STRENGTHENING
KOREAN STUDIES
IN THE PHILIPPINES

2012 PHILIPPINE KOREAN STUDIES SYMPOSIUM
PROCEEDINGS
This proceedings is a collection of the papers presented in the 2012 Philippine Korean Studies Symposium held on February 24, 2012 at the Balay Kalinaw, University of the Philippines, Diliman, Quezon City. This was organized by the UP Department of Linguistics and Korea Foundation.

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ISSN 2362-8553 (Printed Publication)
ISSN 2362-8677 (Online / Electronic Publication)

Logo by Faith De Leon and Michael Manahan.
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INTRODUCTION


This activity is being proposed to promote and enhance Korean Studies in the Philippines, which remains at the developmental stage. Despite the growing interests among Filipinos in Korea and its culture, there have only been a handful of scholarly initiatives related to deeper understanding of Korea, especially in the academe. In response, the 2012 University of the Philippines Korean Studies Symposium with the theme “Strengthening Korean Studies in the Philippines” is being proposed to call the attention of Filipino scholars and students and on the importance of expanding the domain of Korean Studies in the Philippines with the aim of better contributing the promotion of enhanced Philippines-Korea relations.

This symposium showcases multi-disciplinary topics about Korean Studies and other fields, such as language/language teaching, culture, and society.

One of the goals of this symposium is to establish the linkage between the University of the Philippines and Korean overseas scholars. In reality, it is relatively difficult to develop Korean Language studies and Korean Studies program due to lack of experts in the field of Korean Studies. This symposium aims to provide the pool of potential lecturers or visiting professors who are willing to share their knowledge of Korean language and culture to faculty, researchers and students in the Philippines. Therefore it will seem promising that Korean studies will steadily be offered to the Filipino students.

Another major objective of this symposium is to further inspire interests in Korean Studies among Filipino scholars. In addition, it is hoped that the symposium will likewise provide a venue from which academic linkages may be established that will be helpful for further strengthening of future academic programs in Korean Studies. Comparative and contrastive studies in Korean-related topics will help scholars discuss their academic interests, further collaboration and joint researches.

Eventually, this symposium aims to contribute to the development of Korean Studies Program in the academic institutions in the country.
MESSAGE FROM THE UP PRESIDENT

UNIVERSITY OF THE PHILIPPINES
Quezon City

OFFICE OF THE PRESIDENT

MESSAGE

I congratulate the UP Department of Linguistics for organizing the “2012 Philippine Korean Studies Symposium.” I hope that the serene atmosphere at the Balay Kalinaw, UP Diliman would motivate all of you to engage in fruitful discussions on a topic of such great importance.

For over 60 years, the Philippines and Korea have been engaged in a partnership built on mutual progress, regional stability and lively exchange. Because of its importance to both our peoples, we must develop our understanding of Korea’s colorful history to strengthen this relationship in the future.

Because of our common goals and interests, I fully support this symposium’s call for strengthening Korea-centered studies, especially within the academe. The dearth of local scholarship surrounding Korea and its relationship with our country and with the rest of the region is an unfortunate fact, but one that we can no doubt overcome.

From the days of former UP President Carlos P. Romulo, both the Philippines and Korea have fostered strong bonds which many may not be aware of. There have been many key instances where our two nations have assisted each other in the name of freedom and security. And today, one cannot deny Korea’s importance to the Filipino people economically, politically and culturally. The signing of important economic and trade agreements between our two countries last year, in addition to the constant exchange of culture and human resources between us means that a more rigorous study of this partnership is currently needed.

It has been estimated that about 1.4 million Koreans are expected to visit the Philippines by 2013. The University of the Philippines must take the lead as the national university to understand this phenomenon, which is of great local and international importance. Striving for academic excellence, after all, involves aligning research to confront current realities. And developing innovative strategies to gain a better appreciation of the nuances of Philippine-Korea relation and its implications for everyone involved must be a priority of the university.

I wholeheartedly encourage you all to continue the pursuit of excellence in Korean Studies. No doubt the initiatives and friendships that will be formed today shall form the groundwork for establishing closer ties between Korea and the Philippines, enriched by scholarship which the University of the Philippines is known for.

Mabuhay ang UP Department of Linguistics! Mabuhay ang Unibersidad ng Pilipinas! Mabuhay tayong lahat!

ALFREDO E. PASCUAL
President
MESSAGE

I wish to congratulate the UP Departamento ng Lingggwistik for mounting the 2012 Philippine Korean Studies Symposium. This symposium is long overdue, given the presence of a strong Korean community in the country. The University of the Philippines itself is home to many Korean students. It is high time for the cultural and intellectual exchange already in place to be a formal and organized field of study.

The goals of this symposium are few and foundational: it seeks to generate interest in the Korean language and all subject matters related to Korea; to serve as a channel for interaction among Korean and Filipino academics engaged in Korean studies; and to establish linkages between Korean and Philippine institutions. These efforts are meant to secure the place of programs in Korean Studies in the University of the Philippines and other academic institutions.

There is much work to be done, and this symposium is an important step in achieving these worthwhile objectives. I commend the Departamento ng Lingggwistik for taking the lead in this effort. I am confident that this symposium will generate many insights and plans of action, the fruits of which we are bound to witness in the coming years.

CAESAR A. SALOMA
Chancellor

20 February 2012
MESSAGE FROM THE
KOREA FOUNDATION PRESIDENT

Distinguished Participants of the 2012 Philippine Korean Studies Symposium, Ladies and Gentlemen:

On behalf of the Korea Foundation, it is my great honor and pleasure to extend our heartiest congratulations to the organizers and participants of the 2012 Philippine Korean Studies Symposium. Above all, I would like to express my personal appreciation to Dr. Mary Ann Gaitan Bacolod and the relevant staff members of University of the Philippines, whose earnest efforts and thoughtful preparations have made possible this meaningful occasion.

With this being the first Korean Studies Symposium for Korea-related research specialists in the Philippines, our Foundation regards this initiative as a vital cornerstone for further upgrading the standing of Korean Studies in the Philippines. Of particular note, this opportunity to promote the two-way exchange of ideas and recent developments among the participants will serve to significantly broaden the depth of Korean Studies scholarship in the Philippines.

The Korea Foundation has been greatly encouraged by the Philippine’s fast-growing interest in Korea and the robust demand for Korean education here. This is readily evident from the increasing number of prominent universities in the Philippines that maintain or intend to initiate a Korean Studies Program on their campus. In addition, this expansion of Korea-related education includes not only Korean language instruction but a growing variety of Korean Studies courses as well.

In this context, the 2012 Philippine Korean Studies Symposium is undoubtedly a most timely and significant gathering to provide support for your Korea-related specialists, and thus ensure the steady advancement of Korean Studies at the University of the Philippines and throughout the local academic community.

Finally, I would like to assure you of the Korea Foundation’s commitment to continuously assist your efforts to promote Korean Studies in the Philippines, through our various support programs, to the full extent of our financial capability. Thank you.

Byung-Kook Kim
President
Korea Foundation
MESSAGE FROM THE UP DEPARTMENT OF LINGUISTICS

CHAIRPERSON

Through the 2012 Philippine Korean Studies Symposium, we were able to know the current status of Korean language and culture education and the status of Korean Studies in the Philippines, as well as the challenges we are facing today, and we were lucky enough to hear the recommendations from our Korean Studies experts.

With the various multi-disciplinary topics presented here today, we do hope that this symposium was not only able to emphasize the need for establishing Korean Studies in the Philippines or strengthen the ties between Korea and the Philippines. I wish that this symposium was also able to strengthen your desire to study Korean language and culture as well as your desire to do research on Korean-related topics. The main objective of this symposium is basically to generate the interest among students, scholars, and researchers to have a deeper understanding of Korean language and culture or Korean studies, and I would say that with the number of participants who witnessed today’s event including the support of the faculty, experts, and our guests from different universities, and with the lively intellectual exchanges we have witnessed today, I believe that in this symposium we have raised and generated not only your interest but we have also felt your passion and love for Korea and the Philippines. With this, I wanted to tell you that your presence here today made us realize more the need for creating more intellectual discussions like these in the future.

Of course, this symposium will not be a reality without the support of institutions and people who really worked hard for this symposium. First, I would like to thank the Korea Foundation for their generous support and the trust they have given us to host this particular kind of symposium; the Korean Cultural Center, the Embassy of Korea, Office of the President and Office of the Chancellor of UP Diliman, the Vice-Chancellor for Academic Affairs, our guests from the University of Auckland, from Yonsei University, Australian National University, Sangmyung University, Academy of Korean Studies, Keimyung University, our local experts and speakers, the moderators and reactors from different colleges and universities, the deans, faculty and students from different colleges and universities inside and outside of the University of the Philippines, our translators and interpreters, the UP Arirang for their volunteer support to the department, to the Center for International Studies, East Asian Ensemble, to the faculty and staff of the department of Linguistics, and of course, to the 2012 PKSS team, Michael Manahan, Mark De Chavez, Farah Cunanan, Jay-ar Igno, Vicky Vidal, and our project coordinator who wholeheartedly helped our department in developing our Korean language program and helped us in
establishing the possibility of developing Korean studies program, Ms. Kyungmin Bae.

Again, thank you and we look forward to more intellectual and cultural exchanges between the Philippines and Korea.

Mary Ann G. Bacolod, PhD
Department Chairperson
UP Department of Linguistics
MESSAGE FROM THE MINISTER OF THE EMBASSY OF THE REPUBLIC OF KOREA IN THE PHILIPPINES

I would like to congratulate the University of the Philippines and the Korea Foundation for jointly hosting the 2012 Philippine-Korean Studies Symposium. I appreciate that UP, which is one of the most prestigious universities in the Philippines, continues to take an active participation in developing Korean studies to the mutual benefit of our two countries.

I am pleased to note that the main purpose for this Symposium is how our two countries can jointly find ways to further promote Korean studies in the Philippines, which will contribute to enhancing the cultural ties between our two countries.

Ladies and gentlemen, the bilateral relations between the Philippines and Korea have made a remarkable progress since the establishment of our two countries’ diplomatic ties in 1949. We fought side-by-side during the Korean War. The gallantry and sacrifices of the young soldiers of the Philippine Expeditionary Force to Korea (PEFTOK) was instrumental in safeguarding the freedom and democracy of the Korean people, establishing the firm groundwork of our partnership.

Moreover, the economic relations between the Philippines and Korea continue to make progress. Korea is the 3rd largest source of foreign investment and the 5th largest trading partner of the Philippines. I am delighted to share that in 2011 alone, Philippine exports to Korea amounted to 3.6 billion US dollars, while imports from Korea reached 7.3 billion US dollars. The total trade volume between our two countries has reached 10.9 billion US dollars for the first time.

As we advance our political and economic partnership, we also made significant improvements in our people-to-people ties. Almost one million Korean tourists visited the Philippines last year, ranking Korea as the top tourist arrivals by nationality. I am optimistic we can sustain this trend this year.

Ladies and gentlemen, our continued interest in each other’s cultures and traditions provide us wider avenues for interaction. The establishment of the Korean Cultural Center last July serves as a catalyst by which we can further deepen our cultural ties and enhance our existing dynamic partnership. In addition, the annual Philippines-Korea Partnership Forum continues to develop policy recommendations that will further strengthen our people-to-people relations. For instance, one of the recommendations during the Forum held last year emphasized the need to increase academic and cultural exchanges between our two countries.

In this sense, I am glad that while the Korean Government continues to find ways to foster our good relations and encourage mutual exchange between our two peoples, the Philippines does the same by holding symposiums such as this.
I am sure that today’s event will be able to provide a deeper understanding of the Korean culture and contribute to the development of Korean studies in the Philippines.

In this regard, I encourage the participants to share their ideas and insights on how we can promote Korean studies in the country as well as address the existing and emerging challenges that come along with our ever growing cultural relations. Through our active discussion here today, I hope we will be able to inspire more Filipino scholars to learn more about Korea as well as collaborate with other Korean scholars.

Once again, I would like to express my appreciation to the University of the Philippines and the Korea Foundation for organizing this Symposium. I hope the discussions today will be most fruitful and rewarding, thereby contributing to forging stronger partnership between our two countries.

Maraming salamat po.

Yong-ho Kim
Minister
Embassy of Republic of Korea in the Philippines
PAPERS
The Advantages of Comparative Approaches in Korean Studies

Hong-key Yoon
School of Environment
University of Auckland

1. Introduction

Since the 1990s, Korean Studies programmes have rapidly expanded throughout universities outside of Korea. This is because of South Korea’s increasing economic development on the one hand and on the other hand, Korean government agencies (e.g. Korea Foundation) and Korean business corporations provide strong support for Korean Studies programmes. However, the level of support given by these organizations varies and depends on the strength of those Korean Studies programmes established in different overseas universities. The strength of a Korean Studies programme is often influenced by the host countries’ government policies, local universities’ interest in Korean Studies and the academic staff’s enthusiasm in teaching and researching Korean Studies. For instance, the Australian government’s interest and support for Korean Studies programmes is stronger than those expressed by the New Zealand government. Therefore, Australian universities’ Korean Studies programmes are better funded than those in New Zealand. Naturally, some Australian universities have been able to attract more Korean government and business corporation support than New Zealand universities.

The Korean Studies programme was first introduced into New Zealand by the University of Auckland in 1989. This programme started with a language class and a Korean culture class, in which about thirty students, mostly of European New Zealand descent, were enrolled. From the inception of the Korean Culture class, I taught the course for the next few years on a voluntary basis. I found it challenging to formulate appropriate course content for New Zealand students and to motivate students to study Korean Studies. In today’s address, I reflect on my own experience of teaching and researching Korean Studies at an overseas university and suggest a few ideas for my colleagues in the Philippines to consider while teaching and researching the subject of Korean Studies.¹

¹ This address is based on and developed from my two previous conference papers which were delivered elsewhere: “On the Future Directions of Korean Culture Studies for Teaching and Research: A Suggestion from New Zealand
2. Why Korean Studies?

As a way of recruiting qualified students and motivating them in my class, I used to suggest the following four reasons as to why Korean Studies is a worthy subject to study in New Zealand, a Western country.

The first reason is “because Korea is there”. The phrase, “because it is there” is from Alpinist, George Mallory, who was at the time attempting to climb the yet unconquered Mount Everest. When he was asked on his third expedition up the mountain in 1924 as to why was he attempting to climb it despite all the hazardous risks involved, he is said to have ingenuously replied – “Because it is there” (Hunt, 8). In my view, no reason can be purer than “because it is there”, for taking a Korean Studies class. Because Korean culture is there, we study it – because it is different from other cultures and is therefore unique, we study it. However, it is difficult to motivate students with these purist reasons.

The second reason why we study Korean Studies is because Korea has been a vital link between countries in East Asia, especially between China and Japan. For example knowing about Korea is essential to understanding the reasons behind the Japanese invasion of Korea in 1592 or the 1894 Sino-Japanese War that occurred on Korean soil. Furthermore, Korea played a vital role in diffusing Chinese culture into Japan, including the introduction of Confucianism, geomancy and Buddhism. It is almost impossible to understand East Asia as a whole without understanding Korea’s role in the cultural and political relationships between the countries in East Asia.

Thirdly, I suggested that learning about Korea provides an experience of learning about a foreign culture. Having learnt about one foreign culture, it is easier to learn about another foreign culture. This is also evident in the way that learning one foreign language makes it easier to learn another foreign language. I advised students to take this opportunity of learning Korean language and culture as an exposition to a foreign culture which will prepare them better in learning another foreign language and culture.

Fourthly, I suggested that it is important to study Korea because of the closer international relationship between New Zealand (and in fact many countries in the West) and Korea in terms of trade, investment, immigration and tourism. The increased economic and social ties will create more Korea related job opportunities for New Zealand students and therefore studying Korean will be

advantageous for them. What I said to the New Zealand students on this fourth point may also be relevant to students in the Philippines. For practical reasons, studying Korean is useful: we have an increased immigration, tourism, and trade relationship between the Philippines and Korea, and the closer relationships between the two countries will create more job opportunities relating to Korea.

I have used these arguments, which ranged from unconditional academic interest and the usefulness in a deeper understanding of East Asian culture, to practical reasons of possible job opportunities, in order to encourage my students to be motivated in learning Korean culture and language. These four reasons may well be applicable in the Philippines context. Despite enthusiastic lectures and enchanting justifications for the purpose of pursuing these studies, it was still not easy in New Zealand during the 2000s to increase the class size and motivate students to study Korean more seriously. However, now in 2010s, this situation has improved dramatically in New Zealand and Australia thanks to the ascending Korean economy and Korea’s popular pop-culture that is sometimes known as “Hallyu” or the “Korean Wave”. I can recall a Korean Studies academic staff in a well-known Australian university who recently exclaimed:

I always envied the larger class size of Chinese language at our university, but last year the Korean language class size for the first time exceeded that of Chinese. I thought it will never happen, but it happened last year (from a conversation with a conference participant at The 7th KSSA - Korean Studies Association of Australasia- Conference, University of New South Wales, 17th November 2011).

The employment opportunities in Korean companies overseas or in Korea as well as Korean pop music and drama gives some extra incentive for learning Korean Studies in Australia and New Zealand. This Australian and New Zealand experience of establishing and managing Korean Studies programmes may well be applicable to the Philippines.

3. General and Particular Aspects of Korean Studies

A Korean Studies scholar in the Philippines will need to teach and research general aspects of Korean language and culture, just like Koreanologists employed in a university elsewhere outside Korea must do. These fields of Korean Studies can be done in collaboration with or in competition with Korean scholars in other parts of the world.
However, there are particular aspects of Korean Studies (including language, culture, economy and politics) that can be advantageously investigated by scholars in the Philippines. For instance, Korean Studies scholars in the Philippines have an advantage over those in other countries in the study of Korean Christianity, because the Philippines is the most Christian nation in East Asia and has close contact with Korea on Catholic church matters. For instance, the first Korean born priest, St Andrew Kim Taegun, spent a brief time in the Philippines as part of his priesthood training during the 19th century. With this Christian heritage and perspective, Korean Studies scholars in the Philippines can provide invaluable perspective and research on Korean Catholicism by comparing and contrasting it with their home country’s Christian heritage and experience.

Catholicism in Korea was first established by Koreans who studied theology through books before the arrival of the Western missionaries. When the first Catholic missionaries arrived in Korea, there were already several thousand baptized Catholics in Korea. These Catholics were severely persecuted during the 19th century and some 11,000 of them were martyred. This persecution arose in part by the then Catholic followers’ refusal of a corner stone social institution of Korean society: ‘Chesa’ or ancestral worship rituals. The research into this part of Korean cultural tradition from a Philippine perspective will be invaluable, because the Philippines hold the richest Christian tradition in East Asia. Comparing and contrasting the history of Catholicism in the Philippines and Korea will throw a new light in studying the characteristics of Korean Catholicism.

4. Modern Korean Culture stands on two traditions

Comparative research approaches can be an effective means of characterizing the identity and interaction of Korean culture with foreign cultures. As in the Philippines, modern Korean culture stands on two traditions, consisting of the traditional Korean culture and the imported Western culture. Scholars often find that what Koreans accept as wholly Korean is in fact stands on these two traditions. For example, we know that place names such as Sejongno (King Sejong the Great Street) or Chungmuro (Admirable Yi Sunshin Street) in Seoul are Korean street names that are named after Korean heroes. They seem wholly Korean on the surface, however, if we dig deeper we soon find that that is not so, because the practice of naming streets after national heroes is not a traditional Korean custom, but came from Western culture. Clearly, naming places after heroes (respected ancestors) is a European tradition that is exemplified by the naming of a number of cities such as Alexandria after its conquest by Alexander the Great. It is also true that many Roman plazas and
places were dedicated to (named after) particular persons such as Emperors and Heroes (Wright, 673). In New Zealand, many European style place names including those of major cities are named after in honour of particular individuals, such as Auckland, Wellington, Hamilton, Nelson, etc (Yoon, 98-122).

In contrast to the West, in traditional Korean culture and in East Asian (Chinese cultural) tradition in general, people avoided using respected ancestors’ names as place names. Indeed no Korean children may be named after their own parents or grandparents (by inheriting the first name), whereas many children in European culture often are. The Korean tradition viewed the use of ancestor’s names as a disgrace to the ancestors, rather than an honour to them. In the West, however, naming streets or places after a person was definitely considered an honor. Therefore, it is my view that naming particular places after Korean national heroes such as Sejongro and Chungmuro reflects Western influences, even though the names themselves are Korean. Unless we made a comparative study of this naming practice between the West and traditional Korea, we would be less likely to realise that many contemporary Korean place names are in fact the result of Western cultural influence. We may find similar cases in modern Philippines culture because contemporary Philippines culture also consists of two traditions: the traditional (indigenous) Philippines and the Western cultures. In this sense modern Korean culture and modern Philippines culture may well share similarities in cultural characteristics and perspectives. Therefore, it is important to make comparative studies between Korea and other countries, in order to understand Korean culture more profoundly.

5. A Comparative Study of Korean Geomancy and the Need for International Co-operation

I would like to use geomancy as an example to point out that Korean Studies needs comparative approaches with the co-operation of Koreanologists from all East Asian nations including the Philippines. In East Asia, the process of selecting favorable gravesites, houses or settlement sites (including cities) and the proper construction of them, gradually developed into a system called geomancy (‘pungsu’ in Korean; ‘fengshui’ in Chinese). The influence of geomantic ideas in Korea is so profound that most of its cultural landscape and cultural ecology is in one way or another influenced by the art. It is almost impossible to understand the Korean cultural landscape without appreciating the nature of geomancy and its impact on Korean culture. The influence of geomancy is not restricted to Korea, but is shared by all East Asian nations including China, Japan and Vietnam. For instance, geomancy played an
important role in the planning of pre-modern capital cities such as Beijing and Nanjing in China; Nara and Kyoto in Japan; Kaesong and Seoul in Korea; and Hanoi (Thanglong) and Hue in Vietnam.

However, the impact of Chinese geomancy on one culture was not the same on other East Asian countries. For instance, the role of geomancy in Chinese culture has been different from those in Korean, Japanese or Vietnamese cultures. The Chinese immigrants who came to the Philippines from the 16th century must have brought with them the art of geomancy and must have practiced it one way or another. Although I do not know enough to make serious comments on the role of geomancy in the Philippines and other South-Eastern nations, I believe that the impact of geomancy on Southeast Asian nations has been different from those on the cultures of Korea, Japan or China. In order to enhance the understanding of the development of geomancy in Korea, it is useful to know the culture history of other East Asian countries that adopted and practiced Chinese geomancy. I will now briefly comment on the different diffusion patterns of geomancy from China to its neighbouring countries.

5.1 Diffusion Patterns of geomancy from China to various nations

It is believed that the art of geomancy was first developed in the Loess Plateau, China and was then introduced to outlying districts as the Chinese people and their culture spread. The non-Chinese who adopted geomantic ideas would have considered the characteristics of the local culture and environment.

The geomantic principles adopted and used by Koreans maintained the basic principles of original Chinese geomancy even after it spread to Korea from China. These basic principles have been the foundation of the Korean geomantic belief system and have retained their basic nature. However, they were interpreted and applied to suit the Korean culture and environment which led to the development of Korean geomancy. Korean geomancy represents the Korean interpretation and adaptation of Chinese geomantic principles suited to the Korean cultural context. The Korean culture and the Korean environment are different from those of the Loess Plateau in China, and the developmental pattern of Korean history is different from that of China. For these reasons, Korean geomancy differs from Chinese geomancy. Considering the Korean experience of adopting geomantic principles from China, I believed that Japanese, Southern Chinese, Vietnamese, the Philippines and other South-Eastern nations have developed their own unique traditions of geomancy which reflect their own local culture. Therefore, in order to comprehend the role of geomancy in Eastern Asia as a whole, it is important to document and explain how the original Chinese geomantic principles were introduced and adapted by
other East Asian countries adjacent to China. Such a comparative study would provide an opportunity to better appreciate the nature of Korean geomancy in the East Asian cultural context.

5.2 The need for International Cooperation

In the study of Korean cultural history, scholars often considered Korea’s cultural relationship with China without paying much attention to other Asian countries’ experience of China’s cultural impact. Comparing and contrasting Korean experiences of adopting aspects of Chinese culture with those of other Asian countries around China would provide with an invaluable new perspective in understanding Korea’s cultural history. For instance, comparing geomancy in Korea with that in Vietnam, Japan, the Philippines and other Southeast Asian countries can add new dimensions to the existing conventional explanation of geomancy in Korea. In what ways have the Korean experiences been similar to or different from other East Asian countries around China? Is the time of introduction of geomancy similar to one another? If not, why not? Is the influence of geomancy on Korean graves or capital city planning stronger or weaker than that in Japan, Vietnam, the Philippines and other East Asian countries? Korean studies scholars will benefit from such comparative studies. It is often true that one can explain one’s identity better when it is compared and contrasted with others. A comparative study of geomancy in Korea with the participation of Korean Studies colleagues from different countries in Eastern Asia will make an invaluable contribution towards an enlightened understanding of the culture of geomancy in Korea.

6. Conclusion and Some Suggestions

To conclude my speech I wish to consider a few research topics that can be carried out advantageously by my Korean Studies colleagues in the Philippines. When choosing research topics, academics must recognise the local socio-cultural-economic conditions that exist and that can be considered in our research. The growth of Korean Studies in the Philippines is still in its infancy, which may make it hard for a scholar to research a topic that at the same time is being researched by native Koreans who already have a deep knowledge in Korean culture. However, foreign scholars of Korean Studies are advantaged in other ways as they can use a comparative approach in their research to draw valuable conclusions based on a comparative study between Korea and their own native country. My Korean Studies colleagues in the Philippines can employ a comparative approach by drawing case studies from Korea and the
Philippines on a wide range of subjects including trade, education, tourism, immigration and any aspects of culture including pop-culture.

References


Korean Development Model and the Entailment to the Philippines*

1. Missing Link in Understanding Korean Development: Socio-Cultural Dimension

Many studies on Korea highlight only the institutional and formal sector, i.e., economic and political dimensions, which are conducive to economic growth. However, without the important role played by the informal sector behind the scenes, i.e., socio-cultural context inherited from the history, the developmental strategy transplanted from above would have failed (Leys, 1996). This paper reveals how the actors in informal sectors responded actively and applied themselves to national development projects. Formal institutions and policies are not enough to depict the whole story. Increasing interest in the concept of “social capital” reaffirms the importance of the informal sector, or socio-cultural context, behind the institutional and formal sector (Putnam, 1993; Platteau 1994a; 1994b; Portes, 1998; Woolcock, 1998).

From the point of view of western civil society, Korea is categorized as a combination of a “weak society” and a “strong state” (Migdal, 1988). This characteristic has been mainly employed to explain the existence of authoritarian regimes and how the strong state can control and extract resources from society in a coercive way without disastrous resistance. Korean society is depicted as pre-modern and under-organized so that it does not have any internal and autonomous mechanism for self-organization for the purpose of capitalist production.

However, from the view point of “social capital,” the picture of Korean society becomes drastically different. Putnam (1993: 167) refers to social capital to explain “features of social organization, such as trust, norms, and networks that can improve the efficiency of society by facilitating coordinated actions.” Further, he argues that “voluntary cooperation is easier in a community that has inherited a substantial stock of social capital, in the form of norms of reciprocity and networks of civic engagement.” He goes on to explain that “as with conventional capital, those who have social capital tend to accumulate more”
and most forms of social capital, such as trust, have an attribute of “what Albert Hirschman has called ‘moral resources’ - that is, resources whose supply increases rather than decreases through use and which become depleted if not used” (Putnam, 1993: 169).

In his view, this feature of social capital is crucial for economic and political development. It is social capital that makes democracy and markets work. Without social capital in society, economic and political institutions cannot work properly because these institutions need an active participation and cooperation from society at large (Woolcock, 1998; Woolcock and Narayan, 2000). In other words, a society with rich social capital is a strong society that can create developmental synergy when combined with the strong state.

