Empowerment Process and Migrants' Native Country-Oriented Cricket Club Participation in Korea

한국 거주 이주민의 모국중심 크리켓 클럽 참여를 통한 역량강화 과정에 대한 고찰

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Abstract

Empowerment Process and Migrants' Native Country-Oriented Cricket Club Participation in Korea:

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  This study was undertaken to learn about the influence of the migrants' native country-oriented cricket club activities at the individual and social level. Migrants' empowerment is becoming more important to in achieving multicultural integration and policy makers have recently paid greater attention to this issue. One reason for this is that the marginalization of the migrants in our societies is deepening. Therefore this study aims to contribute to policy making decisions promoting cultural integration within Korean society as this becomes more multi-cultural.

To meet the goal of the study, the researcher selected in-depth study methods among five qualitative research methods (Creswell, 2003). Interviews with eight captains, who had participated in the Chairman's Cup T20 Cricket League of Korea Cricket Association in 2017, formed the basis for this research. The research examines their cricket club activity experience and analyses meaning through it.

This research concludes that native country cricket club participation contributes to empowerment for the migrants and this study presents the migrant empowerment process through native cricket club participation. It identifies four phases: 'Powerless by Migration'; 'Gaining basic resources'; ''Catalyst to empowerment'; and 'Changed social role.'

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Chapter 1. Introduction

1.1. Current Context

Korea has been historically a highly homogeneous country in it's 5,000 year of history but after the IMF crisis in 1990s, the number of migrants living in the country has increased and now numbers about 1 million. As a result, the term 'multi-culturalism' is now a very familiar concept in Korean society.

The number of multi-cultural students has increased six-fold in ten years but the second generation of the multi-cultural population has experienced difficulty in adjusting and integrating into school life.

The migrant population is expected to reach 21% of the Korean population according to the 'State of the Future 2015' of UN. According to 'Population and Housing Census 2015' of the Korean National Statistical Office, the number of multi-cultural families was increasing and reached 299,000 and Korean society is rapidly becoming a multi-cultural society now. (Choi, 2017, DongA-ilbo)

The concept of the multicultural society indicates the society that includes both immigrants and populations with various cultures and

ethnicities (Kim T. &, Shin S. 2011). The concept of migrants in this research refers to those who came to Korea from other countries with different cultural background such as migrant workers, foreign marriage partners, North Korea defectors or refugees, etc.

The influx of migrant workers in Korea started with the international attention after the 1988 Seoul Olympic Games and the labor force shortage of small and medium size businesses, the so-called 3D type business (dirty, difficult and dangerous). After Korea established diplomatic relations with China in 1922, ethnic Koreans living in China rapidly joined the Korean work force. The Korean Government introduced the Industrial Skill Trainee System in 1993 and the Employment License System in 2004 as a response to the increasing migrant labor force. Migrant Workers contributed to solving the labor force shortage but it also has raised much conflict around illegal workers, cultural and ethnic prejudice and labor right discrimination, etc. (Encyclopedia of Korean Culture)

The current situation of the increase of multiculturalism in Korea urgently requires adaptation and integration. Sport can provide an accessible avenue to promoting multiculturalism (Kim K., 2008)

The Korean government also has established and implemented various

laws for the multicultural society and cutural integration since 2006. However, a poor understanding of multu-cultural society and unclear policy streategy brought many trials and errors (Lee G. & Kim S., 2010).

1.2. Migrant Workers' Physical Activities and relationship with Local Korean society

The current situation of the increase of foreign immigrants to Korea urgently requires acculturation and comprehension to Korean Society. And sport which can run and enjoy together is the easiest way to solve this issue (Kim K., 2008).

When Migrant workers settle to Korea, they face some difficulties like language problems, cultural distance, discrimination, prejudice and often get homesickness (Kwon K. et al., 2011). Minu (2008) addressed Migrant workers participate in sports to forget the negative feelings when they experienced cultural shock or societal discrimination in their lives.

Physical activities can decrease feeling of cultural shock and discrimination by providing opportunities to get together with other people with a strong level of physical activity. Kim J. (2003) and Kwon

K. et al (2011) found that participation in sports activities could help migrant workers to adapt to Korean society and a longer participation period can help to engender a better sense of belonging.

As a result, the Korean government and private companies have provided various sport opportunities for migrants to help their social adaptation and release of the stress with various programs not only with sports but also language and cultural education, etc.

For example, there are multicultural sport competitions operated by regional multicultural centers and universities which provide an opportunity for migrants to enjoy Korean life and release their stress and ultimately help social adaptation to Korea. And interestingly many migrant workers especially from commonwealth countries participated in cricket competitons, a sport in which local Koreans are not interested.

However, most migrant workers' sport clubs include only migrants and not local Koreans and while there may be some interaction and communication between local Koreans and migrant workers, local Korean participation in those events is typically very low (Kwon K. & Lee H., 2011).

Multi-cultural sport competitions, multi-cultural singing contests, Foreign students trips and activities are promoted by Korean public

entities, focusing on the interaction among migrants with the aim of reducing their stress to live in Korea. However, it does not stimulate them get to know Korean people and adapt to Korean culture effectively. Research about strengths and weaknesses of this exclusive form of multi-cultural activities, especially sport, has not yet been undertaken.

Migrant workers enjoy physical activities in their leisure time with other migrant workers from same nation. That internal interaction in the small group society enhances feeling of belonging and a psychological sense of stability but they do not feel strong needs to play sport with local Koreans (Baek S. & Won Y., 2013). This fact is also supported by Yi J. et al. (2011) that migrant workers usually spend their leisure time with those who are from same country. Often people staying in Korea for more than ten years have few local Korean friends. Kim S. (2011) stated in her research that migrant workers exhibit a low desire to make friends with local Koreans and only focused on the relationship with the people of the same native country in Korea. The principal reason is that they have a limited period to stay in Korea and therefore want to return to their home as soon as they have earned sufficient money.

1.3. Research Significance

Korea is regarded as a homogeneous country with a 5,000 year old history in the peninsula. Nationalism has been utilized as resistance tool against the Japanese colonization to integrate Korean people and also as a means for the industrialization and the modernization in Korean history. Exclusive nationalism and narrow perspective regarding foreign people are relatively very strong in Korea compared to other countries (Seol D., 2017).

Becoming a multi-cultural society raises various issues about prejudice, discrimination, migrant workers' low economic status and conflict due to the job competition among the migrant workers and local Koreans.

However, becoming a multi-cultural society increases opportunities to understand other cultures and offers a solution of the deficient labor force which has declined in Korea due to a decrease in population. (Embrain. Census for the perception of multicultural family 2017)

The U.N Committee on the Elimination of Racial Discrimination defined Korea as a multicultural society and expressed concern about racial discrimination due to Korean's focus on homogeneous nationalism and advised to establish institutions to promote the value of

various ethnicities and cultures (In T., 2009).

Korea is not able to maintain the status of an ethnically homogeneous country anymore and is experiencing some challenges to embrace multi-culturalism. The speed of the change is very rapid. Therefore, establishment of policy for their social adjustment from government and society is urgently required. To accomplish the goal, understanding the characteristics of migrant's social adjustment is very important.

In European cases, we have seen that citizens are worried about migrants' rapid influx and related conflicts. There is a perception that certain migrant cultures, like Islamic refugees do not or cannot adapt to different cultures and insist to keep their own cultural identity exclusively with the possibility to become a majority group which is able to govern major society in the end. (Baek, 2011, Kookminilbo)

Because these worries can be caused by ignorance and misunderstanding of different cultures, we need to understand the characteristics of migrant group activities, such as native country oriented sport activities. The more information on migrant activities we have, the easier it becomes to set effective cultural integration policy. Also, cultural integration policies should be not based simply on emotional charity but rather it should be very strategic, realistic and

effective. Without a deeper understanding of the origins and motivations underlying different migrant activities, it will be difficult to achieve broad impact.

