



**Australian-Asian
Research Collaborations
in the Humanities**
Mapping the Present,
Planning the Future

06. Korea

**Australian-Asian Research Collaborations in the
Humanities: Mapping the Present, Planning the Future
Volume 2 of 2**

© Australian Academy of the Humanities 2020

GPO Box 93
Canberra ACT 2601
Australia

+61 [0]2 6125 9860
enquiries@humanities.org.au

humanities.org.au

Cover image:

Marina One, Singapore (detail) by [Hu Chen](#) via [Unsplash](#).



Australian Government

Australian Research Council

The Humanities in the Asia Region project was funded through the Australian Research Council's Linkage Learned Academies Special Project Scheme, which invests in the future of Australian research by providing funds to support strategic disciplinary initiatives.

06



Korea

This profile explores humanities research in the Republic of Korea (Korea). Following a thematic introduction by Kenneth Wells, the substantive report by Brigid Freeman commences with an overview of the higher education system features. It then proceeds to explore humanities research and cultural institutions, humanities research policy, funding and incentives, humanities research outputs, and international engagement.

Introduction

KENNETH WELLS

In Spring 2000, the *Korea Journal* published a special issue titled 'Korean Studies at the Crossroads,' in which leading South Korean scholars wrote on the challenges facing the humanities disciplines at the beginning of the new millennium. From their discussions, we learn that scholars in contemporary Korea are concerned with issues such as continuity and discontinuity between traditional and modern approaches to scholarship in relation to the big changes that mark the twentieth-century Korean historical experience (*Korea Journal*, 2000). Issues that find focus are religious change, challenges to traditional gender concepts and practices, debate between Marxist and non-Marxist historical and sociological schools, and the best way to blend 'Western' methodologies and paradigms with Korean ones or else the need to develop home-grown methods and paradigms when studying Korean society and culture. As in any healthy academic environment, there is some disagreement. But what is striking is that much of the debate in this journal and indeed even more so in Korean-language academic journals, concerns the idea of academic activity serving the needs and ends of Korean society and nation. This is perhaps the clearest line of continuity with tradition.

The relation of human studies to the whole-of-life has been a more or less unquestioned ground for much of the intellectual activity in Korea over many centuries. It finds explicit and implicit expression in the oldest surviving work in the humanities,

the *Samguk Sagi* (Historical Record of the Three Kingdoms), written by Kim Pusik in the twelfth century. The notion that intellectual inquiry and the pursuit of knowledge served human society at its deepest and most important levels was very strong in the Korean scholarly tradition. When Yulgok (Yi I, 1536–1584) left a period of solitary study in the Diamond Mountains to devote his life to a single-minded pursuit of the 'establishment of will' as the practical objective of neo-Confucian wisdom, this was both a personal commitment and a public mission. His writings suggest the kind of connection between learning and life in which there is no such thing as non-moral knowledge or simply materially utilitarian methods.

Although Yulgok did not see eye to eye on many things with the other famous Chosŏn scholar, T'oegye (Yi Hwang: 1501–1570), they were in agreement on the basis of humanities scholarship, that its moral foundation was conformity of human behaviour with the Way of Heaven. Now it is indisputable that Yulgok and T'oegye, like many philosophers in many traditions, had political agendas. T'oegye, for example, used the image of Shang Ti because it was a powerful symbol for the idea of monarchical authority: father as king and vice-versa. He also condemned the 'irrationalism' in Daoism, severely castigated Buddhism for its lack of a guiding social ethic, opposed Catholicism as politically dangerous, and was very anxious to

prevent any alternative to Zhu Xi's version of neo-Confucianism from gaining currency in Korea.

Politics was not, however, considered to be the prime mover. The established idea in Korean tradition was that human affairs moved from the inward to the outward and that culture set the stage for politics. The traditional viewpoint is thus a kind of structuralism. It proposes that human civilisation has a deep, moral-intellectual foundation, and that the strength and weakness, unity and disunity and rise and fall of a social, economic and political order depend on the health of this moral-intellectual foundation, that is, its conformity with 'the Way' or Dao.

There were, of course, differences over what constituted conformity with the Way. Kim Pusik's writings are quite inclusive and suggest that up to the late Koryŏ period (936–1392) at least, there operated a reasonably syncretic position, whereby more or less equivalent elements were blended or admitted so long as there was no conflict with the normative principle that all was under the way or pattern of Heaven, the overarching order of interdependence and harmony. By the late fourteenth century, however, a more exclusivist structuralism had evolved. Conformity with the Way became the bedrock of all else, and in principle this moral-intellectual bedrock consisted of the Neo-Confucianism of the Chu Hsi school. The idea of causality in history became even stronger. The fall of Koryŏ was a matter of political moment only at a secondary level; at the primary level it was a consequence of the growth and baleful influence of Buddhism. Buddhism was an aberration from the True Way, and so Korean civilisation had to recover by implementing the correct principles of human relationships and social administration found in *Sŏngnihak*, the science of human nature.

The claims made for humanities scholarship in the Spring 2000 edition of the *Korea Journal* were in some ways disarmingly similar to the positions of a Yulgok and a T'oegyŏ. The idea that the humanities exist to serve the common welfare of the nation, or the society in which one lives and moves, is reflected strongly in that issue and in much Korean-language scholarship. Like T'oegyŏ, a majority of humanities and social science scholars in both Koreas today hold firmly to the view that a political purpose or meaning inheres in academic work, that however one might disagree with a political purpose espoused, there is a close and necessary relationship between humanities scholarship and organised human life.

This contemporary viewpoint must be understood against the background of nineteenth-century developments that came to a head during the twentieth century. The past one hundred and fifty years of Korean history is a story of crisis after crisis, from internal rebellions to foreign domination, to the division into two states, North and South, and recent economic woes. In the twentieth century, humanities scholarship operated under the shadow first of colonial rule, and then of national, ideological division. While in the north, there arose the ideology of *juche*, the doctrine of mastery of the people over their present and future in the face of imperialism, in the south there developed ideas of the people, the *minjung*, as the repository of the authentic Korean idea of the human in the face of a military dictatorship guided by and enforcing an alien culture.

Even so, the relationship of contemporary Korean humanities scholarship with traditional forms is ambiguous, if not contradictory. There is a structural discontinuity: the traditional viewpoint that human affairs moved from the inward to the outward and that culture set the stage for politics seems to have been turned on its head. In contemporary Korea almost everything in life appears to have been politicised to an unusual degree. Historians, social scientists and indeed even literary critics are widely expected to relate Korean affairs primarily to ideology and politics. There is good reason for this expectation. A leading literary critic and historian in South Korea, Kim Uch'ang, has pointed out that contrary to the established idea in Korean tradition, the mood of the country in the 1980s, particularly among its artists and academics, had 'become wholly political and therefore anticultural.' But he goes on to suggest that this seeming arrest of the cultural 'may also be part of the cultural dynamic, part of the process by which a nation forges a new consciousness that will eventually encompass the necessity of community and the freedom of individuals' (Kim, 1993, p. 163).

Literary criticism in South Korea, for example, often demonstrates a high degree of politicisation. The hardship and destruction brought by the Korean War, and the subsequent industrialisation that transformed traditional life in Korea, saw the order of harmonious human relations soon vanish both as an ideal and a reality, as art and literature became more concerned with the 'discontents of civilisation.' Literary activity in South Korea, whether of left or right, concentrated on the rectification of ills of state and society.

Towards the end of the 1960s, there occurred major debates in the intellectual journals, particularly *Sasanggye* (World of Ideas), between those who propounded 'literature of engagement' and those who espoused 'pure literature.' Younger literary critics of the 1980s became more highly politicised in the wake of the suppression of the Kwangju movement for democracy in May 1980. Under the strict censorship and control by the regime of General Chun Doo-Hwan (1980–1988) over the whole public sphere, literature and art took the lead in countering the official line on public matters. A school of literature called *Nodong haebang munhak* (Workers' liberation literature) emerged among intellectuals and workers, a composition of *minjung* literature in a more radical key.

Claude Lévi-Strauss once observed that people become unhappy creatures 'when history comes too close to them.' This in many ways sums up the perspective of the writers of engagement in South Korea from the 1950s to 1980s. The poet Kim Suyŏng (1928–1968) is one of the earliest in the militarist period who strove for a historically participatory role through his writing and provoked discussion on this and related issues among literary critics. Kim Suyŏng lived only forty years. The 1960 April Nineteen Movement and ensuing military takeover had a fatal impact on him: history became too close.

Regarding South Korean historiography, one can identify broad stages that are hardly controversial. By the late 1960s the initial preoccupation with somewhat biographical histories of the heroes of the independence movement began to give way to more thematic analyses by scholars led by Yi Kibaek, who were dedicated to the eradication of *singminji sagwan* (colonial view of Korean history) created by Japan. The next stage in South Korean historiography was the shift from the task of overcoming the colonial view of history to that of overcoming the division. The imperative to understand all the Korean past in terms of the 'era of division' was first urged upon historians by Kang Man'gil in his *Pundan sidaeüi yöksa üisik* (Historical understanding of the division era), released in 1978. Unlike Yi Kibaek's scheme of Korean history, where periods were established in relation to forms of elite leadership, Kang took what he deemed to be the interests of the general populace as his point of departure and argued that ideological confrontation, one of the principal causes of the division, has influenced all Korean life, including historians, who are compelled to take a stand on the issue of reunification whatever

their subject-matter. Contributors to the history journals, *Yöksa pip'yŏng* (History and Criticism) and *Yöksawa hyönsil* (History and Reality), have, since the late 1980s, followed up Kang Man'gil's sense of the responsibilities of historians to contemporary concerns with full earnestness.

This is not the whole story. Even in the midst of momentous economic and political developments in modern South Korea, not all Koreans regarded cultural developments as matters of secondary importance. Already in 1972, when the two Koreas held their first substantive talks on reunification, a renowned Korean historian of ideas, Han T'aedong, believed that political matters were not driving several fundamental changes in Korean life, and that people should not be making politics their reference point in the search for their place in the sun. By the early 2000s, a 'New Right' movement took hold in some quarters, which opposed populist positions, encouraged literature and art for their own sakes and claimed to employ balanced, empirically sound methods to historical and anthropological studies.

In addition to ideological differences, moves to restore, or continue, the traditional position on the primacy of culture surfaced during the first decade of the new millennium. Proponents of this position claim that humanities scholarship in Korea today owes its legacy to developments in the late nineteenth and early twentieth centuries, understood as a divide between Shin Ch'aeho's (1880–1936) somewhat atavistic and proto-anarchist rewriting of Korea's political and cultural tradition and the more cosmopolitan stances of 'enlightenment reformists' such as Pak Ünsik (1859–1925) and Yun Ch'iho (1864–1945). In 2006, Hahm Chaibong characterised Shin Ch'aeho's position as 'xenophobic, nativist, and hence racist logic,' before characterising the *minjung* movement in the south and *chuch'e* in the north as the true heirs to Shin's version. Hahm contrasts the views of the enlightenment leaders such as Yun Ch'iho with the majority who followed Shin's view in modern Korea as a conflict between 'civilisationism' and ethnic nationalism (Hahm, 2006, pp. 35, 49). However, Hahm believes the civilisationists were in an impossible position, because their universalist creed could only be, under the conditions prevailing internationally at the time, an invitation to foreign domination. Thus after the annexation and up to the present, the civilisationists have been viewed by the heirs of Shin Ch'aeho thus: '[T]o commit oneself to anything larger and broader than a "nation," narrowly defined in the ethnic

and historical sense, is to open the door to foreign domination. Any effort to identify Korea with universal or more encompassing categories such as civilisation ... inevitably leads to the dilution of Korea's racial and cultural identity and ultimately the loss of political independence.' (Hahm, 2006, p. 36).