The importance of social capital is widely accepted in economics and institutional studies. For instance, Coleman (1988)’s argument is directly linked to the new institutional economics, which places an importance on “transaction costs” within the market (Williamson, 1989). He explains that because those who do not share social capital always face problems of trust, that is, the problem of opportunistic behavior, it is necessary to introduce reliable safeguards (for example, insurance or official endorsements). However, if trust exists between two parties in a transaction, safeguards merely become cumbersome formalities that increase transaction costs in accordance with the contract. Consequently, social capital is an important mechanism for reducing transaction costs (Granovetter, 1985).

From the viewpoint of social capital, Korean society has abundant resources for cooperation and development. One of the notable characteristics of Korean society is the intricately webbed nexus among state/non-state and official/non-official sectors. These networks are mainly woven through blood relations (血緣), school ties (學緣), or acquaintanceship by locality (地緣). We may call these “affective networks” or, alternatively, “Yon’go Kwan-kye” (緣故關係). The affective network is firmly rooted in Korean society: it is the key to understanding contemporary Korean society.

Most studies on the affective networks of Korea, inspired by modernization theory which claims that traditional community is weakened by the industrialization process that causes social mobility among different social strata, simply assume that affective networks would wither away with the advance of modernization (Lee J-H, 1999). At the most extreme, they insist that affective networks should be dismantled because they represent underdevelopment or under-modernization. The policy recommendations that have been undertaken since the financial crisis of 1997 have for the most part

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1 Yon’go (緣故) refers to interpersonal relations similar to Guanxi (關係) in China, and Guanxi refers to relationship.
focused on dismantling cronyism, another name for the affective network, which permeates in society. The assumption, explicit or otherwise, is that cronyism is not only inefficient but also characteristic of a pre-modern society and as such will disappear as modernization and rationalization in society continues.

The most problematic aspect of affective networks, as many previous studies have pointed out, is that they block outsiders from accessing resources on a fair basis. "As reciprocity and personal trust created by cliquish connection is accumulated exclusively, trust in “others in general” outside the group or “the rules of the game” which should generally be applied can be damaged. Such a condition may injure the fairness of competition, diminish the possibility of productive transactions, and eventually bring about inefficiency of distribution of resources" (Lee J-H, 1999: 49).

Others, admitting the prevalence of affective networks, note their positive effect in the process of economic development. According to studies adopting rational choice theory, trust in private networks rather than in law or institutions made positive contributions to rapid industrialization. It is argued that an individual’s reliance on the affective network is his or her rationally calculated choice in the sense that it helps reduce uncertainty and transaction costs in a sociopolitical environment of instability and uncertainty (Kim Y-H, 1996: 106). The preference for affective networks, then, was the result of strategic choices made by rational individuals under particular environmental constraints. Affective networks based on traditional ties can provide the sense of trust essential for the exchange of various kinds of political and economic resources when other institutions are underdeveloped. During periods of social upheaval, the social cost of establishing trust can rise to such levels that the cost of official constraints are higher than those incurred by transactions based on personal trust. Accordingly, people are able to gain access to scarce resources more effectively and efficiently by conducting their transactions through affective networks.

However, this perspective also has limits because it assumes that in an environment of firmly established institutions such as advanced democracy and sound market capitalism, affective networks will not function any longer in the formal sector and will disappear into the informal and private realm. This perspective cannot explain the seeming anomaly: the coexistence of rapid and apparently thorough transition to democracy and capitalism with the continued presence of strong affective networks. Contrary to the common assumption, affective networks do not exist only in a pre-modern primary group. In the case of East Asia and especially of Korea, extensively intertwined traditional affective networks can easily be found not only in the economic sector but also in the bureaucracy of the state or various voluntary groups in civil society.
In this respect, it is the Western point of view that identifies “the state and market” or “the state and civil society” as dichotomous entities and places them in conflicting relations. In the market relations of Western society, where individualism developed through the Reformation and various civil revolutions and has become a basis for free contracts, non-economic factors such as human relations or familism in particular do not play an important role. However, in East Asia where Confucian tradition is prevalent, personal relations such as networks based on blood (family), region (locality), and school associations (alumni associations) are closely linked to functions of the market where economic exchanges take place. Accordingly, more emphasis needs to be placed on how affective networks permeate the market or the state bureaucracy, where competition and achievement are the rules of the game.

2. Confucian Tradition, Affective Networks, and Korean Development

“Confucian Ethics and the Spirit of Capitalism in Korea: the Significance of Filial Piety” (Lew, Choi, & Wang 2011) offers a clarification on how family ties, the most representative type of affective network could contribute to economic development. ² It examines the religious significance inherent in the Confucian value of filial piety and illustrates how the value came to be a powerful economic motive among Koreans. The religious imperative of filial piety, which calls for remembering and representing one’s ancestors, acts as an important spiritual ethos for Koreans to become economically competitive by providing a self-sacrificing work ethic and zeal for education.

Three pressures are of importance in remembering and representing ancestors in the modern context: developmental, successive, and collective. The developmental pressure shows how Korean families internalize the economic motives among family members as a norm and discipline themselves to enhance their efficiency and productivity for the familial community. The successive pressure effects how families invest their resources in human capital such as education in the long term and try to appropriate the limited resources not in a myopic but in a long and stable way. The collective pressure explains how the benefits of economic development and enhancement can be shared among family members providing welfare in the absence of public welfare. It emerges that filial piety did not stop at being a simple ethical standard; it was the

² Confucianism has primarily been considered to be a negative influence on capitalist development since Weber’s work. However, there have been opposing claims that Confucianism played a positive role in capitalist development in Northeast Asia in general. What, indeed, was the role of Confucianism? This paper argues for the positive role of Confucianism.
fundamental basis for a macro-social dynamic closely linked to the development of capitalism in Korea. This mechanism helps understanding of the modernization and industrialization processes in Korea.

For example, Korean businesses are famous for the way in which they organize their production and corporate governance (Granovetter, 2005). Most of the largest chaebols, including the most internationally competitive, such as Samsung, Hyundai, and LG, are controlled by members of the founder’s family, usually brothers, sons, nephews, and grandsons. The importance of family ties is even greater for smaller companies. Whereas the largest chaebols try to adopt global standards incompatible with familial governance, the smaller companies feel free from such compunction. In these cases, the most important motivation for building and developing their business is to pass it on to their children as part of their “patrimony.”

This mechanism can be applied to the various affective groups such as dongchanghoe (同窓會, alumni association of a school) and hyangwoohoe (鄕友會, social gatherings of people from the same home town) at the same time. Affective networks based on school ties are especially important in government and politics. The graduates of elite schools and universities dominate the political and economic realms to a degree rarely witnessed in other societies. The highest echelons of the Korean bureaucracy have traditionally been occupied by members of the “KS,” 3 which refers to graduates of a particular elite high school and university.

Moreover, regional sentiment based on regional ties has played an increasingly important role in Korean politics. In fact, it can be argued that regional sentiments enabled the first peaceful “turnover” of government to the opposition in the presidential election in 1997, when Kim Dae Jung was elected. If such regime change is the essence of democratic consolidation, as it clearly is, then regionalism was a major force behind democratization in Korea (Kang, 2003). From this perspective, the social capital of affective networks is the backbone of Korean economic and political development. In this context, affective networks should continuously be highlighted as a positive factor for Korea’s success.

As seen in examples above, the mechanism of an affective network facilitates cooperation among members so that individuals can be integrated into the production of public goods. It also prevents the destructive results and social waste that rational fools in pursuit of short-term, private interest can cause. This is how the affective network becomes “social capital.” The norms that the

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3 “KS” is the initial of Kyung’gi high school and Seoul National University, which are the most distinguished elite schools in Korea. Their graduates are regarded as elites in the social, political, and economic fields.
affective network groups share in common prevent selfish and maleficent behavior of group members and induce them to contribute to the creation of public good. Trust among group members solves the problem of the prisoner’s dilemma and enhances collective action for economic development. Last, networks help to mobilize resources and channel effective communication.

Development projects alienated from the informal sector, or, de-contextualized from the history, cannot work properly. Likewise, formal institutions do not function in a vacuum but interact with the given historical as well as socio-cultural context. For Korean development, the most fundamental core was the articulated match of a strong state and strong society. The state was able to discipline society not for its private rent seeking but for the goal of development, and society was able to respond actively to the state’s project by mobilizing its resources and organizing cooperation through social capital.

Affective networks contributed positively to the development of “strong society” in Korea. Affective network groups in Korea are not simply remnants of the past that helped Korea at the “developmental state” stage of industrialization, but are fully extant and relevant organizations that will continue to have a role in the process of modernization and democratization. Because they are not closed inner-groups nor do they necessarily lower social efficiency, and they are not antagonistic with civil society. Further evidence can be offered to explain historic-cultural factors involved in the continuing proliferation of affective networks in modern Korea. In particular, it is emphasized that the Confucian world view supporting affective networks has shown a strong tendency to condemn cronyism and corruption. In fact the affective network based on human relations is a form of social capital that enriches trust and reciprocity, and can become a useful resource in the coming post-modern era where atomized individuals, commodified by the market, are supposed to find meaningful relations with each other, i.e., inter-subjectivity and communitarian relations.

Affective networks, into which characteristics of Confucian culture have strongly infiltrated, are deeply rooted in the non-profit and non-governmental sector in Korea. Strong attachment and devotion to affective networks on the basis of kinship, regional identity, and alumni relationships among Koreans can only been understood when historic-cultural factors are taken into account. Affective networks are influential because they are able to maintain spontaneous reciprocity, especially, “generalized reciprocity” that mutually benefits members and their families in times of need. In addition, although affective networks exist officially in the non-profit/non-governmental sector, it is found that their roles and functions are extended to penetrate deeply into the state and market sector. Finally, it can go back to history to clarify that the “sarim” (士林) networks, traditional intellectual affective networks in Chosun Korea, are not incompatible
with modern civil society, because the network, especially those formed by literati outside state office, assumed the role of a check upon state power.

Civil society and free markets in the Western mode were unnecessary for the development of Confucian capitalism. Instead, state bureaucrats organized capitalism in such a way that policy decisions of state bureaucrats superseded decision-makings of businesses and the private sector was mobilized around the needs and plans of the state through traditional Confucian affective networks. “State-business collusion” (政經癒着) is a term that describes this structural characteristic of Confucian capitalism. However, the collusion has been constantly monitored by media and intellectuals who are the structural heirs of former Confucian literati. These checks and balances are found to be efficient and effective in minimizing negative consequences of collusion. It is important to alleviate doubts regarding “Confucian capitalism” by making this phenomenon more understandable, and the job should be begun by turning attention to the socio-cultural as well as historical characteristics of Confucian societies.

It has been taken for granted that, in contrast to the state, South Korean society was weak and passive and was simply mobilized by a strong state. A challenge to this interpretation can be made on the basis that the “developmental state,” which is supposed to be autonomous and embedded, cannot be fully explained by the simple dichotomy of “strong state and weak society.” It is true that planning and carrying out a developmental strategy requires a high level of state autonomy and capacity to counter possible resistance from society. In order to materialize the plan, however, the society in which the state is embedded also needs to be capable of adopting the state’s strategy, as well as be an active participant. This is particularly true because a strong state paired with a weak society can readily become a “predatory” state.

It can be explained that South Korea during the Park era was a showcase of synergy between a strong state and a strong society (Lew and Wang, 2009). The norm of generalized reciprocity, found at both the macro- and micro-level, played a critical role in preventing free-riding, or the tragedy of the commons, and helped individuals participate in the state’s plan on a voluntary basis. The leader’s value orientation at the macro-level and the responses of villages and business groups at the micro-level are combined to illustrate these interactions. The conclusion may argue that Korean society remains as strong as ever, and may have become even stronger. The problem today is that there is no longer a strong state to match a strong society.

3. Philippines Tradition: Communitarian Values and Affective Networks
It is not hard to find affective networks in Filipino society. Agoncillo (1990), a Filipino historian, states that Filipinos have a lot of community spirit, which are usually cooperative than competitive. In fact, Filipino traits such as loyalty to friends or benefactors, close family ties, and regionalistic disposition are based on affective networks or ‘community.’ Then, how these characteristics of Filipino people that have made the social norms which value affective networks are formed?

To answer this question, understanding on ‘Asal’ which is the core value of Filipinos is needed. A Filipino anthropologist Jocano (1997) classifies Filipino value system into ‘Halaga,’ the standard of value; ‘Asal,’ the expression of intrinsic values; and ‘Diwa,’ the spiritual standard. He explains that those three construct the value system of Filipino people in an organic way. However, among these three, ‘Asal’ is the easiest dimension to observe because it is expressed in action.

‘Asal’ in Filipino means to values or norms in relations with others. ‘Asal’ also refers to personality or disposition of a certain person. People judge whether the person’s Asal is good (magandang-asal) or bad (masamang-asal) by his/her social relationship with others. To maintain a good social relationship, the norms emphasized in Filipino society are ‘Pakikisama,’ ‘Hiya,’ and ‘Utang-na-loob.’ Those three are called ‘group-oriented norms’ and conditions to have ‘Magandang-asal’ or ‘Mabuting-asal’. Also, these norms are the origins of many social phenomena in the Philippines. Therefore, before discussing the affective networks in Filipino society, their relationship-concerned and community-based way of thinking will be reviewed through ‘Pakikisama’, ‘Hiya’, and ‘Utang-na-loob’.

Pakikisama is one of the most discussed Filipino traits by local and foreign scholars (Agoncillo, 1990). ‘Sama’ means ‘to be together’ or ‘to get along.’ It emphasizes the loyalty and amity and the responsibility to the people in the community. Filipinos usually prefer to be together. They often say ‘Sama-sama tayo (Let’s do something together),’ and ask ‘May kasama ka ba? (Do you have a company?)’ to a friend who is alone. Also, ‘Walang kasama’ refers ‘to be without company.’ As these examples show, ‘Kasama,’ is an important feature in daily lives of Filipinos.

In the Philippines, people often use the term ‘Barkada’ which refers to a group of friends at school or at work. The ‘Barkada’ is one prominent example of ‘pakikisama’ and its community-based characteristic. The word ‘Kaibigan’ which means friend is individual to individual relationship, but ‘Barkada’ is different. It is a relationship among many friends those who always get along. If someone is introduced as ‘Barkada,’ people would understand that is a person who usually gets along. Filipinos recognize ‘Barkada’ as closest friend group and another form of family. Thus, the features of ‘Pakikisama,’ acting as a
community, having collective responsibility, and the camaraderie are essential to maintain the relationship among friends.

Hiya can be translated as shyness or politeness. It is a deep regret for making mistakes, courteousness, and a matter of one’s personal honor. It is a norm that creates polite, rightful and thoughtful act (Jocano, 1997). Since Filipinos feel ‘Hiya’ when they think a certain act goes out of social standard, it reflects that Filipinos want to be in a social category, does not want to stay out of it, want to be socially recognized, and regard harmonious social relationship as an important factor. Filipino customs such as avoiding arguments and not asking again even if they do not know is influenced by Hiya. In addition, Hiya is also related to ‘saving face’. Filipinos behave carefully or sometimes concentrate on superficial things not to harm the reputation of their family or community. It is normal to feel ‘Hiya’ when someone’s behavior has negative effect on the community or draw others’ attention. Not having this sense of ‘Hiya’ would labeled as ‘Walang Hiya’ and is subject to criticisms. It is a kind of an insult to be called ‘Walang Hiya’ and the community would keep distance from the person with ‘Walang Hiya’.

Literally, Utang-na-loob means debt inside. If someone has done a kindness, Filipinos perceive it as a ‘debt’ that they have to repay. Moreover, doing a favor of friends or acquaintances (Kilala) is also included in the notion of ‘Utang-na-loob.’ In other words, it is a moral responsibility that requires mutual courtesy among the people you know or you are close with. Jocano describes ‘Utang-na-loob’ as a ‘psychological contract.’ It reflects mutual rights and responsibilities which perpetuates harmonious nexus, so breaking it would mean breaking the harmony of the community. One example of ‘Utang-na-loob’ can be found in rural areas is giving hands in farming or constructing houses. In urbanized areas, it is usually shown in public administration, and it is applied in every transaction (Jocano, 1997).

‘Ninong’ also is one specific example of ‘Utang-na-loob’. In the Philippines, babies are usually baptized 100 days after the birth. The godfather of the baby is called ninong and the godmother is called ninang. Parents of the baby mostly ask friends or people who they trust the most to be the ‘ninong’ or ‘ninang.’ A baby can have several ninongs or ninangs and they are perceived as family since they should be the guardian if the parents die or something happens. Therefore, ninong takes care of his godchild as a benefactor, in return, the godchild celebrates ninong’s birthday or his family events.

As such, Filipino culture highly regards community and relationship with others is similar to the one in Korea. As it is influenced by Confucian culture, Korean society values community and has strong ties of affective networks. Just like affective networks in Korea, Filipinos have ‘affective networks’ among
people sharing experience acquired throughout the lives of individuals rather than their choices.

On the other hands, this ‘affective network’ also stands for the psychological as well as material welfare of the members. Affective networks in Korea represented by kinship, regional, and Alumni network compensate for various problems which may occur from the financial crisis of the government to the market failure. It can offer more flexible service than bureaucratic organizations such as governments and corporations. Moreover, Hong K-J (1999) states that it is easy to find informal network based on kinship, alumni, and region in Korea, and one of the most important functions of them is to fulfill the needs of the members for welfare through their network. Ringmar (2005) also points out social networks such as family and friends have played an important role protecting from the harsh capitalistic society. In this context, the social connection in Filipino society which is similar network with Korean affective network and Chinese guanxi, also takes care of the members of society.

‘Awa,’ a Filipino value of caring needy people, will be discussed first and followed by the implication of previous discussed values and traits to the welfare of family and acquaintance. ‘Awa’ is a Filipino word for sympathy, pity or compassion. It is a value that gives people who are suffering a helping hand. Awa does not only mean financial assistance but also consolation such as giving words of comfort. Yet, the ‘Awa’ is restricted to the people who are related or who are acquainted.

To illustrate, Filipinos think ‘Pagkamakatao’ is a duty everyone should fulfill. It refers to sympathy for the comrades. By limiting the object of the ‘pity’ to the comrades, it emphasizes the importance of close people and taking care of them. This is also shown in the value called ‘Pakikiramay.’ It is to help and assuaging the pain when close people experience hardships such as get into an accident or be bereaved. People who do not show this aspect are called ‘Walang Pakikiramay’ and classified as grumps. Lastly, similar to the two values mentioned, there is ‘Pagkabahala’ which is more common than the other two. It literally means ‘to concern,’ ‘to look after,’ or ‘to care for,’ and this ‘caring’ applies to the close people at ordinary times, of course in hard times, even for a trivial matter.

‘Loob’ (closed network) means inside, and its meaning ‘inside’ may refer to inside of whatever thing or one’s inner nature. It is identical with ‘Asal’ when it refers to the inner thought of someone. Among this, the meaning of ‘loob’ that is important here is ‘inside the community or network.’ It draws a line between the ‘members’ of one’s community and outsiders.

Every individual has different standard to divide member of the community (nasaloob) and outside the community (tagalabas), usually nasaloob includes kinship, if narrowly defined, and ‘Kilala’ if extended. Filipinos emphasize the
perception of ‘we’ and ‘our group’ in this way. It is also shown in the Filipino word ‘we’. Unlike Korean, there are two words for ‘we’ or ‘us’ in Filipino language. The words ‘kami’ and ‘tayo’ both mean ‘we’ or ‘us’ but they are used differently according to whether the interlocutor is in the same category with the speaker or not. If the listener is in the same category with the speaker, ‘tayo’ will be used to refer ‘we; but if the listener is not in the same category, it is ‘kami’.

As this example shows, Filipinos draw vivid line of ‘we’ and ‘our community,’ and expect reciprocal relations with mutual responsibilities and duties among members. However, they do not expect this from the people outside the community. Filipinos expect to be cared from people inside the community such as family than people who they do not know (Jocano, 1997). It shares common aspect of Confucian culture, caring the people near as a priority.

People in the Philippines have strong family ties (Agoncillo, 1990). They recognize family as a basic social unit and core of every relationship. Basically, Filipino family is composed of grandparents, parents, and unmarried children. Although the residence is separated as nuclear family, it functions as an extended family (Lew S-C, 1994). Filipinos include relatives, sometimes godmother and godfather in family, and have collective responsibility (King and Wilder, 2003), from showing respect to the elderly members of the family to offering financial assistance to the needy family members even if they are far-related. As it shows, Filipino family also has the Confucius culture of ‘the value of care for needy family members’ mentioned in the book of Daniel Bell and Chaibong Hahm (2003). Providing material aid to elderly parents as filial duty, older siblings paying the tuition for their younger siblings, seeking for jobs in big cities in order to support family are also common.

There is a saying in the Philippines ‘Huwag kang magtiwala sa di mo kilala (Never believe someone you don’t know.’ Kilala (acquaintance) means to know or have come across. Agoncillo (1990) states that ‘the Filipino believes that the person known to him, no matter how bad, is better than the one unknown to him no matter how good.’ Kilala in the Philippines is very close to Guanxi network in China. Guanxi networks originate from some kinds of existing affinity between people. Once this affinity has formed, they start to exchange gifts and the relationship is established. Before long, the Guanxi constructs ties of mutual debt and responsibility, and this system lies upon the market system (Ringmar, 2005). Kilala operates in the same mechanism in the Philippines. Filipino customs, exchanging gifts among friends and neighbors such as pasalubong, work with Utang-na-loob and people exchange not only gifts but also other services and information. This kind of relations can be shown in every aspect of Filipino society.

Regarding the role of guanxi network in society, Ringmar (2005) points out in his book, Surviving Capitalism:
“One reason is that guanxi networks in addition to their instrumental roles also play protective ones; guanxi connections humanize impersonal and abstract relations and make it possible to recognize others and to be recognized ourselves.”

The same thing applies to Kilala as well. They can reduce danger or uncertainty in transactions since those connections guarantee the trust, and it offers caring of the people you know both mentally and materially. Once a person is included in the category of ‘Kilala’, basic welfare is assured which is protected by ‘Pagkamakatao’, ‘Pakikiramay’, and ‘Pagkabahala’. Just like China, there has been a criticism that this phenomenon is the origin of corruption which hinders development in modern society of the Philippines. However, despite the criticisms, Kilala and Utang-na-loob still exist in Filipino society.

Emphasis is put here that in the Philippines communitarian values, which are also found in other cultures, such as caring others, community spirit, and reciprocity are exposed in the life-style of the people, and these values are educated to the public as ‘Filipino Traits’ or ‘Filipino Value’ just like the ‘Three Bonds and Five Relationships’ in Confucianism; people perceive it as duties to fulfill. More discussions should be made in the Philippines as a developing country, but these affective networks suggest, although not yet systematically organized, the possibility of ‘organized network welfare’ in many quarters.

4. Conclusion: Moral Economy

Crony capitalism, patronage or clientelism, bossism, nepotism, affective networks, ... these terms describe the characteristics of moral economy or pre-modern economy of underdeveloped countries. To be precise, they have somewhat pejorative or irrational connotations. These words are used to explain why underdeveloped countries tend to be captured by personal and traditional relationships and cannot develop economic rationality and efficiency. If that is the case, how can we explain the coexistence of such irrational and pre-modern obstacles with economic miracles in Korea? Here, the problem is not the existence of such “obstacles,” but a poor understanding of how they function.

Many scholars suggest that policies and strategies for development should mainly center on the arrangement of economic and political institutions. They over-emphasize the importance of these institutions, mystifying the Western experience and the operation of the depersonalized market. To our detriment, the ever-increasing force of globalization urges us to accept these prescriptions for survival. In this respect, the economic success of Korea reminds us that there is another choice for survival: the importance of informal socio-cultural
dimensions. Confucian values and affective networks may make both the market and democracy work better. Affective networks can protect individuals from fierce competition in the market and provide norms and trust, based on which individuals can cooperate for the enhancement of mutual interests (Ringmar, 2005). Also, unlike state-level welfare through tax revenues, informal welfare through affective networks does not cause the rigidity and social waste of the welfare state.

If we could settle this confrontational relation of state and market by employing the merits of affective networks that contain the essence of traditional culture, this could be the best solution, equal to “killing two birds with one stone.” A peculiar form of business organization, chaebol, that led the economic development of Korea, serves as a good example of the potential institutionalization of this type of solution. Needless to say, the development and application of institutional devices as such are possible not only in business sectors but also in other aspects of a modern society, including politics, education, and welfare.

Experiments are needed to explicate potential benefits from traditional culture in mending the shortcomings of institutional devices such as the market and the state. The phenomenon of indifferent individuals is a reason for us to look into affective networks as a means to tie ourselves together again. Communitarian responsibility for members of a group, moral restraint on individual selfishness, and efforts to harmonize the interests of the individual and community are present in every traditional culture. Certainly, it is hard to claim that the character of the moral economy described in this paper is universal. However, every underdeveloped country maintains the very feature of social relations that are in common with Korean society. We hope the Korean case can offer some clues for other developing countries to find their own recipes for development utilizing their socio-cultural and historical contexts.

Moral economy has been employed mainly to explain unique features of pre-modern societies. The setting in which Mauss (1925[1990]) observed gifts giving and Scott (1976) witnessed irrational peasants and benevolent landlords is pre-modern and non-western, devoid of a democratic state or capitalistic markets (Wilk and Cliggett, 2007). As such, moral economy was invented to explain seemingly irrational activities against one’s private interests at micro-level (Geertz, 1973) and traditional or charismatic authority without modern legitimacy and rationality at the macro-level (Weber, 1946).

For modern observers, these features seem irrational and inefficient. Therefore they conclude that moral economy would soon disappear as modern institutions, that is, capitalistic market and rational bureaucracy, evolve and diffuse. However, economic growth of Korea is against their expectation. Its success was due to utilizing rather than overcoming tradition. In Korea, the state
and market have been organized and mobilized according to moral economy and thereby it has achieved miraculous success in industrialization and democratization. Economic development in Korea shows peculiar specificity that liberal economics or state theories cannot explain: disciplinary ethos based on generalized reciprocity.

Some would doubt that such specificities of moral economy could be applied only to the Korean case and therefore it cannot appeal or extend its connotations to modern Western societies. However, while gloating over their success, many scholars turn their brains toward roles of values and morals in modern capitalistic markets of the West, which has been recognized as the ideal crystallization of rationality since Adam Smith (Zelizer, 2005; Gintis, Bowles, Boyd, and Fehr, 2005; Zak, 2008). This situation suggests that moral economy can offer the third alternative to realize efficiency and social justice (Ostrom, 1990), which were failed goals of “market and hierarchy” (Williamson, 1973) or “exchange and redistribution” (Polanyi, 2001[1944]).

References


**HALLYU, HYPE AND THE HUMANITIES:**

**THE IMPACT OF THE KOREAN WAVE ON KOREAN STUDIES**

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1. Introduction

The success of South Korea’s popular entertainment both domestically and across East and Southeast Asia over the past decade has driven many socio-
cultural changes in the region. This, in turn, has led to increased academic enquiry into the realms of activity associated, such as fashion, cosmetic surgery, and the Internet. Although the phenomenon is spurring much academic interest, it remains unclear to what extent it will generate a more profound interest in Korean culture among the general public. Despite the fact that the number of students signing up for courses in Korean studies continues to grow fast, the majority of students appear interested in learning the Korean language only. Perhaps because they wish to separate work from pleasure, or because they have no professional interest in the humanities, or simply because their degree structure does not allow it, for most of them learning Korean is a way of improving their understanding of the entertainment they and their peers enjoy, and rarely a first step towards further analysis. It is important, therefore, to recognize that although the Wave has generated a much greater interest in Korea, in order to promote the study of Korean culture and society, Korean studies departments must tailor their course offerings carefully.

