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MESSAGE

It is my privilege to congratulate the opening of the Philippine Korean Studies Symposium – Korean Studies Workshop for Academicians in the Philippines 2016. It much more gratifies me to witness the growth of Korean studies in the Philippines year after year.

For the development of Korean Studies in the international level, the Academy of Korean Studies and scholars in the Philippines should work together closely. For this reason, I believe today’s symposium gives us an opportunity to strengthen our friendship with the shared goal of development Korean studies, and to discuss our future of co-prosperity.

This Symposium is to deepen the Filipino academicians’ awareness, understanding and knowledge of Korea, discuss and share the achievements of Korean studies in the Philippines. The outcome of this Symposium will contribute to the maturation of Korean studies in the Philippines as well as in the world. Korean Studies in the world will become richer with mutual communication of various views and research products. In addition, while the Korea and the Philippines are strengthening political and economic ties, our relationship and friendship would be limited without mutual cultural understandings and build genuine friendships, these relationships will not last long. I hope we achieve strong and mature relationships as the Korean Studies grow. Since its independence, Korea has achieved both industrialization and democratization over 70 years. I trust it is the time for Korea as a cultural leader to create hopeful future of the humanity collaborating with the world.

I promise the Academy of Korean Studies would commit itself to the development of Korean Studies abroad. I hope that today’s Symposium will mark a new level of cooperation in scholarship, education and communication, and broaden the friendship between the Academy and scholars of Korean studies abroad. Please do not hesitate to inform us your advices in any occasion.

I hope every participant’s good health and the continuous success of Korean studies in the Philippines. Thank you.

Bae Yong Lee
President of the Academy of Korean Studies
MESSAGE

It’s always a great honor for the UP Department of Linguistics to organize the Philippine Korean Studies Symposium (PKSS). I still remember the anxiety we felt 5 years ago when we first organized the PKSS, particularly with regard symposium attendance. Thankfully, we gathered a steady number of annual participants and developed a group of regular attendees.

For the 5th year of the PKSS, we decided to focus on a small group of budding researchers and support them in their research endeavor through a research workshop. I think that it’s a valuable experience to be able to work closely with Korean Studies experts and get their insights and comments on one’s work. This program is a first for the PKSS and a first for the Department, at least in the last 10 years or so. It is our hope that these young researchers continue their scholarship and become bridges between the Philippines and Korea.

We express our thanks to the sixteen participants who entrusted their research proposals and working papers to the PKSS. Let’s see each other again at the 2017 PKSS with your paper presentations. Our deepest gratitude to the invited speakers Dr. Laurel Kendall, Dr. Wayne Patterson, Dr. Eun-gi Kim, and Dr. Seong-chul Shin for coming all the way to the Philippines to share your expertise to the participants. We hope that this workshop serves as a venue not only for the exchange of ideas among you and the participants, but also for developing possible collaborative projects for the future.

Thank you also to the editors and representatives of academic journals of UP Diliman for opening up possible publication venues for the participants. We look forward to reading their works in your journals soon. Our thanks also go to Prof. Jesus Federico C. Hernandez for willingly accepting the task as editor of the papers that will come out of this workshop. It is after the workshop when your actual job would start. We anticipate seeing the papers in book form.

To the Academy of Korean Studies (AKS), thank you very much for the generous support. We look forward to working with you for another round of the PKSS and hopefully, for other programs too. We also express our appreciation to the Korean Cultural Center (KCC) in the Philippines for the unwavering support to the Department’s activities.
I personally thank the PKSS team for all the work despite the demands of being in the University and tough months that passed. I also thank the faculty members and staff of the Department of Linguistics who voluntarily assist in running the PKSS each time.

The PKSS has been a regular part of the Department’s activities. We hope that through this endeavor we encourage more people to engage in research about Korea and the Philippines, and learn more about how these two countries can work together.

Here’s to a productive three-day workshop!

Farah C. Cunanan  
Chair  
Department of Linguistics  
University of the Philippines
Between the 1970s, when anthropologist Laurel Kendall began to do fieldwork with Korean shamans, and the new millennium, South Korea had become an urbanized, high tech, and relatively prosperous society. In this lecture, Kendall describes some of the basic premises of popular religion in South Korea and why “religion,” and “superstition” are problematic terms when applied to the work that shamans and their clients do. She describes how, by the 1990s, Korean shaman rituals had lost some of the onus of “superstition” and were being celebrated in some quarters as “national culture.” At the same time, some scholars and some shamans have made claims for a “shaman religion,” attempting to organize shamans on the model of a western church, but without success. Kendall describes the different contexts in which Korean shamans and their rituals have been regarded as “superstition,” “culture,” or “religion” and the different consequences for shamans in each of these moves.

In the second half of the lecture, Kendall counters a widespread perception that contemporary adherents of popular religion “just pray for wealth.” By the 1990s, business anxieties loomed large and shamans responded to stress-induced suffering by evoking familiar volatile gods, capable of bestowing both blessing and ruin. In the rituals they performed, these shamans saturated traditional forms with contemporary imagery and deployed new consumer goods, including western whisky, as ritual props. This potential for constant improvisation, the shaman’s reporting from “out there,” enables shamans, gods and ancestors to continue to articulate and respond to the needs of contemporary clients.
When discussing Korea's "Chinese Decade," roughly defined as the dozen or so years prior to the Sino-Japanese War of 1894-1895, most of the attention is focused on the heavy-handed activities of Yuan Shikai in Seoul. Less well known is that part of this effort to bind Korea more closely to China involved the attempted absorption of Korea’s newly-formed Maritime Customs Service [Haegwan]. Several scholars have looked at this topic and this period, including Koh Byong-ik, Lew Young Ick, Lee Yur-Bok, Kirk Larsen, and Kim Dal-Choong, who have outline the roles and actions of some of the key players such as Sir Robert Hart, Li Hongzhang, Henry F. Merrill, and Paul Georg von Mollendorff. Using the recently-discovered correspondence of the first commissioner of customs in Pusan, William Nelson Lovatt, a British citizen who occupied that position between 1883 and 1886, this presentation will discuss some heretofore unknown aspects of this attempted takeover by China. It is based upon the recently-published book, In the Service of His Korean Majesty: William Nelson Lovatt, the Pusan Customs, and Sino-Korean Relations, 1876-1888 (Berkeley: University of California Institute of East Asian Studies Korea Research Monograph 35, 2012).
Some 1.7 million foreigners reside in South Korea now and the number is expected to grow even larger in the near future. This paper argues that Korean society is rapidly becoming a multicultural society and that this process is inevitable and irreversible. Major social factors that are contributing to the making of a multiethnic Korea are the continuing influx of migrant workers and migrant brides. The Korean case affirms the globalization and acceleration of international migration, as practically every society is affected by it and as the number of migrants continues to increase. And the rate of increase in ethnic diversity in Korea is one of the highest in the world.
"Researching the L2 Classroom and Application to Korean"

Seong-Chul Shin, PhD
University of New South Wales

In this lecture, I outline different methods for researching the L2 classroom, looking at various types of research under two broad research categories: formal research and practitioner research. I will explain the purpose and characteristics of the research types and present examples of those types. I will then move to studies that have applied these methods to L2 Korean research, with focus on my own studies (Shin, S-C) in broad three areas: error analysis, pedagogy, and curriculum and language policy. I will briefly explain what the studies are about and how they were conducted. I will then talk about where to publish classroom-based research and how. If time allowed, I will invite participants to briefly conduct an exercise task that involves Action Research utilising interviews as a research tool.
RESEARCH SUMMARY OF PARTICIPANTS
ELDERLY LIVING ARRANGEMENTS, SOCIAL BEHAVIOR 
AND SOCIAL ISOLATION

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Abstract
Consequently with the modernization and industrialization of South Korea and Philippines, the elderly population, identified as one of the vulnerable sector in the population is suffering from social psychological changes from social change. These issues led to social isolation of the elderly, leading them to possible breakdown from fateful hurdles in their life. The study aims to analyze the living arrangements of these elderly and their current health and social behavior. The data from 2009 Family Income and Expenditure Survey, 2010 Philippine Census and National Survey on Elderly of the Korean Ministry of Health and Welfare were utilized.

Results reveal that most of the elderly were staying in a nuclear household type for both in Philippines and South Korea. Moreover, studies reveal that Korean and Filipino elderly prefer to be staying alone or live with their spouse rather than co-residing with their children, as long as they are financially secured and with good health condition.

The paper also looked at the social behavior of the older persons based from existing studies. It was found out that Korean elderly were more receptive to changes in the society, which made them more vulnerable to socio-psychological problems such as anxiety and depression. However, financial security and elderly abuse were among the significant concerns of the Filipino elderly.

Keywords: Elderly, Social Behavior, Social Isolation, Living Arrangement, Philippines, South Korea

Introduction
Older people contribute to society in many ways, whether it is within their family, to their community or the whole society (WHO, 2015). An elderly could be the head of a household or a dependent from the support of his or her children.
With the increasing number of aging people globally, living arrangements and the social role context of the elderly changes as the societal paradigm shifts from traditional to modern. In the Philippines, the growth of the elderly population is steadily increasing in the past two decades by nearly 2 percent. According to the latest NSCB data, the elderly dependent population, aged 65 and above, comprises 3.83 percent of the population and it is projected to increase to around 11 percent by 2030.

Moreover, with the urbanization and development of the countries, like Korea and Philippines, the elderly population may suffer from social psychological changes that could lead to the isolation of the elderly, leading them to possible breakdown from fateful hurdles in their life. As one of the vulnerable sector in the population, personal, social and economic supports are significant in order for the elderly to lead a productive life and contribute to national development.

Given the scenario and the observation, a proportion of the elderly residing with children has declined on developed and developing countries. The study would like to answer the following questions: What are the current living arrangements of elderly in South Korea and Philippines? What are the daily and social activities of the elderly in both countries? What are common health condition issues of the aging population? And how these factors determine the living arrangements of the elderly? This study will lead to analyze the implication of the current situation of the elderly and revisions to be done on the existing policies in the Philippines and Republic of Korea’s aging population.

Methodology
This paper utilized the data from the 2009 Family Income and Expenditure Survey (FIES) and 2010 Philippine Census of the Philippine Statistics Authority. While the 2011 Actual Survey on the Conditions of the Elderly provided by the Ministry of Health and Welfare were used to interpret the Korean elderly living situation.

Existing studies on health conditions and social behavior of the elderly in both countries were compiled and analyzed. These studies describe the status of physical health and social activities of the older persons.

Results, Discussion and Conclusion
The study identifies family members through the information on the relationship to the head of the household specifically for the Philippine case. Different types of household are defined based on the relationship of the members to the household
head. The nuclear unit refers to that of the household head. The types of household used in the study for the Philippines are: (a) nuclear family household, (b) extended family household and (c) household of unrelated persons.

Additionally, Korean household type used in this study is describe as (a) living alone, (b) living with spouse, (c) living with children and (d) others, which may include nursing homes or aging institutions.

The data from 2009 FIES and National Survey of the Elderly shows that more than half of the elderly belong to a nuclear family, but there is also a significantly large proportion for the elderly in an extended household.

Both Korea and Philippines exhibit a traditional and extended family structure were the parents of the married children will co-reside with them, forming an extended household. But this kind of household type is slowly in the process of diminishing, instead of expanding and extending the kinship system between families members, married children will form their own household, leaving the parents to also live apart from them.

However, even though the elderly parents were living apart from their children, families still remained to be closely knit and strong relationships still continue to exist. Furthermore, Korean older couples also preferred to live together than co-residing with children as long they have good health and a stable financial condition.