Disentangling the traditional idea of human nature and culture as the bedrock of civilisation from its current politicised versions, and restoring an opening to a more cosmopolitan content to the humanities and to Koreans' identity, is the challenge scholars such as Hahm have taken up. Yet the tension between the positions of Shin Ch'aeho and the enlightenment figures remains, abetted by the grim record of globalising forces in our time (see Carter, 2001, p. 138; Ritzer, 2007). The literary figure and longstanding dissident activist, Kim Chiha (2006, p. 84), looks forward to an Asian region of solidarity among its various members,

and proffers a concept of fusion of identities, which he defines as 'the mind-set necessary to prepare a network of interchange and communication while fully valuing the identity of each participating country or people.' But in the same breath, he recounts his constant engagement 'in the study of traditional Korean value system,' and, responding to accusations of ultra-nationalism, states, 'I believe that criticism, if necessary, should be directed toward the ones who hastily try to resort to the westernisation or globalisation of one's cultural heritage, without paying due attention to its local specificities.' (Kim, 2006, pp. 82–83). Given that in East Asia and especially in China the national has not only remained but in fact strengthened in relation to moves towards globalism and even regionalism (Beeson, 2007, p. 14), how this tension in the humanities in the Korean case will work out remains an open question.

REPORT 06

Korea

BRIGID FREEMAN

HIGHER EDUCATION SYSTEM FEATURES

The Korean higher education system comprised a total of 386 colleges¹ and universities in 2015 (Department of Education [DOE], 2015). The university sector includes public and private universities categorised broadly as a university, university of education, industrial university,² and air and correspondence university³ the latter also referred to as open university or cyber university (Korean Council for University Education [KCUE], 2011). These higher education institutions host a large number of public and private graduate schools (1197) (DOE, 2015) (see [Appendix A](#)), along with colleges and technical institutes. Alongside these institutions, the Korean research system comprises research universities, government research institutes,⁴ and industry-based research centres that conduct in-house research (Shin and Lee, 2015, pp. 188–90).

The vast majority (85 per cent) of Korea's colleges and universities are private (DOE, 2015). Growth of the private higher education sector has been responsible for the rapid expansion of the Korean

higher education student population (Shin and Harman, 2009, p. 5), similar to the privatisation trend witnessed in 'Eastern and Central Europe, the Middle East and northern and sub-Saharan Africa ... and Latin America' (Levy, 2006, p. 217). Higher education programs include bachelor degrees (*Haksa*), which are generally four-year programs (other than a few professional programs such as medicine and dentistry), masters degrees (*Seoksa*), generally two-year programs, and the doctor of philosophy (*Baksa*), generally a minimum three-year program.

The three leading universities – Seoul National University, Korea University, and Yonsei University – are collectively referred to as 'SKY'. Like much of Korea's social infrastructure, universities are heavily concentrated in Seoul, although at least one national university and one teacher-training focused university of education are located in each province (Busan, Daegu, Incheon, Gwangju), with the exception of Daejeon, where there is no university of education, but an industrial university (Ministry of Education [MOE], n.d.). The MOE funds and manages national universities,

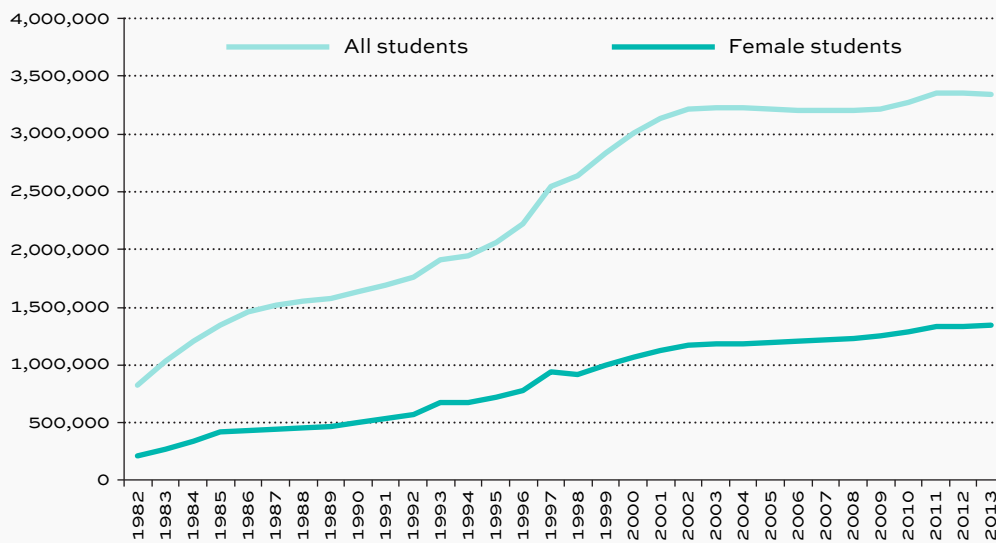
1. Colleges provide two- to three-year associate degrees, generally in vocational fields (Clark and Park, 2013, p. 9).

2. Industrial universities are generally established and run by a large corporation, or *chaebol*, and have an industrial focus.

3. The *Higher Education Act* identifies university categories.

4. Key government research institutes include the Korean Educational Development Institute, the Korea Development Institute, Korea Labor Institute, Korea Research Institute for Vocational Education and Training, Korea Institute of Curriculum and Evaluation, National Research Foundation of Korea, Korea Institute for International Economic Policy, and Korea Institute of Public Finance.

FIGURE 1 Enrolment in Tertiary Education, all Programs, Korea (Total, and Female) (1971–2013)



Source: UNESCO Institute for Statistics, n.d.

while local management boards establish and manage public universities, and private trustees and organisations do so for private institutions (Nuffic, 2013, p. 3).

The higher education system has historically been highly regulated by the Korean government⁵ extending to stipulations regarding faculty salaries, student admission quotas, departments and programs, and trustees (Altbach, 2004, p. 26). In recent years, however, market-based policies have been introduced, alongside increasing institutional autonomy and performance evaluation systems (Kim and Kim, 2015, p. 21). System quality has been prioritised along with rapid student participation growth (Shin and Lee, 2015, p. 191), but there are persistent concerns over tuition costs and financial integrity, particularly with respect to the private sector (Kim and Kim, 2015, pp. 20–21). From 1990, Korea witnessed increased higher education demand, private expenditure and system size, coupled with low quality and low graduate wages (Lee, 2014, p. 2).

The Korean higher education student population amounted to only a few thousand⁶ at the time of independence from Japan, but from the 1960s gradually expanded in tandem with economic and demographic growth, peaking in 2002 and then

stabilising. The student population expanded from 201,436 in 1971 to 3,342,264 in 2013, in part reflecting strong growth in women’s participation from 48,863 to 1,339,760 in this period (United Nations Educational, Scientific and Cultural Organization [UNESCO] Institute for Statistics, n.d.) (Figure 1).

In 2015, more than 3.6 million students enrolled in higher education programs, with nearly one million participating in junior college courses, over 2 million participating in undergraduate courses at universities, and over 330,000 participating in postgraduate programs through graduate schools (DOE, 2015) (see Appendix B). Approximately 70 per cent of both undergraduate and postgraduate students enrolled in private institutions and (MOE, n.d.). The number of higher education students appears to have peaked and is now declining due to demographic changes (principally the declining fertility rate). The government continues to determine domestic student intake quotas for universities (Leonard, 2015), and the number of PhD students in Korean institutions has historically been proportionally low (Green, 2015, p. 8). There are few doctoral training institutions in Korea (Shin and Lee, 2015, p. 196) and many Korean candidates pursue doctoral studies abroad, a trend

5. Programs delivered through universities and colleges are accredited by the KCUE, while programs delivered by junior colleges are accredited by the Korean Council for College Education.

6. Lee (1989) reported that there were 7819 students following independence from Japan in 1945 (p. 106).

encouraged by the historical preference for overseas qualifications in the recruitment of academic staff (Shin, Jung and Lee, 2016, p. 205). While international rankings appear to have encouraged a rise in doctorates awarded in recent years, many of these are in ‘non-typical’ areas, outside of the core STEM (science, technology, engineering and mathematics) and HASS (humanities and social sciences) disciplines (Schwekendiek, 2017, p. 241).

At 97 per cent, Korea’s tertiary gross enrolment ratio is the second highest internationally, exceeding all other Asian countries and Australia (87 per cent) (The World Bank Group, 2016).⁷ The current high levels of participation represent both a cultural shift over the last two generations, and an international post-war trend: qualification levels amongst those in the fifty-five to sixty-four age bracket are comparatively low (Murray, 2014). At present, approximately 82 per cent of Korea’s senior secondary school graduates progress to university (ChosunMedia, 2016). Massification of the higher education system has been driven by increasing participation of non-traditional populations (women, part-time, and mature students) (Shin and Harman, 2009, p. 4), and reflects the extraordinary weight placed on education in Korean society as a whole. The education system is characterised by high parental investment in school education, significant after-school support (including ‘cram schools’), and tertiary education (Clark and Park, 2013, p. 2).⁸ The term ‘education fever’ has been used to characterise engagement with the system, which is intensively competitive (Seth, 2002; Yang, 2011, p. 58).

While Korea’s higher education system has reached universal levels of participation, decreasing fertility rates will result in a significant reduction in student commencing numbers, forcing the closure of many universities. The Korean government has already planned to substantially reduce university places by 160,000 by 2023 (Tai, 2014). The Korean Educational Development Institute (KEDI) estimated that between ten to twenty

universities will close before 2020, while others (Clark and Park, 2013, p. 9) project the closure of 100 universities by 2040. Institutional mergers and closures, reductions in admissions quotas, and reductions in government funding to low-ranked public universities have already commenced (Green, 2015, p. 6). Closures of private universities, in particular, will adversely affect the humanities as Korea’s private universities have ‘traditionally stressed the soft sciences’ (Altbach, 2015, p. 5). Graduate unemployment is high, and increasing, with common references to a ‘glut of graduates’ (ChosunMedia, 2016). Despite Korea’s globally leading student participation rates, in 2011 President Lee Myung-bak recommended that fewer proceed to higher education, suggesting ‘reckless entrance into college is bringing huge losses to families and the country alike’ (cited in McNeill, 2011).

The Korean higher education system – much like that of Japan, Taiwan, and China – is highly stratified, with intense competition for entry to elite universities for undergraduate and masters degrees (Shin, 2012, p. 64).⁹ Attendance at a high-status university is regarded as key to future employment prospects, particularly as it is estimated that only 10,000 senior secondary school graduates gain entry into leading universities. This contributes to the number of outbound international students, most notably to the United States (Clark and Park, 2013, pp. 3, 8).

The modern form of Korean higher education draws on both Western and East Asian traditions. As Shin suggests, ‘modern Korean universities can trace their origins back to one of three sources: western missionary-established education, Japanese colonial government-established, and education philanthropist-established institutions’ (2012, p. 64). While Korean traditions persist (Lee, 1989, p. 87), the Western influence remains high.