2. Soft power’s hard evidence

Since 2006, the number of Korean language learners has increased dramatically. At the ANU the number of ab-initio students had been fairly steady at approximately fifteen for a few years prior to 2005, but it grew to 19 in 1st semester 2006, to 23 in 1st semester 2007, and then further, with the greatest increase coming in 2010 and 2011. In those years the number of ab-initio learners grew from 26 in 1st semester 2008, to 35 in 2010 and 47 in 2011. Dr Shin Gi-Hyun, Convener of the Korean language program at the University of New South Wales in Sydney, told me that student numbers there had grown at a similar, albeit even greater rate. There, over the same period, first-year student numbers had increased by approximately 350%, from 43 in 1st semester 2005 to 159 in 1st semester 2011. The year 2010 proved to be a turning point in Sydney as well, as it saw the number of ab-initio learners double in 1st semester, and increase again by 170% in the subsequent year. The interest in taking Korean language courses is not yet waning. This semester, the number of ab-initio students at the ANU showed a further growth of approximately 10 percent.

When I ask my first-year students why they are interested in learning Korean, they commonly mention K-pop and Korean dramas and movies. Students in Sydney give the same reasons. When Dr Shin recently conducted a survey to find out why his students in first year would continue to study Korean in second semester, K-pop and Korean TV dramas and movies were respectively the 2nd and 3rd most often given reason. The reason given most was “I like to learn a new language”. The students who gave this as their primary motivation may have been somewhat hesitant to express their interest in a course as being driven by popular culture, though they may have also chosen Korean based on the possibility of using it for business purposes. Indeed, other reasons given by students certainly suggested that the students were interested in engaging with Koreans: “I have a plan to visit South Korea soon” (#5), “The Korean language sounds good” (#6), and “I want to make myself understood in local Korean
Although I do not wish to downplay the importance of factors like these that are directly related to the contents of the course, in many cases other, less directly related ones, such as the quality of teaching, the program structure and the likelihood to earn good marks, will also play important roles.

Both at the ANU and at UNSW the huge increase in the number of Korean learners in first year has culminated in greater student numbers in later years, though unlike ANU, UNSW has catered to many Korean background speakers, the number of which is now also increasing at ANU’s Korean program. In Australia, the number of Honours, Masters or PhD students focusing on Korea in the field of humanities has not, however, seen a noticeable increase. This may be because in compiling their course curriculum graduate students in Australia are often guided by “practical” concerns. The majority of students taking up Korean at present are Chinese Australian or overseas Chinese or Malaysian; the financial support they commonly receive from their family throughout their undergraduate study is likely to lead them towards lower-risk degrees in science, accounting or management. Their cultural background does not strongly support studies in the humanities, unless it is in combination with a major in a field that offers a reasonable degree of security in the job market. Most of the higher-degree students focusing on Korea at the ANU, for example, work in the fields of political and social science. The problem with these fields is that an understanding of the language is not necessarily required, which means that the students’ knowledge of Korean culture and society is sometimes limited.

In Australia, unfortunately, there is little mention of Korea outside academia. The media do not commonly report on the peninsula, and take an interest in it only marginally when a North Korean leader dies or revisits his nation’s nuclear plans. South Korea’s national brand image remains weak in comparison. As a regular guest on Australia’s nation-wide SBS Dutch radio service, I have often tried to remedy this and stir an interest in aspects of South Korean culture and society, but my efforts to comment on South Korean affairs have been in vain. Despite the fact that South Korea has been one of Australia’s most important trading partners, the number of times I have been asked to comment on South Korea for this or any other news network in Australia in the past five years can be counted with one hand. It would seem, then, that in spite of the great promise many say Hallyu holds for the soft power of South Korea, at least in Australia it does not necessarily imply a greater interest in the country’s culture and society.

1 The fourth most common reason was “I want to expand my cultural horizons”. Shin Gi-hyun, pers. communication, 14/1/12.
2 At UNSW the ratio between non-background speakers and background speakers is approximately 7:3 in second year, and 4:6 in third year. Shin Gi-hyun, pers. communication, 14/1/12.
3 Lucy Williamson, “Selling South Korea: No ‘sparkling’ brand image”, online article for BBC News, 1/2/2012.
4 See, for example, Yau Lop Poon, “The Beautiful Behind the Beautiful “, Korea Policy Review (August 2005), p. 66; Anon., “South Korea’s pop-cultural exports:
Even so, it is not an issue that is unique to South Korea, and perhaps it
doesn’t even matter. As long as the positive image of a single and perhaps even
false characteristic of a nation allows it to achieve certain political goals,
policymakers may not see the need to correct and complicate matters. Joseph
Nye argues that the consumption or enjoyment of specific cultural goods does
not imply that one embraces the culture proper, pointing out that those fond of
American junk food may not, for example, like the United States at all. Although
his analysis of the extent to which specific cultural items represent a culture ends
there, a better understanding of the implications and extent of the association of
products with their culture of origin or perceived culture of origin might help
producers, policymakers and educators to address a lack of interest in that
country. It seems, however, that soft power is based merely on the uninformed
and often stagnant impression a nation leaves with others.

Various factors play a role in the development of a nation’s soft power. A
national brand image may be nurtured, but it ought not be based on a collection
of common accomplishments. After all, soft power comes from having
something unique that other nations want, not something others can easily
develop themselves. I do not believe democracy or a perfect human rights
record are criteria, since a culture may be considered in a positive light as long
as it has a legal system that sees most crimes punished and the vast majority of
its people treated with some degree of fairness. Of course its willingness to
negotiate with other cultures over differences is important too, since soft power
is dependent on communication, including the positive experience of it. Other
important factors are a history of non-aggression and cultural proximity. The
memory of Japan’s aggression in the first half of the previous century and, 
crucially, Japan’s unwillingness to apologize for it, for example, continue to curb
the appeal of forms of Japanese culture in China today. A nation’s technological
advancement or economic power can be a significant factor as well, if perhaps
primarily because it urges others to take note. Indeed, when in 2009 Nye himself
discussed South Korea’s national image, he recognized the importance of Hallyu,
but defined the nation’s potential for soft power as being dependent not so
much on the promise of its cultural industries, but on its image as a successful
economic or political entity. 5

It may simply be a matter of time. The number of Asians visiting Korea to get
a glimpse of things that remind them of their favourite Korean pop act, drama or
movie has, for example, grown considerably over the past five years. Although
the experience itself certainly does not always lead towards them taking a
deeper interest in South Korean culture, 6 it is possible that over time soft
power will eventually lead to an increased recognition and iconic value of

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Hallyu, yeah! — A “Korean wave” washes warmly over Asia”, online article for
5 Joseph S. Nye, “South Korea’s Growing Soft Power”, online column as part of
Of Might and Right series for Project Syndicate website (www.project-
6 Roald Maliangkay, “Keep Your Enemies Closer: Protecting Korea’s Pop
Korean historical events and achievements. A survey carried out by Hyangjin Lee in 2010, showed that although many Japanese Hallyu fans spent most of their time in Korea shopping in Seoul’s central shopping districts, the increased exposure to Korean culture did eventually result in some of them becoming interested in Korean news as well.  

The problem with popular culture products is that they do not have a long shelf life and that there is a significant degree of mimicry. The popular entertainment industries of other Asian nations are catching up and in cinema and popular music, for example, an increasing number of products are being created in which directors, actors, singers from various cultural backgrounds are involved. Although a Korean production agency may be behind its success, the growing number of multi-national acts is unlikely to nurture South Korea’s soft power. The production value of Chinese pop music may still lag behind the Korean standard, but I surmise that over the next decade other Asian entertainment industries will start to launch very competitive products in the region. Korean acts are likely to continue to lead for some time, but it may well be within this decade that the most must be made of the impact of Hallyu.

In academia it is possible to attract many students to the humanities by way of courses on Korean popular culture. Rather than merely relating the various phenomena as being intrinsic to South Korean culture and, in particular, South Korea’s national borders, I believe it is helpful to adopt a transnational approach that incorporates the many developments in East and South-East Asia over the course of history and at present. This not only allows a more comprehensive approach to the many factors in play, but it also co-opts those who may not be keen or able to choose a Korean studies-related course because of the structure of their degree. In my course on popular culture in East Asia, I highlight the uniqueness of South Korean culture and society by focusing on the way in which commodities and experiences have been collected in Korea, from the turn of the twentieth century to the present. This approach allows me to not only shed light on important developments over time, but also show the way in which Korea fits into other important developments that have affected the region, and deliberate key aspects of consumer behavior within popular culture more generally. In doing so, I always include two important periods: the colonial period, and the 1990s.

3. Selling foreign experiences

In society, commodities, be they in the form of knowledge or experience, or in the form of wealth, play a key role in the expression and acquisition of status. Because the selection of knowledge, experiences and other expressions of wealth is often led by commerce, it is commonly associated with the realm of popular culture. Although careful selection is of crucial importance to people’s place in  

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society, the consumption of popular culture by individuals is rarely as deliberate as the enormous marketing budgets of the major industries today might suggest. To pursue only that which suits one’s own needs and interests best is virtually impossible, and so one is often led to products and ideas by the sources of information one has come to rely on. In large social structures, complacency is a time-effective way of securing one’s place in society and thus one’s position of power. People carefully adjust the degree of their criticism to suit the lifestyle they value and wish to be associated with.

My course commonly starts at the turn of the nineteenth century, when fast increasing numbers of foreign visitors, along with many new technologies, began making great changes to everyday life, most noticeably in the cities. I discuss examples of ads from newspapers, which already around the 1990s showed the influence of Western and Japanese culture. Ads for food, clothing and entertainment expressed, arguably in order of status, a mixture of Korean, Japanese and Western ideals. Although for those outside urban areas, and women in particular, the advent of modernity was less sudden, in urban areas work and public life changed fast. Trams and cars transformed the urban landscape, while fashion transformed the look of the people and arguably made male Japanese and Korean office workers look alike. For the urban male professional, Western suits became the new standard, and they began to wear watches, and not just because it was the latest fashion and marker of achievement. It allowed young men to keep time, as they adjusted to hourly as opposed to task-based labour. Social norms and values changed, including the standards of communication and commodities.

The many changes were deliberated and debated in the fast growing number of periodicals. Intellectuals keenly followed the many new markers of social success and were eager to discuss them. Being “in the know” about aspects of foreign, and in particular Western culture, constituted a commodity. Like Burton Holmes, who enjoyed showing footage of far-away places in order to highlight the superiority of Western, Christian culture, many entrepreneurs were in the business of placing people at the vanguard of modernity, even if it was often only superficially so. Ironically, Korean consumers were empowered to buy themselves aspects of a modern, Western lifestyle, but they did so as subjects of an oppressive colonial power. I dare not question the motivation behind young Koreans’ drive to keep up with the latest fashion in the 1920s and ‘30s, but it would not surprise me if it managed to preoccupy their minds enough to somewhat blur the reality of the sometimes violently unequal socio-political status-quo. Was it a conscious escapism, or were the new standards ushered in by modernity considered genuine enough to warrant ardent emulation?

The colonial experience provides a very useful and intriguing backdrop to discussions of popular culture and the potentially changing markers of social achievement. Clark Sorensen points out that around the turn of the century, when a number of terms were used to denote the common folk, concepts of class

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were not based on material wealth, but, rather, on the traditional Confucian concept known as “scholar, farmer, craftsman and merchant” (sa-nong-kong-sang). Although these notions of class came under debate in the 1920s, they continued to hold sway at least until the end of the colonial period. Nevertheless, when mapping the structures of power in the realm of popular entertainment in the first decades of the twentieth century, the supremacy of the Japanese administration is undisputable. After all, access to the novel technologies was limited to a small minority of foreign and Japanese entrepreneurs who decided what was made available, to whom, and when. Even so, that small minority appears to have been no more capable of withstanding the seduction of the many commercial aspects of modernity. It is within this context that studies on the emergence of popular culture may yield important perspectives on the realm of market forces and the viability — or opposition to it — of a cultural hegemony at the time.

A second period in twentieth-century history that is worthy of particular attention from the viewpoint of peer pressure and the social positioning of consumers within popular culture is that of the 1990s. It was in this period that the phenomenon of Seo Taiji saw the creation of a mainstream pop star incorporating many elements associated with the subcultures in a way that would comfort many a Marxist pessimist. Seo’s music was a mix of rap, hip-hop and R&B elements. Since rap had been commonly associated with social criticism in the West, it is likely that in Korea many considered Korean acts that incorporated the performing and musical style to be self-managed and to write and compose at least some of their music themselves. Although Seo’s innovative music and presentation found instant appeal when he debuted with his band in 1991, he continued to innovate and set many popular trends in music, dance and personal styling throughout the 1990s. Borrowing sounds and dance routines from a wide range of musical styles, which around 1994 came to include also gangster rap, metal and punk, his act became a major inspiration for the new generation of students who were increasingly traveling abroad and seeking inspiration outside mainstream Korean pop entertainment.

Seo’s lyrics and behaviour expressed a desire for a peaceful revolt against the older generations that had stifled creative thinking in education, encouraging students to break free from the oppressive education regime. In the decades


before Seo, singer-songwriters addressing social wrongs had focused more — if indirectly — on political violence and injustice in society in general. Whereas they had to tread carefully in order to avoid the censors, Seo was awarded a fair degree of freedom in his cat, which may be because he was a Korean talent who was able to compete with similar acts abroad, and sell many tickets and CDs in Japan, at a time when very few Korean acts were even able to be noted abroad. His unusual status allowed him to be more non-conformist, and give greater priority to the integrity of his work. Unlike the very personal and introvert performing style of his predecessors, Seo’s music was extravert and his lyrics direct.

By buying and supporting Seo’s music and singing along to his lyrics at a noraebang after many hours of uninterrupted study, his fans could express their support for his interests and his ideas, but of course many only did so in their limited spare time, in between their heavy study schedules. He provided them with a voice of discontent in a package that eschewed convention and set new standards, but the settings in which his music was consumed often remained conformist. In order to be successful and accepted by their social environment, the average student remained under pressure to work hard. The students and their parents may have had very different ideas about people’s individual rights and duties, and about what happiness entailed, but it appears that in the end their ideals did not differ that much and that they shared the opinion that education at an established institution and financial security would broaden their horizon. The fast developing realm of popular culture to which the students dedicated much of their spare time afforded them a louder voice in society, but it also added on peer pressure. Whereas the requirement to keep up with a popular trend such as that represented by Seo’s latest album may have served to provide them with some instant relief due to its symbolic importance, it ironically also lengthened the yardstick of social success.

In his heydays having purchased a copy of or at least heard the latest Seo Taiji album quickly became a reference point for one’s placement in the social order. His music advocated individualism and diversity, and so ironically to share in the fad that was his music became a criterion for social acceptance. To appreciate his music appears to have been of secondary importance; the need to keep up with the latest developments in pop entertainment was key. But whereas the phenomenon was ironic because of Seo’s act borrowing many ideas from subcultures, it was by no means new. If one compares Seo’s stardom to the adoption of modern music during the colonial period then one important other parallel can be drawn: the importance of conformity and Korean promise. Just like Seo’s sampling and copying of Western sounds and styles, Korean stars singing for Japanese audiences about the beauty of some place in the West allowed them to sell tickets on the basis of what they represented: Koreans with the talent to compete on the international stage.

4. Conclusion

When at the end of the 1990s, Korean pop music made its first waves in China, it was clear that for most fans across the region Korean popular music had become an important reference point for fashion, style, and social identity. Seo’s music, with its clear message of social justice and individual empowerment, provided a powerful voice for a generation of young Koreans. His success was not only a personal triumph, but also a testament to the potential of Korean music to challenge and inspire its listeners.
entertainment was a unique commodity that appealed because of a mixture of familiarity and positive difference. Fans often mention good looks, singing and dancing talent, and proper manners as the main reasons behind their idols’ success. More important than identifying what explains the success of Korean popular entertainment is, however, what the fandom itself has promised its fans. That promise that comes from being “in the know” has not differed much over the course of the twentieth century and remains rooted in true fans’ unique insider knowledge of that which is widely considered worth knowing about. As Hyangjin Lee says,

*Hallyu* fandom can, therefore, be seen as an archetypal phenomenon of mass consumption promoting ‘foreignness’ as a middle-class commodity through which participants can display knowledge and awareness of the outside world regardless of their social class. 12

Teaching popular culture can be rewarding from both a cultural studies’ perspective, as well as from that of Korean studies. By highlighting important historical events with experiences that have been unique to Koreans, students can learn to connect unique aspects of Korean culture and society with important socio-cultural phenomena that go beyond the common temporal, geographical or cultural confines. Although it is, of course, also important to discuss aspects of Korean culture and society per sé, courses on popular culture that deliberate the ways in which consumers follow hypes and trends allow students to draw parallels both vertically — i.e. historically — and horizontally — across national and cultural borders.

Even students are often drawn to area studies because of unformed images of cultures, and their assessment of courses is rarely based on specific content either. I believe the effective application of *Hallyu* in teaching must entail the ability of lecturers to teach courses in which detailed local knowledge is applied to more general questions related to the human condition. In the humanities, issues central to human nature have often been associated with studies conducted on the basis of very specific local cultures and histories. Edward Said and Jennifer Robertson’s approaches to Orientalism and orientalism, for example, or Benedict Anderson’s study of imagined communities attest to that. In order to support the iconic power of unique Korean events and experiences, it is important to nurture studies that offer important new insights into aspects of our shared human nature. Studies of popular culture certainly hold that potential, as do the many unique Korean experiences on which I believe they may rely.

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Effective Liaison of Korean Language Education and Korean Studies: Building Korean Language Pedagogic Contents and Korean Studies

Hang-rok Cho
Sangmyung University

1. Introduction

This study aims to propose the way how to link Korean as a Foreign Language (KFL) education and Korean studies in terms of ‘culture’ regarding the correlation of two fields. Nevertheless, this hypothesizes that the systematic collaboration with Korean studies in the perspective of KFL education will bring practical outcome, and the culture is the key in this liaison.

Culture has been introduced in KFL education since long ago and it is also practiced in the field of education. This is natural phenomenon according to the
relation of language and culture. Furthermore, it is universal in foreign language education field all over the world.

The introduction of culture in KFL education should be discussed in diverse stratum. Cho (2005) examined how to introduce culture in five sections such as curriculum, teaching method, teaching material, Korean language proficiency evaluation and Korean language teacher education. Kang et al. (2010) previously argued over the correlation of KFL education and culture. Although there are extensive numbers of research which focused on a certain domain and discussed the correlation, the studies dominantly proclaiming which mainly discuss the appropriateness of introducing culture in language education and technical examination related to pedagogy. In fact, it is limited to find the argument about the cultural system in teaching subject domains. To make it worse, neither proposing the holistic frame nor detailed description is still deficient.

The biggest reason of deficient cultural pedagogic contents is related to the limit number of researchers and their background variables: although KFL education is comprehensive applied field, most researchers have their academic background in humanities such as Korean linguistics, Korean language education for Koreans, Foreign language, Foreign language education and etc. In other words, it is not common to find the researchers whose main field is applicable to examine culture and collaborative studies are rare to see either.

Considering this situation, this study would like to discuss issues related to the liaison of KFL education and Korean studies in order to achieve development. The discussion will basically start in principle as the issue related to this topic has not been claimed sufficiently.

2. Foreign Language Education and Culture

<Table 1> Aspect of transfer in foreign language pedagogic process

<table>
<thead>
<tr>
<th>Focus</th>
<th>Field</th>
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<tbody>
<tr>
<td>Language</td>
<td>Linguistics</td>
</tr>
<tr>
<td>Education</td>
<td>Education</td>
</tr>
<tr>
<td>Language and Society</td>
<td>Anthropology, Sociology, Socio-psychology</td>
</tr>
<tr>
<td>Communicative language teaching method in social context</td>
<td>Pedagogic Process Model (H. H. Stern)</td>
</tr>
</tbody>
</table>

2.1 The Importance of Culture in Basic Principle in Foreign Language Education
- The contents and context shows hierarchy in foreign language pedagogic process and evaluation.
- Individual zone → Public zone
- Concrete/Common theme → Abstract/Technical theme: the importance of society and culture is embossed
- Major issues
  1) English for Specific-purpose (ESP), English for Academic-purpose (EAP), English for Occupational-purpose (EOP)
  2) Guideline for Language Proficiency Evaluation of American Council on the Teaching of Foreign Language (ACTFL)
  3) Performance-Based Instruction
  4) 5C: Communication, Culture, Comparison, Community, Connection
  5) Theme-Based Instruction (TBI) and Content-Based Instruction (CBI)

2.2 Culture in Foreign Language Education

- Holistic approach and Notional approach → Holistic approach which contains Idealism is predominant
- Culture in holistic approach
- Ordinary culture, Obtained culture, Ideology
- Major issues
  1) Necessity to approach Culture education in relation with collaborating with Language education
  2) Rise of Socio-economic competence: Will culture education be progressed in the level of substituting communicative competency? Or, will it have its own identity as another teaching-learning domain?

3. Korean Society and Culture Education – in terms of KFL education in real teaching field

3.1 Practice of KFL education

- General Approach: Theory of subject, teaching and learning, cultural education
- Education-centered Approach: Grammar (Categorical education), Discourse (Functional education), Culture (Cultural education) → Culture is empathized and emerged as a principal domain.
- Major issues
  1) Contents construction of Korean cultural education
3.2 Practice of Cultural Education in KFL Education – in terms of teaching contents

- Local Korean language institutions see culture education in terms of curriculum, teaching material, teaching methods, evaluation.
- Curriculum of Korean language major program in foreign universities tend to include certain subjects to teach Korean culture in third or fourth year.
- Special-purpose Korean language education does not differentiate general Korean language education.
- Internationally recognized Korean Curriculum Development discusses relatively various sections of culture education. ²
- Major issue: it is recently emphasized that culture education which reflects practice of KFL education and KFL learners. It is basically discussed what to teach.

3.3 Korean Language Teacher Education

This is one of five major standard teacher education curriculums by the Commission on Korean Language Globalization, Ministry of Culture and Tourism of Korean Government. The culture is introduced as an individual subject in Korean language license examination: it is because it became

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¹ Kang et al. (2010) categorized culture in relation with Korean Language Teachers Qualification System and subcategorized each section.
² It is turned out to be inadequate in contents research; however, recently the importance is embossed that it should be discussed in contents research.
mandatory for Korean language educators to obtain credits in culture education
according to Fundamental Law of Korean language.
For our reference, this is required teaching contents in Japanese language
teacher training course.

<Table 2> Teaching Contents in
Japanese Language Teacher Training Course

<table>
<thead>
<tr>
<th>Category</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Category</td>
<td>Socio-cultural domain, Education domain, Subject domain, Language domain</td>
</tr>
<tr>
<td>Medium Category</td>
<td>Socio-cultural domain, Language and Society, Language and Psychology, Language and Education, Language</td>
</tr>
<tr>
<td>Low Category</td>
<td>World and Japan, Inter-culture Contact, History and Current Status of Japanese Language Education, Language and Society, Language practice and Society, Inter-culturalism, Process of Language Comprehension, Language Acquisition, Understanding Inter-culture and Psychology, etc.</td>
</tr>
</tbody>
</table>

4. Korean Culture in KFL Education – Comments on Subject Development

1) It is clear that it should be developed the subjects on Korean history, culture and society.
2) However, it realistically aims to correct concepts, notion and diversity rather than specialty. In addition, building teacher qualification and application to teaching field should be considered. Teacher qualification should understand Korea in terms of mental-cultural history, phenomenon of Korean society, comparative cultural perspective and international relations. Regarding the application to teaching field, particularity of Korean culture, understanding modern Korean society and economy, overview on Korean history, and etc. can be realized by special lecture or seminar which can provide concrete and purposeful approach. Furthermore, the subject can be entitled such as: Understanding Korean culture, Special topics in Korean culture, Major issues in Korean culture, Korean culture seminar; Korean culture/history/society for KFL education.
3) In particular, Korean literature should be established due to its unique characteristics.

4) It is possible to consider collaboration of Korean culture education and function education. For example, knowledge, information and function will be collaborated in the subject of Current affairs in KFL education or Korean for Tourism.

5. Conclusion

Recently, there has been several academic discussions with the theme of Korean language education and Korean studies in KFL field: the international conference of International Association Korean Language Education (IAKLE) in 2006, and another IAKLE international conference and Korea Foundation Assembly by Korea Foundation (KF) in 2011. In the previous IAKLE international conference, the mutual relationship between KFL education and Korean linguistics, basic studies, applied studies, Korean studies was discussed; the collaboration with Korean studies merely discussed its appropriateness. However, there was meaningful outcome in 2011, when it was raised the necessity of collaboration of Korean language education and Korean studies. It is based on the fact that collaboration will materialize mutual benefit for two fields: first, Korean studies field can produce the proper researchers through KFL education. On the other hands, KFL education will be benefit from contents to teach Korea-related subjects. In fact, it seems that the realistic needs make the mutual liaison sooner or later. In this process, constructing teaching contents will be the key to collaborate two fields: because it is the most practical domain to collaborate as well as the best effect to solve the issues.

It is not clear the boundary between Korean studies and KFL education. In other words, a point of contact is ambiguous. To make it worse, it is sometimes contradicting when it actually invades each other’s field. Nevertheless, we have to admit that both fields have background in ‘Korea’ and the one’s relation with Korea, it is crucial to seek for the solution to collaborate Korean studies and KFL education. In short, the effect through collaboration is expected huge and we all have to realize that.

References

COMPETING PARTNERS: STATE AND SOCIETY

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The family, the neighbourhood, the barkada (peer group) constitute primary groups which are just as important as secondary groups like the business corporation, the city, and the state. These small groups offer affective ties and emotional support to the individual who must live in cities and states that have become much larger and more impersonal. Both the business corporation and the state can be tyrannical. Intent on sheer efficiency and profitability, the business corporation can break the hopes and dreams of its employee. Eager to display its power, the state can crush all dissent – as the example of totalitarian states like North Korea show.
But the family can be tyrannical too. There are parents who shield criminal children from the powers of the state and the larger society despite evidence of their crime. Other parents impose their will on their adult children by interfering in their choice of careers and even marriage partners. In the Philippines, the barkada too can be tyrannical. Using social connections, some barkadas protect their erring members from facing the law.

A balance between obligations to family and close friends on the one hand and those to the state on the other is needed. Too strong a state result in a dictatorship, but too weak a state encourages chaos. The institutions of the state must be built up, but in such a way that democracy is not violated.

What is a state? In political anthropology, a state is an institution that claims three rights: 1) the right to lay taxes on all those under its jurisdiction, 2) the right to monopolize the use of force within its ambit, and 3) the right to pass, execute and interpret its laws. The state has not existed in all human societies. It should not be confused with government. Even the simplest and smallest human society, like hunters-and-gatherers, has a government. The elder presiding over his relatives in a hunting band constitutes a rudimentary form of government. In no way can this be called a state. Typically a state claims control over several localities, has several layers of authority and over a citizenry practising specialized occupations. Its government is run by leaders who spend their waking hours consolidating and expanding its powers.

On a spectrum running from very strong states, that are dictatorships, to weak states that are unable to give society a course of action, South Korea seems to me a much stronger state that the Philippines.

Yes, corruption exists in South Korea. So do pervasive kin ties. Nonetheless South Korea managed to bring to justice two presidents: Chun Doo-hwan and Roh Moo-hyun. The first was tried for introducing a dictatorship. He apologized to the public. The second was prosecuted for corruption and bribery. He took his life. In contrast, Ferdinand Marcos’s heirs have yet to apologize to the Filipino public for the suffering they inflicted upon the nation during the dictatorship. Nor have cases brought against him and his heirs been fully settled by local courts. No one in that family has yet been convicted. At present, despite his popularity, President Benigno Aquino II finds it difficult to prosecute former President Gloria Macapagal Arroyo because of a majority of the Supreme Court justices, starting with the chief justice favours her.

Streets are a reflection of the public sphere. It is easy to move around Metropolitan Seoul because the transport system is unified. Within an hour or so, the visitor can master the subway system, for there is a map that shows the different stops and their connections. Moreover, the streets are free of privately owned vehicles competing for passengers. Not so in Metro Manila. There is no unified transport system. The coverage of the railway system is limited. Buses
and jeepneys are owned by different owners, some of them politicians who manipulate the state to get their way. These vehicles crowd intersections waiting for passengers.