Financial security according to existing studies became a significant factor in determining whether the older parents will co-reside with their children. Another determinant is the failing health condition of the elderly, wherein they need the assistance and support to move around. With regards to social behavior and activities of the elderly, Koreans lived most of their life in maintaining their health and some in earning money. Most of the Filipino senior citizens were also still formally or informally employed, especially if they are the head of the household.

Social behavior on the other hand is relatively different between the two countries. The National Survey on Korean Elderly also reported that the older person lived most his or life concerning their health condition and how to maintain a healthy statute. Some elderly were revealed to be taking their time in earning income and others are taking a rest at ease. The least activity that they do is having self-development or doing some voluntary service. Results of other studies show that with advent of cultural change and shifting to an industrial society, it has caused a dramatic impact on the traditional Asian values, which gave rise in ageism, and mental health problems.
Consequently, the main social concern of the Filipino elderly includes security and some occurrence of abuse against the elderly in homes and institutions. Abuse of the elderly may be in the form of physical violence, psychological abuse, financial exploitation and neglect.

Even though Korea is a developed country, problems on elderly depression and suicidal attempts of the elderly still remains a social and psychological issue. In case of the Philippines, there are still a room to improve the social services offered by the government and other private institutions to address the growing aging population in the country.

References


ABSTRACT
The paper problematizes the appreciation of the South Korean society for gender equality through investigating, first, the literature and statistics on self-actualization of Korean women and also how these are reflected in media using the TV drama You’re the Best, Lee Soon Shin (최고다, 이순신) as a case. It is identified that the persistent gender wage gap and gender opportunity is not only a problem of policy but also a problem concerning the available narratives on equality that Korean women can relate to. The paper argues that observing how the definitions of success among women and how they have changed over generations may help the Korean society understand the problem it faces in finally closing the gender gap. Discussions and inventories done in the same manner as how the paper presented are proposed for other dramas or material sources the public consumes.

KEYWORDS: Gender Gap, Inequality, Dramas, Feminist Narrative

INTRODUCTION
The 2013 KBS Drama You’re the Best, Lee Soon Shin (최고다 이순신) created a stir as it was announced for airing because of its title. (Choi 2013) Lee Soon Shin (also Romanized as Yi Sun-Sin) happens to be a very popular historical character critical to Korea’s original independence, a military admiral worthy of sharing the same space with King Sejong’s statue at the Gwanghwamun Square. However this time around, as you type in “Lee Soon Shin” or 이순신 into a search portal, the mighty admiral shares a considerable amount of web space with the drama’s main actress, popular idol singer IU—the young actress playing Lee Soon Shin in the drama.

It seemed ironic that a sweet young girl got named after the military admiral. But that is how the author, another woman Jung Yookyung, probably intended it to be. The main character’s story was a difficult struggle of a young woman who could not land a desirable job at a firm, gets swindled, gets embroiled in a host of
family problems, yet managed to emerge victorious, debuting as a young actress: turning fate around just like her namesake.

But the thought of a female actress upstaging the hero, somewhat the original icon of macho, was appalling to some that never mind the metaphor in the name of Lee Soon Shin, possibly a common character a lot of young women today would be able to relate to. It leaves one to wonder, had the main character been a man, would it have effected the same reactions? We would now never know. But the inspection of the drama’s narrative may be as interesting as the controversy that its title created.

More specifically, a closer look at the drama’s portrayal of the young female character’s road to success would be a rich point of discussion. Why name her Lee Soon Shin? Does her life embody the kind of great naval commander that the Imjin War hero was, or did her difficulties in life seemed insurmountable like fighting 133 ships with only 13 of your own? Does she create that success?

The drama, then, is an even more interesting piece for feminist inspection when we get to know the characters surrounding Soon Shin: her grandmother, mother, and two sisters. In a patriarchal society, a house full of daughters (딸부잣집) presents us with generations of women surviving happily (or not happily) together.

Inspired by the peculiarities of Lee Soon Shin’s name, both the young lady and the admiral’s, this paper will inspect the characters of the drama by looking at their life trajectories and conceptions of success. These beliefs and character portrayals can provide us the narratives that Korean women have about their capacity to attain self-actualization—a very important topic today, as South Korea’s gender opportunity gaps persist, uncharacteristic of its advanced economic status.

This paper is essentially trying to explore available narratives in South Korean media and society on women’s success and economic power to possibly explain the country’s performance in addressing gender inequality and why there have been no major and mainstreamed opposition in recent memory to parallel the situation of women experiencing such drastic inequalities. Did Korean narratives, both from history and as reflected in stories or dramas, render the women accepting of their disadvantage? Moreover, this paper will try to extract questions about the inequality that must be asked of and from Korean women today.

**RESEARCH PROBLEM**

The research aims to identify the available narratives of female success in the South Korean society and locate these in the dramas that the public consumes. Using the
drama *You’re the Best Lee Soon Shin*, the framework of discussion is presented along with the questions the paper proposes to be used in similar inventories of drama characterizations of women.

**METHODOLOGY**
The paper uses a theoretical framework from existing literature and statistics to discuss the life trajectories of the drama characters. It examines the parallels in the process of internalization of female success from the norm internalization process that happened across female generations. This is necessary for us to find out if the narratives and definitions of female self-actualization reflect the continuous *negotiation* of female power through history. In the stories made accessible to the female viewers, how does the drama present their outlook to success? These are the questions we ask in assessment of the narratives presented in the drama.

**CONCLUSION**
The current gendered economic issues that South Korea is facing were not simply a matter of economic policy or even of Confucian ideals. Observing how the narratives women empowerment made accessible throughout the country’s history will tell Koreans a lot about how to move forward.

The internalization of the women’s roles within the familial space and through their children’s success may not be inherently anti-feminist. However, it has caused societal problems within the family in different ways.

This paper looked at how the ideas of success for women were transformed over the years of development in South Korea and they were very apparent in the 2013 drama *You’re the Best, Lee Soon Shin*. This drama was successful in creating strong female characters but it did not commit to locating them in a more advantaged economic position. Nevertheless, the kind of discussion this paper has done on its character is hoped to springboard similar discussions and character inventories in other dramas.

Mainstreaming empowering narratives may be at the hands of those who handle the airwaves, and opportunities to do so must be taken. It has been pointed out that these inequalities will not solve themselves without affirmative action.

It may be too much to ask of the drama to take a feminist stance, yet this inquiry confirms to us the lack of a strong feminist narrative that can inspire empowerment and collective action from South Korean women. Critical discussions of the narratives of success accessible to women in the society can be a start towards
finding out how to finally close the gender gap and propagate a stronger appreciation of equality among the people.

REFERENCES


THE BODY AS METAPHOR FOR LABOR IN TAGALOG AND KOREAN

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This study examines the cross-linguistic variation in the metaphor for the concept of LABOR in Korean and Tagalog, two nonrelated languages. It seeks to answer the question whether Korean and Tagalog are distinct in the metaphorical mapping from body-part terms to the target domain that is LABOR.

The study begins by surveying the senses body-part terms are associated with LABOR as presented in lexicographic works. Semantic changes from the actual physical referent are mapped out and then compared for the two languages. As an additional source of data, a corpus will be conducted to identify the degree of usage of each semantic shift.

As indicated in the preliminary research (2014), the continuum of HAND-ARM terms are key expressions associated with LABOR in the two languages. The use of HAND-ARM terms exhibit similarities in domain shifts associated to certain aspects of LABOR. However, differences were also cited in the form of metaphor and the degree of diversification of semantic shifts.

The study draws from linguistic typology concerned with linguistic universals and cultural studies for possible explanations why such similarities and difference occur between the two languages. The study of metaphorical use of body terms aims to contribute to the research on the universality of semantic change and to provide a knowledge base of translation work between the two languages.
KEEPING KPOP ALIVE: 
COVER DANCE COMPETITION IN THE PHILIPPINES

Patrick Michael Capili
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Abstract
Even with the seeming plateau of the popularity of KPop in Philippine mainstream culture, the local KPop scene is thriving. Among the many events that Filipino fans and enthusiasts themselves organize, cover dance competitions seem to be the most vibrant. These contests have been very successful that the local scene is not limited to Metro Manila, but includes Cavite, Laguna, Palawan, even as far south as Butuan and Cagayan de Oro. It has turned itself into a solid subculture with its own social structure which include on one hand, cover artist celebrities and their own fan base and on the other, some lesser known cover dance groups. Through interviews and case study/ies of local cover dance artists, and following Maslow’s hierarchy of needs, this paper aims to document the different motivations that drive the cover artists’ passion for their craft, and in turn, keep the local scene alive.

Keywords: Hallyu, KPop, Cover Dance, Filipino KPop Community, Filipino KPop Youth Culture

Background of the Study
The main objective of a cover performance is to copy the exact choreography, even the wardrobe, of a KPop idol group’s song and/or music video. It is not surprising that just as KPop has spread worldwide through social media and youtube, Thanh (2014) observes that this genre has also been made popular through online videos. Korea launched the annual KPop Cover Dance Festival in 2011 and since then has gained worldwide participation. In the Philippines, KPop cover dance is a popular feature of local KPop events. It has become so popular that it is held not only in big KPop conventions in Metro Manila but in smaller productions in provinces like Laguna, Palawan, even as far south as Cagayan de Oro. There are so many cover groups in the country today and some very professional ones have already represented the Philippines in international contests.
Research Question
This paper aims to document the responses to the question, “what are the different motivations of Filipino KPop cover dance artists for joining competitions?"

Related Literature Framework
Abraham Maslow’s Hierarchy of Needs (1943, 1954, 1970) appears to be the most fundamental and the most useful framework to guide this particular research. It has time and again been reviewed and critiqued even until recently. However, this paper will not rank the motivations of KPop cover dance artists based on Maslow’s pyramid. It will only document the results of this research based on the different motivations suggested by the theory.

Methodology
Since this research is qualitative in nature and is highly interest based, a non-probability sampling method called purposive sampling technique will be used. The choice of respondents will be based on the researcher’s judgement on who would best answer the research question. First, the choice of KPop cover groups will be based on popularity and success in cover dance contests both locally and internationally. Then, the choice of member to represent his/her group in the actual interview will be based on accessibility. Data gathered from the interviews will then be classified based on Maslow’s motivation theory.

Initial Findings and Tentative Conclusion
There appears to be a myriad of motivations for KPop cover dance artists for joining local contests. These may include, among others, the sense of acceptance and belongingness, fame and recognition in the local KPop community. Moreover, there are some KPop cover dance artists who, besides the aforementioned motivations, are also driven by passion for dance, the need to perfect their skill and to inspire others by their craft.

References
www.coverdance.org
FANDOM ANALYSIS: LEARNED IDENTITIES, BEHAVIORS, AND SOCIAL SKILLS OF FILIPINO KOREAN LANGUAGE STUDENTS THROUGH MEDIA PORTRAYAL OF K-POP

Diane Pulvera  
University of Santo Tomas

ABSTRACT  
The study will focus on how the media portray K-Pop and how does this portrayal help Filipino Korean language students develop positive identities, behaviors, and social relations. These language students are ardent fans of K-Pop. Furthermore, it will unravel the positive effects and contribution of these developed identities, behaviors, and social relations to the Filipino society. In this research, a brief history of how selected Filipino fans came into terms with the Korean pop music as well as their own perspective on the pop culture will be discussed. The research will provide a deeper understanding of this particular fandom through the application of the three theories selected.