Reflecting both historical and contemporary globalisation influences, the Korean government’s internationalisation strategy prioritises attracting

7. The gross enrolment ratio, tertiary is the ‘Total enrolment in tertiary education (International Standard Classification of Education [ISCED] 5 to 8), regardless of age, expressed as a percentage of the total population of the five-year age group following on from secondary school leaving’ (UNESCO Institute for Statistics, n.d.).

8. Contemporary parental investment in education has historical roots including Joseon *yangban* family’s support for civil service examinations, school education pursued through the Japanese colonial period for social advancement, ‘merit-based ascension ... for high-demand jobs’ following the Korean War, leading to a ‘fever’ pitch in the 1980s. From the 1990s, more families invested in education for their children ‘to beat the competition.’ The introduction of neo-liberal approaches led to movement away from principles of ‘uniformity’ and ‘equality’ to an emphasis on ‘creativity’ and ‘excellence’ in the 1990s and ‘education fever’ has increased again in recent years as competition for admission to leading universities grew (Yang, 2011, pp. 61–67).

9. Undergraduate admission is primarily based on performance in the high stakes College Scholastic Ability Test centrally administered by the Korea Institute for Curriculum and Evaluation; however, institutions may also take into consideration performance on senior secondary school assessments, extracurricular activities, and recommendation letters.

foreign scholars. The number of foreign faculty in Korean higher education institutions is modest but increasing, from 1108 in 1995 to 6064 in 2014 (DOE, 2015), with the majority coming from the United States and Western Europe (Kim, 2016, p. 3). Despite such explicit internationalisation goals, foreign scholars often face opposition on nationalist grounds, as well as difficult employment conditions. One study (see Kim, 2016) has found that many foreign scholars leave the Korean higher education system after only a few years (Matthews, 2016).

In addition to foreign faculty working in the Korean higher education system, the National Research Foundation (NRF) found in 2013 that almost 40 per cent of Korean university academics received their doctoral degrees from foreign universities (Shin and Lee, 2015, p. 193). A foreign doctoral degree does not, however, facilitate or guarantee promotion or tenure within the Korean higher education system (Parry and Lee, 20 October 2011). Park (2015, p. 15) estimates that some 80 per cent of newly-employed humanities and social sciences faculty received their doctoral degrees from foreign universities, the majority of these in the United States. Shin and Lee suggest that this trend represents ‘a serious issue in the social sciences and humanities ... as foreign degree holders tend to study theories that are based on foreign countries, and then tend to simply apply the theories that they have learned abroad, which limit their contributions to Korean society’ (2015, p. 196).

While the official language of instruction is Korean,¹⁰ there has been a shift towards English as a medium of instruction (EMI) in leading universities. The SKY universities offer predominantly EMI (Park, 2015, pp. 19–20), while at other leading universities between 20 and 40 per cent of courses are taught in English (Park, 2015, p. 20).¹¹ The introduction of EMI has been rushed and controversial, largely because of the low levels of English-language proficiency amongst faculty and students (Kim, Kweon and Kim, 2016, p. 1).

The Korean higher education system employs approximately 65,000 teachers, including 5743 in graduate schools. The majority of these teachers are employed in private universities, in the private sector (74 per cent undergraduate courses; 66

per cent graduate schools) (MOE, n.d.). The academic culture is a ‘seniority-oriented culture ... [with] relatively ... little room for meritocratic criteria in academic decision-making’ (Shin and Lee, 2015, p. 194). Arguably this culture and emphasis on established academic networks stifles innovative research, though this is changing with the introduction of performance-based evaluation systems (Shin and Lee, 2015, p. 196). Most Korean universities have not, until recently, emphasised research, with the ‘quality of research [receiving] limited weight in recruitment and promotion’ (Bartzokas, 2007, p. 8). This appears to be changing, as humanities and social sciences faculty members are now required to meet research publication quotas (Michalski, Kolodziej and Piasecka, 2013, p. 7).

Korea, along with China (Shanghai), Singapore, Hong Kong, and Taiwan, is a world leader in school education according to the Programme for International Student Assessment 2012 (Organisation for Economic Co-operation and Development [OECD], 2014, p. 5). Korea’s university sector, however, performs only moderately well in comparison to leading Asia-Pacific universities. In part this is attributable to late government investment in higher education, which only commenced in the 1990s following strategic investment initially in the primary then secondary education sectors (KEDI, 2015, p. iv). In 2016, eleven Korean universities were placed in the ARWU ‘top 500’ (ShanghaiRanking Consultancy, 2016) but none were in the ‘top 100.’ Four institutions were ranked in the ‘top 100’ of the Quacquarelli Symonds Limited (QS) World University Rankings 2016–2017 (QS, 2016), including Seoul National University, the Korea Advanced Institute of Science and Technology (KAIST), Pohang University of Science and Technology (POSTECH), and Korea University. The Times Higher Education (THE) ranked POSTECH eighth and Seoul National University ninth in the Asian region, and the THE Asia University Rankings 2016 ‘top 100’ includes thirteen Korean universities (THE, 2016) (see [Appendix C](#)).

The local university ranking, JoongAng Ilbo Comprehensive University Assessment Ranking established by Samsung, identifies the ‘top 20’

10. During the period of Japanese colonialism, the language of instruction in higher education institutions was Japanese; however, Korean was introduced following independence (Altbach, 2004, p. 18).

11. Park summarises the main arguments regarding language of instruction as follows: ‘the pro [English-mediated classes, (EMC)] position emphasizes the roles of elite education, educational competitiveness, and preparation for globalisation and market economy, while the antiEMC position focuses on subject knowledge, quality education in the indigenous language, and academic autonomy’ (2015, p. 22).

Korean universities (see [Appendix D](#)), led by Seoul National University, Sungkyunkwan University, Hanyang University (Seoul campus), Yonsei University (Seoul campus), and Korea University (Seoul, Anam campus) (Korea JoongAng Daily, 2015). The influence of this ranking has seen three additional local rankings established (Park, 2015, p. 18). Kim and Lee identify a ‘pecking order’ illustrating the dominance of Seoul-based universities. Their ranking is led by Seoul National University, some new science and engineering universities, followed by established, Seoul-based private universities, national provincial universities, then finally, private universities outside Seoul (Kim and Lee, 2006, p. 566). The ‘supreme position’ of Seoul is well acknowledged, with ‘most political, economic, and cultural resources... concentrated in the capital city’ (Kim, 2013, pp. 29, 38).¹²

HUMANITIES RESEARCH AND CULTURAL INSTITUTIONS

Leading humanities research universities

The following section provides insight into humanities teaching and research at Korea’s three leading comprehensive SKY universities (Seoul National University, Korea University, and Yonsei University), and others with notable humanities research capacity, including the liberal arts specialist, Hankuk University of Foreign Studies, and private Kyung Hee University. Korea is also home to a number of leading women’s universities, such as Ewha Womans University and Sookmyung Women’s University.

Seoul National University traces its institutional history to the Legal Training School set up in 1895 by the Korean Emperor Gojong, but it in fact occupies the campus of the former Keijo Imperial University, founded by the Japanese colonial government in 1924 (Schwekendiek, 2017, p. 235). Formally established in 1946, SNU has supplied the institutional model for other universities in South Korea. The university advertises itself as ‘honor[ing] the ideals of liberal education’ and as an institution with ‘a tradition of standing up for democracy and peace on the Korean peninsula’ (Seoul National University, 2016). It is a comprehensive, research-intensive university including colleges, graduate and professional schools spanning the humanities, social sciences, and sciences. It is highly ranked for

modern languages and engineering and technology (QS, 2016).

Seoul National University has well-established international connections and important infrastructure, including the Kyujanggak royal library of the Joseon Dynasty, the Museum, and Museum of Art. Humanities teaching and research is undertaken through various colleges and graduate schools. The College of Humanities comprises a number of research institutes focused on the humanities, philosophy, history, and area studies (East Asian, Francophone, Russian, East European and Eurasian, German, Central Eurasian, Greco-Roman, American, and Latin American), while the College of Social Sciences houses interdisciplinary research institutes concentrating on gender research and area studies (Korean regional studies and Asia research). The Graduate School of International Studies houses the Socheon Centre for Korean Studies and Institute for Japanese Studies. The Institute for Peace and Unification Studies is affiliated with the university. Arts-focused research institutes concentrate on the visual arts, Asian music, Western music, and opera.

Korea University is a private comprehensive, research-intensive university with undergraduate and graduate schools spanning the humanities, social sciences, and sciences. It is highly ranked for social policy and administration, and social sciences and management (QS, 2016). The university advertises that it is committed to nationalism, democracy and ‘pursuing harmony between traditional and foreign cultures from the Korean perspective’ (Korea University, 2014a). Korea University is well connected internationally, being a member of U21 (Universitas 21), the Association of Pacific Rim Universities and the World 100 Reputation Network. The undergraduate College of Liberal Arts delivers foundational Korean studies. Humanities departments span language and literature (Korean, Chinese, Japanese, German, English, French, Russian, Spanish), classical Chinese, linguistics, philosophy, and history. The College of Liberal Arts encompasses a number of teaching and research centres and institutes concentrating on philosophical studies, Korean history, area studies (Japanese, East Asia), Hallyu convergence, Korean language and culture, and translation studies. The undergraduate School of Art and Design focuses on ‘developing global leaders creating culture through Design and the

¹² The population of the Seoul metropolitan area (comprising the administrative divisions of Seoul, Incheon, and Gyeonggi-do) represents approximately half of Korea’s population (49 per cent in 2010) (Korean Statistical Information Service, 2015).

Arts' (Korea University, 2014b). Humanities postgraduate programs are delivered through the Graduate School of Humanities and Information, including departments of English Translation and Art and Literature.

Yonsei University is a private, Christian university based in Seoul, comprising undergraduate colleges, graduate schools, and research centres spanning the humanities, social sciences, and sciences. The university's dominance reflects the strong Protestant strain in Korean modernisation. Like Korea University, it is highly ranked for social policy and administration, and social sciences and management (QS, 2016). Yonsei University traces its roots to Korea's first modern hospital and medical institution established by a missionary in 1885, and aims to foster 'all arts and sciences to nurture leaders who will contribute to society in [Korea] and abroad, [the] ecumenical spirit of Christian teaching epitomized in its motto of "truth and freedom"' (Yonsei University, 2015). The undergraduate College of Liberal Arts delivers programs in languages and literature (Korean, Chinese, English, German, French, Russian), history, philosophy, and library and information science. Other undergraduate colleges are the College of Theology and the College of Music. At the graduate level, the Professional Graduate School delivers programs in theology, information, and international studies, while the Special Graduate School delivers programs in journalism and mass communication. University Research Institutes concentrate in the humanities on area studies (East and West, Korean, Sinology, Korean unification), language, and information studies, while University Graduate School Research Institutes focus on communications research, Christianity and Korean culture, modern Korean studies, and music. The Institute of Gender Studies is an Intercollegiate Research Institute.