South Korea has a capitalist system, but the state sets directions for business corporations. Pres. Park Chung Hee compelled the chaebol to export to the world market instead of focusing only on the small domestic market. Pres. Marcos could try to do so but only to a limited degree. Thus while South Korea exports a wide range of products all over the world, the Philippines sells mostly electronic components – with their limited input of local labour – to the US and Japan. Another contrast: the South Korea state has crafted a strategy for its exports. First, it entered into the manufacture of cars and telecommunications. Having successfully defined niches for them, it then encouraged its entrepreneurs to enter into the entertainment industry. As we all know, they have been successful. After the fall of Marcos, succeeding presidents, saved Pres. Fidel Ramos, never presented to the Filipino public a strategy for eradicating poverty or for competing in the global market. No wonder South Korea has progressed, while we are barely doing so.

Why have the Filipino state been weak and the South Korean state relatively strong? One reason may be the relative newness of the Filipino state. The state in Korea began when? With the Jin state in the third century BCE or even earlier? This was followed by a succession of states. Sometimes there was no clear single ruler on the peninsula. Thus the three kingdoms of Silla, Baekche and Goguryeo competed among themselves during 57 BC-668 AD. Attempts at unification were not easy. Success would come under Chosun in 1392-1910. Nonetheless the state as an organization would have become an important presence in the consciousness of the citizens, whether noble or commoner via the king’s decrees implemented by his bureaucracy. This was reinforced by Confucian ethics. Aside from defining the obligation of friend to friend, wife to husband, younger brother to elder brother, son to father, it explicitly defined in print the obligation of the ruled to the ruler. In contrast, no state seems to have existed in Luzon and Visayas before 1565. There were initiatives, as suggested by the copper plate document found in Pila, Laguna which dates back to ca. 900 CE. Likewise Rajah Soliman tried to consolidate his authority over a wide swath of followers from the Pasig River down to the Batangas coast. But this took place on the eve of the Spanish conquest which ushered in a recognizable state in 1571. Only in the 20th century would Filipinos in Luzon and Visayas definitely man their own state. While there may be parallels between our sense of obligation to friend, spouse, elder brother and father and the Confucian bonds, we do not have the clearly spelled out Confucian emphasis on loyalty to constituted authority. I have examined epics from various parts of the Philippines from north to south. Only in the epics of our Moslem brothers does one feel the presence of the state in the
form of the sultanate – whose presence dates back to 1450 CE. Elsewhere, in the epics of the Ifugao, Sulod or Bukidnon Talaandig, we face only kin groups, not any group representing a central authority. This is so even in the Ilocano epic of Lam-ang.

To say all these is not to imply that the Filipino state must forever be weak. On the contrary, I say all these to encourage us to learn from the historical and cultural experience of our neighbours so that we may build strong state institutions that are at the same time democratic.

[REACTION]

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Dr. Roald Maliangkay’s paper on the impact of the Korean wave on Korean studies represent the subject-position of a new generation of scholars and enthusiasts who emerged after the collapse of the Korean economy during the late 1990s, accompanied by an increase in internal pressures for the South Korean government to revive the economy following its collapse. In 2011 alone, the Korean wave was responsible for generating at least US $4.2 billion dollars in revenue in South Korea alone.

But more than these economic benefits, Maliangkay’s paper suggests that appreciation of cultures other than one’s own is fast taking place in places where xenophobic tendencies once reigned supreme. Cases in point would include Japan, China and parts of Western Europe, where Korean wave is enjoying tremendous popularity.
The emergence of Korean wave also challenges the seemingly monolithic influence of Japan, China and India in so far as studies on Asian identities are concerned. I studied at the University of Tokyo during the early to mid-1990s before embarking on a short Korea Foundation fellowship at Seoul National University and Yonsei University. Many critics then will now find it incredible to believe, years later, Korean wave would eventually eclipse J-pop or Cantopop in terms of influence and popularity largely because for many years, Korea’s popular culture had been largely eclipsed by the cultural products of its East Asian neighbors.

During an interview with Ben Sin for CNN and Hong Kong’s South China Morning Post, and published in Sin’s article entitled “Special K-idols unlimited”, published last month, I argued that critics may say that Korean wave stars are manufactured, or they’re all based on looks, but those accusations have been thrown at some of the greatest figures in pop music, from Elvis Presley to the Beatles. Looks can only do so much. The stars that have been around for a whole are talented and skilled at what they do.

The Korean government looked to music and TV dramas, most especially, to promote South Korea and boost tourism and exports. As Korean economy went up, more resources had been tapped to promote Korean cultural products worldwide.

My verdict: Korean Studies, which had been furthered in part, thanks to the growing popularity of Korean wave, is going to be around for a very long time and this should serve as a model for developing nations, Southeast Asian nations such as the Philippines in order to preserve and promote the diversity of their respective cultural heritage and cultural products, pop and otherwise, and for scholars from these areas of study to continue working on these emerging disciplines.

Since the Chinese, Indians and the Japanese have had a continuing political influence on the Asia-Pacific rim nations, these days, they continue to attract more students and scholars attending art, literature and popular culture courses vis-a-vis Southeast Asia. This bias is structural also because China, India and Japan enjoyed tremendous influence on world affairs as dominant players and, moreover, have ancient civilizations, i.e., a long and continuing artistic and political tradition, and are very large. Thus art or literature (or cinema) that focuses on the political or moral-psychological issues of Chinese, Indian and Japanese societies are received in academic arenas as having more intrinsic importance than art or literature or cinema on the political and moral issues of societies (e.g. Lao, Malaysian, Philippine, Thai, Timorese) with less political and economic influence on the world, that are not as large or as old. This is objectionable particularly when this importance is taken to be aesthetic, not simply a matter of economic and political reality. It is objectionable if works of
art from other Asian societies are perceived as less profound or thoughtful just because the issues such works discuss don't have the same repercussions on the West which China's, India’s and Japan’s political and moral problems have.

Studies on Southeast Asia may thus face the danger of being subsumed twice: first, by studies on China, India and Japan that dominate studies and productions on Asian identities; and secondly, the larger Universalist hegemonic culture which has proponents (e.g., Geoffrey Blainey, Pauline Hanson, One Nation Party, Andrew Fraser, etc.) continuously attempting to homogenize the global community.

Just like the Koreans, scholars on developing societies like many experts on Southeast Asia/Philippines have become better equipped for their writing because they also have ample opportunities to study in universities and/or hone their craft as writers through awards/grants/fellowship competitions and further exposure to the relationships of local, regional, national and global histories vis-à-vis articulations on present-day politics, culture and society in and out of their respective countries. Consequently, these circumstances have given writings of these scholars the tone of confidence and the level of sophistication similar to mainstream writings.

Most importantly, a significant number of these scholars may have been using their writings not necessarily as traditional scholarly texts but as texts of mediation between their respective Southeast Asian pasts/ancestries vis-à-vis the larger hegemonic center. Mediations in the production of these texts may consist of individuals and institutions behind the production of what I have considered “Southeast Asian” vis-à-vis Chinese, Japanese, Indian or western motifs, themes, issues and images that may possibly reject half-baked negotiations with the schol(a) identity.

Aside from logistical and support issues that need to be resolved, these situations also reflected a prevailing sense of mistrust towards non-Chinese/Indian/Japanese and in regard to the larger global community, studies on non-Anglo-Celtic and non-European cultures and societies. These escalating incidents indicate that, just like the Koreans, there is a pressing need for Southeast Asians, especially Filipinos, and other minority ethnic communities to help the rest of the world implicitly recognize the diversity of what it is to be what they really are. It seems, at this point, that “difference” of Filipino or Southeast Asian is being merely accommodated under the umbrella of what remains to be Asia’s distinctive Chinese, Indian or Chinese identities.
Like Professor Zialcita, I am also not into Korean Studies; I am more inclined to Japanese studies but having been invited as visiting research professor of the university for Korean Studies in early 90s. Likewise, my dissertation is on the language policies in Malaysia, in education in Malaysia and Indonesia. However, I am also interested in anything Asian.

In a conversation with Dr. Bacolod yesterday during meeting at the Commission on Higher Education or CHED, to the members of technical committees of CHED, she clarified that the goal of this symposium is to explore the possibility of establishing a Korean Studies program in the Philippines. I think it is about time to give some thoughts to the idea. As globalization continues to diffuse or penetrate institutions, including the Philippine Education, in the cultural and regional exchanges are getting in place and in shape. Thus, countries and country studies have been and are being established
in different parts of the world. In Japan, Hawaii, Australia, USA and Russia for instance, Philippine studies programs are being established in major universities like Osaka University, Waseda University, Tokyo University of Foreign Studies, University of California, Moscow University, University of St. Petersburg, University of Hawaii at Manoa and Robert Gordon University in Darwin, Australia. Like licensed schools like De La Salle University and Ateneo de Manila University have established full grown Japanese Studies program. In countries studies programs, some would call it international studies programs, one of the most important thing to be considered or asked is: what are the components of such programs? What constitute an academic country program?

In Professor Cho’s paper, he attempts to produce the possible inclusion of the Korean Language Education in collaboration with Korean Studies. He describes Korean language education as a separate entity for Korean cultural education if Korean Language education focuses on and limits itself to Linguistics and Language teaching. However, he perceives the possible link of introducing culture, history, society and literature components in future education curriculum, teaching methods, material preparation and examination. He is cautious, however, by saying these subjects do not encroach upon the domains of history, literature, anthropology, sociology and other academic disciplines. In other words, he is worried about the nature of the curriculum and management concerns that go with the program as it may cause problems of grouping which is always the problem of the academe, even in UP. He believes, however, that Korean Studies should encompass all aspects on Korea’s people, language, geography, culture, society, literature and others.

These concerns of Prof. Cho should also be given reconsideration by those who would pursue the establishment of a Korean Studies Program in the Philippines. Country Studies programs are interdisciplinary and multidisciplinary in nature. It also includes curricular, management, research, faculty, students and logistics concerns. What subjects should be included? Who will teach the subject? Added to these are: what language will be used? Who will manage the program? Who will be involved in the program? Who will fund the researches and obligations of these researches?

In the University of the Philippines–Diliman, I see the Asian Center- I hope the Asian Center and other colleges will approve of this, as a possible venue to manage this program if you are willing to establish it. However, since its faculty expertise is limited to political, cultural, economic religious concerns, it will help if the center borrows faculty from other colleges, like the College of Arts and Letters, College of Social Science and Philosophy, Business Administration, Economics, Law, Fine Arts, Music, Architecture, Education and etc. The organizers of the program may also want to consider composure of 3 or even more universities like UP, Ateneo De Manila University and De La Salle
University wherein sharing of resources and faculty exchanges can be institutionalized. In other interdisciplinary and multidisciplinary researches in Korean Studies among faculty and students from different academic disciplines and academic institutions should be established. Funding for these researches should be readily available. Industries and institutions and other sources both in Korea and the Philippines can be tapped for research purposes. With Prof. Cho’s views and concerns and logistical matters taken into consideration, I think the establishment of the Korean Studies program is highly conceivable in the Philippines.

A Study on Non-native Teachers of Korean as a Foreign Language (KFL): Focused on Filipino KFL teachers

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Abstract
In this paper, the authors would like to investigate the current status of Korean language education (KLE) in the University of the Philippines-Diliman. This paper will briefly introduce KLE courses at the Department of Linguistics in the University of the Philippines-Diliman. Then, we will analyze the experiences and needs of Filipino teachers, who are non-native Korean language educators, in order to understand KLE in the Philippine setting as well as to examine what is realistically necessary to enhance the current condition. In doing so, we believe that the future curriculum and further courses can be proposed based on the data gathered through this research. **Keyword: Korean language education in the Philippines, Korean as a Foreign Language, Non-native language**
1. Introduction

Over the past two decades, KFL/KSL education communities are now able to witness home-grown non-native KFL/KSL teachers in a number of Southeast Asian countries including the Philippines. These countries, which are mostly developing countries, often have their own purposes, methodologies and social conditions that tie modernization to improvement in the workforce through education. It is regretful that the qualified local Korean language lecturers cannot fulfill the high demands and it results in delaying development of Korean language courses in the tertiary level. This may be due to deficient qualified manpower, whereas neighboring countries, such as Vietnam and Thailand, have been producing home-grown Korean language teachers and expanded the courses and developed curricula of KFL. The following table shows the figures of academic/research institution or society related to Korean studies in Southeast Asian countries (The Academy of Korean Studies, 2010).  

<table>
<thead>
<tr>
<th>Country</th>
<th>Academic Institution</th>
<th>Research Institution</th>
<th>Academic Society</th>
<th>Sum</th>
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<tbody>
<tr>
<td>Malaysia</td>
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<td>7</td>
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<tr>
<td>Vietnam</td>
<td>13</td>
<td>4</td>
<td>1</td>
<td>18</td>
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<tr>
<td>Brunei</td>
<td>1</td>
<td>-</td>
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<td>1</td>
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<tr>
<td>Singapore</td>
<td>2</td>
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<tr>
<td>Cambodia</td>
<td>6</td>
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<td>6</td>
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<tr>
<td>Thailand</td>
<td>9</td>
<td>3</td>
<td>1</td>
<td>13</td>
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<tr>
<td>Philippines</td>
<td>1</td>
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<td>1</td>
<td>3</td>
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<tr>
<td>Bangladesh</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
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<tr>
<td>Indonesia</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>3</td>
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</tbody>
</table>

1 The Korean studies program in Southeast Asian countries is figured: there are 26 Korean language programs; 4 programs of Korean language with basic humanities programs; 3 programs of Korean language with humanities and social science subjects. As of 2009, there are 71 lecturers in Korean studies in Vietnamese universities and 61 teaching staff in Thai universities. It is regret that the exact number of Korean language lecturers in Southeast Asia, including the Philippines, is not investigated. Therefore, it should be researched how many permanent or temporary lecturers currently teach Korean language in the Philippines and what route they become to teach Korean language, so that it will be helpful look into the quality and availability of lecturers.
In this paper, we would like to examine the current condition of Korean language education, in particular, at the Department of Linguistics, University of the Philippines-Diliman. Being a national university, the University has initiated teaching Korean language to Filipino students in tertiary level. We would like to give information on how it was introduced and is operated in the department. Furthermore, this paper will examine home-grown Filipino KFL teachers and focus on their teacher belief and strategies in order to look into what is lacking and what is necessary to develop present Korean language education in the Philippines. For the purpose of investigating Filipino KFL teachers, in-depth interview is applied as a methodology, and it is a regarded an action research since the current lecturers are involved and have participated in exploring to raise the questions.

2. Korean Language Education at the Department of Linguistics, UPD

2.1 Korean Language Courses

The Department of Linguistics in the University currently handles six Asian languages such as Bahasa-Indonesian, Chinese, Japanese, Korean, Persian and Thai. The Department offers Linguistics subjects as major courses and Asian languages as foreign language requirement(s) of Linguistics majors in order for them to apply concepts and theories learned in linguistics and as foreign language requirements or elective courses for non-Linguistics majors.

Korean language was initiated and taught as foreign language requirement or elective course at the Department of Linguistics in the University of the Philippines-Diliman in 1990. Up to now, the number of students enrolling has gradually increased each year. Presently, there are 170 students who are taking up Korean language. The following graphs show the number of Korean language courses which have been offered every Academic Year since 1990. The courses which are currently offered are equivalent beginners and lower-intermediate level and we can see that the most basic course, Korean 10, is dominantly offered. It is also encouraging that Korean 12-13 has been continuously open.

<Graph 1> Number of Korean language courses (1990 – 2001)
The graphs below show the number of students who have enrolled Korean language courses in the University. As indicated, Korean language learners in the University have drastically increased for the past few years. Also, numbers of Korean 10 students are still dominant.
When Korean language courses were begun to offer, Korean lecturers were mostly supplied by Korean universities which had Memorandum of Agreement (MOA) with the University. As the demand became significantly higher, the Department of Linguistics was able to be provided with Korean language lecturers from the Korea International Cooperation Agency (KOICA) and the Korea Foundation (KF). In the case of KOICA aid program, there have been four Korean language volunteer teachers since 2007, who taught maximum of 12
units at the Department. On the other hand, KF provided visiting professors upon the MOA between the University and the KF since 2005, yet the early KF visiting professors were not practically appointed to teach Korean language as a foreign language. What we have to carefully examine is that increasing number of Korean language instructors seems to meet demand to accommodate more students. Furthermore, home-grown local instructors have visibly increased to handle Korean as a foreign language course.

<Graph 5> Number of Korean language instructors (1990 – 2001)  

<Graph 6> Number of Korean language instructors (2001 – 2012)

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2 The acronyms indicated in the graphs are as followed:

KU: Korean university
NK-KFLT: Native Korean-Korean as a Foreign Language Teacher
NNK-KFLT: Non-native Korean-Korean as a Foreign Language Teacher
2.2 Korean Language in the BA Linguistics Curriculum

As it is mentioned above, the Department offers Linguistics subjects and six Asian languages. More specifically, the Bachelor of Arts in Linguistics curriculum is divided into three types: Plan A, B and C. The **Plan A** is with 42 units in Linguistics, 12 units of any foreign language as the language 1, 6 units of another foreign language as the language 2, and 12 units of cognate courses from any of the following: Anthropology, English, Filipino, History, Mathematics, Philosophy, Political Science, Psychology, Sociology, Geography, or Foreign Language. The **Plan B** is with 39 units of Linguistics and 24 units of Bahasa Indonesia/Malaysia courses. The last is **Plan C** with 39 units of Linguistics and another 39 units of East Asian languages. But so far, up to this date, the current undergraduate curriculum can include only the Japanese language since higher courses in this plan is well-established and there is enough number of faculty for its sustainability. So in the future that there will be higher courses in Chinese and Korean languages, the undergraduate students in Linguistics major can take Korean language as their foreign language requirement in the BA Linguistics program.

3. Korean Language in the BA Linguistics Curriculum
Based on the fact that Korean language was lately introduced to the universities in the Philippines, it is understandable that there is a little number of Korean language teachers who are Filipino national. Therefore it seems that it is still an early stage to speak conclusively about the Korean language education in the Philippines. Nevertheless, this research is mainly concerned with the current status of NNT KFL teachers in the Philippines and hypothesizes that effective outputs will be gained to enhance Korean language education, in particular, KFL teacher education theoretically as well as practically.

3.1 Non-native Language Teachers

The research on nonnative language speaking teachers should take into consideration the specific characteristics of the local settings where the teaching will take place (Lludar, 2005:3) thus such as language learning environment, NNT teachers’ teaching behavior and identity, students’ perception or pedagogical concerns could be dealt with according to the different viewpoint. A number of studies emphasized who NNT foreign language teachers are and how they provide benefits to learners (Megyes, 2004; Lu, 2005). Lasagabaster and Sierra (2005), Braine (2005) and Modiano (2005) analyzed advantages and disadvantages of NNT teachers according to self-perceptions and students’ perception. Overall, the studies concluded that NNT teachers are well suited to provide students with a pluralistic cultural perspective, more sensitive to students and benefit from their ability to use the same mother tongue, etc. In the next chapter, we would like to discuss the outcomes from NNT KFL teachers in the Philippines based on their perception of teaching Korean as a foreign language.

3.2 Methodology

The participants for this research are three NNT KFL teachers who are Filipinos. Each interview was conducted with open-ended questions in a one-on-one basis from 25 January to 4 February 2012. One of the participants presently reside in Korea taking up Master’s degree, we communicated via e-mail. The researchers asked questions of basic information about the participants and the rest of the questions followed as the participants answered. In doing so, this interview attempted a valid method to examine the participants. After each participant was interviewed, they were requested for another interview: it is in

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3 As this paper is prepared by two researchers, the first researcher mainly conducted interviews and data analysis meanwhile the second one gathered data of local conditions to understand the figures. Hence, it can be considered an action research as researchers are from the Institution with pursuit of collaborative inquiry.
order to prove the items which some participants answered or mentioned whereas the others did not. Thus, this research tried to include all the possible and common points that all the participants raised.

<table>
<thead>
<tr>
<th>Participants</th>
<th>A</th>
<th>B</th>
<th>C</th>
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</thead>
<tbody>
<tr>
<td>Gender</td>
<td>M</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Age</td>
<td>27</td>
<td>24</td>
<td>22</td>
</tr>
<tr>
<td>Korean learning period</td>
<td>in the Philippines</td>
<td>5 months (1 sem)</td>
<td>10 months (2 sems)</td>
</tr>
<tr>
<td>In Korea</td>
<td>6 months</td>
<td>10 months</td>
<td>4 months</td>
</tr>
<tr>
<td>Korean teaching period</td>
<td></td>
<td>4 years</td>
<td>2 years</td>
</tr>
</tbody>
</table>

4. Outcomes

4.1 Teacher Beliefs

4.1.1 Motivation

As all the participants mentioned, regardless it was their initial and voluntary choice as a foreign language, they were given a chance to go to Korea to study the Korean language for a certain period. They were not aware that they would be teaching Korean language in the future, however, tried their best because they knew that they were language learners as well as future educators. In addition, they were expected to teach Korean language in the future, thus it motivated them to continue studying Korean as a foreign language.

…I initially wanted Japanese, but then, it was overpopulated, until now, in my judgment. Mandarin was no longer offered, so I took Korean because I saw Japanese and Mandarin were overpopulated and compared to other languages offered, there were only some students in Korean. As a topic for Linguistics, I thought it was greener passage, something new.

It is very important to note that home-grown Korean language teachers are still rare and it is hard to look for the qualified ones in the Philippines. In addition, how they started their career as a Korean language teacher seems accidental yet contains a reason: as quoted interview above shows and another one also said that Korean language was not his first choice, however, it turned
out a good opportunity to start their career since there were not enough, or rather none, people who could teach Korean language.

4.1.2 Korean Teaching Experience

Interestingly, all participants said they are very much serious to teach Korean as gained confidence through years of teaching. Also, they were able to reflect in their teaching, such as how they learnt Korean language in Korea and how native Korean teachers taught them, which enabled them to look for more effective ways of teaching.

*I love teaching the language as much as I love learning it. I am recharged by seeing my students work hard and perform well in class. I am confident that I can teach basic Korean well, but of course, there are times when I feel that I have to study more and learn more to be deserving of the title 'Korean language teacher'.

Bearing the fact that the participants for this research exclusively have a background in Linguistics, it was remarkable that they all feel that linguistic knowledge indeed helps present the contents to Filipino students since they were trained to the language analysis. However, it should be explored how they manage to teach base on their linguistic background aside from grammatical rules.

...As a linguistics student, I thought some parts were also important, but the Korean teacher failed to point them out because it was natural for her. I think that I saw the major contrasts between two languages and it was helpful for my students. Because they already had an idea how different their own language is from Korean. From that, they sort of took care not to commit those mistakes.

4.2 Teaching strategies

4.2.1 Code-switching – Filipino, English and Korean

Considering the Bilingual policy of the nation, \(^4\) the medium of instruction also varies up to the instructor. All three participants mentioned they switch

\(^4\) Consistent with the 1987 constitutional mandate and a declared policy of the National Board of Education (NBE) on bilingualism in the schools (NBE Resolution No. 73-7, s.1973) the Department of Education, Culture and Sports (DECS) promulgated its language policy. Bilingual education in the Philippines is defined operationally as the separate use of Filipino and English as the media of instruction in specific subject areas.
Filipino, English and Korean for the various and particular purposes. For post-listening activity, one participant answered that he found Filipino is more efficient than Korean because he is able to see if students comprehend the script when they interact in Filipino. On the other hand, another participant mentioned that he prefers interacting with students in Korean in order to develop their listening and comprehension skills.

Nevertheless their answer was still various, the participants for this research expressed that they dominantly use Filipino every time to explain grammatical rules and students seem to prefer Filipino at the beginning. Especially, when syntactic information and equivalent vocabulary to Filipino language were taught, English or Filipino was opted rather than Korean language.

The policy on Bilingual Education aims at the achievement of competence in both Filipino and English at the national level, through the teaching of both languages and their use as media of instruction at all levels. The regional languages shall be used as auxiliary languages in Grades I and II. The aspiration of the Filipino nation is to have its citizens possess skills in Filipino to enable them to perform their functions and duties in order to meet the needs of the country in the community of nations.

Macaro (2001b) addressed these questions regarding code-switching in the language classroom.

1) Why is the code-switching in the L2 classroom such a contentious issue?
2) Is code-switching contentious as classroom behavior just for the teacher or also for the learners?
3) What do language teachers think of the practice of code-switching?
   Macaro (2001b) addressed these questions regarding code-switching in the language classroom.
4) For what purposes (or communicative functions) do language teachers code-switch and how much code-switching goes on?
5) What do learners think about teachers’ code-switching during the lesson?
6) What are the effects of code-switching or not code-switching on classroom interaction?
7) What are the effects of code-switching on the learner’s strategy development?
8) Can code-switching be a systematic, principled and planned part of the L2 curriculum?
9) Why is the code-switching in the L2 classroom such a contentious issue?
10) Is code-switching contentious as classroom behavior just for the teacher or also for the learners?
11) What do language teachers think of the practice of code-switching?
12) For what purposes (or communicative functions) do language teachers code-switch and how much code-switching goes on?
13) What do learners think about teachers’ code-switching during the lesson?
14) What are the effects of code-switching or not code-switching on classroom interaction?
15) What are the effects of code-switching on the learner’s strategy development?
16) Can code-switching be a systematic, principled and planned part of the L2 curriculum?
Actually, I currently try monolingual approach in one of my Korean classes: for the first class, I use Korean language often than the others, and try to speak very minimal English. In the second class, I try to explain in Filipino, because I also want to test if the first language of the students really matters. So far, I find the first class performs better than the second one. I tell my students it is ok that they do not understand everything I say. I just want them to listen how Korean people talk, so their listening skills will be developed.

As it is shown above, another important point is NNT KFL teachers attempt to test which language is the most efficient to use in teaching Filipino students: it is found that they experiment how monolingual or bilingual approach works according to the students’ performance. Obviously, it cannot determine which approach is better; however, it surely shows that they consider the choice of a language very important because they also went through the same period when Korean native teachers’ monolingual class was hard to catch up.

2) Teaching techniques and strategies

All participants were asked how they teach four sections of Korean language: reading, listening, speaking and writing. One participant frankly spoke that she does not put much focus on the writing skills of students, but rather more concerned of developing their speaking and reading skills. It is related to the goal of curriculum in the beginner’s level since they think communicative skill in the beginner’s level is more important.

Identically, all participants answered that they encourage students to read aloud in the classroom as well as at home to practice pronunciation and to understand reading passage better. The techniques they require their students are somehow based on how they learnt Korean language as a student.

My teacher then used to make us read aloud often. I think it is an effective way for students to improve not only their pronunciation skills but also to help them memorize words easily. Reading words aloud actually make students remember words effectively than just to read them with one’s eyes.

When it comes to teaching culture, they said that they try to integrate culture into language syllabus. When they just started teaching Korean, they used to rely on the culture tips in Korean textbooks and simply introduce or read it together. As they teach more through the years, they have found out certain cultural contents to be integrated in the lessons. One participant said he tries to link culture to Korean tourism and society in order to encourage students to get
interested in Korean language. Also, they try to share some of their personal experience in Korea to the students.

4.3 Non-native KFL teachers: Strength and Weakness

All agreed that Filipino KFL teachers’ biggest advantage is they can perfectly understand the questions and concerns of students thus can answer adequately and meet students’ expectation. Moreover, they have cognition to predict what type of mistakes and errors Filipino students would make, so it is efficient to prevent them from committing common mistakes.

As our participants are teachers of beginner level, they all seem fine to teach without any serious problems owing to their upper-intermediate proficiency in Korean language. However, one said it is sometimes challenging to deal with students who doubt the capacity of NNT. Hence, it seems that they need to be educated how to deal with various facets of Korean language.

Filipino teachers cannot always answer the questions of students. There are certain parts of a language (especially pragmatics) that only Korean native speakers can understand and explain.

In addition, one participant confidently mentioned that he tells the students he is not able to answer all the questions, especially random vocabularies students ask and admits that he is not a native Korean speaker. Another one also said he does not usually expand the vocabularies apart from the lesson, so students can primarily learn what is provided in the textbook, because he believes that it might not be helpful for learning capacity of students. It depends on how we see this, either strength or weakness, however in our point of view, it is important to bring the reliability that teachers are well prepared for the lesson and to observe how they overcome what they lack in teaching rather than doubting their proficiency.