Multicultural integration is a concept to which politicians and policy makers have paid attention. One reason for this is that the marginalization of the migrants in our societies is deepening.

Caritas Europa which is Caritas organizations network press release emphasized that empowering migrants and people in the host country are the key to positive integration with successful and sustainable achievement and change the attitude toward migrants from negative into positive (Caritas Europa, 2017). It refers that empowerment can be one of the solution of the marginalization of the migrants and furthermore, multicultural integration.

Therefore this study aims to contribute to policy making decisions for cultural integration within Korean society with better understanding about migrants' empowerment as it becomes a more multi-cultural society.

Among the various migrants like migrant workers, international marriage partners and North Korean defectors and refugees, the initial situation of migrant workers facing a language barrier, homesickness

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and prejudice and discrimination from outside can be generalized with other multi-cultural group's initial life in Korea.

Cricket is still an unfamiliar sport to local Korean citizens and it is difficult to find research related to cricket in Korea. There is a strong need for additional research of this sport in Korea. On the other hand, cricket is among the most popular sports for South Asian migrants in Korea. The huge gap in popularity between local Korean and migrants in cricket participation provides a very interesting context and implies that we can find good sources for informing policy making for multicultural integration through sport in Korea, including cricket.

1.4. Research Questions

This research paid attention to the fact that migrants' cricket activities were mostly with other migrants from the same native country and began with the question of why they prefer to gather with same native country people and how do migrants get empowered through native country oriented cricket club participation. What kind of process is involved and how does the participation of the native country oriented cricket club influence the empowerment process.

1.5 **Definition of Key Terms**

1) migrant: In this study, migrant means an individual who left his/her resident country and settled in other country: the reasons may iclude getting a temporary job, marrage with different natinality, immigration due to political and economic reasons, etc.

2) social adaptation: Generally speaking, adaptation means an individual embraces a new environment in terms of physical, social, economic, and cultural change and adjust his/her response to the environment in a favorable manner. In this study, social adaptation means an individual embraces and adusts to a new environment with minimal frustration and concerns.

4) acculturation: 'the process of social, psychological, and cultural change that stems from blending between cultures in both the original (native) and newly adopted (host) cultures (wikipedia)'. Acculturation is used in a similar manner to social adaptaion in this study. However it emphasize that the cultural adaptation more significantly.

3) multi-culturalism: It can describe a mixed ethnic community area where multiple cultural traditions exist or a single country within which they do. Groups associated with an aboriginal

ethnic group and foreigner ethnic groups are often the focus (wikipedia).

4) Empowerment: processes whereby individuals achieve increasing control of various aspects of their lives and participate in the community with dignity (Lord & Huchison, 1993).

Chapter 2. Review of Literature

2.1. Migrants' Sport Activities in Korea

We play sport for our health and it is critical for people's happy life (H. Huang & R. Humphreys,2012). Basically, sport activities keep body and mind both active and relaxed and bring positive impact to people's physical and psychological heath (F. Coalter,2005). Sport is an effective tool to bring people together and understand each other (Eitzen & Sage, 2003) regardless of nationality, region, ethnicity (D. Stanley, 2012) and brings a positive impact on social and cultural aspects of people's lives (F. Coalter,2005)

Baek S. and Won Y. (2011) categorized the perceived benefit from migrant workers' sport participation in Korea, noting the physical benefit, psychological benefit, social benefit, cultural benefit and overcoming of homesickness. In their study, international migrants' basic motivation in playing sport is to maintain their health. However, sport participation brought opportunities for them to develop social relationships and they exchanged diverse information for everyday life through sport participation and receive support to solve various issues

in their lives. Lim S. (2011) findings were consistent, noting Philippines workers' social benefit through basketball participation. In similar context, Kwon K. (2011) found that migrant workers who participated in sport had more feelings of belonging through active social interaction in sport.

Most migrant workers, except ethnic Koreans living in China, have a language barrier that limits some social activities in Korea, but sport generally does not require language skills to the same degree and makes sport more accessible and easier to enjoy compared to other cultural activities.

The study of Baek S. and Won Y. (2013) shows that migrant workers form subculture identities through people of the same nationality in their leisure time and with whom they share their cultural tradition. In their study these cultural exchanges boosted the feeling of belonging and psychological stability and affected their social adaptation. Most foreign migrant workers had no or little interest in sport activities with local Koreans.

In Kim W. (2010)'s study, migrant workers had relatively less time and limited accessibility to play sports due to economic and working constraints. However, regardless of those obstacles, when they played

intensive sport activities the benefit from active sport acted as an energizer for their life and brought out more positive and active social activities. Kim W. stated migrant workers can expand their social domain through aggressive sport participation, helping them adapt to Korean society with new experiences and satisfaction.

2.1.1. Formation of Networks

Migrants have generally unified with the people of common cultural characteristics from the beginning of migration period (Roger Ballard, 1987; Lee W., 1994). This is the case for research on Bangladesh workers in Korea, which concluded that the formation of the migrants' network in Korea was very active in spite of some difficulties like diffused regional distance. Most interaction was confined to workers of the same nationality. They met not only for practical purposes like exchange of information for daily life in Korea, but also for direct assistance to solve issues like delays in salary payments and bonding through sharing common experience and their native country information (Baek S. & Won Y., 2011; Lee W., 1994).

Migrant workers interaction was most active in small groups located around working areas, such as factories and these regular meetings in

small groups can provide emotional stability and trust. Because of migrants' Korean language barriers, they rely on verbal information from the small group members (Lee W., 1994.)

Kim S. (2008) stated that migrants' sport participation could help overcome homesickness by meeting people of similar situations and being able to exchange essential and necessary information to live in Korea and also sometimes to get practical help. Sports activities can help them expand their life sphere to meet more people and experience a better sense of belonging. (Park H., 2008; Yi J. et al., 2011).

2.1.2. Exclusive activity

Kwon K. and Lee H. (2011) argued through the evaluation of sport club activities on migrant workers that although sports club activities' importance was high, its satisfaction level was very low and the real need is to boost local community relations. The authors emphasized that migrants' sport club activities did not include local Koreans and usually formed within regional and internal sport exchanges as a result of the language problem and migrants' negative perspective on Koreans. Thus it could not lead to interaction with local Korean sport clubs. It would rather serve to intensify group identity within migrant groups

and not promote regional integrity and solidarity. Even though there have been some events between Koreans and migrants from time to time, the participation of Koreans has typically been very low and in many cases we see migrant-only events with one shot showcase which is not consistent.

However, in Baek S. and Won Y's research (2013), we can see some positive examples. The research supported others' result that migrant workers spent their most leisure time with other migrant workers from the same nation and barely had local Korean friends. However, the research attracted attention in the case of migrant workers in Ansan, who participated in Taekwondo and Indonesian workers who play Badminton. The Ansan foreign support center provided free Taekwondo lectures three times a week to migrant workers from various nations. They learned Taekwondo from a Korean coach and could be attracted to the Taekwondo culture through physical training and spiritual improvement training, so there were fewer barriers to play with local Koreans. And in case of Indonesian workers' badminton case, they had more opportunities to face local Koreans because local Koreans and Indonesians had to share the indoor badminton courts together and it brought more opportunities to interact each other, so

Indonesian worker were able to play more with local Koreans. These cases show that the sport activity in the same space can bring natural interaction among different participants and go some way to reducing the sense of difference and change that difference into a positive feeling.