The Hankuk University of Foreign Studies (HUFS), established in 1954 and founded by Kim Heung-bae and the Dongwon Educational Foundation after the Korean War, is a private university based in Seoul. HUFS provides a comprehensive range of programs spanning the humanities (particularly foreign languages), social sciences, and computer science, including delivering programs in forty-five foreign languages. HUFS is pursuing an internationalisation agenda through exchange agreements with foreign higher education institutions. HUFS schools span English, languages (Occidental, Oriental, Chinese, Japanese), international studies, language and diplomacy, and

language and trade. Graduate schools concentrate on TESOL (teaching English as a second language), interpretation and translation, and international and area studies. The university hosts the World Folklore Museum.

Kyung Hee University is a private research university based in Seoul, with campuses in Suwon and Gwangneung. The university traces its origins to the Shinheung Junior College, which was established in 1949 and authorised in 1952. The institution was renamed, Kyung Hee University, in 1960. The university's schools and colleges span the humanities, social sciences, and sciences. At the undergraduate level, Kyung Hee University is comprised of the Humanities College and Faculty of Liberal Arts and departments of the humanities, foreign language and culture, arts and design, music, fine arts, and dance.. Humanities and arts graduate schools include the Graduate School of Art and Fusion Design, and the Graduate School of International Studies. Affiliated institutes and research centres include the Global Institute of Language and Continuing Education, several museums, the Institute for Human Society, the Institute for Humanities, the Contemporary Art Research Institute, the Centre for the Study of Languages, the Center for Arts and Cultural Management, and the Humanitas Liberal Arts Research Institute.

Ewha Womans University is a leading Korean university, founded as Ewha Haktang in 1886 by the American Methodist Episcopal Church missionary Mary F. Scranton. While initially focused on nursing and medicine, Ewha Womans University has grown to become one of Korea's highest-ranking universities. Women's studies were introduced in 1977, along with the Korean Women's Institute. Ewha Womans University is now a comprehensive university with colleges and graduate schools concentrating on the humanities (theology, translation and interpretation, teaching foreign languages, design, performing arts, music, liberal arts), social sciences, and sciences.

These leading universities provide liberal arts undergraduate programs, and undergraduate and postgraduate humanities programs. They have teaching and research strengths in language, literature and linguistics (Oriental – Korean, Chinese, Japanese; Occidental – European; Hispanic/Spanish), history (Korean, other Asian, European, American), philosophy (Korean, Chinese, Indian), religion (Buddhism, Confucian, neo-Confucian, Taoism, Islam, Christianity),

TABLE 1 Select Leading Humanities and Arts Institutes, Universities and Projects: Humanities and Arts Teaching and Research Strengths, Korea

Discipline	Institutions, Centres and Projects	Humanities Teaching and Research
Language and Linguistics	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University Hankuk University of Foreign Studies Sungkyunkwan University Kyung Hee University Ewha Womans University 	<ul style="list-style-type: none"> Asian languages/Oriental languages (middle, modern, and current Korean; Hallyu convergence; Chinese including classical; Japanese) European languages (French, German, Russian) Indo-European languages/Occidental languages Hispanic/Spanish Teaching foreign languages Linguistics (morphology, syntax, lexicology, semantics) Historical phonology and historical grammar Translation studies, interpretation Language and diplomacy; language and trade
History	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University Ewha Womans University 	<ul style="list-style-type: none"> Ancient, medieval, modern, and contemporary history Korean history Asian history (China, Japan, Central Asia, North Asia, Southeast Asia, and East-West interactions) Western history (Western and East Asian cultures; Western, Asian, and Korean history connections) European history (British, German, French and Russian) American history
Philosophy and Religion	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University Ewha Womans University 	<ul style="list-style-type: none"> Oriental philosophy methodology Korean philosophy (neo-Confucian, Buddhist, modern) Chinese philosophy (Confucian, neo-Confucian, Buddhist, pre-Qin, modern) Taoist and Indian philosophy Religious studies (Jewish tradition, Shamanism, Buddhism, Eastern religious texts, Korean religions, Christianity, Taoism, myth and worldview, Confucian classics, Western religious texts, Islam) and theology Traditions of Asian (and East Asian) civilisation
Archaeology	<ul style="list-style-type: none"> Seoul National University 	<ul style="list-style-type: none"> Asia: Southwest Asia, Northeast Asia, China, Japan Europe The Americas
Area Studies/ Asian Studies	<ul style="list-style-type: none"> Seoul National University Korea University Hankuk University of Foreign Studies Ewha Womans University 	<ul style="list-style-type: none"> Korean studies,* including Korean unification Japanese studies East Asia Francophone, Russian, East European and Eurasian, German, Central Eurasian, Greco-Roman, American, Latin American International studies
Cultural and Communication Studies	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University Ewha Womans University 	<ul style="list-style-type: none"> Queer studies Cultural studies Gender studies Library and information science; journalism and mass communication
English Language and Literature	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University Hankuk University of Foreign Studies 	<ul style="list-style-type: none"> English language and literature TESOL
Literature	<ul style="list-style-type: none"> Seoul National University Korea University Yonsei University 	<ul style="list-style-type: none"> Classic and contemporary literature Comparative literature (literary and narrative) Pre-modern, modern and contemporary Chinese literature Poetry and prose Novels and literary criticism

CONTINUED ►

* Korea studies encompasses 'studies relating to all dimensions of the people living in Korea, from their politics, economy, and law to ideology, history and culture'; however, this field is divided, as are the two Korean states. Korean studies, referred to as *kukhak* or *han gukhak* in South Korea, and *chosŏnhak* in North Korea, predominantly concentrate on South Korea (Kim, 2015a, p. 7). While Korean studies reflects historical and geopolitical differences (for example, South Korea's *Shilla* and *Chosŏn* dynasties; North Korea's *Koguryŏ* and *Koryŏ* dynasties and relations with the socialist USSR and China), there are efforts to broaden the field to study 'values, sentiments, desires, and cultures that reproduce the division of South and North Korean populations' (Kim, 2015a, p. 8). Kim discusses the place of 'unification humanities', one element of Korean studies, in raising 'the need to heal division trauma' (Kim, 2015b, p. 8).

TABLE 1 continued

The Arts	<ul style="list-style-type: none"> • Seoul National University • Korea National University of Arts • Korea University • Yonsei University • Kyung Hee University • Ewha Womans University 	<ul style="list-style-type: none"> • Aesthetics (Chinese, European) and art history • Film • Performing arts (Eastern and Western dramatic theory, traditional and modern Korean theatre and performing arts, drama, dance) • Fine arts • Music (church music, piano, composition, voice, instrumental music) • Design • Arts and cultural management
Digital humanities	<ul style="list-style-type: none"> • Government ministry projects • Chunbuk National University (Museum) • Dongkuk University (Library) • Sungkyunkwan University • Korean Women's Development Institute 	<ul style="list-style-type: none"> • Digitisation of cultural and heritage sources (databases and archives) • Knowledge and Information Resource Management Project • Digital Culture Archetype Content Project • Women's history knowledge system

archaeology (Asia, Europe, Americas), Asian studies and area studies (Korean, Japanese, Europe/Eurasian, America, Latin America, international), cultural studies (queer, gender), communication studies (library, information science, journalism), English language and literature (including TESOL), literature (Chinese, classic, contemporary and comparative, classics), the arts (art history, film, performing arts, fine arts, music, design, arts and cultural management), and digital humanities (Table 1).

The digital humanities are a rapidly emerging field, in large part reflecting the prominence of information communication and technology, with Korea receiving the highest International Telecommunication Union (ITU) Development Index ranking in 2015 (ITU, n.d.). Several university cultural content development centres have also taken a lead in this area, at times linking cultural content with Korea's medical agenda promoting a healthy life. In the Korean context, cultural content refers to 'cultural archetype, visual contents, literary contents, broadcasting content' and a range of other categories in the media and popular cultural areas (Ryu, 2014, p. 146).

Notable government digitisation projects have included the Knowledge and Information Resource Management Project and the Digital Culture Archetype Content Project. These projects are focused on the digitisation of heritage sources, including 'historical texts, visual materials, three-dimensional scans of objects and sites, and audio-visual recordings of intangible culture' (Cha, 2015, p. 130). Staff based in museums, libraries, archives, and government ministries have undertaken many of these projects, which range in theme from Buddhism (Library of Dongkuk University) and

the Confucian Classics (East Asia Research Centre, Sungkyunkwan University) to women's history (the Korean Women's Development Institute) (Lee, 2009). Despite significant government funding for digitisation projects, the uptake by humanities scholars has been low (Cha, 2015, p. 131). The disconnect between digitised cultural contents and the humanities is being explored through a 2014 National Research Foundation of Korea Brain Korea 21 project awarded to the Association for Humanities Contents Studies.

Humanities undergraduate provision and research training

Students enrolled in humanities and arts programs represented about one-fifth of all tertiary education program enrolments in 2013 – a proportion that has remained static since 2000. More students participate in engineering, manufacturing and construction programs (27 per cent in 2013), and social science, business, and law programs (22 per cent) (UNESCO Institute for Statistics, n.d.).

In 2013, more women than men were enrolled in humanities and arts tertiary education programs (26 per cent of all women students, 13 per cent of all male students) (UNESCO Institute for Statistics, n.d.). At the doctoral level, the admission rate for humanities PhD programs (13 per cent for the period 2005–2008) is much lower than the natural sciences and engineering (21–23 per cent during this period) (MEST, 2010a, p. 61). Humanities doctoral graduates are concentrated in Seoul (Song and Ra, 2014, p. 106).

While this student participation data indicates that the proportion of students undertaking humanities and arts programs has remained static, some observers have suggested that Korea's low

TABLE 2 Percentage of Students in Tertiary Education Programs, Korea (2000–2013)

Program	2000 (%)	2005 (%)	2010 (%)	2013 (%)
Engineering, Manufacturing and Construction	35	30	26	27
Social Science, Business and Law	21	21	23	22
Humanities and Arts	18	18	18	18
Health and Welfare	6	8	10	11
Science	9	8	9	8
Education	5	6	6	6
Services	4	6	7	7
Agriculture	2	1	1	1

Source: UNESCO Institute for Statistics, n.d.

student participation in humanities programs has ‘become pandemic [and is] ... resulting in the disappearance of programs and threat of closures.’ Discussions from the early 2000s have concentrated on the ‘crisis in and of the humanities (*Inmunhak wigi*)’ (Song, 2014, p. 131). Links were made with the broader social fabric, as the humanities are promoted in Korean society as integral to happiness. Song attributes this crisis to both decreasing interest due to poor employment prospects, and the ‘financial predicament’ of colleges and universities receiving little or no government support (2014, pp. 131–32).

Although participation in humanities programs is low in Korea’s colleges and universities in comparison with the STEM disciplines, the country has witnessed growth in the Humanities Studies Movement following the Asian financial crisis (1997–2001). This movement involves ‘any group or community efforts that activate new or critical ways of thinking – mostly through reading and studying’ (Song, 2014, p. 129). The movement is not research-focused, but it does involve a diverse range of people engaging with ‘subjects from philosophy and literature (from both the “East” and “West”), to creation of theatre or children’s picture books, to learning and practice of environment-and-tradition-friendly pedagogy, self-care, and community building’ (Song, 2014, p. 129).

Humanities academic societies

The preminent academic society in Korea is the National Academy of Sciences (NAS). In being established in 1954, the academy was ‘entrusted with the duty of promoting the development of sciences and of facilitating the development of national culture’ across all disciplines (NAS, n.d.).

