

Border crossing on migrant workers' lifelong learning:

A study of migrant workers' learning community

by

Jin-Hee, Kim

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Department of Political, International & Policy Studies

School of Arts, Communication and Humanities

University of Surrey

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Abstract

The migration shows that our world are increasingly becoming heterogeneous, multi-racial and multicultural. It produces complex contexts and ranges of human learning that lead to border-crossing of different learning experiences. Lifelong learning is one of the crucial ways to advance human's self empowerment and social development appreciating learners' experience regardless of geographic location, race, gender and class. Particularly, this thesis argues that lifelong learning involves deriving roles to enhance a full participation of different social agencies including underprivileged migrant workers, as one of the devalued learning groups.

The investigation of how migrant workers learn in the non-formal learning community requires critical analysis. The learning paths through using qualitative research methodologies, in terms of learning needs, processes, domains and mechanisms are investigated whilst conducting an exploratory case study in Korea. The theoretical foundation of lifelong learning related to migration suggests that migration is an interconnected social practice expanding cultural, ethnic, communicative difference and plurality in the learning society.

The findings show that migrants' learning is an ongoing process and it is fundamental to their life itself to cope with their social disjuncture. It identifies implications for the novel understanding of the migrant worker as a subjective learning agency, rather than as a 'guest working machine'. Despite societal oppression and exclusion, they attempt to broaden their critical awareness of the world and self understanding throughout continuous engagements in the community. It could enlighten marginalised learners' 'voice' and their empowerment using reflections and transformations of their experiences in a critical manner.

Hence this work satisfies requirements of intellectual rigor as well as highlighting hidden learning issues facilitating an appreciation of migrants' life experience and their civic participation through social learning opportunities. It takes the discussion to new levels of how lifelong learning policy reveals further researches that will develop current practice and theory.

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Glossary of Terms

Abbreviations

AFN - Asian Friendship Network

ITP - Industrial Trainee Program

EPS - Employment Permit System

Definition of Terms

Border - Assorted both geographical and conceptual contexts. The geographical aspect indicates the trans/national border that forms the limits of an area and outer edge. This explains the migrant workers' international mobility, connected with the geographical boundaries of nation states. Yet, the conceptual approach displays a metaphor espousing "border politics". This was demonstrated by Henri Giroux (1993) in which individuals or groups would cross different barriers that may divide or unite them and struggle against oppression to promote social change. For this thesis, the term 'border' was used to present complex representations of migrant workers' learning.

Life-world - The basic living state for a human formed from their daily lives and prior experiences. It is embodied within the societal context and interaction with others through communications and actions. For this study, the migrants' life-world illustrated their lives in social situations.

Disjuncture - The state of being disconnected, a mode of instability and disjunction. It would motivate people to re-define their perceptions and expectations in their social world reacting to the changed social circumstances. When learners attempt to improve their conditions under the disjuncture, it requires learning. For this thesis, therefore, the concept of disjuncture was used to

show how migrants' learning occurred as a result of their migratory experiences and the social disparity. It may serve as a requirement to learn within the host society.

Learning need - A prerequisite condition for learning. The learning need is associated with not only the psychological states or features but also the societal reasons that leads people to learn seeking fulfilment of their desire or goals. In this thesis, learning need was applied to investigate why migrant workers learn and participate in the community. It presented the prominent reasons or the aims of learning that gave purpose and direction for migrant workers.

Learning process - A particular course or ways of performance/activity intended to achieve learning paths. The learning process was employed to explore how migrants learnt and what specific phases of learning evolved in the community. It can show how learning modes would be reshaped whilst engaged in a series of community practices and procedures.

Learning domain - A reference to the areas or outcome of a particular field of skill, knowledge, value and attitude through learning. Learning domain includes the range and sphere of learning that are integrated with a mixture of learning context. In this thesis, the notion was used to perceive what migrant workers had learnt during their participation and how they had changed in the community. It identified the set of areas where learning occurred and what they had learnt.

Learning mechanism - A basic set of assumptions about acceptable principles that can be used as a basis for conduct in learning. Human learning would be sustained or developed through specific driving forces or a predominant mood. Hence, learning mechanism could lend itself to

examine what activated the migrants' community and the kinds of principles existing there.