I realized I am not Korean and I do not know everything. I honestly tell my students ‘Ok, I will check my dictionary’. I have overcome that. Before, I was really afraid that how I cannot answer students’ question. But I am telling my students I am not a walking dictionary.

Another interesting point is NNT KFL teachers would need more valid instructional materials such as listening and reading articles. In this point, he mentioned NNT KFL teachers would need assistance from native Korean speakers to provide more valid and appropriate sample sentences in order not to be accustomed to the repeated pattern practices.
We need a variety of teaching materials and more sample texts for basic Korean language. I do not think we can provide valid reading texts if we just write on our own. We need that from native Korean speakers. It is one of the stresses especially when we make the exam because we have to provide students new material to answer.

4.4 Curriculum and Syllabus

It seemed that current communicative syllabus in the basic level of Korean language is generally acceptable and practical for the students. It provides students a primary goal to learn Korean. Meanwhile, they also mentioned about the opportunities that students can have through learning Korean language. There may be complex reasons why Korean language learners do not work in Korea-related sectors, although it is assumed that Korean language is not really required to work in Korean government or private sectors because English is commonly used in the Philippines. However, participants suggested that we have to include the long-term goal which Korean language learners can use the language after graduation. It can be connected to academic purpose or business purpose; therefore, the curriculum should be designed to include the courses that can cover the useful contents which students realistically apply in their life.

I expect my students to engage in the kind of relationship the Philippines has with Korea. The opportunity of Filipino students to do research is possible. I tend to push my students to the direction to engage with Korean nationals- not to take Korean as a hobby.

Furthermore, one of the goals of the curriculum which participants care should include future research in academic field, so that it will enable Korean studies subjects or programs for Filipino students in the long-term.

5. Conclusion and Discussion

It is really heartwarming that some of your students communicate with you saying that they already applied what they learned from you in the classroom and it is a fulfilling experience.

In this paper, we attempted to investigate the current situation of Korean language education in the Philippines, in particular, in the case of the University of the Philippines-Diliman. This study exclusively examined non-native KFL teachers in the Philippines analyzing what their teaching beliefs, motivation,
teaching strategies, and strengths and weaknesses are. It was impressive to know how the participants for this research are dedicated to teach Korean language and they consider that Korean language is surely a remarkable step to build a constructive relationship between the Philippines and Korea as well as to provide brighter future to Filipino students who would like to study in Korea or work in Korean incorporations.

As it was found that Filipino NNT KFL expressed what they think their strengths and weaknesses are. One of the findings in teaching strategy is related to code-switching and it can be researched which language choice actually could be more effective teaching method in the classroom. Aside from that, they also mentioned that they need more validate resources, teaching material and updated teaching methods.

Thus, we have come to aware that we need to develop the appropriate programs and design the textbook in the Philippine setting as well as, more importantly, a teacher education program in the local context. This will be primarily enabled by theoretical research and then practical program development, which regional features are discriminately reflected (Choi and Ahn, 2003). Furthermore, sustainability of higher level in Korean language is demanded and it seems enough number of teaching faculty and teaching/learning materials are also necessary. In doing so, Korean language education in the Philippines will be developed sooner and local educators will be better equipped and qualified to teach Korean as a foreign language.

References


Korean Language Education in the Philippines:  
A Case Study of Ateneo de Manila University’s Korean Language Program

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Department of Modern Languages  
Ateneo De Manila University

1. ‘Korean Fever’ in the Philippines: Understanding the Context

While history accounts that “Korean, as a foreign language, is not as popular as other well known Asian languages (e.g. Japanese and Chinese)” (Jae 2005, 14), the world has witnessed its sudden spread across many of its regions in recent years. “Korean language is no longer restricted to the Korean people...there are more than 640 Korean language departments at universities around the
world…and there are 2,100 schools [globally] that teach Hangeul, or written Korean, half of them in the United States” (Kim 2009). In the Philippines, the growing interest by Filipinos to learn Korean, coined in this paper as ‘Korean fever’, has been driven by various factors that may be understood within the framework of globalization or 세계화. While studies on this subject remain scarce, if not completely unavailable, in the country, it is a fact that ‘Korean fever’ came as a result of unprecedented changes, giving rise to “new realities and new demands to globalize” (Lewis and Sesay 2002, 182). As such, this paper argues that there are two major trends that account for the origin of ‘Korean fever' in the Philippines – globalization of labor and migration; and rise of Korea as a regional and global power – the understanding of both is crucial for any attempt to situate the current status of Korean language education in the country.

In relation to the first one, when one ‘googles’ Korean language in the Philippines, the results will lead you to a wide-range of advertisements on Korean language tutorials for KLPT (Korean Language Proficiency Test) and TOPIK (Test of Proficiency in Korean Language) by different private language institutes within and outside Metro Manila, catering to Filipinos applying for work in Korea. According to Kim (2009), one reason for the increasing interest in Korean language especially in developing countries is “the requirement since 2007 for foreigners to pass a practical Korean-language test to be eligible to work in Korean factories”. Because many Filipinos nowadays find it lucrative to work in Korea, they enroll in formal training on Korean language to be eligible for application, as required by Korea’s Employment Permit System (EPS). The issue of labor aside, “the presence of Korean migrants in many countries, [including the Philippines] must also have contributed to the general awareness…of Korean as an important community language” (Jae 2005, 14). The growing Korean towns and establishments in the Philippines have thus created many new spaces for interaction and communication between Filipinos and Koreans, thereby encouraging interest and curiosity in the latter’s language.

On the other hand, the second reason, which apparently is more evident and celebrated in so far as the Philippine context is concerned, corresponds to the emergence of Korea as an international power, a key component of which is the spread of its culture around the world. Since the past decade or so, Filipinos have been enjoying its consumption of Korean pop (K-pop) culture ranging from TV dramas, songs and movies. As such, fans avidly pursue language learning to enable them to understand and all the more feel the message of their favorite K-pop song or movie. Interestingly, however, despite these two strong forces, Korean language education remains a marginalized field in so far as the academe is concerned. In fact, based on the mini-survey conducted by the instructor of pre-selected Universities and Colleges in Metro Manila, only 6
academic institutions offer Korean as a foreign language course. For majority of the big universities and colleges in Metro Manila, (e.g. Arellano University, Central Colleges of the Philippines, Colegio de San Juan de Letran, De La Salle University, Far Eastern University, Lyceum of the Philippines, Philippine Women’s University, San Beda College, etc.), foreign language courses offered to students on a regular basis remain to be limited to Chinese (Mandarin), French, Japanese and Spanish. On the other hand, the University of Asia and the Pacific (UA&P), the University of the East (UE) and the University of Sto. Tomas (UST), are currently planning to offer Korean as foreign language elective to regular students, hopefully at the beginning school year 2012-2013.

<table>
<thead>
<tr>
<th>Universities/Colleges in Metro Manila</th>
<th>Regular</th>
<th>Extramural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Adamson University</td>
<td>X</td>
<td>O</td>
</tr>
<tr>
<td>2. Ateneo de Manila University</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>3. Miriam College</td>
<td>X</td>
<td>O</td>
</tr>
<tr>
<td>4. Philippine Normal University</td>
<td>O</td>
<td>X</td>
</tr>
<tr>
<td>5. Polytechnic University of the Philippines</td>
<td>O</td>
<td>X</td>
</tr>
<tr>
<td>6. University of the Philippines</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>

With this as a backdrop, the succeeding section of this paper will discuss the existing Korean language program in Ateneo de Manila University, being one of the only 2 Universities in Metro Manila that offer both regular and extramural Korean language courses.

2. Korean Language Education in Ateneo De Manila University

2.1 History

The Ateneo Center for Asian Studies (ACAS), a University-based center established in 2001 under the School of Social Sciences, pioneered the teaching of Korean language in the University. The Center has played an instrumental role not only in institutionalizing the teaching of Korean but also in completing the roster of East Asian languages offered in Ateneo, which, for a long time, have been limited to Japanese and Chinese, with the latter two being run by two distinct departments. In the absence of a Korean Studies department within the University, ACAS has likewise served as a base through which a number of Korea-related activities in Ateneo have been carried out (e.g. 12th Korean Studies
Forum, 2011 Philippines-Korea Partnership Forum, etc. ¹), all in accordance to the Center’s framework and vision of promoting studies and exchanges related to Asia.

ACAS offered its first 30-hour Introductory Korean certificate course in 2008, opening the registration to both Ateneo and non-Ateneo students alike. The pioneer class began in November 2008 with a total of 17 enrollees coming from diverse backgrounds. Due to positive demand and feedback, ACAS regularized the offering of the course and has since 2008 carried out 11 sessions of Introductory Korean. For three years, Korean has been the only certificate course offered by ACAS on a regular basis, until the end of last year, when it began offering Introductory Thai as its newest extramural foreign language course.

Since ACAS functions mainly as a center, not as a degree granting department under the School of Social Sciences, its Korean language course cannot be credited as an elective or any other regular course which is taken by Ateneo students. Except from Japanese, which is offered by the Japanese Studies department and Chinese, by the Chinese Studies department and Confucius Institute, all credit foreign language courses of the University are carried out by the School of Humanities’ Department of Modern Languages (ModLang), which, in turn, spearheaded the teaching of Introductory Korean as a regular 3-unit foreign language elective in Ateneo.

<Figure 1> Institutional Bases of Korean Language Programs in ADMU Loyola Schools

Formerly the department of Spanish, the Modern Languages department’s vision-mission is to be a leading center in Asia for foreign language learning by equipping students with foreign language skills necessary for excelling in a

¹ Visit the ACAS website http://www.ateneo.edu/offices/acas/index.html for more information

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highly competitive and globalized world. It is known for offering Minor in Spanish, French and German Studies in addition to its courses on foreign language and culture (FLC) that likewise include other European and Asian languages such as Italian, Portuguese, Russian and Bahasa Indonesia. In the 2nd semester of school year 2010-2011, Korean was added as the only East Asian language in the official roster of ModLang’s foreign language courses, in response to the growing student inquiries on Korean language classes, coupled with the increasing exposure of Ateneo faculty and students to Korean people and culture. Prior to opening FLC 1 Korean, the department, in collaboration with its student arm, the Ateneo Lingua Ars Cultura (ALAC), conducted a mini-survey on students’ interest in learning Korean. Done in mid-2010, the results of the 5-question survey with 100 respondents are as follows:

**<Table 2> ModLang-ALAC’s Mini-Survey on Students’ Interest in Learning Korean**

<table>
<thead>
<tr>
<th>Question</th>
<th>Top answers</th>
<th>YES responses</th>
<th>NO responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What is the first thing that comes to mind when you hear the word ‘Korea’?</td>
<td>Top 5 answers were: Kimchi, Korean Telenovela, K-pop, Rain, Korean Food</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Are you interested in Korean culture?</td>
<td>65-YES; 35-NO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. What aspects of Korean culture appeals to you?</td>
<td>Top 5 answers were: Films, Arts and Society, Language, Music, Food</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Would you be interested in taking up Korean as your FLC (Foreign Language and Culture) requirement?</td>
<td>42-YES; 58-NO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Would you be interested in taking up Korean 1 as a free elective?</td>
<td>40-YES; 60-NO</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Interestingly, while majority of the respondents said they were interested in Korean culture, the interest in taking Korean language both as a requirement and free elective was almost just average. Nonetheless, ModLang decided to open the course to Ateneo students beginning November 2010 (opening of the 2nd semester of school year 2010-2011). It is important to note that this decision

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2 FLC is the abbreviation for FOREIGN LANGUAGE AND CULTURE, which is the course title for all ModLang’s foreign language courses (e.g. FLC 1 Spanish corresponds to Basic Spanish 1 Language and Culture)

3 Since the beginning, both Japanese and Chinese were offered by their corresponding departments, each distinct from ModLang.
has been communicated to ACAS, with ModLang being fully aware that it was the former who first offered the course, who, in turn, recommended its instructor to ModLang. The agreement between these two offices gave birth to the institutionalization of the two existing Korean language programs in Ateneo – the extramural Korean certificate course offered by ACAS and FLC Korean by ModLang – which have, since 2010, been running in parallel.

2.2 Course Content and Time Frame

2.2.1 Extramural Class

ACAS offers 2 Introductory Korean certificate courses: (1) Lower Beginner Korean, labeled as Korean 1, and (2) Upper Beginner Korean, labeled as Korean 2.

Korean 1 is an introductory Korean language course designed for students with zero knowledge of Korean. This module delves on the essentials of the language beginning with the introduction of the alphabet, phonetics, and sentence patterns. Specifically, it covers the following: vowels and consonants, rudimentary rules of pronunciation, Sino-Korean and pure Korean numerals, basic grammar rules and sentence patterns, and simple dialogues and conversations. The whole program aims to assist students acquire basic competency in 4 aspects of communication – speaking, listening, writing, and reading – through a combination of various teaching approaches and learning activities. On the other hand, Korean 2 is a continuation of Korean 1, which aims to enhance students’ basic competency in the language through acquisition of new vocabularies and their application to more complex sentence structures. The course similarly introduces new speech styles and expressions, covering the following topics: imperative/command sentences in formal form; basic prepositions; object, time and action-location particles; rules of pronunciation for special syllabic pairs, etc. Upon completion of Korean 2, students should able to read with improved comprehension; write with much creativity through an expanded vocabulary; formulate questions and answers with proper conjugations; and speak with enhanced confidence.

Both certificate courses are equivalent to 30 hours each, distributed into 10 3-hour sessions held on Saturdays to accommodate people who are working. In early 2011, ACAS decided to set a fixed annual schedule and fixed number of batches for Korean 1 and 2 – 2 batches of Korean and 1 batch of Korean 2 per year, the first batch of Korean 1 running from June to August, and the second from November to January the following year, simultaneous with Korean 2.

2.2.2 Regular Class
Except for content, all Foreign Language and Culture courses under the ModLang department follow a uniform syllabus and a standardized set of objectives, methodological approaches, tests and grading system. The emphasis is placed on utilizing a communicative approach to teaching, where lessons are presented to students in form of controlled interactive exercises in order to achieve the following general objectives: (1) to enable students to communicate in practical situations in the target language; (2) to develop their listening and reading skills; (3) to reinforce communicative skills through writing; and (4) to familiarize students with different aspects of culture and lifestyle related to the target language. For Korean, all of these are achieved through a combination of traditional and multi-media-oriented teaching techniques.

As a 3-unit course, Korean is offered twice a week – Tuesdays and Thursdays – with 1.5 hours per session for a total of 18 weeks (equivalent to 54 hours), within which, students are given 3 long written tests and one final test. All tests in Korean are divided into 4 parts: Reading, Writing, Listening and Speaking. While the 3 long oral tests involve dialogues with partners, the final oral test is a one-on-one interview in Korean, during which the teacher asks the student basic questions in a random and natural fashion. Another major and standard requirement for all FLC classes, including Korean, is the ‘scrapbook’ or ‘album’ that compiles compositions written in the language of study, aimed at providing students the opportunity to apply what they learned through articulation and execution of the language in writing.

2.3 References

Due to the scarcity, if not absence, of quality Korean language textbooks in local bookstores and the University library, all references used in the 2 courses were personal books and materials acquired by the instructor when she was still a student. Hence, until the opening of the current semester (November 2011), previous students utilized only photocopies of various chapters of the following books:

Students were also given handouts at the beginning of the class, which were compiled by the instructor based on relevant lessons culled from the following supplementary materials:

- Bareunsoir for English Speakers ver 1.2. Korean learning CD-Rom for correct pronunciation.

In response to students’ demand for original Korean language textbooks, however, the instructor imported last November 50 copies of the book, ‘Fast and Fun Korean’ by Dr. Kang Seung Hae (2009) of Yonsei University, for purchase by students at the University Bookstore. In no more than 2 weeks, all the books were bought by students enrolled in the Korean classes of both ModLang and ACAS. The book was particularly chosen for its relevant content and length, which perfectly fits a one-semester, 54-hour course.

### 2.4 Class Size and Profile

#### 2.4.1 Extramural Class

There have been 9 batches of extramural Korean 1 with a total of 135 student graduates while 3 batches of extramural Korean 2 with 19 student graduates, since the certificate course was opened in November 2008. For both Korean 1 and 2, majority of those who took the class worked in companies which either have Korean employees or deal with Korean clients. There were likewise a significant number of teachers, students – specifically Ateneo alumni and De La Salle University students – as well as lawyers in many of the classes, majority of whom were female and with male students comprising only 22.7% of the graduates for all the batches of the 2 courses combined (35 out of 154). Interestingly, students became aware of the course mainly through the Ateneo
website and mailing list, as well as through recommendation of friends and acquaintances who took the course themselves.

<Table 3> Batches of ACAS Extramural Korean Class

<table>
<thead>
<tr>
<th>Batch</th>
<th>Period</th>
<th>Size</th>
<th>B</th>
<th>T</th>
<th>S</th>
<th>L</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch 1</td>
<td>Nov 2008 - Jan 2009</td>
<td>17</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>X</td>
<td>2</td>
</tr>
<tr>
<td>Batch 2</td>
<td>Mar 2009 - Jun 2009</td>
<td>8</td>
<td>4</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Batch 3</td>
<td>Jun 2009 - Aug 2009</td>
<td>17</td>
<td>4</td>
<td>3</td>
<td>X</td>
<td>3</td>
<td>X</td>
</tr>
<tr>
<td>Batch 4</td>
<td>Nov 2009 - Jan 2010</td>
<td>23</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Batch 5</td>
<td>Apr 2010 - Jul 2010</td>
<td>22</td>
<td>7</td>
<td>1</td>
<td>2</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Batch 6</td>
<td>Aug 2010 - Oct 2010</td>
<td>6</td>
<td>1</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Batch 7</td>
<td>Nov 2010 - Jan 2011</td>
<td>6</td>
<td>3</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Batch 8</td>
<td>Jun 2011 - Aug 2011</td>
<td>23</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Batch 9</td>
<td>Nov 2010 - Jan 2012</td>
<td>13</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

KOREAN 2

<table>
<thead>
<tr>
<th>Batch</th>
<th>Period</th>
<th>Size</th>
<th>B</th>
<th>T</th>
<th>S</th>
<th>L</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch 1</td>
<td>Jun 2009 – Aug 2009</td>
<td>8</td>
<td>X</td>
<td>X</td>
<td>2</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Batch 2</td>
<td>Apr 2010 - Jul 2010</td>
<td>6</td>
<td>X</td>
<td>1</td>
<td>X</td>
<td>2</td>
<td>X</td>
</tr>
<tr>
<td>Batch 3</td>
<td>Nov 2010 - Jan 2012</td>
<td>5</td>
<td>X</td>
<td>X</td>
<td>2</td>
<td>X</td>
<td>2</td>
</tr>
</tbody>
</table>

Legend: B-Business; T-Teacher; S-Student; L-lawyer; O-Others

2.4.2 Regular Class

The first Basic Korean class offered to regular students was opened in the second semester of school year 2010-2011. As a pioneer class, the Department of Modern Languages decided to open only one section, in consideration of the University policy of having a minimum of 12 students before a class can push through. Interestingly, there were more than 12 students who registered, 19 in total, 14 of whom were female and 5 were male students. The class, in fact, got easily filled up on the first day of enrollment despite its early schedule (7:30AM), with senior students getting majority of the slots. Since only one section was opened for this semester, not many from the lower batches were able to register since students with 4th year standing are always given priority in accordance to the standard enrollment procedure of the University. Out of 19, 16 were graduating, 2 were sophomores and 1 was a junior.

4 Note: Not all students indicated their organizational affiliation/current profession
At the start of school year 2011-2012, the department opened two sections for Basic Korean to see the trend in demand. Section A had 18 students, 12 of whom were female and 6 were male, with 8 seniors and 10 sophomores. Section B, on the other hand, had less number of students, with 8 females and 5 males, majority of whom were graduating.

In response to the continuing demand for Korean class and the positive enrollment trend, two sections for Basic Korean were again opened this semester. A total of 35 students are currently enrolled in Basic Korean as a regular foreign language elective. 20 are from section A, which comprises of 15 female and 5 male students, while 15 are from section B, which, unexpectedly, has more male students, numbering to 8. While majority in section A are graduating students, section B are mostly sophomores.

<table>
<thead>
<tr>
<th>Table 4</th>
<th>Class Size (ModLang Korean Language Classes)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
</tr>
<tr>
<td>SY 2010-2011</td>
<td></td>
</tr>
<tr>
<td>2nd sem</td>
<td></td>
</tr>
<tr>
<td>Section A</td>
<td>5</td>
</tr>
<tr>
<td>SY 2011-2012</td>
<td></td>
</tr>
<tr>
<td>1st sem</td>
<td></td>
</tr>
<tr>
<td>Section A</td>
<td>12</td>
</tr>
<tr>
<td>Section B</td>
<td>5</td>
</tr>
<tr>
<td>2nd sem</td>
<td></td>
</tr>
<tr>
<td>Section A</td>
<td>5</td>
</tr>
<tr>
<td>Section B</td>
<td>8</td>
</tr>
</tbody>
</table>

Majority of the students who took Korean in the last two semesters came from the School of Management, majoring on such courses as BS Management Economics, BS Management Information Systems and BS Legal Management. For the current semester, those majoring on Management-related fields still comprise the majority although the number of students taking up Communication courses is also significant.

2.5 Student Interests and Recommendations

In order to better meet the expectations and needs of students learning Korean language, the instructor decided to institutionalize the conduct of survey on student interest in Korean language and culture on the first day of classes for both ACAS and ModLang programs starting 2010. Through the results of the survey, the instructor is able to prepare and implement class activities that
supplement standard lectures, making the course more interesting and relevant to student needs. This survey is separately done by the instructor, in addition to the standard evaluation conducted by the University before the end of every semester, with the aim of gathering student feedback and recommendations on how the class may be improved. Similarly, the said evaluation documents the challenges experienced by students during the entire semester, which serve as important inputs to how future classes may be handled. Below are the top results of the 2 evaluations:

### <Table 5> Survey on Student Interests and Recommendations

<table>
<thead>
<tr>
<th>Question</th>
<th>Student Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Reason for Studying Korean</strong></td>
<td>(1) K-pop/Interest in Korean culture</td>
</tr>
<tr>
<td></td>
<td>(2) Communicate with Korean friends and speak fluently</td>
</tr>
<tr>
<td></td>
<td>(3) Travel to Korea</td>
</tr>
<tr>
<td></td>
<td>(4) Learn Asian language (e.g. Korean as unique; next choice after Jap)</td>
</tr>
<tr>
<td></td>
<td>(5) Others (e.g. country has deep relations with Korea; half-Korean; teach Korean)</td>
</tr>
<tr>
<td><strong>Standard Evaluation</strong></td>
<td><strong>Student Response</strong></td>
</tr>
<tr>
<td><strong>Challenges Experienced</strong></td>
<td>(1) Memorization of vocabularies and grammar</td>
</tr>
<tr>
<td></td>
<td>(2) None to practice with</td>
</tr>
<tr>
<td></td>
<td>(3) Pronunciation (e.g. variations)</td>
</tr>
<tr>
<td></td>
<td>(4) Limited time to study</td>
</tr>
<tr>
<td></td>
<td>(5) Pressure from classmates who have background in Basic Korean</td>
</tr>
<tr>
<td><strong>Recommendations</strong></td>
<td>(1) More videos, films &amp; other interesting materials on Korean culture</td>
</tr>
<tr>
<td></td>
<td>(2) Interaction with Koreans</td>
</tr>
<tr>
<td></td>
<td>(3) Field Trip</td>
</tr>
<tr>
<td></td>
<td>(4) More games</td>
</tr>
<tr>
<td></td>
<td>(5) Workshops</td>
</tr>
</tbody>
</table>

### 2.6 Comparison with Other Foreign Language Classes

Korean, compared to all the other foreign language courses \(^5\) in the University, ranks third to the lowest \(^6\) both in terms of the number of classes and the number of students. This may be attributed to the fact that it is a rather

\(^5\) Bahasa Indonesia was not offered this semester

\(^6\) Lowest is Russian, followed by Portuguese then Korean
new course offering and unlike Japanese and Chinese, Korean does not have its own department which can support and manage a Minor in Korean Studies. The same may account for the large number of enrollees in Spanish, French and German classes, which can be taken as Minors. Below are the enrollment data for the other credit foreign language courses in Ateneo for this current semester:

<table>
<thead>
<tr>
<th>Foreign Language</th>
<th>NO. of Classes</th>
<th>NO. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>French 1, French 2, French 4, French 7</td>
<td>227, 41, 45, 14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL: 327</td>
</tr>
<tr>
<td>Spanish</td>
<td>Spanish 1, Spanish 2, Spanish 4, Spanish 7</td>
<td>201, 42, 35, 8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL: 286</td>
</tr>
<tr>
<td>Chinese</td>
<td>Chinese 1A, Chinese 1B, Chinese 2A, Chinese 4, Chinese 7</td>
<td>119, 16, 16, 16, 33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL 200</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL: 197</td>
</tr>
<tr>
<td>German</td>
<td>German 1, German 2, German 4, German 7</td>
<td>69, 18, 26, 14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL: 127</td>
</tr>
<tr>
<td>Italian</td>
<td>Italian 1, Italian 2</td>
<td>37, 10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL: 47</td>
</tr>
<tr>
<td>Korean</td>
<td>Korean 1</td>
<td>35</td>
</tr>
<tr>
<td>Russian</td>
<td>Russian 1</td>
<td>18</td>
</tr>
<tr>
<td>Portuguese</td>
<td>Portuguese 1</td>
<td>12</td>
</tr>
</tbody>
</table>

2.7 Challenges

The following are some of the existing challenges and constraints to the development of Korean language education both in Ateneo and the Philippines, in general:

1) Lack, if not absence, of quality teaching and learning resources on Korean language and Korea in general both in the University and nationwide. In fact, students complain about the scarcity of updated and user-friendly Korean-English dictionary in the University library. Copies of the current textbook

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7 Data Sources (in alphabetical order): Confucius Institute, Japanese Studies Department, Modern Languages Department, Registrar’s Office, Ricardo Leong Center for Chinese Studies
used by students have also only been imported directly by the instructor at personal cost, due to the absence of an official supplier of Korean language textbooks in the country. The unavailability of relevant materials is a primary factor that limits the advancement of Korean language learning in the University in particular, and the country, in general.

2) Absence of a formal, centralized institution that recognizes, coordinates and supports on a regular basis the initiatives and efforts of Filipino Korean language teachers. Due to this, very limited activities are within the capacity of the instructor/department to implement that could further promote Korean in Ateneo, leaving initiatives unmaximized. This may also be attributed to the fact that Ateneo, being a private University, is not eligible for support by KOICA, for instance, through which many of the Korea-related activities in the past years, especially in UP, have been facilitated and implemented with success.

3) Lack of capacity-building opportunities for current Filipino instructors, both domestically and abroad, who may have had previous training in Korea but who, as academicians, need and require further and continuous training and education in the field. Unfortunately, while scholarships for undergraduate and graduate degrees in Korea are becoming widely available, Korean language fellowships continue to decrease, if at all there is. As a result, while instructors may be considered experts in Basic Korean, their skills and proficiency become stagnated to that level, thereby limiting the opening of more advanced classes in Korean language.

4) Absence of a mechanism through which intra- and inter-cooperation between and among Filipino and Korean teachers may be facilitated on a regular basis. While there are many private institutes that offer Korean language courses with Korean teachers, the pool of Filipino Korean language teachers remain small, especially those who are academe-based. There is also no official mechanism through which Filipino Korean language teachers can collaborate with each other. On the other hand, instructors of UP and Ateneo closely work with each other, but only because they happen to be long-time colleagues and acquaintances.