Membership, capped at 150, is drawn from the humanities, social sciences, and natural sciences. In the humanities, membership is divided between the following categories: philosophy, ethics, logic, aesthetics, religion, pedagogy, and psychology; language and literature; and history, geography, archaeology, cultural anthropology, and folklore. The academy performs policy and advocacy, supports domestic and international exchanges, sponsors international symposia and domestic academic and policy research seminars, allocates the NAS Award, and research grants through the NAS Research Foundation.

Cultural institutions and humanities infrastructure

Korea hosts a wealth of cultural institutions and has strong humanities infrastructure. The leading museums, which are concentrated in Seoul, include the National Museum of Korea, the National Palace Museum of Korea, and the National Folk Museum of Korea. The Palace Museum, like its counterpart in Beijing, houses significant artefacts from the last imperial dynasty. Seoul is also home to leading art galleries such as the Seoul Museum of Art and Leeum (Samsung Museum of Art). Outside Seoul, there are a large number of provincial and private museums, including folk, modern history, and Buddhism museums. Across the breadth of Korea are historically important shrines, temples, fortresses and tombs, many of which are included on the UNESCO World Heritage list. These institutions house cultural resources for research, including ancient books, historic manuscripts, archives and diaries, woodblocks, art works (paintings, sculptures), performance traditions (ancestral rituals, chants, drama, music, martial arts) and crafts. Many are listed on the registers

UNESCO World Intangible Heritage of Humanity, and Memory of the World. Historical materials and records are also held in various archives, including the National Archives of Korea. In addition, there are a large number of academic and general libraries spread throughout the country. The extent to which these various institutions and materials are used for scholarly research, including international collaborative research, varies.

HUMANITIES RESEARCH POLICY, FUNDING AND INCENTIVES

Humanities-related policies and reforms

The Korean higher education system is highly regulated. Both in the Japanese period and in the early post-war decades, education was strongly ideological in content. Schools and universities were militarised to various degrees in response to regional and world conditions. Emphasis in the post-war period has been on science and technology, seen as fundamental to the enrichment of the nation, the defence of its borders, and the well-being of its people (Gottweis and Kim, 2010, p. 505; Bartzokas, 2007, p. 10). The government's *Long-term Vision for S&T Development Toward 2025* aims to build science and technological capacity leading the Asia-Pacific region, and at comparable capacity to G7 (Group of Seven) countries. This is envisaged through shifting government research and development investment to basic research, increasing industry innovation and international collaboration, and developing technology (green technology, fusion technology, and health and education services), mega-science (e.g., space technology and nuclear energy), and public welfare.

In recent years the humanities have been justified on the basis that they are essential for happiness. Cho (2007) cites a report released during the Humanities Week that states:

... we need the humanities to lead a more exalted life. Humanities are needed for a happier life. Now that we have improved our standard of living by means of practical learning, we need more desperately than ever a sense of happiness attainable from cultural life – happiness that is qualitatively elevated rather than quantitatively measured (p. 149).

Concurrently, the Korean government has emphasised the centrality of creativity for economic development (i.e., the 'creative economy') across the education system. In 2010, MEST released the *Second Master Plan (2011–2015)*. This plan promoted science, technology, engineering, arts and mathematics (STEAM) education for primary and secondary students and aimed to reform school curriculum to foster 'creative thinking' and the 'academic convergence' of science, technology, and the arts (Jon and Chung, 2015, p. 40). The *Academic Improvement Law* included policies to improve the humanities through establishing 'regional world class humanities research institutes' and expanding 'communication between the humanities and the general public' (Song and Ra, 2014, pp. 107–08). Subsequently, in 2015, the MOE announced a major commitment to the humanities with a raft of initiatives ushered in under the rubric *Happy Education for All, Creative Talent Shapes the Future* (MOE, 2015).

Higher education reform: influence on humanities research

Comprehensive higher education reforms in Korea have been undertaken in successive phases from the 1990s onward and have entailed a shift from teaching to teaching and research, paralleling developments elsewhere in the region (Shin and Lee, 2015, p. 191). With the Brain Korea 21 (BK21) Project,¹³ launched in 1999 and relaunched in 2006 and 2013, the Korean government aims to foster elite research universities. Through scholarships and stipends directed to PhD students, postdoctoral and contract faculty, both the overall number of research publications, and the number of humanities research publications increased (Kang, 2015, p. 173). The Brain Korea 21 Program for Leading Universities and Students (BK21 PLUS), launched in 2013, provides some stimulus for the humanities through support for 'converged fields such as new technology, cultural or social studies with originality, and cultural contents' (Kang, 2015, p. 174).

Other notable Korean government initiatives aimed at increasing research productivity, competitiveness, and internationalisation include the Study Korea Project (2004), Vision for Internationalization of Higher Education (2007), World Class University Project (2008–2012), the Humanity Korea project

13. Not all of these initiatives were welcomed. For example, in June 1999 South Korean professors protested in Pusan, demanding that BK21 be withdrawn (Lee, 2015, p. 24). Concerns related to the concentration of limited research funding in elite universities, encroachment on institutional autonomy with respect to curriculum, student enrolment and teaching responsibilities, and transfer of graduate students from non-selected to selected universities (Lee, 2015, pp. 24–25).

(2008–2015), Social Science Korea project (2010–2019), Study Korea 2020 Project (2013), University for a Creative Korea (2014), and creative economy policy agenda.¹⁴ These initiatives have transformed the Korean higher education system by cementing research productivity as a key criterion for faculty recruitment and promotion (Shin and Lee, 2015, p. 192). Many of them are aimed at positioning Korea regionally, particularly within the context of the rapid emergence of China. Hee Yhon Song, a government economic planner, has suggested that ‘We need to improve the quality of Korean universities fast enough to preserve the technology gap between Korea and China and India. ... The Chinese tiger is growing fast. If we are too slow, the Korean horse will be attacked’ (cited in Hvistendahl, 2009, p. 8).

Structures (Ministries, Departments, Councils)

While several Korean ministries and departments have responsibility for education, science, and culture, there is no dedicated structure for the humanities alone.

The MOE has primary responsibility for national education policy spanning primary and secondary schools, vocational, and higher education institutions. Recognition of the role of education is reflected in the positioning of the Minister of Education as the Deputy Prime Minister. Key ministry offices, bureaus, and divisions include the University Policy Office (University Policy Bureau and Academic Research Affairs, and Financial Aid Bureau) and International Cooperation Bureau (International Education Cooperation Division, and Overseas Koreans’ Education Division).

The Ministry of Science, ICT and Future Planning (MSIP) aims to ‘consolidate the foundations of the creative economy by making continuous innovations in the fields of science, technology and ICT [Information and Communication Technology]’ (MSIP, n.d.-a), including the humanities. Key offices and bureaus include the Office of Planning and Coordination (responsible for international cooperation), the Creative Economy Policy Bureau (responsible for planning research and development), the Science and Technology Policy Bureau, the R&D Coordination Bureau (responsible for the allocation of the budget for research and development) and the

Performance Evaluation Bureau. The Ministry is responsible for fostering the ‘creative economy and people’s happiness through science, technology and ICT,’ through leading international collaboration for the ‘Korean Wave of Science, Technology and ICT.’ The Ministry is also responsible for fostering interdisciplinary science, strengthening government-funded research institutes, and nurturing a ‘happier Korea with wider use of ICT’ (MSIP, n.d.-b).

The Ministry of Culture, Sports and Tourism (MCST) aims to realise ‘people’s happiness and creative economy through cultural prosperity [by] creating outcomes from the culture creation fusion belt [combining art and ICT]; ... globalizing Korean values; [and] enlarging the global contact point through Hallyu (the Korean Wave)’¹⁵ (MCST, n.d.). The Ministry plays a pivotal role in fostering the performing and traditional arts, visual arts and design, libraries and museums, and supporting Korea’s cultural industries including film and video content, game content, and popular culture. Key offices and bureaus include the Culture and Arts Policy Bureau (responsible for culture policy, arts policy and cultural infrastructure), and Cultural Content Industry Office (responsible for content policy, copyright policy, and media policy). The Ministry runs the Korean Culture and Information Service, which hosts the Exploring Korean Humanities Together competition.

The National Science and Technology Council is the peak body responsible for science and technology policy and plans, and technology innovation policy. The council advises on budget allocations for science and technology, and research and development. The National Research Council for Economics, Humanities and Social Sciences is a public instrumentality under the Prime Minister, and has responsibility for policy research and research direction for a number of largely social sciences government-funded research institutes, including the Korea Research Institute for Human Settlements, Korea Information Society Development Institute, Korea Institute for National Unification, and Korea Women’s Development Institute.

Research funding

Research funding is concentrated in seven research-focused universities in metropolitan areas

14. The government also passed the *Regulation on Joint Curricular Operations between Domestic and Foreign Universities* in 2007 to encourage joint program delivery.

15. The Korean Wave generally refers to the ‘rise of Korean popular culture’ (Iwabuchi, 2006, p. 31).

TABLE 3 Research and Development Funding by Field, Korea (KRW Billion and Percentage) (2007–2011)

Field	2007	2008	2009	2010	2011	Subtotal
Science and Engineering	765	892	1,157	1,467	1,714	5,996
Humanities and Social Science	148 (16%)	160 (15%)	166 (13%)	181 (11%)	209 (11%)	894 (13%)
TOTAL	913	1,052	1,323	1,648	1,923	6,860

Source: Adapted from National Research Foundation (NRF), 2012a.

(Seoul National University, Yonsei University, KAIST, Hanyang University, Korea University, Sungkyunkwan University, and POSTECH) (Shin and Lee, 2015, p. 193). Institutions in Seoul, Incheon, and Gyeonggi receive nearly half (46 per cent) of all NRF research funding (NRF, 2012a). Such funding is competitive and performance managed, with recipients subject to annual evaluations (Shin and Lee, 2015, p. 195).

Funding bodies, programs and incentives

The NRF is Korea's peak research funding agency. It is responsible for fostering research spanning all disciplines, interdisciplinary research and international cooperation, with the aim of positioning Korea as a global knowledge superpower. The Foundation provides funding to researchers through competitive funding schemes, many of which privilege science and engineering (such as the Basic Research, Fundamental Technology, Nuclear Energy and Safety, and Big Sciences schemes). Internationalisation is supported through various funding schemes, such as the Global Research Network, NRF Joint Research Programs, and Postdoctoral Fellowship Program for Foreign Researchers.

In 2006, the NRF released a draft plan to promote the humanities, noting that humanities research funding had stalled, and grant success rates were low at 18 per cent (Cho, 2007, p. 149). Various initiatives were subsequently introduced, such as the Humanities Korea Project and Humanities Week. The NRF provides dedicated funding through a number of schemes. The Humanities and Social Sciences (HSS) Basic Research Program funds research projects of up to nine years in duration, totalling between KRW7–200 million. The Promotion of Humanities Program aims to 'foster world-class institutes of humanities and regional studies and to facilitate the communication between humanities and the public in order to strengthen the studies of humanities and the social

role of academics for the emergence of a "Cultural Korea" (NRF, 2012b). Funding is also available for the humanities under the Joint Management System for Academic Resources Program (to share research outcomes), Academic Organisation Support Program (for research publication), and the International Exchange Program for University Researchers. Visiting scholars are supported through the Experienced Visiting Researcher Program.