2.2. Acculturation and sport

2.2.1. The theory of cultural adaptation (Acculturation)

Berry J. (1997) categorized bi-dimensional models based four types of cultural adaptation (acculturation): Assimilation, Separation, Marginalization and Integration:

Assimilation means that migrants' original culture, tradition and ethnic identity is lost and absorbed into a new major society. Usually it can happen in the second generation of migrants and this new generation doesn't need to maintain its original identity. However, it can result in diversity within the small ethnic group's cultural characteristic and eventually racial discrimination and cultural stress can occur.

Separation pursues the strong identity of own culture and less embracing of the culture of the major society. Therefore, the cultural interaction and contact between the dominant society and the small

ethnic group can be separated. Naturally small ethnic groups can establish strong internal network among same group members and actively pursue the protection of their cultural identity and traditions. The strong identity and network can be helpful to overcome obstacles in the major society but also it can cause low social adaptation to major society and social conflict among different ethnic groups including major society.

Marginalization is explained for individuals suffering high discrimination and exclusion and also those who lost their own cultural identity. In this case, individuals will be isolated from major society as well as from networks of the same ethnic group.

Integration is most positive and general state in that migrants have cross cultural identity and a high feeling of belonging in both major society as well as their own ethnic original culture. It can maintain migrants' positive self-esteem and can promote fast social adaptation.

Phinney et al. (2001) has supported this theory that the integration identity is most positive for migrants' psychological health in his four type of ethnic identity. The ethnic identity is an essential aspect of influence on acculturation. However, because migrants' ethnic identity can be changed through contact with the major culture, migrants'

acculturation is influenced not only by ethnic identity but also by various cultural behavioral variables like language, food preference and socializing agents like family and colleagues (Ha J & Park S., 2012).

Segal & Aviram (1980) detail social integration into community integration and emphasize community involvement. Community integration includes the minority group's equal participation as ordinary citizens (major cultural group) into community activities, regular meetings with domestic people and equal access to regional resouces. Especially, because migrants are isolated due to language barriers, different social culture and a relatively limited regional area rather than distribution at a nationwide level, the community level integration can be accepted.

2.2.2. Acculturation through sport

Sport participation has been recognized as an important socializing agent to promote integration (A. Hatzigeorgiadis et al, 2013). Sports participation is the process to acquire the specific societal culture and demonstrate individual's own characteristics as a member of a specific society (Kenyon & McPerson, 1973). It arranges people's interaction for acculturation and leads to social adaptation through development of

personal relationships (Kim W &, Han K., 2011). Migrants' sport participation can promote group members' identity, faith and attitude through interaction with other members of the group and for understanding existing culture of the group (Baek Y, 2012). It shows sport can be the one of the ways to reduce the difference among groups and especially, participation in sport teams is valuable in personal development (A. Hatzigeorgiadis et al, 2103).

Ha J. and Park S. (2012) applied Barry (1997)'s four acculuration framework are shown below:

Integration	Assimilation
Interested in popular sports in both major and original culture	Interested in popular sports in major culture Less interested in popular sports in original culture
Separation	Marginalization
Interested in popular sports in original culture Less interested in popular sports in major culture	Less interested in popular sports in both major and original culture

Table 1. Acculturation types and migrants′ sport activities

Western developed countries have already implemented various sport policies for muti-cultural integration and have made efforts to solve migrants' isolation and and marginalization and to promote natural social integration (Ha J. & Park S., 2012).

Acculturation can be understood as 'an individual changes his or her identity towards cultural adaptation to Korean culture and appropriate acculturation is likely to be connected to social integration. Migrant workers struggle with social adaptation in Korean society due to language barriers, limited medical service, cultural difference, prejudice and discrimination. Language barriers and medical services can be supported by the related policy improvement but prejudice and discrimination are caused by poor communication and interaction among migrants and Koreans. To improve this problem, regional community integration and social integration aim at better interaction between migrants and Koreans (Park C. & Kim K., 2014)

2.2.3. South Asian Migrants and Cricket

Cricket is a game played on a large field with bats, ball, and wickets by two teams each of eleven players (Webster dictionary). This elite English game diffused with the British empire expansion and adapted

to British colonialism very well because it was appropriated by colonized 'natives' and incorporated into their own cultural worlds (Mustafa, 2013). However now it is became globalized significantly with domination by India in spite of its Western historical origins (Nandy 1989).

Cricket is particularly popular among people from South Asian Communities and it engaged racially diverse communities (Hylton et al. 2015). Walle (2011) stated that "cricket constitutes an important site for discussions of various topics, exchange of information, and distribution of social resources." In his statement, cricket brings social networks to South Asian ethnic communities, which is related to strong bonding like friendship, sense of belonging and diasporic sentiments.

In the Korea context, despite the explosive popularity of cricket in some overseas countries, it remains unpopular and even unknown to the general public. It is not easy to find official organized cricket competitions in Korea but many small, informal competitions organized by migrants from the same ethnic group do take place. Most participants who play cricket are South Asian migrants from Pakistan, India, Bangladesh, Sri Lanka, etc. and some western people from UK,

Australia, New Zealand and South Africa etc. Local Korean participants are barely seen except Korean national players. Among seventeen teams in the hard ball Cricket League of the Korea Cricket Association in 2017, fourteen teams were South Asians, two teams were from UK, Australia, etc. and there was one Korean team which was made up of Korean national players. And because of its migrant characteristic cricket in Korea is dominated by migrants. Migrants are not the minority in cricket in Korea. On the contrary, they are the majority.

2.3. Empowerment

Empowerment is a term that has received prominent attention since 1990s (Adams, 1996) and has gained increasing interest by researchers, practitioners and citizens (Rappaport, 1986). Researchers, policymakers and practitioners applied the notion of empowerment to different aspects of the human services (Adams, 1996) and it is utilized in various fields such as community development, psychology, education, economics, studies of social movement and organizations (N. Page & C. Czuba, 1999).

The term empowerment presupposes a powerless state. J. Lord & P.

Huchison'(1993) explained powerless state as a result of social isolation, unresponsive services and systems, poverty, and abuse. It also can be explained as lack of power to gain greater control and resources (Albee, 1981). In this sense, getting power can be explained by obtaining the ability to control powerful resources (Parenti, 1978) with improved skills, participation with others and capacity building (Keiffer, 1984).

The concept of empowerment depends on the specific context (Bailey, 1992). When we applied to a specific field it can be described in various ways such as enhancement of assets and capabilities of individuals (Bennet, 2002), a tangible increase in social influence or political power (Corbett and Keller, 2004), etc. Oladipo (2010) stated it includes self-strength, control, self-power, self-reliance, own choice, life of dignity in accordance with one's values, capable of fighting for one's rights, independence, own decision making, being free, awakening, and capability

In the discussion of empowerment, participation is closely related to its meaning (Laverack, 2001). Participation can be a field to acquire better resources for greater control and self-esteem and furthermore, participation itself can be empowerment (Lord & Huchison, 1993)

because lack of participation can cause a powerless state such as social isolation. When participation increases, it allows people to extend their capacity and the quality and a role of participation will vary in the ability and method to gain resources.

Even if people are in powerless situation, it doesn't mean that they are not in control of their entire lives. They are able to maintain control of their own life and self-esteem in other areas (Lord & Huchison, 1993).

One of important concept of the term of empowerment is that it is not a one-time achievement but a process. Researchers have described empowerment as a process which can develop through one's own effort (N. Page & C. Czuba), a process of change (Cornell Empowerment Group, 1989), a process of personal and social change (Witmore,1988), social-action process with participation (Wallerstein, 1992), a developmental process (Keiffer, 1984), and an intentional ongoing process (Speer et al., 2001). It means that the empowerment process can be a result of one's intentional effort as well as natural or environmental change. It implies that empowerment can be achieved by an individual's active effort through participation or having an important role to influence to others. Creating an environment through policy aimed at providing better outcomes also can contribute for

people's empowerment.