Keywords: South Korea, K-Pop, Philippines, media, fandom, social relations

INTRODUCTION  
Living in the modern era comes with the fact that everything is ever-changing. Now that many countries have been open to each other particularly in terms of trade and economy, social interaction between individuals has also been developing. In the Philippines, the presence of Korean pop music can be considered a drive of strong social relations between Filipino fans with its evident rise in popularity from the mid-2000s until now. It brings them together through common fandom and most likely form camaraderie.

The study will find out the role of media in representing K-Pop and determine if identities, behaviors, and social relations are developed through this portrayal. This will involve the social relations Filipino fans develop with fellow fans as they share the same interest and most likely consume and meet their needs through the same medium. It will also tell if this fandom makes them develop a certain characteristic or identity. Given this idea, the study is expected to answer the main problem, “How does K-Pop become a driving force of positive identities, behaviors, and social relations through media?” This phenomenon is significant for learning the Filipino society through this aspect will contribute to developing a more distinctive identity of Filipinos, particularly the youth in the modern era.

The objectives of the study are to determine how the media portray or represent the Korean pop fandom and with Filipinos being exposed to Korean pop
music through media’s depiction, how does it become a driving force of social relations within the Filipino society? It will also find out the positive effects of learned behaviors and identities to the Filipino youth.

RELATED LITERATURE FRAMEWORK

- The 13-year-old Hallyu Culture in the Philippines
- The Rise of Korean Pop in the Philippines
- Growing Interest in the Korean Language
- Soft Power Theory by Joseph Nye
- Uses and Gratification Theory by Blumler and Katz
- Social Learning Theory by Alex Bandura

FINDINGS

This paper discusses the ways on how the media present K-Pop and from the image built from this portrayal, how Filipino Korean language students learn identities, behaviors, and social skills natural to the foreign culture. These learnings are then analyzed on how it positively contributes to the Filipino youth. The study is qualitative in nature. It shows the results of six separate interviews of Korean Cultural Center in the Philippines (KCC) language students who are Filipinos aged 18-25 years old and are ardent fans of Korean pop music. The findings proved that media’s portrayal of K-Pop as a vibrant and distinct pop music genre strongly...
influences people drawn to it mainly through its visuals. It also exposes them to certain identities and behaviors (expressions, fashion sense, and music preference) that are practiced in Korea. K-Pop, according to the interviews conducted, also gives the language students motivation and inspiration to be dynamic and open-minded. It also proves that camaraderie between people who only got to know each other through K-Pop is possible through shared interest. Some even regard each other as family and feel a sense of belongingness when with them. It shows that even with different backgrounds, professions, and a quite gap in age, K-pop music fandom brings people together to which media play a big role in. This music genre truly embodies the idea of soft power theory in which attraction is the main fuel to influence people. It also becomes the instrument of entertainment-education which makes people become dynamic as they learn about a different culture.

Although some people find it odd for Filipinos to adapt to Korea’s commonly shown identity and behavior through media, it is the certain learning or adaption that matters. It gives those people, who are into K-Pop, an added knowledge or understanding of an obvious difference. Through K-Pop’s distinctive character as media present it, they become open-minded and they adapt certain identities and behaviors.

CONCLUSION
As a whole, the main goal of this research topic was met. Through media’s way of presenting K-Pop as something dynamic, creative, and huge, it is now possible to say that K-Pop does make wonders when it comes to social relations as it allows individuals drawn to it to communicate efficiently with people and further improve their social skills. By the way it is presented, K-Pop also serves as a source of motivation. Although some people find it odd for Filipinos to adapt to Korea’s commonly shown identity and behavior through media, it is the certain learning or adaption that matters. It gives those people, who are into K-Pop, an added knowledge or understanding of an obvious difference. Through K-Pop’s distinctive character as media present it, they become open-minded and they adapt certain identities and behaviors.

By doing this research, it can also let people in general know that there is more to this culture’s popularity. It becomes a gateway to self-development which in turn contributes to the society and makes a certain society whole. It is good to point out that the Philippines and South Korea have a totally different approach to culture but with K-Pop, it narrows down the big gap of culture as Filipinos are devoted to their personal interest and use it to become more capable in this technology-dominated world. It is worth taking as a positive trait for such Filipinos because they become dynamic too, in a sense. This generation becomes more critical with their own thoughts and perspective unexpectedly.
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THE KOPINO LENS: ANALYZING THE MISE-EN-SCÈNE OF KOREAN CINEMA IN THEIR PORTRAYAL OF KOREAN-FILIPINO CHILDREN

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ABSTRACT

In 2011, a Korean film entitled “완득이” (Punch) became one of the highest grossing films of the year. The film was adapted from the bestselling Korean novel entitled “Wandeuk” by Kim Ryeong-yeong and it talks about the life of Wandeuk as a mixed Korean-Filipino teenager who grew up in South Korea. Two years after, in 2013, another Korean film with the same theme was made. “마이 리틀 히어로” (My Little Hero) is about the lives of then-famous musical director names Yoo Il-Han and a Korean-Filipino child named Young-Kwan.

Both films focused on the issues concerning the rapidly changing Korean cultural landscape. The concept of multiculturalism was then brought to attention to wider Korean audiences. Film, as an audio-visual art form, is a powerful medium that could be used to shape the minds of its viewers. Filmmakers believe that everything that we see in the frame was intentional. Guided by Film Semiotics, this study will focus on how the mise-en-scène (set design, lighting, space, composition, costume, make-up and hairstyles, acting, etc.) was used to portray the Korean-Filipino characters in each film and if these portrayals favor particular ideas or audiences.

Keywords: Kopino, half-Korean, Korean Cinema, Multiculturalism, Mise-en-scène, Film Semiotics

PRELIMINARY OBSERVATION

1. Filipina mothers in both films are portrayed with lower economic status.
2. Filipina mothers have lower screen time
   a. Punch (2011) – the mother appeared halfway through the film.
   b. My Little Hero – the mother appeared in two scenes only.
3. Filipina mothers are the source of conflict.
4. Korean fathers are also from the lower economic status.
5. In both films, there is a superior male Korean character that will bring positive impact to the main character.

6. These superior male Korean characters are the main characters’ voices of reason.

PROJECTED FINDINGS
Koreans are still portrayed superior than Filipinos because
1. it is contextualized in Korean society
2. the director is Korean
3. the projected audiences are Koreans

IMPLICATIONS
The Korean-Filipino characters are products of a negative mise-en-scène of Filipino mothers and positive mise-en-scène of Korean fathers. Therefore, there is a need to problematize the mise-en-scène of Korean-Filipinos in Korean cinema.

If, Korean fathers are ‘+’, and the Filipina mothers are ‘-’, then the Korean-Filipino children are?

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ONLINE ACCESS
Introduction
It is becoming increasingly clear that climate change is one of the major ecological--as well as cultural and political--challenges of our time. Worldwide, climate change intensifies some of the hazards affecting social systems and weakens resilience in facing uncertainty and disasters. It also contributes to increased climate extremes and exacerbates adverse impacts. Asia is no exception to the areas highly vulnerable to climate change adverse effects. South Korea is listed as one of the countries forming part of a region that collectively contributes more than two thirds of global greenhouse gas (GHG) emissions. Last December 2015, a historic global accord was struck at the Conference of the Parties to the UN Framework Convention on Climate Change (COP21) in Paris, whereby nations committed themselves to keeping further global warming below 2°C. One objective of COP21 is to create, by 2020, a US$100 billion/year fund to help low-income countries at greatest risk from the effects of climate change. Hence, business organizations the world over indeed face a quite daunting task.

Brief Literature Review:

a. Energy Consumption and Energy Regulation:
Energy consumption is expected to more than double between 1990 and 2035 with growth driven by non-OECD countries. Despite environmental pressure, the US Energy Information Administration expects 80% of energy consumed to come from fossil fuels in 2035. Demand for clean-tech expertise is growing in the Asian region, providing strong prospects for start-ups and external firms to expand operations. As Asia Pacific economies gradually shift away from export-based economic expansion, many are beginning to focus on low-carbon growth due to the benefits of improving the business environment, human health and general standards of living. This strategy is being driven by the fact that the Asia Pacific region consistently sees the most CO2 carbon emissions globally, with fossil fuel emissions
of 16.4 billion tonnes in 2012. South Korea was Asia Pacific’s fourth largest emitter of CO2 in 2014. South Korea’s rapid urbanization is likely to be a driver of energy usage and, by extension, pressures to shift to clean energy (Euromonitor, 2013; Euromonitor, 2014; Euromonitor, 2015).

b. Climate Change and Renewable Energy:
Concerns about climate and energy security are leading to greater government intervention in the energy sector than has existed since before the start of energy market liberalization several decades ago. This trend is expected to continue as both concerns intensify. Fossil fuels provide 80 per cent of global energy while being responsible for 60 per cent of global greenhouse gas emissions. If the objective of climate change policies, namely an effectively zero-carbon-emitting energy sector in the developed world by 2050, and substantially lower carbon emissions in the developing world too, is to be achieved, within a generation the way in which energy is produced and used will have to have changed totally. There is need to distinguish between “renewable” energy and “new” energy. **Renewable energy** sources are: Solar (thermal and photovoltaic energy), Wind Energy; Biomass energy (thermal, combustibles); Geothermal; and Hydroelectric. **New energy**, on the other hand, refers to: Cryogenic energy; Temperature-difference Energy; Co-generation of natural gas; and Fuel Cell (hydrogen), among others (Martínez, 2007). South Korea is encouraging both “renewable” energy and “new” energy.

c. South Korea’s Climate and Energy Policy:
Since 1990, Korea has had the highest growth rates of greenhouse gas (GHG) emissions among all OECD members. Therefore, in recent years, the international community has been pressuring Korea to commit an emissions reduction target under any new agreement following the end of the Kyoto Protocol period (Yun, et al., 2014). Since President Lee Myung-bak declared a Low Carbon, Green Growth strategy in 2008 as a guiding vision for South Korea’s long-term development, green growth has become an important part of the new national development paradigm. The government has since expended massive amounts of capital in this sphere, and expects its investment to generate wealth and well-being, increase employment, and reduce poverty and inequality (Moon, 2010). As regards renewable energy, the system of **Renewable Portfolio Standards (RPS)** mandates power producers that have power generating facilities with installed capacity over

d. Energy Security and the Role of Corporations:
As early as the 1992 Rio Earth Summit, issues and principles for addressing the challenges of sustainable development had already been set forth. Implementing these broad principles, however, has proven to be an enormous challenge. One obstacle is the need for resources to pay for the added costs of global environmental protection; while the benefits of biodiversity and reduced climate change accrue worldwide, the costs are incurred locally. Rapid increases in energy demand due to economic development and population growth, as well as environmental concerns, have led to a shift in energy policy in virtually all developed countries and many developing countries toward adopting clean energy sources such as wind and solar power. **Solar Energy:** The claim that solar energy is too expensive is out-of-date and continues to be proven wrong. The average cost of solar panels fell 75 percent between 2009-2014 alone, and some analysts predict the cost of PV modules will drop 25 percent by 2018. **Wind Energy:** The claim that wind energy is too expensive is out-of-date propaganda. According to the US Department of Energy, the average levelized price of wind in the US during 2014 was less than three cents per kilowatt-hour (2.35 cents to be exact). This was below the price of wholesale power from the grid during that year, and competitive with electricity from natural gas. **Role of Corporations:** Proactively responding to climate change and accompanying environmental problems, securing energy sources, and developing new energy sources are projected to emerge as the most important economic opportunities in the contemporary world (Moon, 2009).