2.8 Future Plans

Through the combined initiatives of the instructor and the strong support of the ModLang department, the following plans/projects are underway, majority of which are scheduled for implementation within the year:

1) Korea Summer Study Tour: the newest addition to the existing study tours of the department (Spain, France, Germany) which is equivalent to 3 units of
Korean 2 (FLC 2 – language) and 3 units of Korean 6 (FLC 6 – Korean Pop culture). The tour has 2 core components: language study and cultural immersion;

2) Offering of Korean 2 to Regular Students (in addition to Korean 1): The ModLang department plans to open 2 sections of Korean 1 and one section of Korean 2 at the start of school year 2012-2013;

3) Collaborative projects with Korean Universities: There are likewise ongoing efforts to expand the department’s networks and linkages with various universities in Korea to explore possible collaborative projects that aim to promote Filipino-Korean student and faculty exchanges;

4) Korean Picture Dictionary Project: Korean will join the picture dictionary project of the department by next school year;

5) Minor in Korean: In the future, the ModLang department hopes to offer a Minor in Korean, about which, there have been inquiries from students since this semester.


Unfortunately, it can be argued from the discussion above that Korean language education in Ateneo (and the author maintains that the same is true for the whole country) is yet to be firmly rooted. As a proposal for addressing this issue, this paper introduces the concepts of ‘Koreanizing’ and ‘Indigenizing’ Korean Language Education, which pertains to promoting Korean language through the simultaneous promotion of Korean Studies in the Philippines, on the one hand, and strengthening the capacity of Filipino Korean language teachers, on the other. ‘Koreanizing’ Korean does not mean purging Filipino teachers of Korean language but rather, creating a strong Korean Studies base/program in the country that will propel the advancement of Korean language learning by Filipinos. This is in line with the framework that “…no languages develop or exist in a socio-cultural vacuum...languages are influenced by the need to communicate in socio-cultural contexts. In other words, language use is, more often than not, dictated by socio-cultural conventions, values and expectations. As a consequence, languages reflect various socio-cultural factors...” (Jae 2005, 1). Teaching and learning Korean should therefore be contextualized within the larger framework of Korean Studies that incorporates all the factors – historical, cultural, social, political, economic, etc. – comprising it. Besides, language is also all about history and culture. Hence, the advancement of Korean language education should not be perceived as something disconnected with the development of Korean Studies.
In Ateneo, for example, both Chinese and Japanese languages are carried out by the Chinese and Japanese Studies departments, respectively.

Parallel to the first proposal, there is also a strong need for ‘indigenizing’ the teaching of Korean language in the country, which means supporting and training Filipino teachers of Korean language and Filipino scholars of Korean Studies, who are better positioned in assessing and delivering the needs of Filipino learners. By equipping Filipino scholars not only with the necessary proficiency in Korean language but also with deeper understanding of Korea, they can propel the advancement of Korean Studies in the academe, including Korean language education, and serve as bridge between Filipinos and Koreans. Through these two complementary strategies, the academe will be able to contribute strongly to the strengthening of Philippine-Korea relations and Filipino-Korean friendship, which should be the end goal of any attempt or initiative to promote Korean Studies in the Philippines.

Below are some tentative proposals that may be considered by all stakeholders in Korean studies/language education – the Korean government, Korean Studies funding institutions, Filipino and Korean Korean Studies scholars, Filipino academic institutions with Korea-related programs, etc. – for carrying this forward:

(1) Conduct a nationwide research on the status of Korean Studies/Language education in the Philippines;
(2) Support, train and expand the number of Filipino scholars engaged in Korea-related studies, who are currently very few and in need of proper and extensive academic training in so far as specializing in Korean Studies is concerned;
(3) Support academic institutions in the Philippines that have Korea-related programs;
(4) Convene a national symposium on Korean Studies in the Philippines annually;
(5) Revive the national association of Korean Studies scholars in the Philippines, which will coordinate initiatives and projects on Korean Studies and which will serve as a mechanism through which Filipinos and Korean teachers and scholars of Korean Studies/Language may cooperate with each other.

References


Ateneo Center for Asian Studies (ACAS) website
Department of Modern Languages, Ateneo de Manila University website

To prepare Specific-Section for student group
by their own interest in Korean-Language Program

_Hwang Jong-IL_

*Chief Operation Officer*

_Jung-In Korean-Language Foundation / SEJONGHANKDANG Pasay, Phil.*

1. Introduction

We have been conducted Korean-Language programs for everyone. However, it is also important to have Korean-language class which can meet exact purpose of student-group for their own interest such as High school students, college students, immigrated students and Office Workers and Job Finders.

2. Our Institute

Jung-In Korean-Language Foundation was established for 2nd & 3rd Generation of Korean Family in 2003. Since then we has been involved with Private and Government Korean-Language Program in Philippines as followed;

<table>
<thead>
<tr>
<th>Timeline</th>
<th>Activity</th>
</tr>
</thead>
</table>

91
<table>
<thead>
<tr>
<th>Year</th>
<th>Organization/Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>2003 - Present</td>
<td>Jung-In Korean-Language Foundation Korean School for 2nd &amp; 3rd Generation of Korean family and other private &amp; companies</td>
</tr>
<tr>
<td>2005 - 2008</td>
<td>Korean-Language &amp; Culture Training Program (80hrs) at TESDA for E.P.S. Oversea workers to Korea under Employment Permit System</td>
</tr>
<tr>
<td>2005 - Present</td>
<td>TOPIK - Test Organizing Office in Philippines</td>
</tr>
<tr>
<td>2007 - Present</td>
<td>Korean Language &amp; Culture Refreshment course (22hrs) at P.O.E.A. Oversea workers to Korea under Employment Permit System</td>
</tr>
<tr>
<td>2007 - 2008</td>
<td>Korean Language Basic Course at Makati Science High school</td>
</tr>
<tr>
<td>2007 - 2008</td>
<td>Basic Korean Language Class at DUTY FREE Philippines</td>
</tr>
<tr>
<td>2008 - 2010</td>
<td>Korean Culture &amp; Language lecture at Philippine Women University (PWU)</td>
</tr>
<tr>
<td>2011 - Present</td>
<td>Korean-Language &amp; Culture Familiarization Program in P.N.P. 30hrs of introduction class of Korean and culture at Philippines National Police</td>
</tr>
<tr>
<td>2011 - Present</td>
<td>SEJONG HAKDANG – Pasay Philippines Ministry of Culture, Sports &amp; Tourism in Korea, Four(4) classes for year 2011</td>
</tr>
</tbody>
</table>

### 3. Concerns

1) To make specific sections by student’s purpose  
2) Follow the Teacher’s Qualification  
3) Re-arrange Text books  
4) Evaluation
Korean Language Education IN KCC

Bringing Korean Language and Culture Closer to Filipinos

Ok-jin Noh
Korean Cultural Center in the Philippines

1. Introduction

For the past years, the interest in learning Korean language among foreigners has been steadily growing. Korean institutions around the world are actively doing their part in providing more opportunities to learn the Korean language. Korean Cultural Center in the Philippines, or KCC, endeavors to do the same.

2. Brief Background

KCC in the Philippines is the 20th Korean Cultural Center in the world. It operates under the Ministry of Culture, Sports and Tourism. At the same time, it functions as the cultural section of the Embassy of the Republic of Korea in the Philippines. KCC envisions more Filipinos understanding and enjoying the Korean culture while it enhances cultural exchange between the two countries.

This Center is very young with a seven-month history. It opened in July last year at the Bonifacio Global City, Taguig. Facilities include an exhibition hall and classrooms for language, culture and cooking classes. There is also a library with around 3,000 print and media resources. Lastly, KCC has a multi-purpose hall dubbed as the ‘Hallyu’ or the Korean Wave Hall where Taekwondo and dance classes, performances, film screenings and seminars are held.
Regular class offerings are offered three terms in a year. Once in a while, KCC opens special classes where students can learn Korean calligraphy and ‘Jogakbo’ or Korean patchwork among many others. The Center also organizes annual events like the Korean Film Festival and special projects such as this year’s Korean Cultural Caravan. KCC program and event admission is always free and students only have to pay for the class materials if any.

3. Korean Language Education in KCC

Among the many programs and activities of the Center, learning Korean language is of top interest for Filipinos. For the past three registration periods of KCC, Korean language had the highest demand for enrolment. It has the most number of slots yet the quickest to be consumed.

Currently, there are three categories of Korean Language classes in KCC: the (1) Basic Korean class, (2) Elementary Korean 1 and (3) Elementary Korean 2. Basic Korean classes take up thirty six hours with a three hour schedule once a week. Elementary Korean 1 and 2 run for two hours, three times a week, for a total of seventy two hours. All levels discuss lessons on Listening, Speaking, Reading and Writing in Korean language.

Basic Korean classes serve as an introductory course to the Korean language and culture. At the end of the term, students are expected to learn ‘Hangeul’, the Korean alphabet and some common Korean expressions. Elementary Korean 1 covers more topics than the Basic Korean class, thus students are expected to be able to express themselves in simple Korean after finishing the class. Elementary Korean 2 on the other hand, is a continuation of Elementary Korean 1 and incorporates more lessons on sentence structures. To qualify for enrollment in Elementary Korean 2, one should have either completed Elementary Korean 1 in KCC or pass a diagnostic exam prepared by KCC language instructors. Both Basic Korean and Elementary Korean 1 don’t have pre-requisites.

At the end of every term, the Center holds a graduation day for all qualified KCC students where they receive their Certificate of Class Participation. Top students receive a Certificate of Excellence and a special gift from KCC. The graduation program also serves as a recital where students showcase what they learned for three months. Language students are also encouraged to join the Korean Speech Contest that KCC organizes separately.

KCC has successfully completed two class terms since July 2011. At present we have four language instructors and a total enrollment of 233 students. The main textbook used is the Sejong Korean Language textbook. This publication is a collaboration among King Sejong Institute, National Institute of the Korean Language and the Korean Cultural Center. Another book that KCC is using is the Korean for Foreigners compiled by Ganada Korean Language Institute and
published by Language Plus. Every term, KCC administers an assessment survey among the students and teachers. Afterwards, the administration conducts a planning and workshop with the teachers where class materials and policies are developed in preparation for the next term.

4. **Strengths and Challenges of Korean Language Education in KCC**

The high demand for Korean language classes in KCC may be attributed to several factors. First is that tuition fee is free. Language students only have to pay for the book that they will use in class. Second is that the Center is directly under the jurisdiction of the Korean government. This gives KCC a certain level of credibility as a learning institution. Third is that all KCC teachers are Koreans. Students are given a chance to learn from and interact with a native speaker.

Another advantage of studying Korean in KCC is the learning atmosphere. Students are given direct access to Korean culture through the Center’s learning space and materials. They can opt to learn further through joining other classes and special activities.

On the other hand, KCC also faces some challenges in developing its language classes. The Center cannot accommodate the high demand for enrolment because of space and human resource limitations. This includes the difficulty in providing classes higher than Elementary Korean 2.

Syllabus development is also a challenge since the course textbook is undergoing improvement. Together with the Sejong Institute and the National Institute of the Korean Language, KCC hopes to use a basic and standard resource for all its classes. KCC teachers need instructors’ training too so that they can be more effective in teaching Korean to Filipino speakers.

Another concern of the Center is addressing issues on students’ motivation and attitude towards learning. Despite the high demand for classes, it is quite difficult to maintain a good attendance until the end of the term. KCC’s classes are free and optional. Compared with academic institutions with tuition fees and grade requirement, KCC cannot easily oblige its students to strictly follow rules and regulation on attendance.

5. **KCC’s Development Plans**

KCC is in the process of improving its program and policies on Korean language education. Aside from syllabus and instruction development, KCC also tries to improve student attendance by providing a proper class orientation and incentives. Students are highly encouraged to complete their course so they can have a positive enrollment record in KCC. The Center is also doing its best
to provide more opportunities to use the language through organizing a large-scale Korean Speech Competition. Aside from these, KCC has started to expand its class offerings to specialized groups. This term, the Center offered a basic language class for Filipino staff working for Korean government institutions and organizations in the Philippines.

KCC aspires to be an effective and productive learning center for both Korean language and culture in the Philippines. At the same time, it recognizes its role in collaborating with other learning institutions in to be able to provide more opportunities for Filipinos to learn and apply their knowledge on Korean language.

[RECOMMENDATION BY SPECIALISTS]

Seung-hae Kang
Graduate School of Education
Yonsei University

First of all, as mentioned in the paper, the number of students enrolling gradually increase each year since 1990 when Korean language was initiated at the Department of Linguistics in University of the Philippines-Diliman. It sounds so encouraging. The researchers mainly introduced Korean language program and curriculum in the University of the Philippines-Diliman in the first part of the paper. Then, focusing on teachers who are in charge of Korean language courses in the University of the Philippines-Diliman, and they intended to examine issues that Korean language instructors offer to accommodate more students.

As mentioned in the first research paper, we should take into consideration of non-native teachers. There must be advantages and disadvantages as well. They can provide students with necessary knowledge of learning Korean from their language learning experience. According to all participants’ response, language learning experience what is required to teach Korean language. They must have known contrastive linguistic knowledge of two languages: English and Korean, or Tagalog, as their linguistic background. Another respect, regarding teaching strategies, the researchers reported that the participants try to integrate culture into language syllabus or try to teach Korean tourism and society in order to encourage students to get interested in Korean language. I think it is the best way to get students motivated in Korean language learning.

Also, the researchers mentioned strengths and weaknesses of non-native KFL teachers very precisely. I have noticed that, the long-term goal which Korean
language learners can make use of the language for academic or business purpose has to be included in Korean language program, which is mentioned in the second paper by Ms. Domingo-Lipura. It might be initiated to develop curriculum, to design courses, etc. The very impressive good point is Korean fever, instead of Korean wave or Hallyu, which seems to give much more powerful feeling to the atmosphere here, in the Philippines.

I would like to mention that it is such an implicative issue that Korean language education still remains marginalized field, so far as the academe is concerned, as Ms. Domingo-Lipura emphasized.

Through these papers, I have learned a lot about Korean language program offered in the University of the Philippines-Diliman and Ateneo De Manila University. I would rather like to raise a few questions to the researchers. I am so surprised that there are various and active programs, such as ‘Korean Summer Study Tour’ in Ateneo De Manila University. She presented not only the problem in terms of Korean language education in full aspects, she pointed out through the paper; but also solutions to attract future students. As always indicated, there have often been raised matters of qualified teachers or instructors and validate textbooks in teaching Korean language abroad. I wonder if any other problems that will be for enhancement of Korean language education in the Philippines other than, in particular, in the aspect of Korean government support. In short, what do you think it would be more efficient or effective way of teaching Korean language in using the learners’ language or the monolingual approach? Do you more focus on the writing skills instead of more emphasis on other communicative skills?
Korean education of KCC and Sejong Institute is becoming more important. If you look at the recent needs of Korean education in the Philippines, there are more people who take Korean language courses, not just in the university but also outside of the university. It increases the number of people wanting to learn Korean and the Employment Permit System (EPS) of Korean government becomes important for the common people. I can see the Sejong Institute and KCC are focusing on this. However, even if the Korean language education in universities has been developed, Korean language education outside of the university has different aspects in case of the problem.

Korean language education in the university teaching material and teaching methods are not yet developed. In the case of the Philippines, this is still a problem: scholarly universities are mostly not related. Therefore, teaching Korean to who want to work in Korea is still lacking.

Also, students who are studying Korean for the competency exam such as EPS-KLT, TOPIK or KLPT are not enough. Some learners try to take the exam with limited knowledge rather than trying to study the language for communication. It can be seen that the interest and motivation of learners are at its peak, but I hope that there will be more systematic approach; teaching materials, teaching method and teachers are the most important factors in teaching Korean language. The teaching materials ‘Sejong Korean’ is being provided also for introducing Korean studies. The teaching method should be also able to persuade in Korean.

Of course, teachers are even more important. Teachers will be able to further develop teaching material and teaching method. Having this problem, it means
that there is still a lack in the number of Korean language experts who deal with what are involved in Korean language education in the Philippines.

Lastly, I recommend that both institutes should invest find more good teachers receive supports from the government and other organizations.

Korea Studies Curriculum in the UP Asian Center: Development, Challenges and Prospects

Lily Ann G. Polo
Asian Studies Program
Asian Center
University of the Philippines-Diliman

1. Introduction

There are four colleges/centers in the University of the Philippines Diliman campus that offer courses on Korea studies or Korea-related courses (i.e., general courses on Asia or East Asia where some aspects of Korean culture and society are taken up; the Korean language is taught). These are the College of Social Sciences and Philosophy (CSSP), the College of Arts and Letters (CAL), the Center for International Studies (CIS), and the Asian Center. Among these, it is the Asian Center which has an existing graduate school program that offers a Master of Arts (M.A.) degree in Asian Studies with Korea as one of several country majors.

This graduate degree program consists of two tracks: 1) Master of Arts in Asian Studies (with thesis); 2) Master in Asian Studies (no thesis). This program is designed to enable the student to develop a deeper understanding and broader perspective of Asian countries through the area studies approach. It is also multidisciplinary in the sense that the program is focused on the social sciences like history, political science, anthropology, sociology, etc., and to a lesser extent, the humanities, like music and literature. Furthermore, the
program is area-based: the student is required to specialize in a particular country within a specific geo-cultural region.

<Figure 1> Program Structure of UP Asian Center
This paper will focus on the Korea Studies component of the Asian Studies graduate program at the Asian Center and the on-going efforts to develop, improve and strengthen it.

The presentation is divided into three broad sections. The first section discusses its development since the mid-1970s; the second section presents a more detailed discussion of curriculum restructuring and revisions since the start of the twenty-first century (early 2000s). The final section cites the challenges and future prospects of the Korea Studies at the Asian Center.

2. Korea Studies Component of the Asian Studies Program at the Asian Center: Its Inception and Development (mid-1970s - 1990s)

The forerunner of the present Asian Center located in the Diliman Campus of the University of the Philippines (U.P.) was the Institute of Asian Studies, established by U.P. in 1955. Its mandate was to conduct research for “the promotion and advancement of studies on Asia.” This Institute became the Asian Center in 1968 through Republic Act (R.A.) 5334, making it a degree-granting institution while continuing its research function. From 1973 to 1979, the Center was briefly absorbed by the Philippine Center for Advanced Studies, but was eventually restored as the Asian Center.

Since the creation of the Asian Center in 1968, it has spearheaded the study of its Asian neighbors in the different geo-cultural regions: East Asia, Southeast Asia, South Asia and West Asia, under the Asian Studies Program (ASP). In the East Asian region, Japan and China Studies were first to be offered as country majors. Korea came much later. The earnest efforts to develop Korea as a third core country in the East Asian region started in the mid-1970s. It took many more years however, before students started to take interest in Korea as a major field of study. Prior to the 1990s, courses on Korea offered at the Asian Center were taken only as electives or cognates by the ASP students and cross-enrollees from other departments in U.P.

It was in the mid-1990s that some students (five to be exact) who were working full-time in their chosen fields, started signing up for Korea as a country major. This coincided with the continuing phenomenal economic growth and development of the Republic of Korea (R.O.K.), the southern half of the ideologically divided Korean peninsula.

In the international arena, for instance, R.O.K.’s successful hosting of the 1988 Seoul Olympics became a “coming-out event”. After all, the R.O.K. was then the only other Asian government, aside from Japan, that hosted such event. Later in 1996, it was accepted as a member of the Organization for Economic Cooperation and Development (OECD), also known as the “Rich Nations’
Club”, and Korea became the second Asian economy after Japan to become a member. Corollary to these developments, Korean presence, though relatively “mild” started to be noticed in the Philippines: the coming of Korean protestant missionaries, some businessmen and Korean students wanting to study and practice their English-speaking skills.

The first two (2) Korea majors, both females, graduated in 1998 under the non-thesis track: one is a Filipina who worked in Korea for six years as Director of the English Mission, Department of a Presbyterian church; and the other, a Labor and Employment chief officer at the Department of Labor and Employment.

2.1 The Curricular Program

The courses on Korea in the Asian Studies Program (ASP) at the Asian Center are within the framework of the East Asian regional area of study. These courses are society and culture-based, contemporary and problem-oriented, and multi-disciplinary in approach. Hence, the Korean Peninsula is studied from the following perspectives: its existing political boundaries, geographical, ethno-linguistic and cultural features, historical and political developments, social and economic processes, and the external influences from its East Asian neighbors, including its international relations. Ideally, such approach is done through team teaching.

The courses at the ASP are generally taught in English, since the Philippines has a bilingual policy. The aim of the program, i.e. Korea Studies, is to provide the graduate students (who are mainly teachers, government employees or those working in the private sector) with the basic knowledge about their area (i.e., East Asia) and country major (i.e., Korea), and the analytical skills to view them holistically. Thus, the multi-disciplinary approach of the program is provided.

During this period of inception and development of Korea studies as a country major in the ASP for an M.A. degree in Asian Studies, the following courses were required:

A. Courses on Korea required of East Asia majors specializing on Korea (a similar template for China and Japan majors) were the following:
   1) Asian Studies (AS) 231 E - Modern Korea
   2) Asian Studies (AS) 231 F - Contemporary Korea
   3) Intensive Korean Language (12 units, non-credit)

B. Courses with Korea content those are required for all East Asia majors (including China and Japan majors)
   1) AS 230 - Seminar on East Asia
C. Recommended electives for East Asia majors that may focus on Korea
   1) AS 234- Special Problems in East Asia
   2) AS 232- Readings on East Asia 1
   3) AS 233 - Readings on East Asia II

D. Other electives that may include treatment of Korea
   1) AS 299 - Special Problems in Asian Studies (thematic issues in comparative treatment)
   2) Phil. Studies (PS) 269, 269A, 279 - Philippine External Relations

2.2 Korean Language Teaching

An important component of the study of Korea is the language training. Korea majors in the ASP at the Asian Center enroll for their language training at the U.P. Department of Linguistics, where intensive Elementary Korean (Korean I & Korean II) has been offered since the summer of 1989. The Language courses are offered to both undergraduates (as an elective) and graduate students (required for Korea Studies majors at the Asian Center). Later on, because of the demand for advanced Korean Language from the graduate students majoring in Korea Studies at the Asian Center, Intermediate Korean language was also offered.

3. Restructuring and Revising: Strengthening the Program in the 21st Century (2000s and beyond)

In July 2004, the Asian Center pushed for the restructuring and revising of its Asian Studies program in order to come up with “an up-dated, more in-depth and more discipline-oriented framework for study”. Curriculum revisions were proposed and later approved by the University Council. They were eventually implemented starting first semester 2005-2006 for the Northeast Asia.

Some changes in the Curriculum that directly affected Korea Studies under the framework of the Northeast Asian region:

3.1 Revision of Courses
Change of Course Title: The term “East Asia” was redefined to refer to “Northeast Asia” (i.e. China, Korea and Japan). The reason for this was to reflect the more contemporary Asian use of this term. Previously, the old program used “East Asia” to refer to China, Korea and Japan, a term made popular by Western scholars.

3.2 Change in Program Requirements

There was an increase in the number of units required due to the institution of two core courses.

3.3 Institution of New Courses

The institution of another core course and several elective courses was aimed at widening the theoretical perspectives of the graduate students as well as injecting more relevance to the comparative and thematic courses on contemporary issues.

Another very significant change in the curriculum is the introduction of three country-specific seminars (on the Northeast Asian countries of China, Korea and Japan) focusing on three basic domains covered by country studies: socio-cultural, economic/social, and political. This change is aimed at presenting more systematic multidisciplinary and thematic approaches to country studies.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Units</td>
<td>Previous</td>
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<tr>
<td>Core</td>
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<td>Total Units</td>
<td>30</td>
<td>33</td>
</tr>
</tbody>
</table>

4. Other Important Developments

Alongside the restructuring and revising of the curricular program of Korea studies under the framework of the Northeast Asian region in the Asian Studies program, there were other important developments regarding the following: student majors in Korea studies and scholarships to Korea for language training.
and cultural immersion, research; visiting professors program; institutional linkages with Korean agencies like Korea Foundation (KF), Korean Organization for International Cooperation Agency (KOICA), especially its language training program (initially the Korean Overseas Volunteers, KOVs, now called World Friends Korea, WFK); increase in Library collection of books and other reference materials (in English); development of other Korea studies-related activities, research and publication.

4.1 Student majors in Korea Studies, Scholarships to Korea and Related Developments:

To date, there are eleven (11) graduates of M.A. Asian Studies (Korea Majors). However, only two (2) finished under track A (with thesis), and the rest, track B (non-thesis). Most of these students, eight (8), to exact, went to Korea under a Korean scholarship grant (i.e., Korean Foundation Language Fellowship grant) for language training and cultural immersion for one year. Meanwhile, at present there are thirteen (13) Korea majors in various stages of their M.A. program: thesis writing; residency (will take comprehensive exams); currently taking courses for the program; on leave of absence for a semester or a year.

The undergraduate academic background of the students is varied, but majority are from the social sciences like history, political science, public administration, and education. A few are from area studies like Asian studies, development studies, international studies; fewer from media and communication, like journalism, B.S. communication studies; and one from B.S. in clothing technology, and another from library and information science. Majority of these students are from Metro Manila and nearby provinces like Batangas, Bulacan, Pampanga, and Laguna, although all of them studied in universities in Metro Manila. Only two students from the current batch are from the Visayas (Cebu) and Mindanao.

It is noteworthy that by the mid-2000s, the number of Korea majors reached its peak of 12 students, the same number as the China majors during that semester (1st semester, 2004-2005).

<Table 2> Comparative Enrolment Data on Northeast Asia Majors

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>Semester</th>
<th>China</th>
<th>Japan</th>
<th>Korea</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000-2001</td>
<td>1</td>
<td>7</td>
<td>24</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>6</td>
<td>22</td>
<td>2</td>
</tr>
<tr>
<td>2001-2002</td>
<td>1</td>
<td>7</td>
<td>27</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>7</td>
<td>26</td>
<td>5</td>
</tr>
<tr>
<td>2002-2003</td>
<td>1</td>
<td>10</td>
<td>23</td>
<td>3</td>
</tr>
</tbody>
</table>
The major reasons for the increasing interest in Korea as an area of study were the following: visible increase of Koreans all over the Philippines as tourists, missionaries, students wanting to learn and practice their English-speaking skills, the mushrooming of Korean churches, restaurants, groceries and other business establishment; and of course, the ubiquitous presence of Koreanovelas on Philippine free television. Furthermore, many of the students who chose Korea as a country major had worked for sometime as an English/academic tutor to some Koreans, either in Metro Manila or their respective provinces.

Starting in the mid-2000s, graduate students focusing on Northeast Asia in general, and Korea studies in particular started participating in international conferences on Asian Studies in Korea and even in the United States. To date, Northeast Asia/Korea majors have participated in about five of these international conferences/forum in Korea and one in the United States (i.e., the Conference on Asian Studies held in Atlanta, Georgia, where three female Korea majors participated in a graduate students’ panel on Korea-Philippines relations). The others were international conferences sponsored by the Political Science Association of Korea. Relatively more recent is the participation of one Korea major in the Korea-ASEAN Frontier Forum in Korea in August, 2010 as one of the representatives of the Philippine team.

Furthermore, starting in 2004, the Korea majors from the Asian Center were consistently awarded the Korea Language Fellowship grant under Korea Foundation. To date, nine (9) students have enjoyed this one-year language training and cultural immersion experience, before finishing the graduate program at the Asian Center. Since the school year 2011 however, scholarship slots for Philippine applicants have been withdrawn, leaving four (4) Korea majors (two applicants for 2011; two for 2012) really disappointed. After all, one of the major attractions of Korea as a country major at the Asian Center is the chance to go to Korea for more intensive language training and cultural exposure under this program. In fact, the two applicants for the 2011 program were so dejected that they both went on a leave of absence (LOA) since last
semester! The official reason given for such study-leave however that was they could not handle the pressure of full-time jobs and graduate studies combined. It has been observed, although, that while KF scholarship slots for young Filipino scholars have been diminishing until 2007 for example, KF gave two (2) language fellowship grants to Filipinos (usually they went to Korea studies majors from the Asian Center); from 2008-2010, KF slashed grant to one (1) slot. Then in 2011 till 2012, there are no more available slots for Filipinos! Meanwhile, grants to the Chinese and Russians have been increasing; last year for instance there reportedly four applicants taken from China, five from Russia, and none from the Philippines under the language training fellowship.

Other avenues for short term scholarships to Korea have been enjoyed by at least two Korea majors starting in 2006: one is a six-month research grant under Korean Government Scholarship Program, specifically the National Institute for International Education Development (NIIED), and another, a similar six-months research grant under the Korea-ASEAN scholarship program in 2007.