Despite the importance of the empowerment in various fields, measuring empowerment is not simple. And it is more difficult when we apply it to the practical field in different contexts (Rapports, 1984) because the research about measuring empowerment is very deficient (Malhotra et al., 2002). The reason why is because of its conceptual ambiguity, a lack of unanimity in practice, and limited documented evidence of success (Miller & Campbell, 2006).

Chapter 3. Methodology

3.1. Research method

This study aims to look through the migrants' native sport club experience from the formation and activity charactersitics and to its influence on the their social life. To meet this goal and objectives, a qualitative research method was selected. Qualitative research is a good method to gain an understanding of underlying phenomena and reasons and participants' deep motivation. Qualitative research enables the researcher to be flexible in unexpected situations and obtain complex and detailed understanding on the issue (Creswell, 2007).

There are 5 types of qualitaive approaches such as: Narrative Research, Phenomenology, Ground Theory, Ethnography and Case Study (Creswell, 2007) and the case study is a popular method of qualitative research (Stake 1995). Creswell said that the case study can enable the researcher to observe the structure with many layers. A qualitative researcher gathers various information through observation, interview, video and auditory materials and written documents. Qualitative research doesn't try to generalize a case but focus on the cases to

understand a complicated problem or issue.

Therefore, the researcher selects the case study method because it will be very effective to understand the meaning of migrants' native country-oriented sport club activities.

3.2. Research Procedures

The general procedures of the research started from the selection of the topic from the researchers job experience. The researcher had worked in Korea Cricket Association, the governing body of the cricket in Korea and could see the members of the migrant cricket clubs were mostly made up with same nationality. She developed a set of questions about their experience and its advantages and disadvantages. After the selction of the topic, the researcher reviewed literatures regarding the topic and defined the research questions and research goals.

In the KCA Chairman's Cup of 2017, which is men's T20 amateur cricket league, seventeen teams registered including one local Korean team made up of national players, two teams with diverse nationalities and fourteen native country oriented cricket clubs. The researcher could reach ten captains of the teams because some of them already left Korea and some addresses were changed. Eight captains among the ten

agreed to participate in the interview. And the researcher started collecting data through in-depth interviews and participatory observation.

3.3. Research Participants

When the researcher worked in the Korea Cricket Association for about 2.5 years from 2015 to 2017, she had contacted key people of the migrant cricket clubs. The clubs which participate in the KCA events are relatively active compared to other cricket clubs in terms of participation at major events, promotion and sponsorship and extra team activities. Therefore those teams could be a good target to find participants for this research.

Because the researcher had many opportunities to interact with the captains of the cricket clubs during the KCA Chairman's Cup Cricket League, the researcher could develop rapport with the team captains and the captains had more opportunities to interact with local Koreans, KCA staff and leadership. Thus, they were regarded as appropriate candidates to understand the empowerment process through cricket club participation. Therefore all participants of the research were the captains of each team who agreed to participate.

The rapport could let the participants undertake in-depth interviews comfortably and allow them to behave naturally. The participants were eight individuals from Pakistan, Bangladesh, Sri Lanka and Nepal who came to Korea for diverse reaseans like job seeking, study and marriage. Overall, their Korean language proficiency was very fluent, which could be a reference of their adaptation to Korean life.

3.4 Collecting and Analyzing Data

The data collection was undertaken through in-depth interviews and participatory observation from August, 2018 to March, 2019. The in-depth interview was conducted mostly in Korean with seven people with one English interview. Most participants could speak Korean fluently as well as English. However, when they felt some difficulties to explain details in Korean, they spoke English, too. The in-depth interview was recorded on a portable voice recorder to analyse after the interview. The researcher translated the record to English later and conducted inductive content analysis.

3.4.1. In-depth Interviews

To identify the forms and meaning of migrant native country-oriented

sport clubs, pilot interviews were conducted in advance to refine the research questions and interview method.

The interviews were conducted from early September, 2018 to March, 2019. The researcher visited each participant and the number of visits varied according to the participants' schedule. The interview was conducted individually and when answers were vague, the researcher tried to clarify by checking the meaning again from the participants and when the meaning was not clear, the researcher tried to double check with English or Korean. And when the recorded interview was not clear enough to understand participants' original intention, the researcher tried to ask again and clarify the meaning correctly. The interview time of each participant was from three hours to four hours.

3.4.2. Participation Observation

To understand characteristics of the native country-oriented cricket club activities, the researcher tried to fully participate in their activities including KCA league games and other cricket games which were organized by Sri Lankan community in Korea and Bangladesh community in Korea respectively. Cricket indoor practice and other activities included with leisure time with dinner after the game and

training, as well as a closing ceremnoy of one team's season and a farewell ceremony when a member of a team left Korea. The participation observation allowed the researcher to gain deeper understanding about the participants cricket club activities as well as their Korean life. The participation observation was conducted in groups with other players which allowed the researcher to observe interactions between the captain and other members within the group.

3.5. Strategy for Validating Findings

Research requires credibility and validity are requested to secure the trustworthiness and authenticity (Lincoln & Guba, 1985). Therefore to meet the trustworthiness criteria, the researcher wrote the participants behavior during the interviews and the triangulation, peer debriefing and member check were conducted.

3.5. 1.Triangulation

Triangulation is a method to use more than two different ways in a research subject in order to check the result for validation (Rothbauer & Paulette, 2008). The researcher tried to utilize various sources, methods and theories. The investigators included the advisor professor and other

professors who were involved in this research to evaluate the raw data and analysis to reduce the errors from the single researcher's perspective.

3.5. 2. Peer Debriefing

To reduce methodological and procedural errors in the research analysis, the peer researchers in master's degree and doctor's degree course worked together to analyse methodologies and provide feedback to the researcher. The researcher discussed with peer researchers from the data collection to methodology and analysis.

3.5. 3. Member Check

Member check means post examination from the research participants after the data collection and intepretation (Guba, & Lincoln, 1981). The research participants play an inportant role not only as an research example but also as a helper to find some missing data and to provide participant's opinion on the research (Stake, 1995). Therefore to examine the validity of the research result, the researcher asked the participants to check the researcher's results and conclusions.

3.6. Research Ethics

Good research is ethical and it is beyond simple approval from the ethics committee. The researcher should acknowledge the ethical issues throughout the research procedures (Creswell, 2013). In the research, participants' information was dealt with confidentially for the protection of the participants' private information

To conduct ethical research, the researcher informed the research purpose and process to the participants in advance. And the participants signed the agreement form of the research approved by Seoul National University Institutional Review Board. Furthermore, all the participants' names were written with alphabetical initials in this research.

Chapter 4. Findings and Discussion

After collecting data, the researcher could find some common aspect of the empowerment process. In this study, the participants shared other team members' stories as well. However, mostly they shared their own experience. Therefore, this research was focused more on personal empowerment rather than empowerment of the team. However it is not easy to distinguish the boundary of personal or team empowerment, which may be closly related to each other. This is because the members experienced similar situations and the empowerment of the individual as a part of a whole will lead the empowerment of the whole group. As Adams (1996) reported, self-empowered individuals are more likely to have motivation and have capacity to empower other people.

This study presented four phases of the empowerment process through native country oriented cricket club participation. There were respective themes for each phase:

` Powerless by migration

` Gaining basic resources

` Catalyst to empowerment

` Changed social role

4. 1. Powerless by migration

Migrants have some general issue of cultural shock, language barriers, and lower status in the society (Chan et al., 2009) and often can be deprived from their just rights such as decision making (E. Jung, 2015), and often experience social exclusion from local communities of citizens (T. Basok, 2004).

During the research, participants came to Korea at different periods and the resident period varied from 6 to 22 years. However, every participant indicated it was very difficult to adjust to Korea and the language barrier was very significant in the beginning and it could result in difficulties to get sufficient information to work or communicate their needs.