**Results**
Since Korea data usually are too general (i.e., the corporations taken collectively), this paper has sought to study individual South Korean companies at the micro level, drawing inferences about each one’s investments in and promotions of
renewable energy on the basis of Content Analysis of each Annual Report/Sustainability Report (see Full Paper for details).

My “Top 10 Renewable Energy Companies” are as listed on the Table below. The main difference between these Top 10 and the four (4) “runners-up” listed is that the Top 10 have renewable energy very much embedded into their corporate vision and key operations: it is not just an “afterthought” but rather planned out from the outset.

Table: Top Renewable Energy Companies based on Content Analysis, 2014-2015

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<td>1</td>
<td>CJ CheilJedang</td>
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<td>2</td>
<td>Hyundai E&amp;C</td>
<td>1. Hana (runner-up)</td>
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<td>3</td>
<td>Hyundai Heavy</td>
<td>2. Hyundai Motors (runner-up)</td>
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<td>4</td>
<td>LG Chem</td>
<td>3. KT&amp;G (runner-up)</td>
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<td>POSCO</td>
<td>5. Shinhan Financial Group</td>
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<td>7</td>
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Conclusions and Recommendations
This study is a modest contribution to the investigation of specific companies’ responses and efforts towards the “Clean Energy Future”. Recommendations are hereby being made that other important South Korean firms not on this list take up the challenge and demand that they be more proactive in terms of climate change mitigation efforts, concretely activities relating to investment in and promotion of renewable energy in its various forms.

Similar studies can be done on the climate change mitigation policies and strategies of specific companies in given countries, say, among the Southeast Asian (SEA) nations. Scholars and researchers would do well to do country-level and company-level analyses of climate change responses and renewable energy investments to complete a comprehensive study on the economic impacts of
climate change mitigation action at the micro-level. Likewise, the reader of the paper can learn much about the communicative role that corporate Annual Reports play in disclosing firms’ climate change mitigation intentions.

**Keywords:** Climate Change, renewable energy, South Korea, corporations, COP21

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http://asia.nikkei.com/info/about-asia300
Purpose
This paper aims to compare the characteristics of PHIC and NHIC from a financial standpoint. The universal health insurance program of the Philippines is younger than the national health insurance program of South Korea. There are lessons to be learned from the Korean National Health Insurance (KNHI), specifically on the aspect of financial management.

PHIC and NHIC collect (1) insurance premium from its members, and (2) receive subsidies from their respective governments. In turn, these companies are obligated to pay the medical claims of their covered beneficiaries. It is important for both PHIC and NHIC to remain financially healthy in order to assure their public of their ability to continuously provide medical benefits.

Methodology
The roles and financial performance of the PDIC and NHIC are analyzed. To this end, literature review, descriptive statistics and comparative analysis are adopted.

[Findings] Major findings are: 1) health insurance of poor citizens (indigents) is managed separately from NHIC under the government funded Medical Aid Program while the Philippines include this sector of the economy in PHIC membership; 2) deficiencies in financing the benefit claims of some sectors are funded by subsidy from the South Korean government while the formal (employed) sector provides the cross subsidy in PHIC; and 3) growth in insurance contributions and benefit claims are driven by the employed sector in NHIC and the nonpaying sector in PHIC.

Implications
This study reveals a striking difference in the funding of deficiencies in benefit claims of both the self-employed sector and the low income nonpaying sector between PHIC and NHIC.

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1 Acknowledgment to Yun Yeong Jeong, Ph.D. Student from the Division of Business Administration at Sookmyung Women’s University, for providing the data for NHIC and Korean health insurance program.
Keywords: PHIC, NHIC, universal health coverage, national health insurance program
The United States-South Korea alliance relationship has been shaped and strengthened over the course of the Cold War years with the common aim of preventing the spread of communism and deterring the potential threat of a North Korean invasion. With the culmination of the Cold War, however, the evolving strategic circumstances and each country’s shifting foreign policy assessments within the East Asian region provided another round of redefining their alliance: from one of patron-client relations to a more equitable partnership. As the two countries attempted to renegotiate the conditions of their alliance, it has also blown hot and cold on the certainty of their relationship especially during South Korea’s transition to the opposition parties of the United Democratic Party under Kim Dae-jung (1998-2003) and the Uri Party of Roh Moo-hyun (2003-2008) administrations. A particular torn in the neck in the U.S.-South Korea relationship is the question of North Korea. The demise of the Cold War signaled the end of ideological confrontation, and this affected South Koreans’ perceptions of North Korea and the consequent policies of the two progressive administrations, which placed more emphasis on the former’s similarity with the latter and publicized the significance of unification with North Korea more than military and ideological hostility. At the same time, however, the U.S.’ unchanged policy towards the North may have adversely affected South Korea’s relationship with the U.S., especially during the Roh administration.

This working paper reviews South Korea’s relationship with its cold-war ally, the United States, especially during the Roh period by exploring how South Korea’s shifting attitude towards North Korea have also translated into a discordant relationship between the asymmetric allies, South Korea and the U.S. In particular, this paper will focus on South Korea’s strategic asymmetric behavior towards the U.S. with the following research questions in mind: (1) Given the changed security environment of the post-cold war, how did this affect South Korea’s strategic asymmetric behavior towards the U.S.? What external and internal factors cause South Korea’s shifting strategic behavior?; and, (2) How did the North Korean playing card affect their relations? US-South Korea security

SOUTH KOREA’S STRATEGIC ASYMMETRIC BEHAVIOR TOWARDS THE UNITED STATES IN THE POST-COLD WAR

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alliance cannot be separated from the question of how to deal with North Korea’s nuclear and military strategies. I argue that South Korea’s oscillating behavior comes from the country’s changing attitude towards the trilateral relations—between the United States and North Korea. The progressive administrations of Kim Dae-jung and Roh Moo-hyun considered more engagement policies with North Korea in the hopes of reducing the North’s belligerent policies in the peninsula. Also, with South Korea’s political, economic and military enhancements and accomplishments coupled with the United States geopolitical strategic uncertainty in the region, Seoul has mustered the courage to follow a more independent foreign policy course from Washington, particularly with regards to the North Korean issue. This policy, however, in several instances contradicted with the United States’ views particularly during the second George Bush administration that contributed to their more disagreeable relations. Furthermore, the continued unequal provisions of the alliance treaty led to the rise in the country’s national sensitivities especially with the younger generation, and Roh strategically took advantage of the public’s seething attitude against the United States with regard to three issues: relocation of U.S. military presence in the heart of the capital by pushing for the relocation of the central base in Seoul to farther down southern part, Pyungtaek, Gyonggi province; change of the SOFA; and the return of US’ Wartime Operational Control of South Korea’s Armed Forces to Seoul. By doing so, he could use these nationalist sentiments against his conservative opponents in order to downplay their political posture and enhance his political legitimacy.

Unlike dominant realist argument which emphasizes the significance of power distribution and material capacity, this paper emphasizes the functional strategic appraisal of a smaller country involved in an asymmetric bilateral alliance that may occasionally result in increased leverage vis-à-vis a large power within the context of a changing international environment. The overarching goal of this study is to contribute to the discussion of asymmetric international relationships by exploring the strategic role of a smaller country towards its large ally in the post-Cold War period. In particular, despite asymmetric power configurations between allies, this study reflects a smaller state’s exercise of strategic interactions in relation to its big ally as a way to cope with the former’s twin concerns of domination and abandonment in the post-Cold War’s dynamic international environment, an issue relatively unexplored in the literature of alliances.
This study, therefore, explores a smaller state’s security strategies towards a larger state through a case study of a bilateral asymmetric alliance in East Asia in the post-Cold War era. Given the U.S.’ preponderance in material capacity and the hierarchical bilateral security architecture it established in the Asia Pacific during the Cold War period, this study threshes out strategies that the U.S.’ smaller ally, South Korea, has employed in response to its supremacy by exploring South Korea’s strategic asymmetric behavior.

**Keywords:** asymmetric alliance, South Korea, United States, strategic asymmetric behavior, Roh Moo-hyun administration
IN THEIR FATHER’S STEPS:
A COMPARATIVE STUDY OF THE POLITICS OF PARK GEUN HYE AND BONGBONG MARCOS

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Strongman rule was the prevalent norm in East Asia and even throughout the globe during the 1960s-1980s. While most of these countries have already paved the way to substantial democratic reforms, the attractiveness of a strongman rule still prevails. One manifestation is the popularity of the children of these strongmen. South Korea and the Philippines fit into this narrative. In South Korea, Park Chung Hee was the country’s dictator for 17 years until his assassination in 1979. Despite being the “daughter of a dictator Park Chung Hee,” Park Geun Hye won the 2012 elections and became the first female head of state in the history of Korea. In the Philippines, Ferdinand “Bongbong” Marcos Jr., son of former president and known kleptocrat Ferdinand Marcos, is currently a serious contender for the second highest post in Philippine government.

The ongoing research seeks to explain the politics of Park Geun Hye and Bongbong Marcos, particularly looking at their rise to popularity. Specific research questions include: Are they supported by the public because of their controversial fathers or despite it? To what extent is this phenomenon attributed to the failure of pro-democracy leaders in delivering economic progress? How does the politics of forgetting, forgiving and remembering play into these dynamics? What does their political leadership imply for the democratization of South Korea and the Philippines?

The discussion on the politics of succession has largely been concentrated in two large bodies of literature. The first group deals with the dilemma in African democracies, on the problem of the changeover from one political leader to another. The focus is on the struggles over succession between and among military officers and civilian leaders. The issue is further complicated by patronage networks.

The second group sees the issue of political succession as linked with political dynasties in democracies. This approach to the succession issue is the transfer of power and authority from parent to child and the dynastic advantage. This is particularly prevalent in Asian democracies. Despite elections and campaign promises of reform, these assurances of change are coming from people in same
political families who have been dominating politics. In Asia, it is quite common to see sons, daughters and spouses inheriting political legacies.

The presidency is not immune to political dynasties. Aside from Park Geun Hye and Benigno Aquino III, there are several other cases of children of former presidents being elected to the highest political position of the country. In the Philippines, one other president was the child of a former president, Gloria Macapagal Arroyo, daughter of Diosdado Macapagal. In 2001, Brook Larmer wrote about how Arroyo still seeks daily guidance and inspiration from her father. Arroyo is said to rarely go anywhere without a Bible and a copy of her father’s memoir, “Stone for the Edifice,” which she regularly consults (Larmer, 2001). Larry Henares, who served as a cabinet member in Diosdado Macapagal’s administration, was quoted to have said that ever since she was a girl, Gloria Arroyo has been obsessed with carrying on her father’s legacy (Larmer, 2001). But this is not surprising, given the legacy of the father. Diosdado Macapagal was known as “The Incorruptible,” and he enjoyed the reputation of integrity. But this legacy was not continued by the daughter. Scholar Paul Hutchcroft (2008) calls her the “great compromiser” because of her willingness to accommodate anyone able to help her retain the presidency.

Indonesian president Sukarno’s daughter, Megawati Sukarnoputri, also became the country’s president. Many would agree that the daughter’s life and political career has been shaped in the shadow of her late father. Lamb (1999) says that as she is a cold and detached figure, it is generally believed that her popularity rests on being the daughter of modern Indonesia’s founder. But she brings to Indonesian politics more than that. She has a clean image and her background as a dissident against her father’s successor, President Suharto, and his repressive 32-year reign gives her a strong support among the poor and the marginalized (Lamb, 1999).