There are also a number of other organisations that support the humanities, such as the Korea Foundation, which is a government agency responsible for promoting Korea internationally. The foundation supports Korean Studies through e-School lectures, fellowships and workshops, and sponsors cultural and arts exchange through the Korea Festival in ASEAN (Association of South East Asian Nations) program along with professional exchanges for overseas museum curators. The Australia-Korea Foundation, established by the Australian government, allocates grants to support initiatives that promote engagement with Korea. The foundation's priorities include Korean language and literacy, science innovation, and society, culture, arts, sports, and media.

Humanities research funding

While the amount of research and development funding for the humanities increased over the period 2007–2011 from KRW148 billion to KRW209 billion, the proportion decreased (from 16 to 11 per cent), with science and engineering receiving the largest proportion (NRF, 2012a) (Table 3).

HUMANITIES RESEARCH OUTPUTS

Most of Korea's humanities research publications are published in Korea, with MEST estimating that only 7 per cent are published in international journals (MEST, 2010b, p. 8). In international publications indexed by SCImago, Korea's

humanities research publications outputs are concentrated in language and linguistics, visual arts and performing arts, and history (SCImago Journal & Country Rank [SJR], 2016). Such citation data privileges English-language papers and understates humanities scholarship in the national language, but it is nonetheless worth noting that the number of humanities publications captured by SCImago increased dramatically in the period 1996 to 2014 (from a low base of 59 to 929). Korea’s humanities research output has grown in almost all subject categories. Negligible output was reported for conservation, museology, and classics (SJR, 2016) (Table 4).

TABLE 4 Humanities Publications (and ‘Arts and Humanities, Miscellaneous’) by Subject Categories, Korea (1996–2014)

Subject category:	1996	2014
Arts and Humanities (Miscellaneous)	26	369
Language and Linguistics	12	123
Visual Arts and Performing Arts	0	90
History	0	78
Literature and Literary Theory	0	74
Philosophy	2	60
History and Philosophy of Science	18	58
Religious Studies	0	35
Music	1	17
Archaeology (Arts and Humanities)	0	13
Conservation	0	7
Museology	0	4
Classics	0	1
TOTAL	59	929

Source: SCImago Journal & Country Rank, 2016.

The total number of citations for arts and humanities publications globally in this period was 86,445 (h index = 124). Despite other Asian countries increasing their research output, with China clearly dominating in this respect (Barlow, 2014, p. 15), Korea’s contribution towards the total number of regional English-language humanities publications has increased (from 6 per cent in 1996 to 10 per cent in 2014) (SJR, 2016). At a global level, Korea’s contribution to global humanities publications also grew during this period, from 0.2 to 0.8 per cent (SJR, 2016).

INTERNATIONAL ENGAGEMENT

Following the end of a long period of Japanese colonisation and the conclusion of the Korean War, Korea’s international engagement efforts during the 1950s and 1960s predominantly involved studying abroad for doctoral study, particularly in the United States. From the 1980s, as the country began to embrace change, the Korean government pursued a number of projects through internationally collaborative research (including through MEST’s Research and Development Internationalisation Program in 1985) (Kwon et al., 2012). In the 1990s focus shifted to globalisation. The *White Paper on Globalisation* outlined ‘national development strategies in the era of globalization’ in areas ranging from government administration to culture, and politics (Lee, 2013, p. 183). International engagement efforts intensified following President Kim’s successful push for membership of the World Trade Organisation in 1995, and the Organisation for Economic Cooperation and Development (OECD) in 1996. Education-related efforts increased with the introduction of the *Initial Plan for Opening the Higher Education Market to Foreign Countries* in 1996. Internationalisation is conceived ‘not [as] an end in itself, but as an enabling characteristic to build national economic competitiveness’ (Green, 2015, p. 1).

From 2000, the Korean government introduced three internationalisation initiatives: the Study Korea Project (2004), BK21 (1999–2012), and World Class University (WCU) Project (2008–2013). Some of these initiatives, including BK21 and WCU, privileged the sciences (Byun, Jon and Kim, 2013), and much internationalisation effort overall has focused on large, complex scientific research projects and infrastructure for collaborative work (Kwon et al., 2012). The government’s goal has been ‘to transform domestic researchers into global players’ while concurrently providing official development assistance through research partnerships with developing countries (Kwon et al., 2012).

Inbound and outbound students

The number of inbound international students grew for many years, from a low of 1983 in 1995 to a peak of 89,537 in 2011, before decreasing to 84,891 in 2014 (DOE, 2015; Yoon, 2015). Most of these students are from China (Clark and Park, 2013, p. 3), as well as Mongolia, Vietnam, and the United States (UNESCO Institute of Statistics, n.d.). Until recently, enrolment in doctoral

degrees has been restricted for intending inbound international students, and the choice of discipline remains narrow (Krechetnikov, Pestereva and Rajovi, 2016, p. 234). Internationalisation policies such as the Study Korea 2020 project have aimed to significantly increase the number of inbound international students both in absolute terms (200,000 by 2020), and proportionally (from 2 per cent in 2014 to 5 per cent in 2023) (Yoon, 2015). Such policies focus on enhancing education quality (Byun, Jon and Kim, 2013) and envisage international colleges frequently operating in English, recruiting Western faculty, and delivering curriculum similar to an American liberal arts program (Kim, 2015c, p. 47). Greater attractiveness of the system for Korean students, or ‘inbound globalisation’ (Kim, 2015c, p. 48), may be among the outcomes.

Relative to other Asian countries, Korea is notable for the high number of outbound international students. Outbound international students predominantly choose to study in industrialised economies, including the United States, Japan, and other Anglophone countries such as Australia, the United Kingdom, and Canada (Clark and Park, 2013, p. 3). This trend is driven by increasing demand for English and the high social capital gained by studying overseas (Kim, 2015c, pp. 45–46). International education may start at school age for those Koreans seeking an English-language school education (Clark and Park, 2013, p. 3).

Between 2003 and 2011, the number of Koreans travelling overseas for higher education increased from 159,903 to 289,288, which exacerbated challenges resulting from decreasing fertility rates and contributed to an overall decline in the Korean higher education student population (Kim, 2015c, pp. 44–45). From 2012, however, the number of outbound international students declined considerably (to 219,543 in 2014), with the number of Korean students in Australia declining dramatically from 33,929 in 2011 to 14,139 in 2014 (The Korea Herald, 2014). This decline has been attributed to sensitivity of the middle class to prices in the wake of the global financial crisis (Leonard, 2015).

Scholarly collaboration

While Korean higher education institutions increasingly reward international collaboration, collaborative publications remain concentrated in the SKY universities along with KAIST and POSTECH (Green, 2015, p. 8). International

collaboration is also supported through a range of international treaties between Korea and Asian countries (China, Mongolia, Indonesia), Europe (Russia, Hungary, Denmark, Ukraine, Uzbekistan, Yemen, Kazakhstan, and the Netherlands), Australia, New Zealand, and the Middle East (Saudi Arabia) (Nuffic, 2013, p. 15). While Korean researchers’ collaboration with industry is comparatively high (seventh ranking on joint publications with industry), international scholarly collaboration remains comparatively low (42nd of 50 on joint publications with international partners) (Universitas 21, 2016). International collaborations are reportedly challenging to establish, until foreigners develop sufficient capital within Korean institutions (Tikhonov, 2012, p. 149).

Branch campuses (international colleges)

Despite the decreasing pool of higher education aspirants due to demographic changes and the large numbers of outbound students, several foreign institutions are establishing small branch campuses in Korea. These developments are supported by the Korean government, which has regulated through the *Special Act on the Establishment and Operation of Foreign Educational Institutions*. Branch campus (or international college) developments include both United States universities (State University of New York at Stony Brook, George Mason University, University of Utah) and European universities (Ghent University and St. Petersburg State University). Some of these branch campuses are co-located with undergraduate institutions, such as the Songdo Global University Campus development in the Yellow Sea, which ambitiously aims to transform the Songdo International Business District into a ‘global business hub’ (Hvistendahl, 2009, p. 4). These campuses typically recruit foreign faculty, adopt English as the medium of instruction, and offer liberal arts curriculum (Kim, 2016, p. 3). Many branch campuses have struggled to recruit students.

CONCLUSION

The Korean higher education system is heavily concentrated in Seoul and comprises a very large proportion of the university-age population. Korean universities have a strong liberal arts tradition, and just less than one in five are enrolled in humanities and arts programs. While Korea’s higher education system has reached universal levels of participation, decreasing fertility rates will see forced closures of many universities in

the coming decades. Changing demographics and institutional rationalisations, particularly those involving the closure of private universities, will adversely affect the humanities, and influence the selection of international collaborators.

While Korean universities have not until relatively recently emphasised research, this is changing and there are many examples of research-intensive universities, best illustrated by the prestigious SKY universities (Seoul National University, Korea University, and Yonsei University). Across the system, humanities research is predominantly concentrated in language and linguistics, literature, history, philosophy and religion, and the performing and visual arts. The SKY universities, Hankuk University of Foreign Studies, Kyung Hee University and Ewha Womans University, provide leading examples.

In language and linguistics, Korea's universities have teaching and research strengths in Korean, Asian languages (Chinese, Japanese), and European languages (including Spanish). As some Korean universities progressively shift towards English as a medium of instruction, teaching and research strengths are increasing in English language and literature, including TESOL. In literature, Korean universities examine classic, contemporary and comparative literature (predominantly Chinese), along with the classics (Chinese, Greek, Roman). History teaching and research is wide-ranging, spanning Korean, Asian, Western, European, and American history. In philosophy and religion, Korean universities have teaching and research strength in Korean philosophy, other Asian philosophy (Chinese, Indian), Buddhism, Confucianism/neo-Confucianism, Taoism, Islam, Christianity, and Theology. The digital humanities

represent a rapidly emerging field and government investment has been high; however, involvement of staff from the cultural institutions has not yet translated to uptake by humanities scholars.

In the arts, Korean universities have teaching and research strength in art history, the visual and performing arts (including music), design, film, and arts and cultural management. Korea has a thriving cultural and communication studies environment, with expertise in cultural studies, queer and gender studies, library and information science, and journalism. Korean universities also have wide-ranging Asian studies programs (all regions across Asia, and Arabic studies), and area studies programs (Europe, North America, Middle East, Africa, Latin America).

The Korean government has actively pursued STEAM, or internationalisation and creativity along with the STEM disciplines, in large part to position Korea regionally. Universities participate in international academic networks, increasingly recruit foreign scholars, and have traditionally recruited Korean faculty with international qualifications. Many Korean students pursue studies abroad, particularly elite doctoral candidates.

Korean higher education institutions increasingly reward international collaboration; however, collaborative publications remain concentrated in relatively few universities (such as the SKY universities, KAIST and POSTECH), and overall remain comparatively low. As Korea has an active internationalisation agenda and a core of research-intensive universities, Korea represents a potential partner for Australian scholars, particularly those with Korean language capability.

