

Editors' Note

We the editors of *Korean Anthropology Review: A journal of Korean anthropology in translation* (KAR) are glad to present its third volume. Its articles are selected around the theme of migration, and we hope that they will contribute to enriching scholarly conversations on this important topic with nuanced ethnographic portrayals, analytical insights, and situated perspectives that resonate beyond South Korea.

Migration has been an important phenomenon shaping the contemporary world, and South Korea has been extensively drawn into these transnational movements of people. On the one hand, many South Koreans leave their home country to seek better opportunities for study, work, and life, and those journeys might or might not involve eventual repatriation, sometimes in consequent generations. Outward migration patterns are also a reflection on the conditions within South Korea, and it is no longer certain whether such moves mean upward or downward mobility for those who go abroad. On the other hand, South Korea has become home to a growing number of migrants, whose difficult integration into a new social fabric puts the test to South Korea's official endorsement of multiculturalism. Often the presence of foreign others challenges habitual definitions of Koreanness, questions grounds for belonging, and exposes racialized hierarchies whereby migrants from poorer countries are discriminated against whereas migrants from wealthier ones are granted privileges. The volume offers a selection of articles that cover a wide range of migration phenomena, foregrounding gains, challenges, and transformations that transnational mobility opens up for those who move and for those who stay.

Reflecting the importance of the topic within studies of contemporary

South Korea, most articles in the issue deal with inbound migration, from the oft-commented trajectories of marriage migration and low-skilled labor to less explored themes related to North American English instructors and Chinese educational migrants to South Korea. Han Geon-Soo's article explores family life and its challenges for marriage immigrants in rural Jeollabuk-do. Detailing experiences of women from Vietnam, Thailand, Japan, Mongolia, the Philippines, and Uzbekistan, he foregrounds the conflicts they experience with their South Korean spouses and in-laws, particularly focusing on interactions centered on food, rural housing conditions, and kinship obligations. While the issue of international marriage in the countryside will be familiar to the English-language audience, Han's article, in addition to providing meticulous detail on the living conditions of women who immigrate through marriage, contributes a perspective informed by South Korean anthropological tradition. The topic of how migrants negotiate their aspirations amidst South Korean realities is also explored by Jung Sungshin, who documents how long-term migrant workers claim a place for themselves in South Korea by engaging in media activism via the Migrant Workers' TV. Drawing on Giorgio Agamben's and Michel Foucault's respective theorizations of bare life and biopower, Jung critiques the exclusion of and discrimination against migrant workers. The article emphasizes how migrant workers resist conditions in South Korea by protests and media productions, and how those actions have fundamentally changed those activists' self-understandings as well as contributed to popular recognition of migrants as rightful members of South Korean society.

Kim Ji Hye's article explores the experiences of another group of migrant workers in South Korea – North American English instructors. Engaging with Edward Said's critique of Orientalism, Kim draws out those instructors' notions of the "East" and tracks their transformations engendered through their experiences of work and life in South Korea. She argues that those language instructors espouse Orientalism despite being unaware of the concept and despite being oblivious of how Orientalism guides their daily actions. Read against Jung's piece, Kim's critique offers insights into how race and country of origin are leveraged to negotiate the conditions of belonging that allow those North Americans a comfortable life in South Korea. Also, on the topic of transnational education, Park So Jin offers a window on the experience of educational migrants – Chinese international students, who constitute the majority of international

students in many South Korean universities. Specifically, Park compares admissions and management of students in a top Seoul university with a provincial university of low standing, demonstrating how the former relies on international students to boost their international rankings while the latter relies on them for financial gain. Neither particularly care for the academic success of those educational migrants, who often struggle with their studies and, in the case of the low-ranked university, fret about the value of their degree.

Volume 3 also includes two articles that deal with outbound migration and unpack circumstances that drive South Koreans to leave their home country. Chae Suhong offers a thick ethnographic portrayal of South Korean middle-level managers settled around Ho Chi Minh City, Vietnam. Contributing to the scholarship on transnationalism and migration, the article details those migrants' strategies for socioeconomic reproduction in work and family life. Chae unpacks the many tensions of those managers' lives: between their comfortable circumstances in Vietnam and the impossibility of finding comparable employment in South Korea; between their long-term residence and reluctance to integrate into the local culture; between their dedication to their families and their inability to live in the same country with them; between their privileged managerial positions and their status as precariously employed lower-middle-class skilled workers. A younger generation of South Korean migrants is portrayed in Lee Minyoung's article, which explores motivations, experiences, and transformations of middle-class South Korean youths, who leave their home country for months and years, out of hopelessness about possibilities for a good life in South Korea which they perceive as a feudal hell – "Hell-Joseon." Lee offers ethnographic glimpses into the life worlds of Koreans in the Indian town, Rishikesh, "the global capital of yoga." Those travelers, she shows, conceive of their long-term stay as *tal-Joseon*—escape from a pre-modern hierarchical society, and that experience ultimately prompts them to change their understanding of home and embrace increased international mobility as a way of life, Lee argues.

Finally, the volume includes an article on migrants whose complex belonging defies clear cut labels of inbound or outbound migration: of ethnic Koreans in Uzbekistan (*Koryoin*) who migrate to South Korea. Kim Kyunghak explores transnational practices of care within extended family networks toward elderly parents who remain in Uzbekistan while their adult children move to South Korea. Paying particular attention to the

perspective of the aging parents in Uzbekistan, Kim interprets transnational care practices of Koryoin migrants through the historical significance of family ties in the ethnic Korean community.

In addition to presenting a wide range of articles on migration, KAR's volume 3 introduces two new features, commentaries and book reviews. First, Nguyen Nu Nguyet Anh comments on Chae's article on Korean male managerial workers in Vietnam, calling for attention to gender dimensions as well as to the cases of those who marry local (Vietnamese) women and settle down in Vietnam. We plan to invite such commentaries on more articles in the following volumes. In the commentary section, we hope to foster a space of dialogue on local topics of global relevance among Korean and other regional intellectual traditions. Second, we have launched a book review section that seeks to introduce readers to recently published Korean-language books in anthropology. This volume carries three reviews in which Kim Dong-kyu introduces Kim Seong-rye's 『한국무교의 문화인류학』 [Cultural anthropology of Korean shamanism] (Sonamu, 2018), Park Jeehwan presents Jeong Heon-mok's 『가치 있는 아파트 만들기』 [Making our apartment complex more valuable] (Banbi, 2017), and Choi Da-mi reviews an edited volume by Jo Mun-yeong, 『헬-조선 인 앤 아웃 Hell-Chosun In & Out』 (Nulmin, 2017). We hope to expand this section in the future.

While the articles in this volume are focused on South Korea, their findings offer insights for migration-related phenomena in other parts of the world. We hope that not only will they enrich readers' understandings of inbound and outbound migration to South Korea but also inspire new conversations about transnational mobility in general.

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