Jay Nordlinger (2015), in his book Children of Monsters: An Inquiry into the Sons and Daughters of Dictators, discusses the lives of the children of 20 infamous dictators. The family legacies of the ruthless autocrats were mixed --- some of the children became like their fathers while some went on to live quiet and normal lives. The books show that very few of these children emerged unmarked by their father’s rule. Some sons succeed their father as dictators, namely “Baby Doc” Duvalier in Haiti, Kim Jong-il and Kim Jong-un in North Korea and Bashar Assad in Syria. In Italy, Benito Mussolini’s son Romano became a jazz pianist. While defensive of his father, he started by playing under a different name until discovered that the name Mussolini was
not a repellant but actually an attraction. Saif Al-Islam Gadhafi, son of Libyan dictator Moammar Gadhafi, seemed to be on the way to becoming an Arab reformer adhering to Western-style liberalism, that is until his father’s rule became threatened and he returned home from schooling in London to fight for the family dictatorship. The ties of blood and family were too strong (Nordlinger, 2015). But there were also those who tried to get out of their fathers’ legacy and defected. Nordlinger’s research shows that Stalin’s daughter defected to the United States. Fidel Castro’s two daughters also have defected. One of Kim Jong-il’s sons lives abroad and is a semi-dissenter.

This inheritance of political legacies is an interesting issue. The successors are faced with the burden of upholding, improving or destroying such heritage. To what extent has South Korea’s Park Geun Hye and Philippines Bongbong Marcos carries their father’s legacy in a democratic space?

Park Geun Hye is the first woman to be elected as president in South Korea. During her campaign, she packaged herself as the president who is prepared. Prior to her election, she was served in government in various capacities starting from the time she acted as first lady after her mother’s assassination during her father’s rule. After Park Chung Hee’s assassination in 1979, her political life took a backseat. It was not until 1998 when she entered politics again as a representative in the general Assembly. She was reelected for four more terms until 2012. She became chairperson of the Grand National Party (now renamed as the Saenuri Party) and her success in steering the party to get the people’s votes garnered her nickname “Queen of Elections.” In 19 December 2012 she was elected as president with the approval of 51.6% of Korean voters.

What explains Park Geun Hye’s rise to the presidency? It is said that Park Geun Hye marketing was a strategy that arose from outdated regionalism and a halo effect surrounding his father. Park Chung Hee’s image is controversial. While the country acknowledges his economic legacy, it is divided on the issue of his authoritarian rule. While Park Geun Hye was often been criticized for being the daughter of the dictator, this may have actually contributed to her win. Surveys have shown that majority of her supporters are of the older generation, those who have experienced the presidency of her father. She is often times accorded with sympathy, noting that she has had a hard life experiencing the assassination of both her parents. But such narratives do not bode well with the other half of the population. She remains unpopular among the younger generation. The disconnect with the younger generation can be explained by the same reason. She is seen as
the wealthy, well-connected daughter of a former dictator. She is very much a product of the elitist, Seoul-based, corporatist, oligarchic Korean establishment (Choe, April 14, 2016). And so she is perceived as incapable of steering the country tods the future. In fact, she is often criticized for practicing the politics of her father’s time.

Bongbong Marcos started his political career at the young age of 23 when he was elected as Vice Governor of Ilocos Norte during his father’s presidency (1980–1983). He then succeeded as governor until the People Power Revolution ousted his family from power. He returned from political exile in Hawaii, US in 1991. A few years later, he went back to politics when he was elected as representative of the second district of Ilocos Norte. After serving as governor for three consecutive terms, he went back to the House of Representatives until 2010 when he won as senator. In 2015, Marcos announced his candidacy for vice presidency in the 2016 election and has been doing well in pre-election surveys since then.

While his previous political posts as congressman and governor can be explained by the support of the Solid North, his win at the senate and popularity as a vice presidential candidate deserves more scrutiny. One explanation for this support is the argument that he should not suffer from the accident of his birth. Another explanation for BongBong Marcos has to do with what has been criticized a historical revisionism. Currently, there is information being circulated justifying Martial Law and claiming that it was during the dictatorship that the country was developed.

Bongbong Marcos himself acknowledges that his father’s name helps him in politics. He sees his lineage as not a political liability but is even an advantage. It is even noticeable that he has subtlety patterned his campaign after his father’s strategies. The use of the v-sign, the wearing of a shirt-jack, and the blue-and-red theme are all associated with the late president Marcos (Pasion, 9 April 2016).

What is the appeal of these dictator’s children? A reason for this is the hard legacy of the so-called dictators. The legacy of Park Geun Hye’s father is both a blessing and a curse. Park Chung Hee is credited with revolutionizing the economy, transforming South Korea from an economic wasteland after the Korean War to the economic powerhouse it is today. But his authoritarian means remains very controversial. But what her election shows is that a big portion of the population, particularly the middle-aged and elderly Koreans, sees the Park Chung Hee era as the golden years. Kim Ji-yoon, research fellow at the Asan Institute for Policy Studies in Seoul, said that her election has to do with the fact that she was her
father’s daughter (Choe, 29 December 2012). The Philippine experience is no different. Nicole Curato, a Filipino sociologist from the University of Canberra, explains Marcoses’ popularity as due to Ferdinand Marcos Sr.’s empirical legacies. The roads and infrastructures build during his regime are something that the Filipino can easily relate to, unlike democratic legacies from other administrations. She says that it is hard to value freedom when people are stuck in traffic (Santos, 26 February 2016).

Another reason for the appreciation of these dictators’ legacy is the failure of more “democratic” leaders at reforms. In evaluation of political leadership skills of South Korean presidents, strongman presidents, namely Rhee Syng-man, Park Chung-hee and Chun Doo-hwan, often scored higher than the other more democratic presidents, specifically in aspects of managerial skills, crisis management and most especially achievements (Kim C.N., 2007). The 2012 election was said to be about South Korea’s continuing confrontation with its authoritarian past, and from the results it seems that the Koreans have decided. Park Geun Hye’s opponent then was Moon Jae In, a former human rights lawyer who was once imprisoned for opposing the authoritarian rule of her father. And the Koreans decided in favor of the dictator’s daughter.

In the Philippines, it has long been stated that while the EDSA Revolution deposed a dictator, it also restored oligarchic rule. And the leaders that emerged had failed to provide the people with better lives. Additionally, the records of the heroes of EDSA Revolution, which ousted former President Marcos, are tainted with corruption scandals. Bongbong Marcos is seen as competent and qualified for the job. In contrast to President Benigno Aquino III, who is criticized for having won in the Senate in 2007 and for president in 2010 solely on the basis of his parents’ dubious record, BongBong Marcos is said to be running for the second highest political position on his own merit. He has executive experience in his early years and several years as legislator in both Houses. This is a solid record of 25 years in office. His message of unity is also attractive. In the vice-presidential debate held last 9 April 2016, Bongbong Marcos said that “[w]hat the country needs now are better leaders, leaders that seek to unite, not to divide. Leaders that look into the future, not in the past” (Hegina, 10 April 2016).

These are important lessons for democratic consolidation. The politics of the past is important only to the extent that it is relevant to the future. And there should be a conscious effort to solidify the advances of democracy to prevent doubts on these gains.
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AMBIGUOUS ACCORD OR CLEAR DISCORD IN MARITIME DISPUTES?: SOUTH KOREA’S AND THE PHILIPPINES’ APPROACH TOWARDS CHINA

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University of the Philippines-Diliman

Abstract
South Korea and the Philippines are both situated in a challenging geographic location which involves a dispute with China. Though the issues in the disputes are not identical, the approaches of South Korea and the Philippines provides a framework of analyzing the extent through which they maintain strategic ambiguity to gain flexibility, the efforts at engaging each other towards building a regime governing the disputed area, and the prospect of issue-linkage and functional cooperation spilling over to more substantive areas. It is argued that in three aspects, the Sino-Korean Fisheries Agreement provide greater leeway, prospects for instituting a mutually acceptable regime and of expanding the scope of cooperation beyond fisheries. The case of the Philippines especially its decision to pursue arbitration that resulted to a clear award provided a case where there is less flexibility, where regimes are highly contested and functional cooperation in other areas is severely limited due to the tensions brought by the institution of arbitral proceedings. The comparison of both cases offers lessons in managing disputes especially on maritime entitlements.

Keywords: Sino-Korean Fisheries Agreement, Yellow Sea, South China Sea, Philippines v. China arbitration

Introduction
States’ interests differ. Given scare resources, disputes are inevitable. But some states are more prone to disputes than others owing to their geo-strategic location. The South Korea and the Philippines share this challenging situation. Looking through their policies in their conflict with China in the Yellow Sea and the South China Sea, respectively, the paper examines whether they maintained strategic ambiguity, pursued regime building, and provided for the opportunity of functional cooperation in other issue areas. Using the case of the Sino-Korean Fisheries Agreement and the Philippines v. China award by the Arbitral Tribunal
in the Netherlands, the paper will identify lessons on how South Korea and the Philippines approached their disputes with the People’s Republic of China.

**Research Problem/Statement**
Which between South Korea’s and the Philippines’ approaches to its maritime disputes provide a greater chance of resolution and more expansive cooperation?

**Methodology:** Case studies and process tracing
There are two cases: South Korea’s Agreement with China on Fisheries and the Philippines’ Award from the Arbitral Tribunal.

**References**
POLITICS OF LANGUAGE IN KOREA’S MULTICULTURAL SOCIETY: THE CASE OF FILIPINO/ TAGALOG LANGUAGE

Ronel Laranjo
University of the Philippines-Diliman

Abstract
Republic of Korea, from being a homogeneous society, is recently shifting towards a multicultural society. This is due to the influx of migrants in Korea due to labor shortage which is a result of low birthrate since the 90’s. International marriages also increased as a response to the declining marriage rate of Korean men with local women. Marriage migrants drastically increased and the number of Filipino marriage migrant ranks fifth. These families were labeled as “multicultural families” to differentiate them from a normal Korean family. The government intensified its cultural integration for these multicultural families to the Korean society through establishing different multicultural family support centers which provide social and educational services. Kim (2011) argues that cultural paternalism is predominant in the programs of the said centers. Cultural paternalism refers to the dominant cultural group’s underlying attitudes and policies that, albeit altruistic in intent, define the terms of and approaches to dealing with ethnic diversity (Kim, 2011). Cultural paternalism involves politics not just between cultures but languages as well since language and culture are intertwined. This paper aims to examine the dynamics of politics of language in the ‘multicultural’ Korean society by analyzing texts written in Filipino/Tagalog language distributed by different Korean government agencies. Using Fairclough’s critical discourse analysis, the texts were described, interpreted and explained. Based on the framework, it is concluded that Filipino/Tagalog language is used by the textbooks produced by different Korean government agencies to facilitate in mastering the Korean language, imbibe the Korean culture, acculturate, assimilate and integrate the marriage migrants to different institutions of the Republic of Korea.

Keywords: multiculturalism, Filipino language, marriage migrants, politics of language, critical discourse analysis

Introduction
Republic of Korea, from being a homogenous society, is recently shifting towards a multicultural society. South Korea, one of the most ethnically homogenous nation-states in the world, is experiencing significant changes in its ethnic composition for the first time in its history as a nation-state (Kim 2012:104). This is due to the influx of migrants in Korea owing to labor shortage which is a result of low birthrate since the 90’s. International marriages also increased to address the declining marriage rate of Korean men with local women. Marriage migrants, men or women who migrate to Korea to marry a Korean citizen, drastically increased and based on the data from Korean Immigration (2015) (Table 1), the number of Filipino marriage migrants ranks fifth with 10,885 male and female after China, China (Korean-Chinese), Vietnam and Japan. It can also be observed from the statistics that there are more female marriage migrants than male in most of countries except for United States.

