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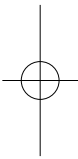
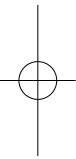
A journal of Korean anthropology in translation

Seoul National University Department of Anthropology



Note on Korean Names, Romanization, and References

Korean Anthropology Review uses the romanization system of South Korea's Ministry of Culture, Sports and Tourism (MCST), including for personal names. Throughout the text and in the reference list, the names of Korean authors appear romanized by the MCST rules, except for the surnames Kim, Kang, Shin, Wu, and Yi. The MCST rules do not apply to historical and otherwise well-known personalities and places with commonly used romanizations. For cited authors, preferred English-language romanization, if known, is included in the reference list in brackets after the MCST romanization. Korean names in the text are presented with the surname preceding the given name. However, Korean names as authors of roman-based language publications are presented in the same manner as with other roman-based names. Missing references and other inconsistencies in the original text are marked with translator's and editor's notes. Bibliographical entries are translated and reproduced as is.



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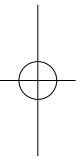
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About KAR translators



Editors' Note

The seventh volume of *Korean Anthropology Review: A journal of Korean anthropology in translation (KAR)* presents five five articles that showcase showcase recent works on topics of utmost concern to South Korean anthropologists.

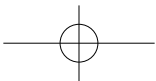


Lee Hyeon Jung's piece deals with the traumatic aftermath of the *Sewol* ferry disaster, namely with the bereaved families of drowned children. Lee details the South Korean government's efforts to help the survivors, yet her moving ethnography elucidates many failures of the measures taken. As commentary by Laura C. Nelson emphasizes, Lee's article resonates with the current anthropological concerns with the cultural construction of emotions and experiences of trauma.

Seo Dae-Seung attends to the tensions in and limits of the growth-oriented ideology of a Korean American protestant church by following a dispute over construction of a large church parking lot in LA suburbs. Seo teases out a disjuncture between the tangible infrastructure of the parking lot and the intangible infrastructure of a senior pastor's preaching.

Han Seung-Mi offers an ambitious multi-sited ethnography that traverses South Korea and two locations in Vietnam to elucidate the complex experiences of Vietnamese women who marry South Korean men but, for various reasons, either return to Vietnam or never manage to leave it. As Han shows, there is a significant overlap in the categories of female marriage migrants and female migrant workers. Her rich ethnography underscores the women's agency and complexity of their motivations and trajectories, contributing to the anthropology of migration and offering a powerful critique of South Korean multiculturalism policies.

Jung Heon-mok presents insights into the English-learning craze in



South Korea with an ethnography of an “English village” in a suburban apartment complex. As Jung shows, apartment English villages are “emblematic of the union of two powerful signifiers of class in South Korea: English and apartments.” Tracking the rise and demise of one such apartment English village, the article ethnographically examines the intersection of aspirations attached to language learning and property values as well as practical and political obstacles to their realization.

Finally, Cha Eun-Jeong tracks the fates of Japanese faculty and students of the “ultra-elite” Keijō Imperial University after its disappearance with the liberation of the Korean Peninsula in 1945. Her article reveals various efforts to legitimize the legacy of the institution implicated in colonialism, while Cha ultimately critiques those Japanese alumni for being unable to respond to the historical criticisms of their alma mater’s colonialism and to come to terms with their relation to colonial Korea on truly postcolonial terms.

We hope that our readers will find Volume 7 stimulating and that presented research contributes to larger conversations in anthropology of South Korea and beyond.