Learning Community - A group of interdependent organisations with a common interest, activated by a participant's autonomous involvement. Members would have shared experiences, ownership and learning agendas when they interact with each other. Learning could occur in the middle of collaborative community practices, accomplishing consensual goals.

Migrant worker - This term was applied by the International Labor Organization (ILO) in 2000 to reduce the confusion regarding relevant synonyms such as foreign worker, alien labour, immigrant workforce, emigrant labour etc. Particularly, this thesis dealt with 'economic' migrant workers by its motivation rather than political motivation. They are typically employed to work in the low-skilled manufacturing, so called '3D' (difficult, dirty and dangerous) sector.

Undocumented migrant worker - These terms were adapted to describe someone who does not have legal permission to remain in a host country and lacks the documentation to lawfully enter or work in that country. In this thesis, the term 'undocumented' was widely used and interpreted as overlapping with the term of 'irregular' to present the 'illegal' status of migrant workers used by the government.

INTRODUCTION: Research scope and goal

In the past century migration had been predominantly towards Western industrialized areas, but there have been few practical studies about the human migration of the non-Western countries including the Asia-Pacific region (Eytan 2004: 26). The sociological dimensions of migration require further research that considers both the scope and depth of its specific practice and impact. There have been conceptual debates within the lifelong learning environment over migrant/immigrant trends but few studies (Bron 2003; Pamela 2005; Rogers 2006; Morrice 2007) have investigated in sufficient depth concerning the learning of migrant workers as a collective.

Thus, the thesis expands the horizon of understanding of lifelong learning issues for marginalised migrant workers in an age of global migration. It is necessary for a study that addresses critical questions about how non-Western countries could adapt a new migration paradigm or strategy to react to social change under the impact of migration flow. Most importantly, it is required to demonstrate how people reconstruct their migratory experiences in a host society and how their learning paths develop accordingly. The Republic of Korea will be examined to answer these issues in the Asian context. Particularly, this thesis will identify the complex phenomena of the migrant workers' learning in a non formal community. It can provide a significant foundation towards understanding the issues of social dynamics and its relationship within the human learning environment, especially when engaging a marginalised group.

This research will build an explorative case study of the migrant workers' learning within a non formal community in Korea. Several different learning trends could emerge from the migration themes, but the focus of this study is on the needs, processes, domains, and mechanisms of migrants' learning in detail. Qualitative research methodology is useful to identify

new, interpretative and emerging contexts of their learning nature. The case study employs a series of semi-structured interviews and participant observations, for a deeper understanding of migrants' learning phenomena and its many facets. In short, this thesis develops a specific case study of a migrant workers' community, called the Asian Friendship Network (AFN). The AFN included migrants from a large diversity of ethnic nationalities within its membership, with the majority having legally undocumented status. They have lived in Korea an average of at least 7 years. Their age ranged between 32 and 44 years old with two-thirds of participants being male.

It can be assumed that undocumented migrants are on the periphery of society, which in turn would condition their learning in a social context. This thesis will elaborate their specific learning phenomenon within a non formal learning community thoroughly examining the why, what and how they learn. It is clear that the migrants' community indicates a changing social configuration as a result of migration in Korea. The complex issues of diversity and difference in the field of lifelong learning will be considered. Their learning will represent underprivileged learners' learning situations and how they restored alienated 'voice' to be heard in the wider society.

Having recognised that learning is a driving force in human living that enriches one's life (Jarvis 2007), the novel discovery of migrant workers' learning can highlight how underprivileged people reconstruct their life experiences coping with social disjuncture and therefore empower themselves through participation in community practice. The distinctive findings and theoretical discussions will be thoroughly revealed. Thus this work offers insights into their learning within a social context as well as put forward relevant policy suggestions. The aim of this thesis is to understand migrant workers' learning from both a theoretical and practical basis. It further can be used as a meaningful reference to support marginalised people's sustainable development and social engagement through lifelong learning practice.