<table>
<thead>
<tr>
<th>Country of origin</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>4,665</td>
<td>30,788</td>
<td>35,453</td>
</tr>
<tr>
<td>China (Korean-Chinese)</td>
<td>7,288</td>
<td>15,901</td>
<td>23,089</td>
</tr>
<tr>
<td>Vietnam</td>
<td>884</td>
<td>39,442</td>
<td>40,326</td>
</tr>
<tr>
<td>Japan</td>
<td>1,218</td>
<td>11,631</td>
<td>12,849</td>
</tr>
<tr>
<td>Philippines</td>
<td>313</td>
<td>10,572</td>
<td>10,885</td>
</tr>
<tr>
<td>Cambodia</td>
<td>44</td>
<td>4,448</td>
<td>4,492</td>
</tr>
<tr>
<td>United States</td>
<td>2,433</td>
<td>745</td>
<td>3,178</td>
</tr>
<tr>
<td>Thailand</td>
<td>74</td>
<td>2,730</td>
<td>2,730</td>
</tr>
<tr>
<td>Mongolia</td>
<td>104</td>
<td>2,215</td>
<td>2,319</td>
</tr>
<tr>
<td>Uzbekistan</td>
<td>75</td>
<td>2,066</td>
<td>2,141</td>
</tr>
</tbody>
</table>

Table 1: Number of Marriage Migrants in Korea (Korean Immigration, 2015)

Multiculturalism is Korean’s government response to globalization and to its own internal problems of labor shortage as a result of declining birthrate and marriage rate. However, this policy seems to be flawed and gave birth to another social problem. According to Watson (2010: 338), state-led multiculturalism is an expedient policy of cultural assimilation into a privileged and homogeneous Korean culture. Kim (2011) also observed that the bulk of the government’s initiatives like the ‘Basic Law Concerning the Treatment of Foreigners in Korea’ (2007) and ‘Multicultural Family Support Law’ (2008) were geared towards the implicit goal of assimilating marriage migrants and their children into Korean society. Furthermore, a family with international marriage is labeled as “damunhwada/ 다문화” or “multicultural families” to differentiate them from a normal Korean family. This term also implies the “othering” of this homogenous
society with strong and rich traditional culture to these new members of their community. Kim (2011) argues in his paper that many of the multicultural programs are one-way, top-down efforts to impose a liberal paternalistic agenda about how to deal with individuals from diverse cultural backgrounds and cultural paternalism is evident in the said programs. Cultural paternalism refers to the dominant cultural group’s underlying attitudes and policies, that, albeit altruistic in intent, define the terms of and approaches to dealing with ethnic diversity (Kim 2011: 1597). There is a politics of culture and language involve in cultural paternalism wherein the dominant culture and language, Korean in this context, manipulates and dictates what is best for the minor culture and language, marriage migrants’ culture and language, therefore the minority becomes passive and subject to the dominion of the father culture and language (paternal).

This paper aims to examine the dynamics of politics of language in the ‘multicultural’ Korean society by analyzing texts written in Filipino/Tagalog language distributed by different Korean government agencies. The research aims to answer the following questions:

1. What are the different texts written in Filipino/Tagalog produced in multicultural society of Korea and how were the texts produced?
2. What are the contents of the texts?
3. How is Filipino/Tagalog language utilized in texts produced in multicultural Korea?

**Critical Discourse Analysis**

Fairclough (1995) argues that in a discourse, language use is to be imbricated in social relations and processes which systematically determine variation in its properties, including the linguistics forms which appear in texts. He adds that, in this imbrication, language is a material form of ideology, and language is invested by ideology. In line with this, Fairclough also mentions Gramci’s concept of hegemony which cuts across and integrates economy, politics and ideology, yet ascribes an authentic place to each of them within an overall focus upon politics and power, and upon the dialectical relations between classes and class fragments (p. 76). This approach developed by Fairclough focuses links between social practice and language, the systematic investigation of connection between the nature of social processes and properties of language texts. It could be summarized as this:
In critical discourse analysis, a text is described based on its linguistics characteristics first (Description). Then, it is interpreted by the process of production and discourse practice (Interpretation). Finally, it can be explained using the discourse practice and socio-cultural practice (Explanation). A special feature of the approach is that the link between sociocultural practice and text is mediated by discourse practice; how a text is produced or interpreted, in the sense of what discursive practices and conventions are drawn from what order(s) of discourse and how they are articulated together, depends upon the nature of the sociocultural practice which the discourse is part of; the nature of the discourse practice of the text production shapes the text, and leave ‘traces’ in surface features of the text; and the nature of the discourse practice of text interpretation determines how the surface features of a text will be interpreted (p.97). This approach will be utilized in the analysis of books and website translated to Tagalog/Filipino language and published in Korea.

Six texts about basic Korean language were collected: four were published by The National Institute of the Korean Language; one book was issued by the Ministry of Gender Equality and Family and the Women’s Policy Division of Ministry of Agriculture and Forestry also distributed one book. Another text found is the Danuri Multicultural Family Portal website which is supported by Ministry of Gender Equality and Korean Institute for Healthy Family.

Conclusion
The texts written in Filipino/Tagalog language analyzed in the study are: (1) *Pagbabasa ng Wikang Koreano para sa mga Baguhang Mag-aaral*; (2) *Pagsusulat ng Wikang Koreano para sa mga Baguhang Mag-aaral*; (3) *Pakinig ng Wikang Koreano para sa mga Baguhang Mag-aaral*; (4) *Pagsasalita ng Wikang Koreano para sa mga Baguhang Mag-aaral* (Reading, Writing, Listening and Speaking Korean Language for Beginners); (5) 여성 결혼이민자를 위한 한국어교재 *Korean Textbook for Marriage Migrant Women*; (6) 우리 엄마의 한국어 (초급) (타갈로그)/*My Mom’s Korean (Beginner Level) (Tagalog)*; and (7) Danuri Multicultural Family Support Portal. These were produced by different Korean government organizations like National Institute of the Korean Language, Ministry of Gender Equality and Family, Ministry of Agriculture and Forestry and Korean Institute for Healthy Family as a response to the Multicultural Family Support Law of 2008. Textbooks published by NIKL cater to a wider audience like students, professionals, migrant workers and marriage migrants, the books from MOGEF and MAF is highly contextualized to Filipina marriage migrants as they cover topics related to preparing food for the family, taking care of the husband, child/ren and in-laws, going and purchasing things in the market and even about farming. The Danuri Multicultural Family Support Portal helps in integrating the marriage migrants and multicultural families to different institutions in Korea by providing comprehensive information in Tagalog/Filipino in their website about acquiring Korean nationality/citizenship, everyday living in Korea, employment, medical support, learning site for Korean language, business, and providing consultation and help desk. Based on the critical discourse analysis, Filipino/Tagalog language is used by the textbooks produced by different Korean government agencies to facilitate in mastering the Korean language, imbibe the Korean culture, acculturate, assimilate and integrate the marriage migrants to different institutions of the Republic of Korea.

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Abstract
This study aims to establish a list of terms and concepts, or basically the jargon used by fanboys and fangirls in their discourse. On the other hand, this paper focuses on the morphological processes involved in the formation of the terms and concepts or other linguistic explanation with regards to the topic. Also, this study will try to examine on which speech events the speakers are using these concepts, whether they already integrated these to their everyday conversations or not.

Initial findings show that KPop jargons used by Filipino fanboys and fangirls are basically composed of features of the English and Korean languages. From the name of the fanclubs to the everyday discourse of the fanboys and fangirls, we can observe the use of these jargons.

From the data gathered and presented, some morphological processes are found and some concepts have undergone semantic association. However some terms that did not undergo such morphological processes or semantic association, instead have undergone semantic change or redefinition. The common word formation processes observed are compounding, blending and clipping. From some websites and forums visited for this study (fanpop.com and popseoul.com), some new members are observed to have been asking the old members about the terms and concepts they are not familiar with. As a response, some concerned members posted lists of the terms commonly used by the group. This may be the reason why most of the informants are very familiar with the concepts being asked to them during the elicitation process and they really agree with each other and to each definition of terms. It is just one of the manifestations that there is really a harmonious relationship amongst each group members.

Keywords: KPop, Jargon, Hallyu, Korean Wave

Introduction
Part of looking at language, culture and society in a wider perspective can be done by focusing on discourse in different context and huge part of it is on the ethnography of communication (O’Grady, 2007). Thus, we come up with studies of
this kind to further understand how individuals form variations in language and how it work on different communities. In the ethnography of communication, Gumperz (1964) said that it is important to analyze how a certain utterance is called as speech event and how it is being used by its speakers. One of the main topics on this field is the speech style known as jargon or a kind of language register that is based on a particular group of individuals sharing similar activities or workplace and that their language variation is considered as exclusive to them alone and hard to be understood by outsiders. Jargons can have special terms or additional meanings to the words they use (O’Grady, 2007). And in order for us to give emphasis and understand some intricacies in language, culture and society in the present generation, just like what Boas (1940) said, that culture makes difference between races and ethnicities, and therefore must be studied in order for us to understand humanity, thus, it is necessary to conduct such research. This study is then anchored to that principle and will focus on a sub-culture amongst the Filipinos who embraced foreign material culture such as Korean Pop Culture, particularly the Korean Pop Music or popularly known as KPop.

KPop is a music genre not just in Korea or the Philippines but also became a big hit in Asia and other parts of the world referring to the popular songs from South Korea. If we are to include the spread of KPop in China and other parts of Asia, KPop has quite a long history but since we will be focusing just on the case of the Philippines, it has not yet been that far. It is known that KPop came first to the Philippines through the popularization of Korean Wave or Hallyu (also Hanryu or Hanlyu). On the other side, in relation to the popularity of KPop music, the singers also share the stage and the limelight of receiving admiration and love from their fanatics. These fanatics are so-called fanboys or fangirls and they often spend time, money and effort just to know the recent happenings to their favorite group or individual artist(s). They use different media like television and internet to follow their idol’s activities. Also, most of the fanboys and fangirls join specific group(s) supporting KPop celebrities and these fanclubs are called fandom.

This study aims to establish a list of terms and concepts, or basically the jargon used by fanboys and fangirls in their discourse and somehow cannot be understood if heard by other people that do not belong to their group. On the other hand, this paper focuses on the morphological processes involved in the formation of the terms and concepts or other linguistic explanation with regards to the topic. Also, this study will try to examine on which speech events the speakers are using
these concepts, whether they already integrated these to their everyday conversations or not.

The subjects for the study were the known fanboy and fangirl in the Philippines and the methodology includes Focus-Group Discussion. The researcher further explored the website and blogs of local KPop organization to gather words they often use in their discourse. After gathering the data, the words were compared to their meaning in the dictionary and consulted with some Korean nationals. In addition, words in international website involving Kpop like popseoul.com were also used as basis.

Initial findings show that KPop jargons used by Filipino fanboys and fangirls are basically composed of features of the English and Korean languages. From the name of the fanclubs up to the everyday discourse of the fanboys and fangirls, we can observe the use of these jargons.

From the data gathered and presented, some morphological processes are found and some concepts have undergone semantic association. However some terms that did not undergo such morphological processes or semantic association, instead have undergone semantic change or redefinition. The common word formation processes observed are compounding, blending and clipping. From some websites and forums visited for this study (fanpop.com and popseoul.com), some new members are observed to have been asking the old members about the terms and concepts they are not familiar with. As a response, some concerned members posted lists of the terms commonly used by the group. This may be the reason why most of the informants are very familiar with the concepts being asked to them during the elicitation process and they really agree with each other and to each definition of terms. It is just one of the manifestations that there is really a harmonious relationship amongst each group members.