REFERENCES

- Altbach, P. (2004). 'The past and future of Asian universities.' In P. Altbach and T. Umakoshi (eds.), *Asian Universities: Historical Perspectives and Contemporary Challenges*. London: The Johns Hopkins University Press, pp. 13–32.
- . (2015). 'The humanities and social sciences in Asia: Endangered species?' *International Higher Education* 52, pp. 4–6.
- Barlow, T. (2014). *Australian Research Collaboration in Asia*. Retrieved from <https://acola.org/wp-content/uploads/2018/08/3-research-collaboration.pdf>
- Bartzokas, A. (2007). *Monitoring and Analysis of Policies and Public Financing Instruments Conducive to Higher Levels of R&D Investments. The 'Policy Mix' Project. Country Review Korea*. Retrieved from http://ec.europa.eu/invest-in-research/pdf/download_en/korea.pdf
- Beeson, M. (2007). *Regionalism and Globalization in East Asia: Politics, Security and Economic Development*. Basingstoke, Hampshire: Palgrave MacMillan.
- Byun, K., Jon, J. E. and Kim, D. (2013). 'Quest for building world-class universities in South Korea: Outcomes and consequences.' *Higher Education* 65:5, pp. 645–59.
- Carter, M. (2001). *The Korean War 1950–1953. Essential Histories*. Oxford: Osprey Publishing.
- Cha, J. (2015). 'Digital/humanities: New media and old ways in South Korea.' *Asiascape: Digital Asia* 2, pp. 127–48.
- Cho, S. T. (2007). 'Humanities – Urgent and timely subject to study.' *Korea Focus on Current Topics* 15:1, p. 149.
- ChosunMedia. (2016, June 9). 'Korea suffers glut of university students.' *The ChosunIlbo*. Retrieved from http://english.chosun.com/site/data/html_dir/2011/05/24/2011052401058.html
- Clark, N. and Park, H. (2013, June 1). 'Education in South Korea.' *World Education News & Reviews*. Retrieved from wenr.wes.org/2013/06/wenr-june-2013-an-overview-of-education-in-south-korea/
- Department of Education (DOE). (2015). *Statistical Yearbook of Education. Korean Educational Statistics Service* [data file]. Retrieved from kess.kedi.re.kr/eng/index
- Gottweis, H. and Kim, B. (2010). 'Explaining Hwang-Gate: South Korean identity politics between bionationalism and globalization.' *Science, Technology, & Human Values* 35:4, pp. 501–24.
- Green, C. (2015). 'Internationalization, deregulation and the expansion of higher education in Korea: An historical overview.' *International Journal of Higher Education* 4:3. doi:10.5430/ijhe.v4n3p1
- Hahm, C. (2006) 'Civilisation, race, or nation? Korean visions of regional order in the later nineteenth century.' In Charles K. Armstrong, Gilbert Rozman, Samuela S. Kim and Stephen Kotkin (eds.), *Korea at the Centre: Dynamics of Regionalism in Northeast Asia*. Armonk, NY & London: M. E. Sharpe, pp. 35 & 49.
- Hvistendahl, M. (2009, October 5). 'Asia rising: Countries funnel billions into universities.' *The Chronicle of Higher Education*. Retrieved from <http://chronicle.com/article/Asia-Rising-Countries-Funnel/48682/>
- International Telecommunication Union (ITU). (n.d.). *ICT Development Index 2015*. Retrieved from <http://www.itu.int/net4/ITU-D/idi/2015/>
- Iwabuchi, K. (2006). 'Japanese popular culture and postcolonial desire for "Asia."' In M. Allen and R. Sakamoto (eds.), *Popular Culture, Globalisation and Japan*. New York: Routledge, pp. 15–35.
- Jon, J. E. and Chung, H. I. (2015). 'From STEM to STEAM: Achievements and challenges in dynamic Korea.' In B. Freeman, S. Marginson and R. Tytler (eds.), *The Age of STEM Educational Policy and Practice Across the World in Science, Technology, Engineering and Mathematics*. Abingdon, Oxon: Routledge, pp. 33–46.
- Kang, J. S. (2015). 'Initiatives for change in Korean higher education: Quest for excellence of world-class universities.' *International Education Studies* 8:7. doi: 10.5539/ies.v8n7p169
- Kim, C. (2006). 'The idea of Asian community and identity fusion.' Translated by Jang Gyung-ryul. *Asia* 1.1.
- Kim, E. G., Kweon, S. O. and Kim, J. (2016). 'Korean engineering students' perceptions of English-medium instruction (EMI) and L1 use in EMI classes.' *Journal of Multilingual and Multicultural Development* 38:2, pp. 130–145. doi: 10.1080/01434632.2016.1177061
- Kim, S. and Lee, J. H. (2006). 'Changing facets of Korean higher education: Market competition and the role of the state.' *Higher Education* 52, pp. 557–87.

- Kim, S. B. and Kim, S. (2015). 'Private universities in South Korea.' *International Higher Education* 37, pp. 21–21.
- Kim, S. K. (2015c). 'Redefining internationalisation: Reverse student mobility in South Korea.' In C. S. Collins and D. E. Neubauer (eds.), *Redefining Asia Pacific Higher Education in Contexts of Globalisation: Private Markets and the Public Good*. New York: Palgrave Macmillan, pp. 41–56.
- Kim, S. K. (2016). 'Western faculty "flight risk" at a Korean university and the complexities of internationalisation in Asian higher education.' *Comparative Education* 52:1, pp. 1–13.
- Kim, S. M. (2015a). 'Publishing the first issue of S/N Korean Humanities.' *S/N Korean Humanities* 1:1, pp. 7–12.
- Kim, S. M. (2015b). 'Publishing the second issue of S/N Korean Humanities volume one.' *S/N Korean Humanities* 1:2, pp. 7–13.
- Kim, U. (1993). 'The agony of cultural construction: Politics and culture in modern Korea.' In H. Koo (ed.), *State and Society in Contemporary Korea*. Ithaca: Cornell University Press, pp. 163–96.
- Kim, W. B. (2013). 'Regionalism. Its origins and substance with competition and exclusion.' In H. Y. Cho, L. Surendra and H. J. Cho (eds.), *Contemporary South Korean Society A critical Perspective*. London: Routledge, pp. 28–40.
- Korea JoongAng Daily. (2015, November 7). *SNU at No. 1 in University Survey*. Retrieved from koreajoongangdaily.joins.com/news/article/Article.aspx?aid=3011240
- Korea Journal*, 40: 1, Spring 2000.
- Korea University. (2014a). *Significance of KU's Foundation and the KU Spirit*. Retrieved from www.korea.edu
- . (2014b). *School of Art & Design*. Retrieved from kuweb.korea.ac.kr/kuandeng/
- Korean Council for University Education. (2011). *Our Member Universities*. Retrieved from http://english.kcue.or.kr/member/member_01_01.php
- Korean Educational Development Institute. (2015). *Skills for Work Session. The Development and Expansion of Higher Education Sector in the Republic of Korea*. Retrieved from www.iadb.org/document.cfm?id=39500251
- Korean Statistical Information Service. (2015). *Statistical Database: Population, Households and Housing Units* [data file]. Retrieved from http://kosis.kr/eng/statisticsList/statisticsList_01List.jsp?vwcd=MT_ETITLE&parentId=A#SubCont
- Krechetnikov, K., Pestereva, N. and Rajovi, G. (2016). 'Prospects for the development and internationalisation of higher education in Asia.' *European Journal of Contemporary Education* 16:2, pp. 229–38.
- Kwon, K. S., Park, H. W., So, M. and Leydesdorff, L. (2012). 'Has globalization strengthened South Korea's national research system? National and international dynamics of the triple helix of scientific co-authorship relationships in South Korea.' *Scientometrics* 90, pp. 163–76.
- Lee, B. H. (2013). 'Neoliberal globalization and labour relations in Korea.' In H. Y. Cho, L. Surendra and H. J. Cho (eds.), *Contemporary South Korean Society: A Critical Perspective*. London: Routledge, pp. 183–96.
- Lee, G. E. J. (2015). 'Brain Korea 21: A development-oriented national policy in Korean higher education.' *International Higher Education* 19, pp. 24–25. doi:10.1007/211192-011-0512-9
- Lee, J. (2009, December). 'Digital humanities in South Korea,' paper presented at the International Conference of Digital Archives and Digital Humanities. Retrieved from [http://www.digital.ntu.edu.tw/dadh/programINFO/ppt/Digital%20Humanities%20in%20South%20Korea%20_Jungyeoun%20Lee%20\(S.Korea\).pdf](http://www.digital.ntu.edu.tw/dadh/programINFO/ppt/Digital%20Humanities%20in%20South%20Korea%20_Jungyeoun%20Lee%20(S.Korea).pdf)
- Lee, J. H. (2014). 'Making education reform happen: Removal of education bubble through education diversification.' (KDI School Working Paper Series). Korea: KDI School of Public Policy and Management.
- Lee, S. (1989). 'The emergence of the modern university in Korea.' *Higher Education* 18:1, pp. 87–116.
- Leonard, W. P. (2015, February 27). 'Price and rise of China behind decline in mobility.' *University World News*. Retrieved from <http://www.universityworldnews.com/article.php?story=20150225085720931#>
- Levy, D. C. (2006). 'The unanticipated explosion: Private higher education's global surge.' *Comparative Education Review* 50:2, pp. 217–40.