### 4.2 Visiting Professors/Korean language Instructors

Interest in Korea studies as a country major is evidenced by the increasing number of enrollees to the program. Although overall, Korea majors have consistently lagged behind Japan and China (refer to Appendix 3), the Asian Center actively pushed for linkages with the visiting Korean professors program starting in 2003, which was funded by Korea Foundation. This move was further justified by the addition of seminar courses in the Northeast Asian countries curricula which included Korea. The visiting professor/lecturer program on Korea Studies was aimed at improving and strengthening the said program and to augment the number of lecturers on Korea Studies. Prior to this program, the courses on Korea (two specific courses) and Korea-related courses were handled by one or two professors at the Asian Center. One of them received special training in Seoul National University, Department of International Relations and Ewha Woman’s University (Korean culture and society), both scholarships were under the auspices of the Korean Government Ministry of Education Scholarship program; and, at the Center for Asia-Pacific Studies of Kyung-Hee University for a Training program on Korean Economic Development for Philippine Officials which was funded by Korea International Cooperation Agency (KOICA).

The visiting professors/lecturer program is funded by KF, with the host university providing the accommodations for the said visitor, usually for one academic year, or two semesters. The Asian Center in collaboration with other departments in UP Diliman availed itself of this program starting SY 2003-2009.
Within this period, the Center had five (5) visiting professors, one of them an American Korea specialist. The Korean professors usually taught two subjects: one a Korean language course, at Linguistics department and the other, a course on Korea at the Asian Center, where Korea majors, other Northeast Asia majors and cross-registrants enrolled in. The cross-enrollees who take Korea Studies courses are usually from Political Science (especially the Masters in International Relations Program), Education, Library and Information Science, Mass Communications, etc.

Meanwhile, in the Korean Language training aspect of Korea Studies, the Asian Center applied for the Korean Language training project funded by KOICA, under KOV project. This move was to strengthen the language component of the Korea studies program by providing the Korea majors the intensive language training tailored to the particular needs of the graduate program at the Asian Center. Such specific needs include a language night classes (5-8 p.m.), which is more convenient); regular offering of Intensive Intermediate Korean language: Korean 3, and Korean 4.

As a result of this project, three (3) KOV language instructors were detailed at the Asian Center from Academic Year (AY) 2004-2007. In addition to the regular language classes, the Center also initiated a Korean Language extension program in partnership with the KOICA/KOV Instructors which opened the language program to non-U.P. people who would like to learn the Korean language. Furthermore, the KOVs developed the audio-visual corner on Korean language and culture at the AC library by donating KOICA-funded DVD materials such as movies and video-documentaries on Korean history and culture. Up-dated books on Korea (in English) were also donated in 2006, with a total of 35 book titles, five DVD tapes and two computers.

Although this KOV Korean language training was a success and really beneficial to the Center in terms of much needed books, audio-visual and computer donations, the project ended in 2007. The main reason being that technically, the AC did not have the legal personality to offer a language course is since it did not have the mandate to do so. Furthermore, the KOVs were officially given teaching appointments from the Dept. of Linguistics, not the Asian Center.

4.3 Updated books and reference materials on Korea at the AC Library
Book donations on Korea at the AC Library come mainly from two sources: The KF and KOICA (through its KOV/WFK language training program).

They are all written in English and are all up-dated books, having been published from years 2000 to 2008. The combined book donations of KOICA (2006) and KF (2007, 2008, 2009) total 148 book titles on varied aspects of Korean history, culture, language, etc. At present, the AC library has approximately 840 book titles on Korea in English and a dozen or more of audio-visual and video-documentaries on Korean movies, culture, history and language. It is the goal of the AC library to become the repository of books and other reference materials on Korea in the U.P. system or even the whole Philippines, in the years to come.

4.4 Research and Publications on Korea

While there have been some research and publications on Korea done at the Asian Center, there is room for more improvement and output. However, there has been a marked improvement in terms of students’ theses and scholarly papers written as course requirements that have been read in International conferences on Asian Studies and other Korea-related conferences. In terms of publication, the AC publishes a scholarly Journal, Asian Studies that has published articles on Korea or Korea-related issues.

Korea majors have to be encouraged to enroll in the track A program (with thesis). So far, of the eleven Korea majors who have graduated with an M.A. Asian Studies majoring; only two students were in the thesis program. One student wrote about the history of Korean Protestant Missionaries in the Philippines, and the other, traced the democratization process of South Korea. Among the current batch of Korea majors (13 students), about eight (8) plan to do the thesis track: three of them are actually in the thesis writing stage.

5. Challenges and Future Prospects

The revised and reinvigorated Northeast Asia curriculum of which Korea studies is a part, under the M.A. Asian Studies graduate program of the Asian Center is still very much a work in progress. The institution of more core courses, electives and specially the three-country-specific seminars focusing on the three domains mentioned earlier magnifies some challenges. Among them are the following:

1) The thrust of the revitalized curriculum to strengthen the multidisciplinary area studies approach makes it imperative for the Asian Center to augment its faculty resources and improve its library collection and services. At present, the Center has fourteen (14) full-time faculty members and two professorial
lecturers. Although their academic training includes studies in history, political science, anthropology, sociology, international relations, public administration and music, the emphasis on the three differentiated country-specific seminars, each focusing on one of the three basic domains of socio-cultural, economic and political, makes it more difficult for just one or two professors to handle all three courses. There is the need to really implement team teaching, involving faculty members from other colleges and departments in the University.

More recently, the Center has been inviting visiting professor from other Asian countries, like Korea to teach or team teach a country-study course for a semester or a whole year.

2) There is the need for regular/consistent opportunities for cultural immersion and more intensive language training in the student’s country of specialization. In the case of Korea, this practice has almost been institutionalized and regular, from 2004-2010, under the Korea Foundation language and culture fellowship program. The new development mentioned somewhere in this paper, (dwindling or slashing slots for the Philippines starting 2011) may become problematic soon. After all, availability of such scholarship has been a major consideration for the student’s choice of country major.

3) Exchange of publications and/or book donations (from richer countries in the region) will definitely enrich the AC library with up-dated and varied reference materials. The AC library has been a consistent recipient of book donations from Japan Foundation, KOICA and Korea Foundation. For the past three years (2010-2012), however, no book donations have been received by the AC library from the regular Korean donors.

4) The “graying” of the faculty and staff of the Asian Center. There is an urgent need to recruit new blood to invigorate the Center. While the Center has taken some steps toward the goal of hiring new faculty members and sending newer ones to study and train in their region of specialization, budgetary constraints have been a big problem.

5) There is also the need to attract more students to specialize in Korea studies. As the data will show, the number of Korea major students have always ranked third among the Northeast Asian countries.

<Graph 1> Comparative Enrolment Data on Northeast Asia Majors
This is understandable considering that it was the last to be developed as a core country of specialization in the Northeast Asian region. In the last few years however, there has been a slight decrease in interest again: from a peak of 12 majors in AY 2004-05, to 9 in 2012. One of the best magnets to attract more Korea majors is the availability of more scholarships to Korea by institutionalizing a “sandwich program” with Korean Universities, whereby the student could attend courses and gain units for a semester or a year and come back to the Center to continue or finish his/her program.

6. Future Prospects

Over the years, geopolitical and economic developments on the Korean Peninsula in general and in South Korea in particular have played a considerable part in the development of Korea Studies in other countries, especially in the Southeast Asian region. In the Philippines, interest in Korea as an area of specialization has a direct correlation to the ever increasing physical presence of thousands of Koreans here since the start of the 21st century, and the so-called Korean Wave or “hallyu” on Philippine shores. Furthermore there is also the increasing phenomenon of Filipino migrant workers going to Korea. The dynamic bilateral relations between the Philippines and South Korea have intensified people-to-people interactions between the countries. Such considerations make the future of Korean studies in the Philippines in general, and in the UP Asian Center in particular, bright and up-beat- something to look forward to with enthusiasm.

However, to make Korea Studies really attractive to future students, there should be regular and institutionalized sources of scholarships for intensive language training and cultural immersion for at least six months to a year.
Another very important consideration is the assurance or at least the favorable prospect of an economically lucrative job after finishing a program in Korea studies, whether in the undergraduate and graduate level. After all, to loosely borrow a cliché, man cannot live by “exotic” studies alone!

References

Asian Center Records, Reports and Documents on file, especially those pertaining to the Curriculum Revisions (2004-2007), Asian Center Student Records I, Informal Interviews with Asian Center graduate students


Promoting Korean Culture and Society

海女 ama, 해녀 haenyeo, AKLE, and the UPCIS-KMUCIS Forum
1. Introduction

The University of the Philippines Center for International Studies (UPCIS) was created by the BOR in 2000 with three regional studies divisions. One of these divisions is the East and Southeast Asian Studies Division where the first two professors were both Japan specialists. As there were no Korean specialists, matters on Korea were dealt with in relation to Japan. It was only ten years later that a chance to explore the teaching of Korean culture and society was possible through a visiting professor grant from the Korea Foundation (KF). This paper presents how the interest in Korea began, what catalyzed the advance of Korean Studies formally and informally at the UPCIS, and what we hope to do in the future.

2. Beginnings of Korean Studies at the CIS

My interest in Korean culture and society was through my interest on women divers, haenyeo (해녀) of Korea and ama (海女) of Japan. It all began when I was a Visiting Professor at the Research Centre for the Pacific Islands (RCPI), Kagoshima University from May 2008 – February 2009. During my 10 month stay in RCPI, a colleague, Prof. Shunsuke Nagashima, asked me to join his research as a way of expanding my field in maritime studies. He invited me to attend the Small Island Conference in September 18-22, 2008 in Toba, Mie Prefecture, Japan. Part of the conference was a side trip to several divers’ villages in Mie Prefecture said to be the home of amas (women divers) and Mikimoto pearls. Here is what I wrote in my paper:  

1 “Ama 海女(women divers) as relic lifestyle linking maritime Philippine culture”: prepared for the Ama Summit Shima-shi, Mie Prefecture, Japan, September 25-26, 2010; presented during the 2010 Ama-Haenyeo Conference, Jeju, October 9-11, 2010. Another paper on a similar topic, “Finding the Philippine culture in the ama – woman, wanderer,
I first visited the *ama* villages in Mie Prefecture two years ago … to attend a conference and be a part of a study tour with a delegation of islanders from Jeju Special Self-Governing Province of South Korea. The study tour was for cultural exchange between the *amas* and *haenyeos* of Mie and Jeju respectively and for us who are interested in the promotion of ama and cultures to be registered as UNESCO World Heritage. The Korean delegation was composed of three haenyeo: Ms Cha Sān O from Udu Island who heads the Haenyeo Cooperative Association and the youngest of the thee, Ms Kim Young Ja from Jeju Island was 71 years old then and was said to be a living national treasure for her virtuosity in ama songs, and Ms Kang Dong Ja of Jeju Island; and three government officials. Our group was composed of the head of the group, Prof. Nagashima Shunsuke who represented Japan Small Island Society, myself as an interpreter, Mr. Haramura Masaki, film-maker who made a documentary of a retired ama from Jeju but worked as ama in Japan and now lives in Osaka; Ms Iguchi Michiko, lady from Jeju who came to Mie to train to become an ama and now works in Goza, she was our Korean language interpreter, and Ms Yamashita Michiyo, Iguchi’s teacher in ama way of diving in Goza. Because of this experience I began interest in the village of Goza and the activities of Ms Yamashita. I returned to Goza twice in March, 2009 and August 2010.

In this study tour, I was fortunate to meet Toba Sea-Folk Museum Curator/Owner Mr. Ishihara (海の博物館の石原の館長). Through his museum I came to learn about the material culture of the ama. My knowledge was enlarge through our visits to important shrines and temples where our local guides/folklorists/volunteers/ provided in-depth lectures. The most memorable one is meeting and interacting with amas in 答島, 上島, 菅島, and most specially, in Shima City, Goza, Shirohama 志摩市御座白浜 where Ms Yamashita hosted us for the night. In Goza, we were served gorgeous meal charcoal-grilled inside the amagoya 海女小屋 diver’s cottage—lobster, top shellabalone, etc. Ms Yamashita shared with us ama old and new photographs taken by both amateur and professional photographers interested in ama. We had fun later wearing ama white clothing for diving and face mask. What was touching when our three haenyeo: Cha Sān O, Kim Young and Kang Dong Ja wore put on Yamashita’s clothes and masks. It was like a fast rewind in a movie, where once Jeju haenyeo came to work in Japan as ama - or in the remote past, when Jeju haenyeo came to the Japanese archipelago and taught their knowledge of diving and the sea. We could not let the fun go, so the curator of Haenyeo Museum of Jeju Dr. Choa, Hae Gyung, Prof. Nagashima, Mr. Murakami and I were also hilariously clothed and posing on ama clothes. I

*abalalone diver, builders of houses on stilts*”: paper read during the Ama Summit, Shima City, Mie Prefecture, September 24-26, 2010.
should say that were treated in the most memorable evening by our gracious hostess Yamashita-san.

I was lucky to have participated in two Japan Ama Summits and one International Symposium on Haenyeo at the same time a Haenyeo Festival. During my first trip to Jeju, Ms Yamashita and Ms Iguchi were now my companions. The three of us became friends.

3. Promotion of Korean Studies – International collaboration

In 2010 the University of the Philippines was fortunate to receive a KF Visiting Professor. We invited her to hold office at the UPCIS; this way we benefited from her initiatives to explore ways of introducing Korean culture and civilization. One such result was the visit in February 2009 of two professors from the Korea Maritime University (KMU) who were interested to have relations with the UPCIS. By March 2010 UP Diliman, the CIS, and the KMU signed a Memorandum of Understanding. Just last month, January 2012, we held our first academic activity: Prospecting the Network of Port City through History and Culture (please see attached program).

3.1 Global Studies 197 Globalizing Korean Studies

When our visiting professor was initially assigned to teach Global Studies 197 in UPCIS in AY 2010-11, we proposed the special course entitled “Globalizing Korean Culture and Society 1”. There were 11 undergraduate students during the first semester and 15 undergraduate students in the second semester. Most of the students then had no background either Korean society or Korean language. It was the first attempt to teach our Filipino students about Korea in the East Asian context. In particular, the students were required to prepare a 5-minute discussion on current issues in Korea. They seemed very interested in Korea, and the said course enabled them to broaden their knowledge and some even worked on Korea-related topics for their theses (see attached syllabus). For the first time in the undergraduate history of UP, a course was offered on Korean Culture and Society.

3.2 Research

Last year, I initiated a translation project with our KF Visiting Professor to expand my work on women divers not only in Japan, but also in Jeju, the southernmost island of Korea. I selected several chapters from the book The Work and Cultural Assets of Jeju Women Sea Divers published by the Museum of
Women Divers in Korea, which can show the cultural and distinctive features of Jeju women divers. We hope to compile and publish the translation of the selected chapters, an article of Prof. Nagashima and myself on Japan and Korean women divers, and another article of a Korean anthropologist in the not so distant future. So far here is the update of the translation project:

Of a total of 91 locations where women divers still practice their trade, 13 cities in Jeju-do Island show the distinctions, history, and uniqueness of Jeju women sea divers. So far we have completed chapters 1 to chapter 8. Currently, ¾ of chapter 9 has been translated, leaving ¼ to be worked on. After the translation is revised, we need to include relevant data, such as pictures, appendices, glossary, etc.

3.3 Extramural activities - AKLE

Another significant and successful Korea-related project at UPCIS is the monthly extra-mural Public Lecture Series in Korean Studies. August last year, the Alternative Korean Learning Experience (AKLE) was launched. With the assistance of UP Arirang and other non-UP students, we have conducted six sessions so far (please see table below):

<Table 1> Information on UPCIS AKLE

<table>
<thead>
<tr>
<th>Date</th>
<th>Speaker</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug 15</td>
<td>Mr. Edward G. Chang (President, Korean Chambers and Commerce Philippines Inc.)</td>
<td>“Korean Economy in Relation with the Philippines”</td>
</tr>
<tr>
<td>Sep 19</td>
<td>Mr. Kwan Soo Lee (President of Shin-Lim Industrial Corporation in the Philippines / President of the Canaan Farmers Training Center Foundation Phils., Inc.)</td>
<td>“Korea: Yesterday and Today”</td>
</tr>
<tr>
<td>Oct 17</td>
<td>Hon. Seong Un Hwang (Director, Korean Cultural Center in the Philippines)</td>
<td>“Korea's Tourism Achievement”</td>
</tr>
<tr>
<td>Nov 21</td>
<td>Mr. Jong-il Hwang (Director, Jung-in Korean Language Foundation)</td>
<td>&quot;Who moved my Chocopie?&quot;</td>
</tr>
<tr>
<td>Jan 16</td>
<td>UPCIS - Korea Maritime University Joint Conference</td>
<td></td>
</tr>
</tbody>
</table>

This is a pun on UP’s Alternative Classroom Learning Experience (ACLE) where students teach and share with other students lessons on various topics.
Participated by both UP and non-UP students, and non-students who are interested to learn more about Korea, an average of 60-70 participants come to AKLE lectures. Table 2 below shows the accumulated number of previous participants.

<Table 2> Information on AKLE Participants

<table>
<thead>
<tr>
<th>Participants' Affiliation</th>
<th>UP</th>
<th>Non-UP</th>
<th>UP Korean exchange students</th>
<th>Faculty</th>
<th>Etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>115</td>
<td>40</td>
<td>28</td>
<td>7</td>
<td>7</td>
</tr>
</tbody>
</table>

3. Concluding remarks

Without doubt, there is an increasingly widespread interest on Korea and its people in the University of the Philippines. From UPCIS’ experience, through one person’s dedication and hard work alone, countless students have learned much more than Hyundai, Samsung, K-pop, kimchi, or Autumn Sonata. At this stage, we would like to reflect on how Korean Studies for undergraduate students can be introduced, in particular, how UPCIS can develop a curriculum of teaching Korea-related subjects under Global Studies. To make it possible, we would like to include topics related to Korea in our course syllabus. Furthermore, the current UPCIS AKLE will be continued touching on academic as well as non-academic themes.

To conclude, we are glad to have an MA graduate from a Korean University, Prof. Karina Santillan, as our faculty affiliate from College of Arts and Letter, Department of European Languages. Soon she will be team-teaching a course on Korea and join a team where she will share case studies about Korea in courses on Global Issues. We are also awaiting the return of some faculty members who are finishing their Ph.D.s in Korea. Hopefully by 2013, there will be two returning. It is difficult for us in CIS to invite faculty affiliates to teach about country studies since, as a basic policy, we require the instructor to know the language of the countries in question. Despite all these shortcomings, we are slowly paving a way for the beginning of Korean Studies at the UPCIS.

In this connection, I would like to thank the support and cooperation of many individuals in our initiative to develop Korean Studies in UPCIS. If we are
given a chance to be a recipient of a Visiting Professor to teach about Korea and Korea in East Asia Culture and Civilization and/or a grant to develop new courses on Korea as well as a research project grant to help enrich our course syllabus, a unique form of learning is possible in our Center. Perhaps more books, and assistance to create workshops in theatre and the arts for our students to encourage them to experience what Korean culture is would be very helpful.

On behalf of the UPCIS, we would like to thank the Korea Foundation for their support. The many Korean people in Manila who came and lectured in our AKLE without any compensation, our student organization UP Arirang, thank you. We sincerely look forward to the future projects and collaborations with Korean scholars and universities as well as with private institutions.

[Appendix 1] GS 197 Syllabus

<table>
<thead>
<tr>
<th>Target students</th>
<th>Korean Culture &amp; Society is a subject for those who are interested in Korean culture, and would like to analyze one theme of case study. Prior knowledge of Korean language is not necessarily required but recommended.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Aim</td>
<td>This course aims to give students perspectives on Korean culture and society in general. Firstly, this course will input knowledge of Korea as a country and provide some information regarding its background. Secondly, the course will deal with facets of</td>
</tr>
</tbody>
</table>
traditional and modern Korean cultures. Thirdly, students will be motivated through finding out new facets of Korea, and be encouraged to continue their interests in Korean culture and society.

Course Objectives

1) Students will widen knowledge about Korea through learning its historical and cultural background.
2) Students will be able to understand what current societal and cultural facts affect Korea.
3) Students will analyze one specific theme regarding Korean culture or society by group presentation.

Course Resources

<table>
<thead>
<tr>
<th></th>
<th>Seminar</th>
<th>Presentation</th>
<th>Special Lecture</th>
<th>Field Trip</th>
<th>Handouts</th>
<th>Team Teaching</th>
<th>Discussion</th>
<th>Small Group</th>
<th>Problem Solving</th>
<th>Experiment Practice</th>
<th>Computer Assisted</th>
<th>Audio/Video/TV</th>
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<td>✔</td>
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Week | Contents | Note
---|----------|----------
1 | 1) Course overview and course requirements Introduction to Korean culture & society 
   2) Who are Korean people? 
      - ethnic background and comparison to other nationalities in Northeast Asia 
      - Brief historical background | 
2 | 1) Land of Morning calm 
   - Overview on Geography in Korea 
   - Characteristics, climate, population of 6 regions 
2) Korean cuisines 
   - distinctive kinds of Korean food 
   - Korean table, cutleries and their eating manner | Korean map
2 | DVD on Korean cuisine

3 | 1) Religions and Holidays in Korea 
   - Various religions in Korea 
   - National traditional holidays & its customs 
2) From birth to death 
   - rituals of Korean people 
   - traditional costume ‘Hanbok’ | 

4 | 1) Korean Language ‘Hangeul’ and Korean house ‘Hanok’ 
2) Korean traditional folk arts | 

5 | 1) Korean education system 
2) Korean government and politics | 

6 | Korean POP-culture : “Hallyu” outside of Korea (1) 
1) K-pop around the world 
2) Nanta and ‘Samulnori’ : transition from tradition | 

7 | Korean POP-culture : “Hallyu” outside of Korea (2) 
- Dramas and Movies | 

8 | **Movie watching** | **Students**
<p>| | | |</p>
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<tr>
<th></th>
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<tbody>
<tr>
<td>9</td>
<td><strong>Mid-term examination</strong></td>
<td>will submit a report about a movie</td>
</tr>
</tbody>
</table>
| 10 | 1) Two Koreas: South and North  
2) Tourism development in Korea: Tourist Attractions & festivals |   |
| 11 | 1) Multicultural society: Changes in Korean life and mind  
2) Traditional and Modern Korea |   |
| 12 | Relationship between Korea and the Philippines |   |
| 13 | **Final presentation by groups (I)**  
- During the course, students are divided into groups and prepare for presentation through choosing interesting theme.  
- After every presentation, students will have a short discussion and Q&A session. | Presentations may last for 20-30 minutes |
| 14 | **Final presentation by groups (2)**  
**Feedback on the presentation** |   |
| 15 | **Final-term examination** |   |

**Note**

1) Professor will use Powerpoint and extra materials every session.  
2) Students will get assignment after some sessions. It can be submitted the following day, and there will be online assignment sometimes.  
3) Each student is required to prepare for mini-presentation on current issues in Korea. It can be referred from newspaper, websites, or magazines etc.  
4) Discussion is followed by every session and group presentation.  
4) Students are always welcomed to suggest topics not listed on the course plan.

[Appendix 2] UPCIS – KMU Forum Programme

Prospecting the Network of Port City
# through History & Culture

January 16, 2012 / 12:30-5:30 PM  
Bulwagang Claro M. Recto, Faculty Center

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
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<tbody>
<tr>
<td>12:30-1:00</td>
<td>Registration</td>
</tr>
</tbody>
</table>
| 1:00-1:10  | Opening Remarks  
Prof. Jesus Federico C. Hernandez  
Coordinator, East and Southeast Asian Studies (UPCIS) |
| 1:10-1:40  | Moderator  
Prof. Sarah Jane S. Raymundo  
Associate Professor, UPCIS  

*“Port of Manila through Time- Settlement, Markets, & Networks”*  
Cynthia Neri Zayas, Ph.D.  
Professor and Director, UPCIS |
| 1:40-1:50  | Reaction  
Dury Chung, Ph.D.  
Professor, Department of European Studies  
College of International Studies CIS,  
Korea Maritime University |
| 1:50-2:20  | “Busan, A Gateway for Co-Existence”  
Ryoo Kyo-Ryul, Ph.D.  
Vice Director, Institute of International Maritime Affairs, CIS KMU |
| 2:20-2:35  | Reaction  
Cynthia Neri Zayas, Ph.D.  
Professor and Director, UPCIS |
| 2:35-3:05  | Moderator  
Eufracio C. Abaya, Ph.D.  
Professor, Division of Curriculum Studies  
College of Education, UP Diliman  

*“New Ship, New Port: Effects of Colonialism on Philippine Boat Building”*  
Maria Bernadette Abrera, Ph.D.  
Department of History College of Social Sciences and Philosophy, UP Diliman |
<p>| 3:05-3:20  | Reaction |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Speaker/Details</th>
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</table>
| 3:20-3:50 | Jongjin Noh, Ph.D.  
Professor, Department of European Studies, CIS, KMU  
“Multiculturalism in European Seaport Cities: The Case of Multicultural Rotterdam”  
Jin-cheol Choi, Ph.D.  
Professor, Department of European Studies, CIS, KMU |
| 3:50-4:05 | Reaction  
Prof. Wystan S. de la Peña  
Chair, Department of European Languages  
College of Arts and Letters, UP Diliman |
| 4:05-4:35 | Open Forum |
| 4:35-5:00 | Closing Remarks  
Ryoo Kyo-Ryul, Ph.D.  
Vice Director, Institute of International Maritime Affairs, CIS KMU |

The Current Status and Future Development of Korean Studies in the Philippines

Ma. Crisanta N. Flores
Department of Filipino and the Philippine Literature
University of the Philippines-Diliman
1. Two decades ago, the prospect of institutionalizing Korean studies in the Philippines was less enthusiastic compared to the new millennium when interest in Korea increased brought about by the popularity of Korean drama known as *Hallyu* or *Hanryu* which enjoyed high ratings among Filipino TV audiences. To date, the interest, curiosity and enthusiasm about anything Korean has been fueled even more by the current controversy involving Seoul-born Ateneo-bred Korean Ms. Grace Lee who is now rumored to be in a relationship with Philippine President Noynoy Aquino. Ms. Grace Lee is the 3rd Korean expatriate who has been made popular through Philippine media, after Sandara Park and Ryan Bang.

From the 1960s to the middle of 1980s, Filipinos’ perspective of Korea will always have to do with the Korean war in 1950 (Benigno Aquino, Jr. being the youngest war correspondent covering the Korean War which paved the way for his political career from mayor to senator, extending all the way up to his wife, Cory and son Noynoy, becoming presidents of the country), the political divide between North and South Korea as well as the ideological tensions built into the separate systems of government.

In 1987, South Korea began its Sixth Republic which remains up to this day. This year signaled South Korea’s entry into the international community by lifting restrictions on foreign travel. And in 1988, the Seoul Olympics would map South Korea on the globe influencing foreign policy.

By 1990, media liberalization in South Korea with the establishment of the Culture Industry Bureau within the Ministry of Culture and Sports in 1994 brought unprecedented economic growth. The new millennium introduced South Korean cultural products such as *hallyu*, *ragnarok* and *dota* successfully penetrating the Asian market, notwithstanding the introduction of Samsung mobile phones through the iconic unfeeling semi-human Keanu Reeves in the *Matrix* as the “The One” gadget of the digital generation. With all these gadgets and dramas blasting Asian markets, this phenomenon was earlier dubbed as the *Kim Chic*, later *Korean Wave*, now *K-Pop*.

In the Philippines, GMA network’s showing of the Korean drama, *Endless Love* in 2003 on primetime was a smash hit. Such trend continues in countless Koreanovela including the ongoing City Hunter series on ABS-CBN raging on Philippine TV, led by *Boys Over Flowers* matinee idol, Lee Min Ho.