"They didn't understand how much I understood what they said. I learned Korean before I came here but that was clearly insufficient and I couldn't understand at all. But my boss expected to be understood at once and blamed me when I couldn't' understand him" (Participant H)

Most participants commonly said they spent a long time to learn Korean in the regional language centre in the governmental migrant support centre or language schools in universities. Participant C said, because he had to work from Monday to Saturday, he spent Sunday for learning Korean, and couldn't have extra leisure time to release stress or enjoy at the beginning of his Korean life. Even though the migrant had spent a long time in Korea, they could still feel the language barrier. Participant F received a Bachelor's degree at a Korean University and married a Korean woman and lived in Korea for more than twelve years. However, he said he still felt a language barrier when he tried to access public services.

"Sometimes it is annoying, such as when drawing up documents… especially in public offices, there is no explanation how to write it and it is not easy to get help" (Participant F)

Language is a fundamental need to get what people want. The language barrier can extend to other barriers to access various services like healthcare and to make decisions about individuals' own health behaviour (Woloshin et al., 1997)

Even though they could communicate with collegues, it was not easy to extend their opinion in decision making. Migrant workers noted that Koreans are not open to hear others' opinion and insist on Korean traditional ways (Kim S., 2008).

'Koreans don't hear other's opinions. Even though I was right in a working decision, they didn't even try to implement my suggestion but just insisted on using the "old style" (Participant C)

They experienced huge cultural gaps like food, life style and weather conditions. Each participant noted the different food and its smell that was hard to adjust to. However, the cultural gap doesn't seem to be simply 'difference' for migrants, but rather a sometimes bigger huddle and pressure to overcome and struggle through. Otherwise it could bring negative repercussions to them.

"Korean people had lack of understanding of the weather conditions of Sri Lanka, where the average temperature is 27~31°C. But when I came here it was December, it was -20°C. How can I work? So I had to warm my hands sitting in front of a heater, then my boss blamed me that I didn't work and turned off

the heater. I still hate him. I still don't forget him." (Participant G)

The working environment in Korea is very intensive (Lee w.,1994; Kim S., 2008) and migrant workers often have a negative image of Korean and feel that they are abused by local Korean bosses. Lee W. (1994) reported that migrant workers' image of Koreans were described as 'rude', 'rich', 'cold' and 'selfish'.

"Koreans work like machines, even a 60-year old person works like a machine. They requested us to work like them. They are good people when they don't work, but when they work, they are machines and we have to be machines too, otherwise…" (Participant G)

Each participant said they often encountered racial discrimination. Koreans have a tendency of exclusive perception regarding other ethnic groups as a result of their homogeneous ideology (Kim S., 2008) and also have a tendency to favor western people or people from developed countries over south Asians or black people (Kim M., 2009).

"Korean people discriminate against South Asians but like

western people. I experienced discrimination a lot…. Even during good conversations, if I mentioned where I was from, they changed their face. I don't know why… maybe because Pakistan is not a safe county? Or maybe they don't know much about Pakistan'' (Participant F)

The powerless state caused by prejudice or subjective abuse by host country people also encourages feelings of being a minority in the society. And it can cause negative feelings such as resentment or repulsion or helplessness. This powerless state is not simply an individual situation but can be regarded at migrant group level as a powerless state of being the minority.

Migrants had left their friends, family and other familiar people and are suddenly surrounded by unfamiliar people with a different language and character. It can make them feel lonely, stressed and socially isolated.

"We are lonely. My wife, my daughter and son are not here and work is hard. But we should focus on our work intensively not to make errors during work. This causes stress" (Participant G)

The above issues caused by migration such as language barrier,

limited access to social systems, culture shock and loneliness seemed to make people feel powerless. Lord & Huchison (1993) reported "As a situational concept, a minority of participants experienced powerlessness and if the social isolation combined with low self-esteem, it limited people's capacity to dream".

Therefore in this phase, the powerless state of migrants is a result of migration and it causes them to become a minority with social isolation.

4.2. Gaining Basic Resources

Resource means a useful or valuable possession or quality of a country, or organization, or person (Cambridge Dictionary) It has both a tangible and an intangible meaning. In this study, basic resource means basic skills to adapt to the recipient society for migrants and a valued resource for a happy life.

We need to be cautious when we define which resource is basic and which is more valuable. For example, for some migrants, migration itself can be access to a valued resource in the future economic perspective. However, this study confined this concept to just regarding the perspective of migrants' Korean life and therefore basic resource means tangible and intangible resources to adapt to life in Korea.

Valued resources have broad tangible and intangible meanings from skills and knowledge to confidence and the right or position to have a better life in Korea beyond simply adaptation.

Half of the participants, usually those who came to Korea with a working visa said they did not participate in governmental programs or other leisure activities at all in the beginning of their Korean lives. The most common reason was lack of time and 'surviving' in Korean society. Jung E.(2015) confirmed this result that the migrant workers are often isolated from a network which provides the support from the Korean government because Korean immigration policy is more focused on the family unit created by international marriage.

'In the beginning, I couldn't try other things except learning Korean because it was too tough to survive here' (Participant B)

'From Monday to Saturday, I should work and I should take some rest on Sunday. I didn't try to attend even Korean class' (Participant G)

'Watching movies and drinking alcohol is not my style. I played hockey and badminton before in Pakistan, but I couldn't do that here because it was not easy to find and I was too busy and

tough to work' (Participation D)

Even though they couldn't access public programs and systems easily, they were active to gather together with people of the same ethnicity and exchange information and essential support. This is consistent with Lee W. (1994)'s study that migrant workers make small groups with similar people who also do not have enough support in hearing their problems regarding discrimination and unfair treatment. Mostly they are from same country and these small networks provide support to each other. It takes an effort to gain basic resource to live in Korea, including getting information for working conditions or visa issues, accessing skill to adapt to the Korean system, understanding Korean culture and expanding networks. In this case, expanding their network mostry inovled people from the same country.

Half of the participants, mostly those who came for university study or international marriage, indicated that they tried to attend language courses in governmental programs or universities to study Korean and made other active attempts to adjust to Korean culture in the beginning. It is also seemed to be an effort to gain basic resource to adapt to Korea with learning language, skills to access Korean system understanding

Korean culture and expanding network. In this case, the network was broader and local Koreans were included in the network more than in other cases.

'When I came here to Korea, I made my mind to adapt to just three things: Korean language, Korean culture and Korean food… I had participated in various programs, and I love to go Karaoke to sing with other students from foreign countries like Korea, Vietnam, African countries... I even participated in 'Super Star K (K-pop audition program)' and passed three rounds… I don't do that any more. I only play cricket. I don't have enough time to do anything else' (Participant A)'

 In the early phase of migration, participants made efforts to adjust to Korean life. The means for gaining those basic resource seemed to vary due to participants' individual situation and personal characters. Then when they started to get accustomed to Korean life and acquire enough resources, such as information or skills and when the situation became more encouraging, it seemed that they started to find more autonomous activities

'I participated in singing contests for foreigners, Korean speech

contests, Korean language courses and any other festivals for foreigners. Now? I don't participate those programs any more. I only play cricket' (Participant F)

Pinderhughes (1983) pointed out that those service workers often regard service users as inferior with powerless positions. McKnight (1987) stated that there were social critics of the limitations of service systems in terms of participation and empowerment. It seems the need of migrants has changed alongside with their length of residental period and gaining basic resources in Korea. However, public programs or systems could not meet their needs. It seemed they recognize that they are not in control of their own activities and try to find better options to build their capacity. Lord & Huchison noted that once people are empowered at a certain level by public service, they have a tendency to abandon that for their own programs. In other words, they could try to strengthen their ethnic and cultural identity rather than try to adapt to Korean society through active interaction with local Koreans, as Kim S. (2008) found in his research. However, it seems that did not mean that migrants do not want to adapt to Korean culture anymore, rather, it seems an effort not to lose their own culture and ethnicity, to achieve a

balance between their original ethnic culture and Korean culture.

