 홍길동*김주동**
아래 1줄 띄우고, 200단어(15줄) 이내로 작성
주제어(3-5개 이내)

4. 본문에서 전문술어를 사용할 경우에는 한글과 원어를 병기

원어는 괄호로 묶고, 한 번 쓴 원어는 반복할 필요는 없다.
예) 음운론(phonology)

5. 분량

참고문헌을 합하여 20쪽 내외를 원칙으로 함.

6. 투고자 인적사항

참고문헌에서 두 줄 띄우기, 중고딕 8.5pt, 줄간격 130

이름,
소속,
소속주소,
전자우편 순으로 기입함.

원고 모집

『다문화와 교육』은 년 3회 발행하고 있습니다.
아래와 같이 논문을 공모합니다.

1. **원고모집** – 수시

2. **발간일정**
   1) 『다문화와 교육』 제8권 1호: 2023년 4월 30일
   2) 『다문화와 교육』 제8권 2호: 2023년 8월 30일
   3) 『다문화와 교육』 제8권 3호: 2023년 12월 30일

3. **투고 관련 사항**
   1) 투고자격
      – 관련 분야의 석사학위 이상 연구자

   2) 접수처
      – 온라인 투고 접수 : http://submission.cims.kr

   3) 문의처: 인하대학교 다문화융합연구소
      – 연구실: 032-860-8741
      – FAX: 032-860-9147

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2. Publication Schedule
   1) 『Journal of Multiculture and Education』 Book 8 Issue 1: April 30, 2023
   2) 『Journal of Multiculture and Education』 Book 8 Issue 2: August 30, 2023
   3) 『Journal of Multiculture and Education』 Book 8 Issue 3: December 30, 2023

3. Matters regarding contribution
   1) Contribution Qualifications
      – Researchers with a master's degree or above in the relevant field.

   2) Reception
      – Home page : http://submission.cims.kr

   3) Inquiries: Inha University, the Convergence Institute for Multicultural Studies
      – Research Office: 032-860-8741
      – FAX: 032-860-9147

연구윤리 준수 확약서 확인

· 성명 :

· 소속 :

· 논문제목 :

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년 월 일

연구자 : (인)

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