Published References:
Online References:
LEARNING MEDIA AND COMMUNICATIONS IN MANILA:
KOREAN STUDENTS’ MOTIVATION AND LEARNING EXPERIENCES

Elgene L. C. Feliciano, J.D.
Ateneo de Manila University

Abstract
This study seeks to understand the challenges faced by Korean students studying Media and Communications in Metro Manila. As these subjects are often focused on domestic trends and issues, Korean students who are deprived of familiarity with the local culture often encounter great difficulty in their studies.

The approach is qualitative, as interviews will be conducted and case studies are presented. The aim is to understand the causes of difficulty and perhaps uncover solutions, not just to make these courses more relevant to these students, but also to determine what is truly essential in the study of Communications.

Keywords: Learning, Media, Communications, Korean, Manila

Aims and Objectives
The general objective of the study is to understand and analyze the experiences of Korean students studying Communications and Media subjects in Metro Manila.

The study also seeks the following specific objectives:

1. Identify Communication and Media subjects that Korean students find difficult due to their domestic focus.
2. Determine solutions that might inspire motivation and promote understanding in subjects that are deemed too domestic.

The study aims to answer the following questions:

1. What subjects do Korean Communication students find difficult to understand?
2. Why are these subjects considered difficult?
3. What motivates students to study these subjects?
4. How do these students cope with the difficulty they encounter?
5. In what ways can these subjects be made more relevant to Korean Communication students?

Background of the Study
The topic of this research was conceived from the author’s experience as an educator. In recent years, it has been observed that there appears to be an increasing number of Korean students taking up Communication and Media studies, consistent with the influx of foreign students in the Philippines (Torres, 2013). This, coupled with the observation that some classes are too focused on Philippine culture and issues, led to the realization that Korean Communication students are undergoing a unique experience, one that is worthy of a greater scrutiny.

The study of Media and Communications in the Philippines combines the development of technical skills, alongside an education of how local advertisers, journalists and film makers operate. Unlike courses on business or the natural Sciences, courses on Media and Communication do not always deal with universal concepts. Ultimately, it requires familiarity with domestic trends and issues, as this is the context from which most communication endeavours are drawn.

This unique feature creates a particularly intriguing case for Korean Communication students. Deprived of such familiarity, these students encounter great difficulty in learning material that may not even be applicable in their home country of Korea. The concern comes not just from the desire to help these students better cope and find relevance in what they study, but also to make education in the field of Communication and Media studies more effective. As more Koreans study Communication in the country, the effect of better designed courses and better prepared teachers in Media and Communication will be of greater impact.

Significance of the Study
The significance of the study is both substantial and pronounced, the primary beneficiary of which are the Korean students of Media and Communication. The determination of problem areas, and ultimately, the development of methodologies to address them mean a better preparation and training for these students.

This benefit extends to the teachers of Communication courses. Since these teachers are not always prepared to teach foreign students, some may not be equipped with the skills essential to address specific needs. This research benefits
educators as it will highlight problem areas that require attention. Their understanding of the experience of their Korean students may allow these teachers to address problems that even their other foreign students might encounter.

Furthermore, the study will be consistent with the thrust of universities to globalize their presence and make a regional or global impact in terms of the field of Communication. In light of the upcoming ASEAN integration, a move that will increase faculty and student mobility across Southeast Asia (Geronimo, 2014), this study cannot come any sooner.

**Methodology**
The approach of the study will be qualitative and will employ methods such as case studies and interviews of Korean students studying Media and Communications in Metro Manila.

Data will be gathered from colleges and universities in the region, particularly Ateneo de Manila University and Miriam College. The first school has been selected given its reputation as one of the best universities in the country (Geronimo, 2015). Ateneo de Manila also has the Kondrad Adenauer Asian Center for Journalism (ACFJ) which is a center that caters to International students in Journalism, the target population of this study.

On the other hand, Miriam College was selected on the basis of its significant Korean student population. Furthermore, Miriam College is an all-girl school where Communication is the course with the biggest enrollees.

The research seeks to involve five (5) to ten (10) Korean students as subjects, even though the scope and extent of the study will ultimately be determined by what the time and resources will allow.

**Sources**
APPENDICES
APPENDIX A.
BACKGROUND OF PARTNER ORGANIZATIONS

ACADEMY OF KOREAN STUDIES

The Academy of Korean Studies was established to revitalize the field of Korean Studies by conducting in-depth research and offering education on related subjects.

Activities by AKS range from conducting research on Korean culture from both humanities and social science perspectives to educating and training researchers and higher education professionals, collecting, researching, translating and publishing Korean classics, and publishing and disseminating research results in the Korean Studies field. Its activity areas also include compiling and distributing major reference works such as the Encyclopedia of Korean Culture and the Digital Encyclopedia of Korean Local Culture, digitalizing and disseminating academic information in the Korean Studies field, engaging in cooperation and exchange activities with academic institutions in Korea and overseas and conducting programs and projects aimed at improving the international community’s understanding of Korean culture.
Currently, in many countries around the world, active efforts are made to foster and promote studies of national culture and history, to thereby enhance their national brand. Korean Studies is a field which explores comprehensive aspects of Korean culture, to reveal its excellence and universal value. To help Korean Studies become a global academic discipline, researched beyond its borders, AKS set up, in May 2007, a division in charge of steering efforts to promote this field in May 2007, with the support from the Ministry of Education, Science and Technology (then known as the “Ministry of Education and Human Resources”).

In January 2009, with its absorption of Korean Studies support projects until then carried out by the Ministry of Education, Science and Technology – the Korean Studies Primary Source Project, the Overseas Korean Studies Promotion Project, the Manpower Development Project for Translation of Sino-Korean Classics, etc. - the division was renamed the “Korean Studies Promotion Service.” In charge of reviewing and selecting Korean Studies research projects and overseeing post-project affairs, the Korean Studies Promotion Service has, since then, rapidly gained the prestige and reputation as the most authoritative institution in this field.

All projects carried out by the Korean Studies Promotion Service are based on a meticulous blueprint, as a planned approach is essential for obtaining research results that are needed in today’s Korean Studies field. Project cycles are medium to long term, and support is provided through a top-down method. Meanwhile, results from these projects, for their speedy dissemination to academia as well as among the general public, are periodically published through both online and offline channels.

Official Website of the Korean Studies Promotion Service
http://ksps.aks.ac.kr

The Academy of Korean Studies
Tel : +82-31-709-8111
Fax : +82-31-709-1531
Website: http://intl.aks.ac.kr/english/viewforum.php?f=85
Email: grant@aks.ac.kr
The Korean Cultural Center in the Philippines opened its doors to the public last July 19, 2011, offering especially-designed programs and projects to fit the interests of the Filipino people. It is geared, through the events and classes that the Center has opened to the public, towards deepening the understanding and appreciation of the Korean culture, as well as to promote a much more active people-to-people exchange between Korea and the Philippines.

The Center has actively been coordinating with Philippine art and culture sector, including both government and nongovernment organizations as well as private ones. It has been providing an interactive space for the Filipinos who want to learn
more beyond Kimchi and Koreanovelas. For the past years of its operations, the Center has provided a diverse range of programs which include class offerings in the Korean language, Danso or the traditional flute, traditional music and dance, K-Pop song and dance, Taekwondo, and cooking classes.

Apart from these programs, it has hosted several cultural exchange programs as per its mandate, beginning with the Philippine-Korea Literary Festival which saw a convergence between the literary traditions of both nations. In the field of visual arts, the Center has annually been holding the Philippine-Korean Visual Arts Exhibit in pursuit of stronger bilateral relations in the field of arts.

The Center has also been holding the annual Korean Film Festival and Hallyu Fest, among many of its events. The Korean Film Festival, the flagship project of the Center, has been providing the Filipinos a window to the film industry of Korea while the Hallyu Fest has been bringing in popular acts ranging from traditional performances to contemporary ones.

As a cultural institution, it also houses a library with almost 4,200 media and book titles that include Korean variety of books and magazines (e.g. language, literature, arts, etc), films, TV series and K-Pop albums and concerts. The Center also takes pride in its multi-purpose area, dubbed as the Korean Wave Hall, and is where classes for dance and taekwondo are held, as well as special events such as film screenings, demonstrations and special performances.

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.

KOREAN CULTURAL CENTER IN THE PHILIPPINES

2nd Floor, Mancor 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
APPENDIX B.
PROFILE OF PARTICIPANTS

INVITED SPEAKERS

LAUREL KENDALL, PhD is Curator of Asian Ethnographic Collections and Chair of the Division of Anthropology at the American Museum of Natural History as well as a Fellow of the Weatherhead East Asian Institute at Columbia University. Best known for her work in Korea, based on more than forty years acquaintance begun as a U.S. Peace Corps Volunteer, Kendall is the author, co-author, editor, or co-editor of ten books and many journal articles including Shamans, Housewives, and Other Restless Spirits: Women in Korean Ritual Life, Getting Married in Korea: Of Gender, Morality, and Modernity; and Shamans, Nostalgias, and the IMF: South Korean Popular Religion in Motion which won the Korean Anthropological Association’s Yim Suk-jay Award for the best work on Korea by a foreign anthropologist. Kendall’s recent work concerns sacred objects and markets: objects made and sold for sacred uses, sacred forms adapted as secular commodities, and once sacred objects that circulate as antiquities and art, a project that has involved collaborative research with scholars in South Korea, Vietnam, Indonesia (Bali), and Myanmar. Her latest book, co-authored with Jongsung Yang and Yul Soo Yoon, The Ownership and Meaning of Shaman Paintings, was published by University of Hawaii Press and appeared last September. Kendall is currently President of the Association for Asian Studies.
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WAYNE PATTERSON, PhD received a BA in History from Swarthmore College and two Master’s degrees and a PhD in History and International Relations from the University of Pennsylvania. He has written more than a dozen books on modern Korean history, including The Korean Frontier in America, The Ilse, and, most recently, In the Service of His Korean Majesty. He has taught modern Korean history at Harvard University, the University of Chicago, the University of Kansas, the University of California-Berkeley, the University of Pennsylvania, and the University of South Carolina. Abroad, he has taught Korean history at Yonsei University as Fulbright Distinguished Lecturer, Ewha University, Korea University, Sogang University, and twice at the University of the Philippines-Diliman, where he was Korea Foundation Visiting Professor. He has been a Professor of History at St. Norbert College in Wisconsin for forty years, although he is currently a Visiting Professor at the University of Pennsylvania.
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SEONG-CHUL SHIN, PhD is a Senior Lecturer (equivalent to American Associate Professor) in Korean Studies and the Deputy Head (Research) at the School of Humanities and Languages, Faculty of Arts and Social Sciences at University of New South Wales (UNSW), Sydney, Australia. He has a PhD in Linguistics from UNSW, a Master of Applied Linguistics from Macquarie University, Sydney and a Master of Education in Korean as a Foreign Language from Yonsei University in Seoul. His research areas include error analysis and teaching methodology in L2 Korean; curriculum issues in Korean at both secondary and tertiary levels; sociolinguistic issues with reference to Korean L2 situations. He completed a number of research projects funded by the government agencies and UNSW Faculty of Arts and Social Sciences (e.g. The Current State of Korean Language Education in Australian Schools, 2010; "Lost in Translation: Australian Terms in Public Texts in Korean", 2014; "Heritage Language Learning: A needs analysis study on Korean-Australian tertiary students”, 2015). He is currently working on two book projects on Understanding the Nature of L2 Korean Learner Errors; and on Korean Language and Studies Education in Australia 1990-2015.