  One participant said that he found and joined a cricket club right after arrival in Korea but for other participants, it took almost one year and a maximum of eleven years to join cricket clubs in Korea. It took even longer to establish native country oriented cricket clubs by themselves. Therefore the length of this period to next stage is variable and it seemed the reason was linked to the migrants situation and own personality. It does not necessarily mean that the next stage should be cricket or only native country-oriented form. However, the study paid attention to participants' native country-oriented cricket club participation and discussed focused on that.

4.3. Catalyst to Empowerment

Participants of this research already had joined large and small groups from an early stage of migration to acquire basic resources including from the same ethnic group network, mixed ethnic groups to public services. They shifted or expanded to join other groups like cricket clubs or established their own groups responding to different contexts seeking participation to empower them. In the native country oriented-cricket club participation, participants boosted their identity,

represented by ethnicity, enhancing leadership, expanding networks and it brought more support from others and all of these characteristics contributed to build stronger self-esteem.

4.3.1.1. Ethnicity

Ethnicity in sociology refers to shared culture and way of life such as history, religion and culture (Crossman, 2019). Wsevolod (1992) explained cultural and social ethnic behaviour as external aspects of ethnicity from speaking the same language, and following their tradition to participate in their ethnic network, clubs and functions. Ethnicity is essential for migrants to build positive identity, an important aspect of individual empowerment. As ethnic group behaviour, cricket is a means for empowerment (Werbner, 2002).

Each participant stated feeling more comfortable when they were with same native country people who experience similar situations. The kinship includes sharing a common language which seems to be essential for motivation to form native country-oriented teams. And it can boost a sense of belonging which enables migrants to overcome homesickness and social isolation ('powerless' in the initial status of

empowerment). Cricket functions as a social network to reinforce strong bonding because of kinship. Walle (2010) found that cricket can be a social network to increase friendship, intimacy, sense of belonging and diaspora sentiments, as well as social capital development.

'Language is the biggest reason. We can fully understand what we said. Even though we can speak English, we try not to speak English among us during cricket games' (Participant H)

' When I see my team members, I feel the same feeling as when I see my brother and my father. I feel they are like my family.' (Participant F)

' Because we are same, we have less need to be cautious. We eat same Halal food and share same culture and when we pray, everyone prays together. We have the same smell, too. But religion is not important to be a team' (Participant D)

Interestingly, every participant said religion was not important at all to team members and the majority of participant's teams were made up of individuals of more than two religions. There seemed to be some cognitive change in their minds after life in Korean. And also some customs important in their home country or communities in Korea can

be ignored because they are in Korea or because it it cricket.

  'Religion doesn't matter to be a team at all, because we gathered to play cricket' (Participant B)

  '40% of my team is Christian. If we were in Pakistan, it will be a problem. But we are in Korea. When we are in Korea, we should follow the Korean law, so it doesn't matter' (Pakistan E)

  'There are more than fifty Nepali communities in Korea. They often have the same family name or regional origin. Sometimes they exclude other people when someone is not from same family name…. We participated in some festivals that those communies hosted on holidays… but cricket team members are closer than those communities' (Participant C)

  It seems some participants are already accustomed to coexistence with other religions in their home country. And for some participants, the resident period of most participants were quite long and it seemed it changed their concept. Additionaly, because it is cricket, it enables them to overcome their ethnic customs and make them 'get together' and 'get involved'. Like Redfield (1960) stated, when people are in multiple ethnic societies, people's ethnicity can be modified alongside

environmental culture. And ethnicity will go through deconstruction and reconstruction (Wsevolod, 1992).

It was common for participants to sleep from time to time in the same house, dormitory or motel before a match when the match time was in the early morning, but the activities during the night varied. Two Sri Lankan participants said they had a small party before the cricket match and shared ethnic cultural food, music, dance and discussed political issues alongside sharing information on Korean life. Six other participants said they barely talked of other issues than cricket.

'We have a small party at Saturday night when we have a match on Sunday. We eat Sri Lankan food with alcohol, sing Sri Lankan songs and dance together… the first topic of conversation is cricket but we talk about Sri Lankan political issues and reality TV programs from Sri Lanka and Korean laws' (Participant G)

'Nepali people think we are representing our country…. we mostly talk about the next game strategy and usually eat Korean food, Korean chicken soup at restaurants because there are few Nepali restaurants… after the match, we mostly talk about the

analysis of that day's match and go back home' (Participant C)

It could be related Sri-Lankan cultural characteristics to enjoy such a culture and for others, it can be related to their mind set that they were serious on their result, serious on Cricket or that they regard the match as representing their country in the KCA League.

4.3.1.2. Pride of Native Country

Most participants had a very positive image of the level of their performance and had high pride that their native country was very strong in cricket. Three participants admitted very strong patriotism about their country and said they made a team to represent their own country in Korea and to show what they do well. They had a tendency to identify the ICC (International Cricket Council) Cricket Ranking with themselves and regard the Cricket League of the Korean Cricket Association as an International Cricket Tournament. And they take their performance very seriously not just enjoying as a hobby.

'As you can see from our team name, we are representing our country. Bangladesh is a strong country in ICC rankings. If there is no Bangladesh team in this league, then it will not good for the KCA League… it is not hobby to me. I am very serious about representing Bangladesh…. I wanted to show to Korean people what we can do well.' (Particpant B)

'I thought there was no Nepal team and   thought there should be Nepal too. I keep saying to other members we are representing Nepal so we need to behave very well before and after the match… In the beginning, I was little bit nervous when I should have a match with Pakistan or Sri Lanka team' because Pakistan and Sri Lanka is strong in Cricket (Participant C)

'We should not lose a game because we are representing Bangladesh. It is showcasing Bangladesh.' (Participant A)

Particpiapants has valanced image on Korea and their native country. Participants described strengths and weaknesses about Korea and their home country. However, it seemed to be very important for them to keep their pride while in Korea especially considering they felt discrimination or prejudice in Korea. Estimating that they are better than local Koreans at something will be very important. Even though

they are the minority in Korea in many ways, they can be the majority in cricket because they regard their performance as better than others especially compared to local Koreans.   Korea is a sports powerhouse in terms of Olympic Ranking, but their native countries are stronger than Korea in cricket.

 'If we use same room as the Korean team, it is a benefit for them not us. We are the people who have played cricket for a long time, starting from when we were very young' (Participant E)

4.3.2. Leadership

Because migrants can feel a hierachical atmosphere in cultural context with local Korean people or migrants from different countries, even among themselves, native country-oriented teams can provide more opportunities for leadership, building on strength, which is very closely related to the empowerment concept. It especially facilitated personal empowerment (Rappaport, 1987).   Half of the participants already had experience with other teams including mixed team members from various country like Austrailia, New Zealand and UK. And it seemed there were fewer opportunities to be a leader and make a

strong voice in such a team.

'The majority of my previous team was from Austrailia and New Zealand. I was the first Asian member' (Participant B)

'I was in a team with many nationalities but I wanted to be a captain. So I made my own team to be a captain. I am not a leader at home, I am not a leader at work because I work alone. But I am a leader at my club' (Participant E)

'People follow me well. People said 'cricket'? Just contact him. He is the most prominent person in the team.' I never had this kind of role before. I don't have this kind of role in Korea. Even in Nepal, I was just a player I never did like this.' (Participant C)

Even though participants preferred to make a native country-oriented team because they were closer because of kinship, they also said it didn't mean that there were no conflicts at all. There were still cultural gaps in team among urban and rural area origins and arguments about cricket game strategy, too. However, they still said they were like a family and it was helpful to reduce the conflict when they gathered because they are from the same country. Taking responsibility enables people to develop internal strength and to grow self confidence for a

better future.