- Matthews, D. (2016, March 15). 'Foreign academics in Korea: Disempowered and ready to leave?' *Times Higher Education*. Retrieved from <https://www.timeshighereducation.com/news/foreign-academics-in-korea-disempowered-and-ready-to-leave>
- McNeill, D. (2011, November 27). 'After decades of building colleges, South Korea faces a lack of students.' *The Chronicle of Higher Education*. Retrieved from http://chronicle.com/article/After-Decades-of-Expansion/129896/?sid=gn&utm_source=gn&utm_medium=en
- Michalski, B., Kolodziej, G. and Piasecka, A. (2013). 'Organization and functioning of South Korean higher education system.' In J. Marszałek-Kawa (ed.), *Is the 21st Century the Age of Asia? Deliberations on Culture and Education*. Poland: Adam Marszałek.
- Ministry of Culture, Sports and Tourism (MCST). (n.d.). *Vision*. Retrieved from <http://www.mcst.go.kr/english/ministry/vision/vision.jsp>. See also <http://www.mcst.go.kr/english/>
- Ministry of Education, Science and Technology (MEST). (2010a) *Long-Term Vision on Developing the Humanities*. Seoul, Korea: Author.
- . (2010b) *2010 Interim Result Report on the Humanities Research Support Project*. Seoul: Ministry of Education, Science and Technology.
- Ministry of Education. (n.d.). *Overview*. Retrieved from <http://english.moe.go.kr/sub/infoRenewal.do?m=0301&page=0301&s=english>
- . (2015). *Happy education for all, creative talent shapes the future 2015 Plan for Ministry of Education*. Seoul, Korea: Author.
- Ministry of Science, ICT and Future Planning (MSIP). (n.d.-a). *About Us*. Retrieved from <http://english.msip.go.kr/english/msipContents/contents.do?mId=Mjgx>.
- . (n.d.-b). *Vision & Strategies*. Retrieved from <http://english.msip.go.kr/english/msipContents/contents.do?mId=Mjcx>
- Murray, O. (2014, July 25). 'What can the United States learn from Korea's dominance in higher education?' *Think Progress*. Retrieved from <https://archive.thinkprogress.org/what-can-the-united-states-learn-from-south-koreas-dominance-in-higher-education-1d32b4af7045/>
- National Academy of Sciences (NAS). (n.d.). *Brief Outline*. Retrieved from <http://nas.go.kr/eng/intro/intro/brief.jsp>
- National Research Foundation (NRF). (2012a). *R&D Funding*. Retrieved from http://www.nrf.re.kr/nrf_eng/cms/show.jsp?show_no=100&check_no=99&c_relation=0&c_relation2=0
- . (2012b). *Academic Research Capacity Enhancement*. Retrieved from http://www.nrf.re.kr/nrf_eng/cms/show.jsp?show_no=95&check_no=89&c_relation=0&c_relation2=0
- Nuffic. (2013). *Country Module South Korea. Evaluation of Foreign Degrees and Qualifications in the Netherlands (Version 2)*. Retrieved from <https://www.epnuffic.nl/en/publications/find-a-publication/education-system-south-korea.pdf>. For current data see <https://www.nuffic.nl/en/education-systems/south-korea>
- Organisation for Economic Co-operation and Development (OECD). (2014). *PISA 2012 Results in Focus*. Retrieved from www.oecd.org/pisa/keyfindings/pisa-2012-results-overview.pdf
- Park, H. Y. (2015). 'Lost in between colonialism and corporatism: A critical review of the case of South Korean academia.' *Issues and Ideas in Education* 3:1, pp. 9–27.
- Parry, Z. and Lee, S. H. (2011, October 20). 'The higher education sector in Korea: What you see is not always what you get.' *Borderless Report October 2011*. Retrieved from http://www.obhe.ac.uk/newsletters/borderless_report_october_2011/higher_education_in_south_korea
- Quacquarelli Symonds Limited (QS). (2016). *QS World University Rankings 2016/17*. Retrieved from <http://www.topuniversities.com/university-rankings/world-university-rankings/2016>
- Ritzer, G. (2007). *The Blackwell Companion to Globalization*. Malden, MA: Blackwell Publishing.
- Ryu, E. Y. (2014). 'The arbitrariness and universality of cultural contents.' *Advanced Science and Technology Letters* 52, pp. 142–46.
- Schwekendiek, D. J. (2017). *South Korea: A Socioeconomic Overview from the Past to the Present*. Abingdon: Routledge.
- SCImago Journal & Country Rank. (2016). *Japan*. Retrieved from <https://www.scimagojr.com/countrysearch.php?area=1200&country=KR&w>
- Seoul National University. (2016). *The SNU Spirit*. Retrieved from www.useoul.edu/spirit
- Seth, M. J. (2002). *Education Fever: Society, Politics, and the Pursuit of Schooling in South Korea*. Honolulu: University of Hawai'i Press.

- ShanghaiRanking Consultancy. (2016). *Academic Ranking of World Universities 2016*. Retrieved from <http://www.shanghairanking.com/World-University-Rankings-2016/South-Korea.html>
- Shin, J. C. (2012). 'Higher education development in Korea: Western university ideas, Confucian tradition, and economic development.' *Higher Education* 64:1, pp. 59–72.
- Shin, J. C. and Harman, G. (2009). 'New challenges for higher education: Global and Asia-Pacific perspectives.' *Asia Pacific Education Review* 10, pp. 1–13.
- Shin, J. C. and Lee, S. J. (2015). 'Evolution of research universities as a national research system in Korea: Accomplishments and challenges.' *Higher Education* 70, pp. 187–202.
- Shin, J.C., Jung, J. and Lee, S. (2016). 'Academic inbreeding of Korean professors: Academic training, networks, and their performance.' In J. F. Galaz-Fontes, A. Arimoto, U. Teichler and J. Brennan (eds.), *Biographies and Careers Throughout Academic Life*. Switzerland: Springer, pp.187–206.
- Song, K. (2014). 'The humanities studies movement in South Korea: A different perspective on the "crisis in the humanities" and a caution to imagining anti-capitalist community.' *The Review of Korean Studies* 17:2, pp. 125–41.
- Song, K. D. and Ra, E. (2014). 'Humanities promotion policy in Korea.' *Diogenes* 60:1, pp. 105–14.
- Tai, C. (2014, March 9). 'Plan for dramatic university cutbacks causes disquiet.' *University World News*. Retrieved from <http://www.universityworldnews.com/article.php?story=20140309162215189>
- The Korea Herald. (2014, December 7). 'Korean students studying abroad decrease.' Retrieved from <http://www.koreaherald.com/view.php?ud=20141207000358>
- The World Bank Group. (2016). *Gross Enrolment Ratio, Tertiary, Both Sexes (%)*. Retrieved from <http://data.worldbank.org/indicator/SE.TER.ENRR>
- Tikhonov, V. (2012). 'Doing Korean history research outside of Korea: An advantage of looking from outside?' *The Review of Korean Studies* 15:1, pp. 141–64.
- Times Higher Education (THE). (2016). *Asia University Rankings 2016*. Retrieved from https://www.timeshighereducation.com/world-university-rankings/2016/regional-ranking#!/page/O/length/25/locations/KR/sort_by/rank/sort_order/asc/cols/stats
- United Nations Educational, Scientific and Cultural Organization (UNESCO) Institute for Statistics. (n. d.). *Welcome to UIS.Stat* [data file]. Retrieved from <http://data.uis.unesco.org>
- Universitas 21. (2016). *2016 Ranking Map*. Retrieved from www.universitas21.com/ranking/map
- Yang, Y. K. (2011). 'Education and family in Korean society.' *The Review of Korean Studies* 14:1, pp. 57–87.
- Yonsei University. (2015). *Spirit & Philosophy*. Retrieved from http://www.yonsei.ac.kr/en_sc/intro/ideology.jsp
- Yoon, M. S. (2015, July 8). 'Seoul eyes "all foreign" college majors.' *The Korea Herald*. Retrieved from <http://www.koreaherald.com/view.php?ud=20150707000892>

APPENDIX A

NUMBER OF HIGHER EDUCATION INSTITUTIONS
(NATIONAL, PUBLIC, PRIVATE), KOREA (2015)

	Total Number of Institutions	National	Public	Private
Junior College	138	2	7	129
College in the Company (Junior College Course)	5	0	0	5
Cyber University (Junior College Course)	2	0	0	2
Distance University (Junior College Course)	1	0	0	1
University	189	34	1	154
University of Education	10	10	0	0
Cyber University (Undergraduate Course)	17	0	0	17
Polytechnic College	11	0	0	11
College in the Company (Undergraduate Course)	3	0	0	3
Specialisation College	3	0	0	3
Industrial University	2	0	0	2
Miscellaneous School (Undergraduate Course)	2	1	0	1
Distance University (Undergraduate Course)	1	0	0	1
Technical College	1	0	0	1
Air & Correspondence University	1	1	0	0
TOTAL COLLEGES AND UNIVERSITIES	386	48	8	330
Graduate Schools*	1,197	231	9	957

Source: Adapted from Department of Education, 2015.

* Graduate Schools are generally located in higher education institutions; as such, they are generally not separate entities.

APPENDIX B

NUMBER OF HIGHER EDUCATION STUDENTS
(NATIONAL, PUBLIC, PRIVATE) AND NUMBER OF TEACHERS, KOREA (2015)

	Students 2013	Students 2014	Students 2015	Teachers 2015
Junior College	757,721	740,801	720,466	12,991
Cyber University (Junior College Course)	5,250	5,602	5,604	38
Distance University (Junior College Course)	2,262	2,064	2,195	17
College in the Company (Junior College Course)	251	400	474	4
University	2,120,296	2,130,046	2,113,293	65,423
Air & Correspondence University	245,257	227,618	214,347	154
Cyber University (Undergraduate Course)	109,673	109,466	111,924	558
Industrial University	76,377	60,082	44,679	357
Polytechnic College	27,868	28,528	28,873	876
University of Education	17,500	16,566	15,967	849
Specialisation College	11,581	11,584	11,763	239
Miscellaneous School (Undergraduate Course)	4,448	3,539	3,489	145
Distance University (Undergraduate Course)	1,011	1,099	1,080	10
College in the Company (Undergraduate Course)	211	293	308	3
Technical College (Undergraduate Course)	128	121	103	—
Technical College (Junior College Course)	42	41	19	—
Miscellaneous School (Junior College Course)	36	25	9	—
TOTAL STUDENTS: COLLEGES AND UNIVERSITIES	3,379,912	3,337,875	3,274,593	81,664
Graduate Schools*	329,822	330,872	333,478	8,551
TOTAL STUDENTS: COLLEGES, UNIVERSITIES AND GRADUATE SCHOOLS	3,709,734	3,668,747	3,608,071	90,215

Source: Adapted from Department of Education, 2015.

* Graduate Schools are generally located in higher education institutions; as such, they are generally not separate entities

APPENDIX C

UNIVERSITY RANKINGS, COUNTRY (ARWU, QS, THE)

Academic Ranking of World Universities (ARWU) 'top 500' 2016			Quacquarelli Symonds (QS) World University Rankings 2016-2017		Times Higher Education (THE) World University Rankings (Asia University Rankings 2016)	
Country Rank	Institution	World Rank	Institution	World Rank	Institution	Asia University Ranking
1	Seoul National University	101-150	Seoul National University	35	Pohang University of Science and Technology (POSTECH)	8
2-3	Korea University	151-200	Korea Advanced Institute of Science and Technology (KAIST)	=46	Seoul National University	9
2-3	Sungkyunkwan University (SKKU)	151-200	POSTECH	83	KAIST	10
4-6	KAIST	201-300	Korea University	=98	Sungkyunkwan University (SKKU)	12
4-6	POSTECH	201-300	SKKU	=106	Korea University	=17
4-6	Yonsei University	201-300	Yonsei University	112	Gwangju Institute of Science and Technology (GIST)	=32
7-9	Catholic University of Korea	301-400	Hanyang University	171	Yonsei University	37
7-9	Hanyang University	301-400	Kyung Hee University	=264	Hanyang University	39
7-9	Kyung Hee University	301-400	Ewha Womans University	335	Kyung Hee University	42
10-11	Ewha Womans University	401-500	GIST	337	University of Ulsan	=52
10-11	Pusan National University	401-500	Chung-Ang University	=386	Ewha Womans University	=55
			Sogang University	411-420	Chung-Ang University	=70
			Hankuk (Korea) University of Foreign Studies	431-440	Pusan National University	=84
			Dongguk University	441-450		
			Pusan National University	451-460		
			The Catholic University of Korea	491-500		

Source: ShanghaiRanking Consultancy, 2016; Quacquarelli Symonds (QS), 2016; Times Higher Education (THE), 2016.

APPENDIX D

UNIVERSITY RANKINGS, JOONGANG ILBO,
COMPREHENSIVE UNIVERSITY ASSESSMENT RANKING (2015)

Rank	Institution	Score
1	Seoul National University	302
2	Sungkyunkwan University	284
3	Hanyang University (Seoul campus)	275
4	Yonsei University (Seoul campus)	274
5	Korea University (Anam campus)	267
6	Sogang University	248
7	Ewha Womans University	247
8	Chung-Ang University	237
9	Hanyang University (ERICA campus)	237
10	The University of Seoul	235
11	Kyung Hee University	232
12	Pusan National University	231
13	Inha University	230
14	Hankuk University of Foreign Studies	225
15	Kyungpook National University	222
16	Ajou University	
17	Chonbuk National University	217
18	Chungnam National University	216
19	Dongguk National University (Seoul campus)	215
20	Chonnam National University	212

Source: Korea JoongAng Daily, 2015.