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RESEARCHERS

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CLARISSA M. CAMAYA is currently a graduate student at the University of the Philippines Asian Center, completing an MA in Asian Studies. She also graduated with a BS Economics degree from the UP School of Economics in 2010. She is also part of the UP Office of the President staff, working as a technical researcher for projects and publications initiated by the UP System Offices. Formerly, she worked as a market research executive in research firms Millward Brown and Ipsos, Inc. for five years. Her main research interests include female economic opportunity/ feminist economics and telecommunications/technology policymaking. Specifically for the benefit of Philippines and South Korea, she
intends to pursue comparative research on the said topics in her graduate program and in the future. Email: cmcamaya@up.edu.ph

MARK RAE C. DE CHAVEZ is an Assistant Professor in the UP Department of Linguistics with a BA and MA in Linguistics. He teaches linguistics, Korean language, and literacy training under the NSTP Program. He is currently doing research on the Kapampangan language, contrastive lexico-semantic study of Tagalog and Korean and pronominal systems among Philippine languages. He participated in an exchange program between the University of the Philippines and the Korea University of Technology and Education (KUT) in 2008 as well as a teacher-training workshop organized by the National Institute of the Korean Language with Pai Chai University in 2014. 
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PATRICK MICHAEL L. CAPILI is a culture enthusiast. Aside from his passion in teaching foreign languages, he also loves celebrating cultural diversity. His fascination for Super Junior opened for him a new horizon: Hallyu Studies. He coordinated the first Campus Korea event in the Philippines sponsored by the Korea Tourism Organization in 2012 and the first and second Korean Studies Conferences organized by the Ateneo Initiative for Korean Studies in 2014 and 2015, among many others. He obtained a Masters degree in Foreign Language Education from the University of Valladolid in Spain. He has also received scholarships to study at the University of Coimbra in Portugal and the University of Macau. He is currently an instructor at the Department of Modern Languages and the moderator of the student organization Ateneo Lingua Ars Cultura.
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DIANE M. PULVERA is a full-time graduate student at the University of Santo Tomas. She is in her third year in graduate school and is now focusing on thesis writing after recently finishing the required courseworks of her program. Her major is Communication. Her fields of interests are Asian pop culture, globalization, and foreign language. She is currently learning the Korean language (basic) at the Korean Cultural Center in the Philippines. She took up Journalism at the Polytechnic University of the Philippines as her bachelor’s degree and graduated in 2014. She landed an English Online editing job right after, where she revised Korean students’ English essays. She served as an online editor for roughly two years. Email: dianepulvera@ymail.com

RAMON ALBERTO L. GARILAO is a graduate of Film in the University of the Philippines Film Institute. In 2013, he was granted a yearlong scholarship to study Visual Design in the University of Seoul in South Korea as an International Exchange Student. At the age of 19, he became the youngest fellow of the Asian Film Academy of the 18th Busan International Film Festival. His short film “Nandito Lang si Mama” (2015) was invited in various festivals and won various awards. His thesis film entitled “Fish Out of Water” (2016) bagged the Best Thesis award and was an official selection of the 12th Cinemalaya Film Festival. Equipped with his passion and love of Asian Cinema, Mon continues to
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JAY-AR M. IGNO is an Assistant Professor of Linguistics and Korena Language in the Department of Linguistics, College of Social Sciences and Philosophy, University of the Philippines-Diliman. He is a graduate of BA and MA Linguistics in the same department. He was the Philippine Representative in the 2012 Special Invitational Training for Korean Language Teachers Abroad in Daejeon, South Korea on July 1-14, 2012. He was also a Korean Government Scholar under the Cultural Partner Initiative Program of the Ministry of Culture, Tourism and Sports of Korea and studied Korean language in Kyung Hee University, Seoul from September 4, 2007 to March 4, 2008. He also serves as the Coordinator of Korean language and the Cultural Events of the Department of Linguistics. He is also a freelance document translator and interpreter for English, Filipino and Korean languages. Email: jay117ar@gmail.com

ELGENE L. C. FELICIANO is a Lecturer at Ateneo de Manila University and Miriam College. He teaches courses on Media Law, Communication Theory, and Creativity, and is also an entrepreneur, lawyer, and consultant by profession. Email: elgene_feliciano@yahoo.com / efeliciano@ateneo.edu
APPENDIX C.
2016 PKSS STEERING COMMITTEE MEMBERS

KYUNGMIN BAE is a Senior Lecturer at the Department of Linguistics, University of the Philippines-Diliman. She earned her master’s degree at the Graduate School of Education, Yonsei University in Korea majoring in Teaching Korean as a Foreign Language. She currently takes up her PhD degree at the College of Education, University of the Philippines-Diliman. Her research interests include non-native KFL teachers, teacher education, heritage learner identity, Korean community in the Philippines etc.

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FARAH CUNANAN teaches linguistics, Japanese, and Chinese at the UP Department of Linguistics. She is into comparative linguistics, ethnolinguistics, translation, culinary arts, mystery novels, comedy shows, and cats. She joined the PKSS team for her love of Korean food.

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JESUS FEDERICO HERNANDEZ is an Associate Professor at the Department of Linguistics, University of the Philippines, Diliman. His research projects include Philippine culture history through the reconstruction of proto-Philippine lexical items, the phylogenetics of Philippine languages, and the documentation of endangered Philippine languages.

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ALDRIN LEE obtained his PhD in Korean Linguistics from the Academy of Korean Studies, South Korea, where he also completed an interim MA in International Studies. He also obtained MA in Linguistics from the University of the Philippines (UP) Diliman in 2007. He received his BA in Linguistics also from UP Diliman with Magna Cum Laude honors in 2003. He is currently an Associate Professor and the Chairperson of the Department of Linguistics, UP Diliman. His research interests include Formal Syntax, Korean Linguistics and Cultural Studies, Lexicography, Ethnolinguistics and the structure of West Visayan languages. In 2011, he published a paper on “the Filipino monolingual dictionaries and the development of Filipino lexicography”. His most current publication is about “how elicited gestures reflect word-order bias in world languages” - a collaborative research he did with linguists from UCLA San Diego, Brown University, University College Dublin and MIT. His first language (mother tongue) is Cuyonon (spoken mainly in Palawan). His second and third languages are Hiligaynon and Kinaray-a, respectively. He started learning English and Filipino when he entered elementary school. While taking up Linguistics in UP, he studied varying levels of Spanish, Bahasa Indonesia-Malaysia, Japanese and Mandarin. He eventually pursued Korean Language and Linguistics when he entered the graduate school. He now holds advanced level of proficiency in Korean language.

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MICHAEL MANAHAN is presently a University Research Associate (URA) at the UP Department of Linguistics. He is a graduate of the BA Linguistics program of the UP Department of Linguistics and is currently a candidate for the MA Anthropology program of the Department of Anthropology at the University of the Philippines-Diliman. 

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VICTORIA N. VIDAL graduated from the University of the East-Calooecan with a degree of Bachelor of Science in Business Administration major in Accounting. She is currently the Administrative Officer of the UP Department of Linguistics where she has served for more than ten years. She also served as an Administrative Assistant in the Office of the Graduate Studies and a clerk at the Department of History in the same college. 

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UP DEPARTMENT OF LINGUISTICS

The Department of Linguistics of the College of Social Sciences and Philosophy in U.P. Diliman was established in August 28, 1922 with Prof. Trinidad H. Pardo de Tavera as its first chairperson. Its name then was Department of Philippine Linguistics. It was renamed to Department of Oriental Languages in 1924, Department of Oriental Languages and Linguistics 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 Philippine languages through teaching, field research and publication.

ACADEMIC PROGRAMS

The UP Department of Linguistics is the only academic institution in the country that offers both undergraduate (BA) and graduate (MA and PhD) programs in Linguistics.
Bachelor of Arts in Linguistics

The BA Linguistics program provides the student with the fundamentals of contemporary linguistic theories and methodologies which will enable her/him to study language scientifically for translation work, teaching and research.

The undergraduate degree program has three curricula: Plan A (Linguistics and a Cognate Course), Plan B (Linguistics and Bahasa Indonesia/Malaysia) and Plan C (Linguistics and East Asian Languages).

Aside from taking all the major linguistics courses, the students are also required to take Asian language courses of their choice (Bahasa Indonesia/Malaysia, Japanese or Chinese) for Plans B and C and a cognate course (any Foreign Language, Anthropology, English, Filipino, Geography, History, Mathematics, Philosophy, Political Science, Psychology, or Sociology) for Plan A students.

Freshman admission in the BA Linguistics program is through the UP College Admission Test (UPCAT). For shiftees and transferees, the General Weighted Average (GWA) required to be eligible for admission is 2.0 for UP students and 1.75 for other students.

Master of Arts in Linguistics

The MA Linguistics program equips students with advanced contemporary linguistic theories and methodologies that will aid them in their teaching, research, and translation.

Interested applicants to the MA Linguistics program are required to have an average grade of 2.5 or higher in her/his bachelor’s degree program. An applicant may also be interviewed by the Graduate Program Committee of the Department.

If a student’s bachelor’s degree is not Linguistics, she/he is required to take Linguistics 201 (Science of Linguistics) and must obtain a grade of 1.5 or higher in order to continue the program.

Application in the MA Linguistics program is coursed through the Office of the Graduate Program of the College of Social Sciences and Philosophy (Palma Hall Room 111). Admission to the program is during the 1st Semester only.
Doctor of Philosophy in Linguistics

The PhD Linguistics program focuses on Philippine linguistics to promote research on Philippine languages to address language-related issues and needs of the Philippines.

Interested applicants to the PhD Linguistics program are required to have an average grade of 1.75 or higher in his/her master’s degree program. An applicant may also be interviewed by the Graduate Program Committee of the Department.

Application in the PhD Linguistics program is coursed through the Office of the Graduate Program of the College of Social Sciences and Philosophy (Palma Hall Room 111). Admission to the program is during the 1st Semester only.

EXTRAMURAL PROGRAMS

Philippine Linguistics Congress

The Philippine Linguistics Congress (PLC) is a two-and-a-half-day international conference held once every three (3) years. It is a venue for presenting researches on Philippine languages and linguistics and addressing language issues and use in different fields and contexts.

The conference focuses on the current advances in the study of Philippine languages, and in the application of linguistic theory to other disciplines in the Philippines. It also looks into the contemporary comparative studies made between Philippine languages and foreign languages.
Summer Seminar in Linguistics

The Department conducts special training seminars for professionals related to the field of linguistics such as Filipino and English language teachers.

These seminars tackle the linguistic aspects of these languages so that teachers are encouraged to teach based on linguistic findings and are better equipped when faced with questions about language structure and grammar.

This program also caters to language and linguistics enthusiasts who would want to advance their skills in the scientific study of language.

Asian Languages Extramural Classes

The Department offers Asian Languages Extramural Classes held every Saturday for three (3) cycles per year. The languages currently offered by the Department are Bahasa Indonesia / Malaysia, Japanese, Korean, Mandarin Chinese, and Thai. These classes are open to everyone, both UP and non-UP students, as well as working professionals who are interested in learning foreign languages for personal or professional growth.

Asian Languages  
Proficiency Examination Review Classes

In addition to teaching Asian languages, the Department of Linguistics has also been very active in helping learners of Chinese, Japanese and Korean to prepare for proficiency exams in these languages. These review classes cater to both UP Diliman students and Asian Languages Extramural Classes students.

For more information and schedule of the extramural programs of the UP Department of Linguistics, please visit linguistics.upd.edu.ph.