'When I made a team, I was a little bit worried because everybody has a different charcater and religion and such as eating pork… but it was ok because we have a 'One Nepal Team' spirit… I received a lot of respect from members. I heard a lot of thanks for allowing people to be members." (Participant C)

The role of leader brings confidence and it is very important for empowerment and it boosts empowerment not only at the individual level but also as a team. Goodman et al. (1998)   pointed out the role of leaders in development of a group and this is a continuum of community empowerment. The captain plays a role of mentor for other team members. Mentoring is important for individuals to gain a sense of empowerment (Keiffer, 1984). The mentor should possess knowledge of what is required (Goggin, 2013) and because they have similar experiences, they can share and highlight other members' experience and help empowerment of others.

4.3.3. Networks

Every participant utilized facebook to share and promote their

performance. Mostly they post about match results, trainng and extra activities and in some cases, some participants have exploited facebook very actively and made advertisements, posters for their match and it brought spectators to the match. Individual players profiles were posted at the beginning of the season as official teams. Those facebook posts are shared not only in Korea but also in their home countries as well as other countries. And the comments and number of 'likes' made them be recognized by family and friends in their hometowns, as well as others. Most participants significantly commented that they were not popular in their home country but they were popular because of cricket now in Korea. Social media enabled them to feel closer to family and friends from their hometown and their support helped them to overcome homesickness and furthermore it strengthened their identity and self-esteem.

'Everybody in my hometown knows that I play cricket in Korea. Even though I don't know that person, he knows who I am. I became very famous in Korea. If my team disappeared, nobody would know who I am. I hope my team can exist forever… Nepali people, not only in Nepal or Korea, but also in many other countries encouraged our performance… In the beginning I was

very excited and my heart beat fast when people commented on our facebook page' (Participant C)

This reflects Jung's (2015) research, in that migrants in Korea fulfilled their need of information and culture through social media like Kakao Talk or Facebook because of its convenience and migrants' busy schedule and lack of Korean language skills. In his research he stated migrants spend a long time with social media and in some cases, it resembled an 'addiction'. However, because most migrants use social media so constantly, it enables migrant cricket players to get a kind of 'fame' in their ethnic societies. Because the team was a native country-oriented team, it became a strength to get a high profile in ethnic societies. The ethnic society was not confined only to Korea but extended to their native country and all around the world. In an era of globalized capital and labor markets, the development of technology and increasing communication means social media translates into a transnational migration space (Georgiou, 2015).

  However the level of popularity was not equal and there was gap between teams in various contexts. It seems to be closely related to the number of teams from a country (When there is only one team from a

country, it was easier to get focused attention), outcome of match performance, use of facebook and star player existence, such as Korean representative team selection. Under the International Cricket Council regulation, migrants who fulfil the required residence period are eligible to be representive players of the resident country and when a migrant is selected as a Korean representative player in an international cricket match, it can be news not only on facebook but also in media in the migrants' native country. it can bring further promotion to other media like newpapers.

'I was not popular in Sri Lanka but I am very popular here. Not only me, Good performance players in our team are popular too. Because we are the champion team, my team was posted in a Sri Lanka newspaper too, as a cricket team in Korea' (Participant G)

'I was selected for the Korean National team and it was described in a Bangladesh newspaper and after that I became famous.' (Participant A)

Network expansion was not confined only to ethnic societies. Migrant cricket players have expanded their network with other cricket

teams from different countries. They arrange practice matches with other teams and share related information, such as cricket equipment purchasing or fixing equipment and talk about KCA management. When they encounter each other at the ground, they often hug each other to greet them calling them brothers and building stronger ties because they share the common issue of cricket. Even though their team was a native country-oriented team with same ethnicity among members, it became a bridge to connect with other ethnic groups including the host society, Korea. And in cricket performance, their feeling as a minority was weakened and gave strength to them.

'I also felt discrimination from Korean players while playing cricket. But it was ok. Discrimination from outside is stronger than that and besides, cricket is a war to win. Even though someone is not good or bad, it was fine because it was a war' (Participant A)

Also cricket can became a good means to expand networks with local Koreans in the external field of cricket. Participants utilized cricket as a conversation issue with their local Korean collegues and even though cricket is not a well-known sport in Korea, people who

like sports can share the issue and build good relationships through it.

 ' My manager asked me from time to time when was our match. He tried to adjust my schedule to support my match schedule… I was the only one who played cricket in my company, but my Korean co-worker helped me to practice in recess time throwing balls to me'(Participants C)

  And not consistent with existing research that migrant workers have low aspiration to have local Korean friends, participants who are migrant workers stated that they have good relationships with local Koreans and talked about cricket with collegues. This can affect their self image and their work. When people have good relationships with colleagues, it affects job satisfaction and the working environment. Building positive relationships is one way to obtain empowerment in the workplace.

4.3.4. Support from Others

  Although relationships with local Korean colleagues through cricket is one form of mental support from the outside, the most significant support is coming from the same ethnic group. Because the team is

native country-oriented form, and it received strong attention through social media, it brought tangible and intangible support from same ethnic people inside and outside a team. Half of the participants said they paid most expenditure of the team from the registration fee of the KCA league to have snacks during the match and buy uniforms. Half of the participants shared the expenditure with members but the participants paid more than others because they are captains. Participants received support from others as well as themselves playing a support role to other members from economic support to mental support, such as mentoring. As describeld in Section 4.3.2. their mentoring is closely related to empowerment for team members.

Participants can get mental support from same ethnic group, as when participants answered that they represent their native country, Other ethnic people regarded the teams performace as representing their native country.

'People often said thank to us for representing our country and when we go to restaurants, they tried to help us like storing our cricket equipment before the match' (Participant C)

'If we have a better performance in the league, then maybe we

can get support from the embassy because we are representing Bangladesh' (Participant B)

'We get sponsorship from the Pakistan community because we are champions of the league, and interaction with Pakistan embassy increased' (Participant F)

Making a native country-oriented team enables them to find tangible support like finding a sponsor in their ethnic community. Most participants said they got support from same native country sponsors whose customers are same country people. And it seemed to be very beneficial to operate a team as a native country-oriented team to get more support and attention.

4.3.5. Self-efficacy and self-esteem

And most of participants appreciate Korea as a catalyst for a better life through economic change or for a "dream come true" for their identity which was cricket related. Even though this study limited the range of concept of resource in case of migrant workers who will go back to their country after earning money, it is not possible to exclude the development of self-esteem and self-efficacy in their empowerment

process.

'Korea is my country now, Korea is first. It gave me everything. My wife, my son, cricket… I could not be a National Player in Pakistan because of my religion. But now, I played for the Korean National team. Korea made the dream came true… but Pakistan is my mother country. So I try not to forget my mother country.' (Participant E)

'We commonly think Korea is our second motherland. We were poor when we came here. Now we are rich. Our family live well and now I have my house and a car in Sri-Lanka' (Participant G)

'I was a regional representative cricket player in Nepal but I couldn't have played cricket for five years in Nepal because I was poor and should earn money every day. Even though working is intensive here and the working time is long in Korea, it gave me time to play cricket again. Now my all dreams came true. My parents have a house, my sisters married well. I supported them. I have no wish to pray anymore. I have lived for others so far. Now I'd like to live for myself from now on' (Participant C)

'I wanted to be a cricket player. But because I lived in the countryside, I couldn't. Because being a national player was very

competitive in Pakistan. Good cricket academies are mostly in the city. But I was selected as a national player in Korea. That made me happy and that's why I keep playing cricket. I have a dream to have a cricket club in Korea, like Manchester United FC' (Participant F)

Self-strength like self-esteem and self-efficacy is included in the term of empowerment (Oladipo, 2010). Participants have developed self-esteem and self-efficacy through their performance when they play well during games and when they think they have achieved their cricket dream and when they feel they are famous and influential. It made them a person who helps others to contribute to society and it leads them to have a different role in their ethnic society or ethnic organization.