Undeniably, the current fascination over K-Pop has contributed greatly to the significant increase of Filipino students attending Korean courses whether under academic programs offered by universities and other higher institutions of learning or under short programs offered by Korean language centers. This is not to include the short-term summer camp programs where Filipino students as early as high school get to go to South Korea to experience the language, cuisine,
and perhaps, even the apguyung culture (i.e. fashion culture of the young) in the apguyungdong or river south region in Seoul.

This fascination has bred curiosity, fandom and first-world aspirations wherein Filipinos (particularly young students) would now seriously consider studying Korean language and culture as their stepping stone to the world of digital technology, flashing cars and men in black inside corporate buildings and boardrooms.

Korean language course is probably the most in demand among Filipino students wanting to go to Korea. Because of this, Korean language courses are now offered by some universities and colleges. But recent developments would show that interest in Korea has grown more serious with some Filipinos intending to pursue formal academic courses on Korean history, governance and culture.

2. What is the current status of Korean Studies in the Philippines today?

While a number of young Filipinos show interest in pursuing academic courses relating to Korea, Philippine universities and colleges have yet to respond to this need. The reality is that Korean centers established in some universities and colleges offer English courses to Koreans in the Philippines. Only a few of these institutions offer Korean language courses to interested Filipinos.

At the Bulacan State University for instance, their Korean Center is mainly for the purpose of teaching English to Korean students. Likewise, Angeles University’s English as Second Language (ESL) course has Korean students numbering the most with Taiwanese coming in second. Many tertiary schools in Cebu including the University of San Carlos offer English language courses to Korean students but have yet to introduce Korean language courses to Filipinos.

As to the big 3 universities in the Philippines (UP, ADMU & De La Salle), only UP and ADMU offer Korean Language Courses.

De La Salle has an International Center with many Korean students numbering over a 100 but have yet to institutionalize Korean language course to interested DLSU Filipino-Chinese students. There is a Nihongo Center in DLSU and the areas included in their International Studies are basically European, i.e. Spanish, German and French. Hence, there is now an effort to create a Korean center at the DLSU Taft campus especially since the number of Korean students increases yearly and also because there has been of late a marked interest in Korean culture through Cosplay and K-pop among the Filipino-Chinese students. Interestingly in 2011, among the international students at DLSU, Korean Mr. Feung Hyo bested other nationalities and won the title of Most Outstanding International Student at DLSU.
At the Ateneo Center for Asian Studies, Korean language courses are offered through a certificate course. Classes are scheduled on Saturdays to accommodate working students. This means that prospective enrollees are mostly college graduates who already work in offices.

It is only in UP where we offer more than Korean language courses. Korean Language is offered by the Department of Linguistics while Korean history, culture and governance are offered by the Asian Center and the Center for International Studies.

The Department of Linguistics has a steady number of student enrollees in 4 of its Korean language courses (Korean 10, 11, 12, 13). Apart from students majoring in Korean mixed with Japanese or Bahasa Indonesian, many other students enrolled in the department’s Korean language courses are students from different colleges in UP. In fact, we have engineering, science and even economics students who complete the Korean courses offered by the Department of Linguists and who later become exchange students to Korean universities. Some of them, upon return to the Philippines finish their degree but later on proceed to graduate studies in Korea taking up Korean culture or history. Others pursue their academic field, say in engineering in Korea but their area of research sometimes shift or change depending on the strong programs of the Korean university they are enrolled in.

The Department of Linguistics’ Korean language courses are constantly strengthened through the teaching efforts of native speakers of Korean language. During the past years, Korean volunteers through the KOICA or the Korea International Cooperation Agency under the auspices of the Ministry of Foreign Affairs and Trade or MOFAT have self-sacrificingly provided the teaching of Korean language courses for the students of UP’s Department of Linguistics.

In recent years, the Department has been blessed with the arrival of a Korean professor whose expertise is really teaching Korean language. As we may already know, not all native speakers can teach language. It takes a language teacher equipped with skills and pedagogy to teach language. Thanks to the Korea Foundation which granted the visiting professorship, teaching Korean language at the Department of Linguistics has truly benefitted both the students and the academic unit. With her language expertise and youthful energy, she has not only taught Korean language to UP students but has been active and involved in many other activities & linkages relating to Philippine-Korean relations, including this forum that we are having today.

But if the number of UP students wanting to enrol in Korean language courses continues to rise, the demand should be met with adequate number of Korean language teachers at the Department in the immediate future. Visiting
professorship programs and other mechanisms shall be appropriately made in place by the unit.

Through the Korea Foundation Grants, UP has received Korean Visiting Professors who teach language, history, culture, politics and governance. Together with the Department of Linguistics, the Asian Center, the Center for International Studies and the College of Mass Communications have respectively been recipients of Korea Foundation visiting professors who taught at these academic units.

At the Asian Center and the Center for International Studies, Korean visiting professor Dr. Bong Chol Lee from Hannam University taught Korean political history and governance while Dr. Kim Shin Dong of Hallym University taught Korean Film and Media Culture at the College of Mass Communications. The good attendance of students to Dr. Lee and Dr. Kim’s public lectures indicate the interest among UP students in Korean politics and culture and not solely on language.

While UP is the only institution which offers more than Korean language courses, it has yet to strengthen, popularize and aggressively market its Korean studies program especially at the Asian Center and Center for International Studies which offer very good graduate courses on Korea. The Department of Linguistics and its undergraduate students majoring in Korea should be the prospective enrollees to the programs offered at the Asian Center and the Center for International Studies. There should be a trend and process that will ensure the passage of students from the Department of Linguistics to the Asian Center and the CIS.

However, while the intellectual resource, development and enrichment of curriculum, teaching materials, teaching pool for Korean Studies are still heavily dependent on Korean visiting experts and Korean grants, UP as well as other Philippine schools cannot forever depend on foreign help. UP and other Philippine institutions should start building their own Korean Studies by investing on their faculty members who shall be sent to Korea to further their studies in any field relating to Korean Studies. These Filipino faculty members should return to their home universities and sustain all efforts for the establishment and institutionalization of the Korean Studies Program. In UP, we await the return of Professors Raymond Abejo and Aldrin Lee who I would like to expect will propel Korean Studies to new heights.

But this does not mean Korean Studies should be left alone to Filipino scholars. Academic and research collaborations including exchange of faculty members should persist between and among Philippine and Korean schools, foundations and other agencies. The Korean Embassy in the Philippines has a significant role in linking institutions, forging ties, creating academic spaces, facilitating exchange of intellectual resources – all for the purpose of
establishing, developing and enriching Korean Studies Program in the Philippines.

I personally see a sustained interest in Korean Studies among Filipinos who are known to be techno savvy, digital nerds, lovers of pop music and culture, and consumerist-driven. All these traits are related to Korea as the digital capital of Asia, the K-pop exporter with a capitalist driven economy. May this forum contribute to this exciting phase of reinvigorating Philippine-Korean relations in the academe.

**Why Korean Studies in the Philippines?**

*Djun-kil Kim*

*University of Asia and the Pacific*

[Introduction]
During last decade, South Korea is indeed coming in the Philippines. South Korean presence noticeably increased in Metro Manila and other Philippine cities. Students from young ages are coming for their English studies. Tourists visit the archipelago for their vacation with reasonable expenses. Retirees found their inexpensive resorts in this country. No official statistics shown though, more than 100,000 South Koreans are believed to stay in this country.

Since 2003, South Korean telenovellas have been broadcasted with enthusiastic responses from the Filipino audience. Handsome actors and TV beauties have attracted Filipinos. Since 2002, K-pop singers such as Wonder Girls have been popular among Filipino fans. At many private parties in this country, “Nobody but you” has been the most popular song among others. Since Youtube became popular, the K-pop music has spread so fast through internet spaces. With the hallyu, the Korean Wave, South Korean electronic products including smart phones increased their market share from 8% in 2001 to 12% in 2010. Market share of Korean cars increased from 3% to 7% in the same period.

I would like to start the presentation with introduction of Dr Bernardo Villegas, now director of Center for Research & Communication, mother organization of the University of Asia & the Pacific. It was he, I believe, who motivated Korean studies in the Philippines first. Next, two American scholars who conducted Korean studies research related with the Philippines are introduced. Thirdly, we see how sharing knowledge of South Korea’s Saemaul Undong movement is conducted in the community-driven development in the Philippines and other developing countries through an Asia Development Bank technical assistance project. Fourthly, a historical sketch of Korean studies at UA&P is brief. And lastly, what Samsung Korean Studies Program at UA&P is doing and planning is outlined.

1. Park Chung Hee vs. Marcos

At a Makati Business Club forum in January 1986 attended by then President Ferdinand Marcos, Dr Bernardo Villegas, the eminent Harvard economist, challenged Marcos who was compared to President Park Chung Hee of South Korea in terms of their authoritarian rules. He openly pointed out the difference between Park and Marcos directly to him. “Park Chung Hee chose chaebols on the merit basis of track record of their businesses. But, you chose cronies on the basis of who are relatives or golf partners.”

Dr. Villegas’s scholarly question of why the Philippine economy under Marcos rule stagnated whereas the South Korean economy under the same authoritarian rule of Park Chung Hee achieved such a remarkable growth, this question, I believe, initiated the Korean studies in the Philippines. Later, Dr
Villegas, one of the founders of the UA&P, invited me for the Korean studies at UA&P.

In the Korean studies in the United States, we find two comparative studies of South Korea and the Philippines. This is another reason why Korean studies are required in the Philippines.

Paul Hutchcroft, the former Wisconsin University political scientist now at Australian National University, clarifies differences of the politico-economic dimension between South Korea and the Philippines in his paper “Reflections on a Reverse Image: South Korea under Park Chung Hee and the Philippines under Ferdinand Marcos,” in Byung-Kook Kim & Ezra F. Vogel (eds.)’s The Park Chung Hee Era: The Transformation of South Korea published in 2011.

David Kang, now director of Korean Studies Institute at University of Southern California, however, attempts to discover similarities of corruption in the political development in South Korea and the Philippines in his book Crony Capitalism: Corruption and Development in South Korea and the Philippines published in 2002. Nonetheless, the author points out the fact that South Korea developed with corruption while the Philippines stagnated with corruption.

2. Sharing knowledge of South Korean development

Today, South Korea’s economic achievement in the latter half of the 20th century became typical development model to be shared among the developing countries in the world. Korean studies contributed to presenting Saemaul Undong movement in 1970s South Korea as a classic model of community-driven development. In a recent Asia Development Bank’s technical assistance project: Sharing Knowledge on Community-Driven Development in Asia & the Pacific, a Case Study on Saemaul Undong movement conducted by myself contributed to sharing knowledge with on-going CDD programs, such as KALAHI-CIDSS in the Philippines, Neighborhood Upgrading & Shelter Sector Project in Indonesia, and CDD Pilot Project at the Local/Village level in China.

3. Korean Studies at UA&P

Korean studies at UA&P began with a three-month-length Korea Foundation Korean studies lecture series in June-August 2006. As the Korea Foundation Korean studies lecture series visiting professor, I taught a condensed comprehensive Korean history in nine weeks total 27 hours in a forty-some-student class. For the comprehensive Korean history course, I used The History
of Korea in the Greenwood Histories of the Modern Nations authored by myself as the basic textbook.

In 2009/2010 academic year, I came back again to UA&P as a full one-year-term Korea Foundation visiting professorship. I gave two courses this time. The main history course, Korea, A Comprehensive History covered ancient Han-Ye-Maek history, pre-modern Korea with national identity, Korea at new paradigm, and Modern Korean history. And another course, Hallyu, the Korean Contemporary Culture, demonstrated culturally hybrid origin of K-pop music with Korean music tradition and approached to the hit television drama with contemporary South Korean socio-economic background.

In 2010/2011 academic year, I taught two courses: the same Korea, A Comprehensive History and a new South Korean Society and Culture in the second semester as a part-time lecturer while I was staying in Manila in order to conduct the ADB technical assistance project: A Case Study on Saemaul Undong Movement.

Finally, Samsung Korean Studies Program was inaugurated in December 2011 at Department of Asia Pacific Studies, College of Arts & Sciences, University of Asia & the Pacific. Samsung granted UA&P for a professorial and research chair of a Korean studies program for five years beginning from December 2011. UA&P nominated me for the professorial and research chair of Samsung Korean Studies Program.

4. Samsung Korean Studies Program at UA&P

Samsung Korean Studies Program at UA&P contains course lectures, researches, academic conferences, networking, and library. In 2012/13 academic year, two course lectures, the history lecture and the language course will be given.

The history lecture South Korea, A History will be focused on South Korean political and economic achievement in its modern history, i.e. industrialization and democratization in such a short historical periods. The discussions of Korean under East Asian world order in its pre-modern history and Korea at new paradigm in the late-19th century and the early 20th century would help students to understand the historical background of today’s South Korea. And Korean language lecture starts with the beginner course.

Besides the course lectures, Korean studies research in politics, economy, society, and culture conducted by Filipino scholars would be more ambitious program of the SKSP in the future. South Korea’s new political influence of the social network services in the 2012 elections in April and December would be studied by Filipino political scientists. Research on corporate social responsibility which is seriously deliberated by chaebols in today’s South Korea
would be compared by Filipino economists with their previous contribution to the South Korea’s economic achievement during last decades. Academic research by Filipino cultural anthropologists on Overseas Filipino Workers in South Korea would find some solution for problems of South Korea’s multi-cultural environment.

The SKSP plans to organize one or two international conferences of Korean studies in 2013 with those research results done by Filipino scholars in 2012 and other Korea-Philippine related studies by the foreign Korean studies scholars.

The SKSP promotes networking in academe and public and private sectors in the Philippines through an email newsletter <Korea Watch> which provides in-depth information about Korea including news analyses, columns, and issue points.

Lastly, the SKSP is preparing to open a Korean studies archive at UA&P. The archive starts from my private collection of books, monographs, and periodicals about Korean studies, including about 200 copies of books in English, about 30 in French, about 100 in Japanese, and about 500 in Korean. The archive will be enriched by purchasing newly published books on Korean studies in English.

References


[REACTION]

Hee-young Kwon
Korean Studies Promotion Service
Academy of Korean Studies

When I think about the Philippines, I think how much we share the history. Two years after Korea was liberated, we established the new government
through the US administration. In that moment, the Philippine government dispatched army to Korea. From then, we became not only friends, but also became comrades in arms. I remember this history whenever I think about the Philippines. Also, in the late 50s to early 60s, I remember many Korean students wanted to come to the Philippines to study or learn something, such as agriculture. The Philippines was the development model for Korea. Now, the situation is a little bit different, but the common history of Korea and the Philippines continues, and I think it will continue.

From this point of view, I think mutual understanding of Korean people and Filipino is very important. For this objective, we need to enhance Korean studies. Because studying other country is to comprehend other’s culture and people. If you study more on Korea, you will understand more about Korea and vice versa.

My task is not to criticize the paper presentation but to recommend how to enhance Korean studies in the Philippines. Hence, I would like to give you practical information to enhance Korean studies. I think, in particular, there are three institutions in UP we can join to promote Korean studies. First, Department of Linguistics, second Asian Center, and third Center for International Studies. Also, if you want to add other universities, you can invite like Ateneo De Manila University, University Asia and the Pacific and so on. If you, scholars from Metro Manila unite, you will obtain much synergy to promote Korean studies.

For this objective, I would like to introduce you our Korean studies promotion service. It is called Korean studies Incubation program. Through this program, you can invite scholars, dispatch PhD students or faculty, developing textbooks for Korean studies, or you can organize international conference. Therefore, I would like to give you this information because I want you, Philippine Korean scholars, to get this opportunity.

[REACTION]

_Tschung-Sun Kim_  
_Department of Korean Studies_  
_Keimyung University_

It is surprising that the international symposium on Korean studies is held in the Philippines. The interest is no longer solely in the language and economic
advantages, but a more academic one. Previously, interest in Korean studies was based on two reasons: Firstly, knowing the Korean language is helpful when trying to get a job in Korea, and even in the Philippines, as many Korean companies are now located here. As one may have noticed, there has been an increasing number of Filipino workers arriving in Korea for the last decade. Secondly, Hallyu is prevalent among the young people. Visit any local bar or NRB, and K-pop is sure to be heard.

Korean language and Hallyu are closely related. In order to sing and enjoy K-Pop, you need to know how to say “사랑해.” For shopping, you need to know to say at least “좀 깎아 주세요.” In this circumstance, the Korean government doesn’t want to lose this opportunity for capital in the name of globalization of Korean culture. Also, there are many academic research papers for the dissemination strategies of Korean language education, such as textbook publication, dispatching instructors, and financial supporting. Spreading and exporting K-Pop, Korean Cuisine, Drama, and Movies to the Southeast Asian countries are also ways of vitalizing Hallyu. These are all closely related to each other, and a basis for Korean national empowerment.

However, if we should vitalize Korean studies for the empowerment of these strategies, it is too self-oriented. We cannot be free from the limitation of nationalism that has been pervasive throughout the nation after Japanese colonialism. It is true that Korean studies is deeply rooted in National studies, 국학, and it helped a lot for us to establish our self identities. But we cannot expect the values of diversity or inclusiveness to stem from nationalism in this age of globalization. We should not follow the step of exclusivism of the national studies. I say this sincerely to the government persons who want Korean cultural asset to be the most outstanding and attractive cultural icon in the world, who want Korean language to be the most scientific, Korean drama to be the most interesting, and Korean merchandise to be the most well sold. Of course, it is also saying to the Korean scholars who are supported financially by the government. Nationalistic and self-oriented attitude will not be welcomed in the target countries. It would be about as welcoming to us as if a Filipino scholar were to come to Korea and talk about how great their country is and rub it in our faces. Diversities and mutual understanding of individual cultures are the utmost values in the era of globalization.

This does not mean that we should follow the European or American model of Korean studies. A study on the small country at the Far Eastern corner of the world, and a study on the “Land of Morning Calm”, which is sometimes very poor, sometimes very underdeveloped, and sometimes mystically reflected were the image of their Korean studies. More in detail or more radically, their Korean studies was based on how to gobble up the country Korea: so-called imperialistic academic attitude, which was baptised by orientalism. They
preferred analytical approaches, and split Korea into many pieces. This is why Korean studies has been well developed as an area studies, but is seemingly lacking in others. In other words, Western academics have given up the integral research and understanding of Korea, and cooked and ate only what they wanted. Therefore, the image of Korea has been distorted or twisted according to their taste, and we cannot say that Western Korean Studies was successful to take it in its true light.

In this circumstance, what can be the ideal model of Filipino Korean studies? How should the hub of Southeast Asian Korean studies in the Philippines be constructed? Well, there are no fixed examples. Rather, I wish the Philippines need to take advantage of this chance to construct a new model of Korean studies, which is still a minor subject under the shadow of gigantic towers of Sinology and Japanology in the international academic arena. Korean Studies is not a monologue of a Korean egocentric people. At the same time, Korean Studies is not an arbitrary interpretation of the outsiders. Korean studies should be a dialogue which takes new turns on the mutual relationship and keeps the station of tension. The Philippines cannot be the only subject of the Korean studies, but should not be a one-way consumer of Korean studies, either.

Compare this to the success of the iPhone. Although the production of iPhone was by Apple, its true birth to smart phone was by the phone users who have developed a bunch of applications for their own sake. iPhone is the basic station for the invention of applications, and the applications came from the need of the users. While Korean studies acts as the academic base for which the nation Korea should construct, Southeastern Korean studies is the academic application made by the Southeastern academic users. If the development of digital culture depends on the result of cooperation between producer and users, the creative development of Southeastern Korean studies will be decided by the cooperation of Korea and the Phillipines. They should be regarded as a Prosumer (producer+consumer), who do not distinguish between producer and consumer.

This will make the new Southeastern Korean studies free from the Korean nationalistic influences, as well as from the eurocentric Orientalism. For the purpose, we need to be based on the Southeastern context, which cannot be found anywhere else. What is the Southeastern context in Korean studies? I’d like to propose three things:

Firstly, we share colonized experiences. This implication is an important turning point to change the eurocentric viewpoint to that of the asiacentric.

Secondly, Korea and Southeast Asia share a lot of assets from the archeology as well as history, but until now Korean history has only been tied to that of China’s.
Thirdly, Korea and Southeast Asia share the cultural history of humanities and spiritual history. While Shamanism, Buddhism, and Confucianism overlap, Hinduism and Islam bridge Korean studies with the other traditions of the world beyond.

As discussed in the previously session, Korean studies is a super ordinate concept that includes Korean Language, Korean Culture, and many other distinct disciplines. In that sense, it is my recommendation that Filipino Korean studies needs to be a Creative Korean studies, established on the basis of Southeastern context.

Professor Djun-kil Kim gave us a historical background of Korean studies in the Philippines, and we all appreciate him for his pioneering contribution to its implantation in this country. I’m sure those of you in this field have been lonely and struggled much. Professor Flores and Professor Lily Ann overviewed the current status of Korean studies in the Philippines and predicted its positive future in terms of Korea-Philippine relationship. Professor Zayas and Professor Bae Kyung-min showed us case studies of comparative anthropology between Korean Haenyo and Japanese Ama in the Asian context as good samples of international academic collaboration of Korean Studies.

We have the advantage of being a relevant culture in today’s world, thanks to Hallyu and the globalization of Korean products. So instead of focusing our eyes onto the past and following the footsteps of other cultural studies as done from the westernized perspectives, Korean studies should rely on this dynamic relationship between host and carrier. How do we learn from each other? How do we maintain and form a cultural identity and stay pertinent? And individually as nations, but together in academia? These are answers that should be and are being answered by you all, my colleagues. As Professor Flores has mentioned, we all wish good luck to President Aquino and Ms. Grace Lee. Hopefully, Korean studies will follow in their blossoming romance.
UP Department of Linguistics  
College of Social Sciences and Philosophy

The Department of Linguistics of the College of Social Sciences and Philosophy in UP Diliman was established in August 28, 1922 with the name “Department of Philippine Linguistics.” It was renamed “Department of Oriental languages” in 1924, “Department of Oriental Languages” in 1963, “Department of Linguistics and Asian languages” in 1973, and finally, “Department of Linguistics” in 1983. The primary aim of the department since its founding has been the scientific study, preservation, and promotion of the Philippine languages through teaching, field research, and publication.

Graduate (Master of Arts and PhD) and undergraduate (BA) degrees are offered in the Department of linguistics. Language classes are also offered which includes Bahasa Indonesia/Malaysia, Chinese, Japanese, Korean, Persian, and Thai. The department also provides UP Diliman students a general education subject, Lingg 1 - Ikaw at ang Wika Mo.”

Current Department Chairperson:  
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PARTNER ORGANIZATION

Korea Foundation
The Korea Foundation was established in 1991 to promote awareness and understanding of Korea, and to enhance goodwill and friendship throughout the international community. As a representative organization for Korea’s public diplomacy, the Korea Foundation implements a variety of activities and programs, including support for Korean studies as well as intellectual and cultural exchanges.

The Korea Foundation implements a variety of academic, intellectual and cultural exchange programs to promote a better understanding of Korea and its people among the international community. These efforts seek to enhance the value of Korea, in line with the recognition of Korea as a country with a rich cultural heritage.

Overview of Program

Support for Korean Studies Overseas

The Korea Foundation provides support for the establishment of Korean Studies/Korean Language professorships and the employment and dispatch of Korean Studies/Korean Language Instructional staffs and professors to prominent universities. The foundation has also expanded the network of Korean language and Korean studies with its support for academic activities related to Korean studies, and for Korean collections in overseas libraries, Korean speech contests, and instructional materials development. In addition, cognizant of the need for the provision of support to overseas Korean studies faculty members, graduate students and researchers, the Foundation offers a variety of fellowship and grant programs designed to strengthen the instructional competencies of overseas Korean studies educators and to enhance their networks. These include the Graduate Studies Fellowship.

These include the Graduate Studies Fellowship, Postdoctoral Fellowship, Fellowship for Field Research, Fellowship for Korean Language Training, and Korean Studies Workshops for Foreign educators.

Intellectual exchanges and Forums, Support for Policy Research

The Korea Foundation has implemented various exchange programs that are designed to further objectives such as improving Korea’s image by inviting distinguished foreign individuals and next-generation leaders, expanding the ranks of those who are interested in and show support for Korea, establishing human resource networks, promoting a better understanding of Korea, strengthening friendships with other countries. To promote public diplomacy, the Foundation organizes numerous international forums involving domestic and foreign opinion leaders in the fields of politics and economics, academia as
well as social and cultural circles. In addition, the Foundation supports think-tanks abroad, as well as researches, conferences and publication ventures organized by international organizations.

**Culture and Arts Exchanges**

The Korea Foundation offers financial and other forms of support for the establishment of Korean galleries in museums abroad, and hosts or supports a wide range of programs that introduce Korean culture and arts to the world, including performances and exhibitions held in the Republic of Korea and abroad. In addition, the Korea Foundation Cultural Center organizes and provides support for various cultural and artistic events, such as exhibitions, lectures and performances as part of efforts to give both the Korean public and foreign residents opportunities to experience a diversity of cultures. These events serve as building blocks for mutual cultural exchanges, contribute to the internationalization of the Korean people, and improve the image of Korea within the global community.

**Publication and Media, Distribution of Korean Studies Materials**

The Korea Foundation publishes periodicals such as *Koreana* and *Korea Focus*, as well as books on Korea in foreign languages, and produces, or extends support for, the production of multimedia content on Korean culture. In addition, the foundation promotes a better understanding of Korea in the international community by distributing Korea-related reference materials, such as those pertaining Korean culture, history, politics, and society, to overseas libraries, research institutions and universities.
Contact Details:

**The Korea Foundation**  
10F Diplomatic Center Building, 2558 Nambusunhwanno, Seocho-gu, Seoul, 137-863, KOREA

Tel. No: +82-2-2046-8550  
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Embassy of Republic of Korea in the Philippines

SPECIAL THANKS TO:

Korean Cultural Center in the Philippines
The Korean Cultural Center (KCC) in the Philippines is the 20th Korean Cultural Center around the world and operates both under the Korean Culture and Information Office (KOCIS) of the Ministry of Culture, Sports and Tourism (MCST) and the Embassy of the Republic of Korea in the Philippines. The center is headed by Director Seong Un Hwang, concurrently the Counsellor for Culture and Public Relations of the Embassy.

The Center opened its doors to the public in July 2011 to promote the Korean culture to the Filipinos through the variety of programs, projects and events it offers. KCC envisions that a wider range of Filipinos will be able to enjoy Korean culture as it strives to foster a stronger cultural exchange between the two countries.

KCC provides an interactive space for Filipinos who want to learn beyond Kimchi and ‘Koreanovelas’. It has a central exhibition area where various works of Korean artists are displayed as well as a library that carries a 2500 media and book titles which include Korean literature, films and TV series. The Center also takes pride in its multi-purpose area, dubbed as the “Hallyu Hall,” and is where classes for dance and taekwondo are held, as well as special events such as film screenings, demonstrations and special performances.

Regular programs include class offerings on Korean language, traditional flute, traditional music and dance, K-pop song and dance, Taekwondo, and cooking classes. Several events are also lined up every year with the Korean Film Festival as one of the most popular among Filipinos. Meanwhile, KCC’s special programs and projects provide collaborative opportunities with both local and other foreign cultural institutions in the country.

Situated in the heart of a highly developed area, KCC welcomes interested Filipino and Korean individuals, groups and institutions to inquire, visit and link with its vision of promoting Korean culture across the Philippines.

Contact Details:

Korean Cultural Center in the Philippines
2nd Floor, M ancor Corporate Center, 32nd Street, Bonifacio Global City, Taguig City
Philippines

Contact numbers: (02) 555-1711 / 1709 / 1707 (Fax)
Email: kccphil@gmail.com
Website: http://phil.korean-culture.org/welcome.do

UP Arirang

UP Arirang is a student organization of the University of the Philippines, Diliman.

It is a friendship society which aims to strengthen ties and culture between the Filipino and Korean community in the university.
Any UP Diliman undergraduate student is welcome to join UP Arirang! Our members are mostly Filipinos who want to get to know more about Korean culture and language. But any nationality is welcome to join.

**Email:** updarirang@gmail.com  
**Facebook Page:** http://www.facebook.com/updarirangandfriends

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**Notes on the Speakers**

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