This was an interesting finding because this result is caused by migration. Participants had played cricket more freely and more often than before. However, migration to Korea made a change in the value of cricket participation to their lives and it brought more opportunities for them from being a captain to a celebrated person in their society. Moreover, the changed environment like religious freedom and liberal customs in Korea enabled them to take on a different role compared to their previous life in their native country.

Cricket was not their initial purpose of migration, as was study and finding work, but as a subsidiary result of migration, participants could experience and start to appreciate and rediscover the value of cricket as a given resource in them. Once they recognized and experienced their potential and identity through cricket, it seemed they started to pursue that direction, to empower them and to change their lives.

4.5. Changed social role

Improved experience through cricket and higher self- esteem and self-efficacy enables participants to contribute to others and as Bredemeier & Shields (2006) emphasized, sport participation enhances one's morality and it is an important element in psychological empowerment (Zimmerman &Rappaport, 1988).

And the contribution allowed people to have a changed role in their society. As a minimum, participants became cricket advisors to other migrants from same ethnic group. The advice was related to playing cricket, how to join the KCA league and how to buy cricket equipment. As these contributions accumulated, people started to have more actual, tangible contributions. One participant from Nepal said he became a sponsor in a cricket league in Nepal providing a team name and

donating money. One participant said he donated cricket equipments to the Cricket Academy in Bangladesh and one participants said he has hosted a cricket league in Korea

'I became a vice president in our community. We are famous among Bangladesh communities in Korea. We help people as we can like with visa problems, education about Korean law and so on.' (Participant A)

' I have hosted a Cricket league. My team is very famous in our society because we are champions and we have hosted many cricket events…now I became a sport instructor among Pakistan communities' (Participant F)

'I'd like to keep supporting cricket in Nepal and Korea' (Participant C)

The role of participants is changing through their native country oriented-cricket team participation from player to captain, mentor, advisor and next to sponsor of a league and academy and an organizer of cricket event.s And in some cases, they reached a certain position in their ethnic society in Korea. As Corbett and Keller (2004) stated "empowerment includes the meaning of a tangible increase in social

influence or political power".

Chapter 5. Conclusion

It can be debated whether it is better to make a native country-oriented club rather than a mixed team with members from various countries. However, as Hatzigeorgiadis et al (2013) stated, it is fundamental to consider in migrants' integration both the local communities of migrants and wider society in general. In this study, there was evidence that integration did exclude other people, even though it focused more on the ethnic group, rather than increasing the network from wider communities. This study found clear tangible and intangible benefits from native country-oriented cricket club participation, through enhancing self-identity, which can be represented as ethnicity. This can bring more support from people of the same ethnicity, groups and organizations and it also reduced social isolation, boosted social networks and provided many opportunities to change the role in ethnic society in Korea as well as in their native countries. The progress of those changes is important in the empowerment process.

As a summary, Table 2. Highlights migrants' empowerment processes through native country-oriented cricket club activities. The

four phases have a theme: Powerless by migration, Gaining basic resources, Catalyst to empowerment and Changed Social role

Phase 1 Powerless by Migration	Phase 2 Gaining basic resources	Phase 3. Catalyst to Empowerment	Phase 4 Changed Social Role
Language Barrier Limited access Cultural Gap Discrimination Homesickness Social Isolation	Small ethnic Activities or Public Services Language skills, Learning Culture & System	Ethnicity Leadership Support from Others Network Self-efficacy Self-esteem	Contribution Tangible Position Intangible Position

Table 2. Migrants' Empowerment Process through Native Country Oriented-Cricket Club Participation

5.1. Limitaion of the research

This research focused on individual empowerment not group or community empowerment and because all participants of this research

were captains of respective teams, if this research was to include team members along with captains, other themes could be developed. All the participants were from South Asia, so it could be more relevant to South Asians. Also, cricket is male-dominated sport and female cricketers are few, even in South Asian countries. Therefore further research would be needed with more data looking at the relationship between captains and members and the female migrants' situation will be an interesting subject for further research. In addition, the difference of personal character needs to be considered. This study was focused on native country-oriented cricket club participation and interpreted their empowerment process in general. However, there could be other types of participation for them and it could be a complicated issue to play a different role of change in their communities. It was difficult to identify the starting and ending point of each phase because it was a continuous change that can occur simultaneously. Networking and support from others in particular will go through an entire process.

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Appendix A: Basic information of the participants

	Job	Resident Period/purpose to come to Korea	Cricket starting timing after arrival to Korea	Korean Proficiency	Own Religion	eligion of a team
A (30) /male	Officer	9 years /Study	After 3 years	Very Fluent	Islam	Islam 90% Others 10%
B /male	Own business	15 years / Study	After 5 years	Very Fluent	Hinduism	Islam 70% Hinduism 30%
C /male	manufacture	10years /Job	After 6 years	Very Fluent	Hinduism	Hinduism 90% Islam 10%
D (44) /male	Officer	20 years /Job	After 7 years	Very Fluent	Islam	Islam100 %
E (48) /male	Own business	22 years /Marriage	Right After	Very Fluent	Christianity	Islam 60% Christianity 40%
F (30) /male	Own business	12 years /Study	After 2 years	Very Fluent	Islam	Islam 100%
G (38) /male	manufacture	6 years /Job	After 1 year	Fluent	Buddhism	Buddhism 90% Islam 10%
H (35) /male	manufacture	14 years /Job	After 11 years	Fluent	Buddhism	Buddhism 100%

국 문 초 록

한국 거주 이주민의 모국중심 크리켓 클럽 참여를 통한 역량강화 과정에 대한 고찰

김미영

글로벌스포츠매니지먼트 전공

체육교육과

서울대학교 대학원

본 연구는 한국에 거주하고 있는 이주민들의 모국중심의 크리켓 클럽활동의 개인적, 사회적 의미와 그 영향을 탐색해 보는데 목적이 있다. 이주민의 역량강화는 우리 사회의 소외된 계층에 대한 우려가 커짐에 따라 점차 그 중요성이 강조되고 있으며, 이주민의 스포츠 클럽활동을 통한 자발적인 역량강화는 앞으로 이주민 관련 정책수립에 있어 매우 유용한 개념이므로, 본 연구를 통해 다문화 사회로 나아가고 있는 한국의 문

화통합 정책수립에 기여하고자 한다.

본 연구에서는 2017년도에 대한크리켓협회에서 개최한 대한크리켓협회장배 동호인 크리켓리그에 참가한 팀 중에서, 모국중심의 크리켓 클럽인 8개 팀의 크리켓 클럽의 주장들이 연구대상으로 참여하였다. 이 연구에서는 심층인터뷰와 참여관찰을 통한 질적 연구(Creswell, 2003)를 실시하였다.

연구결과 이주민의 모국중심 크리켓활동 참여는 이주민들의 역량강화에 기여하며 본 연구에서는 이 과정을 4단계로 나누고 각각 역량부족, 기본자원 습득, 역량강화의 촉매제로서의 활동, 사회적 역할의 변화로 특징지었다. 이주민들의 모국중심 크리켓 클럽활동은 이주민의 민족성을 바탕으로 동질감, 소속심, 애국심 등을 고양시키며, 소셜미디어를 통한 초국가적 네트워크 확장, 리더십 기회, 자아효율감 고취, 유형무형의 지원 확대 등의 긍정적 결과를 이끌어 내서 한국 내 모국커뮤니티의 역할변화에 특히 기여하며 이를 통해 지원을 받는 존재에서 기여하는 존재로 거듭나는 역량강화의 장점이 드러났다.