Chapter 1. Migration: Global, regional and local contexts

Introduction

The complex aspects of migration trends and its prominent attributes, both in terms of global and regional dimensions within Asia will be investigated. Significantly, this chapter demonstrates the particular local context of migration practice in the Republic of Korea. Diverse discourses and theoretical discussion can provide an understanding of migration and the presence of migrant workers. This then enables the perceptions of differing social facets and phenomena within lifelong learning to be derived. Hence the specific aim and statements of this research will be thoroughly identified and correlated within the framework of the thesis. This can reveal new perspectives of human learning engaging in migration flow.

1) Global migration

The Emergence of global migration: A Multilayered approach

Globalisation has made populations more interdependent and interconnected by region, nation, or on an international basis whilst also has divided people into distinctive groupings. A defining feature of the integration of the world economy presents global movement of all kinds across organisational boundaries (Jordan and Duvell 2003). Global migration, as a salient social practice, exists at the heart of the accelerated movement of people across national, political, and cultural borders. According to the United Nations' (2008) report, there are 214 million estimated

international migrants in the world. Migrants comprise 3.1 % of the world population. Migrant workers have become a visible social group globally in contemporary society.

Indeed, the upsurge in migratory movements during the post-1945 period and particularly since the mid-1980's indicates that migration had become a crucial part of a global transformation. This is linked to the internationalization of production and distribution and, of equal importance, to the globalization of social culture. Migration has led to growing cultural diversity, and the formation of new ethnic groups within many countries. Espousing these discourses, Castles and Miller (2003) pointed out the general tendencies of contemporary migration with five characteristics, which are outlined below:

- Globalization of migration: the tendency for more countries to be significantly affected by migratory movements simultaneously. The diversity of the origin area extends from a broad spectrum of economic, social and cultural motivations;
- Acceleration of migration: the international movements of people are growing in volume in all major regions. The urgency and difficulties of government policies are enlarged due to many nation-states handling a migration flow that has grown dramatically;
- Differentiation of migration: most countries are not limited to one type of immigration, such as labour migration, refugees or permanent settlement, but experience a range of types. Migratory chains that started with one type often continued with other modes;
- Feminization of migration: Since the 1960s female workers have played a significant role in all regions and in most types of migration. The gender variable (specifically increased numbers of women) has therefore expanded;
- Increased politicization of migration: the surge of international migration influences bilateral and regional politics and national security policies of states.

In consideration of these attributes, the migratory movement of the last 50 years has led to irreversible changes in many countries (Baubock 1994). It could be assumed that the continuing migrations would cause new transformations, both in societies already affected and in further new countries that have entered the international migration arena (Castles and Miller 2003: 48).

In terms of global trend of migration practice and discourse, Eytan (2004) argued that the greatest weakness of most literature on migration policy is that it does not relate to any theoretical approach. This concern encourages researchers to develop a thorough theoretical understanding of global migration. Three major standpoints were identified, which are the economic competition theory, cultural discord theory and the international relation theory:

- Economic competition theory: This shows how racism and immigration control policy, focuses on the economic competition between native-born and migrants for a scarce resource of jobs and public welfare benefits;
- Culture-based theory: This explains the mechanisms of cultural discord and negative responses in different customs and habits between the migrants and local people, which had a direct correlation to issues of citizenship and nationality;
- International relations and multilateral institutions: This underlines the impact of global relations and multilateral agreements on migration control policies for each nation-state.

These differing theories engage at both the state and global levels of the world's populace. Economic competition theory explains that a recession can cause countries to accept fewer immigrants, whereby restricting immigration at the state level. The opposite is also true where a nation's economic prosperity, can cause them to accept more immigrants, leading to a liberalizing,

or relaxing of their immigration control policies. Global economic downturns would likely cause receiving countries to accept fewer immigrants. The opposite is also admittedly possible, so as economic prosperity increases, this causes them to accept more immigrants. In terms of cultural-based theories, large scale immigrant movements of dissimilar racial or ethnic compositions might contribute to restrictions on migration at the state level. Thus common migratory pressure influences a variety of receiving countries, which support a racial and ethnic preference system. Finally, a theory of international relations and multilateral institutions suggest that racist attitudes could provoke a set of restrictions against dissimilar migrant workers' groups. International racist trends are thought to facilitate the social confinements against migration and its control. Conversely, liberal attitudes can promote the idea of the liberalization of migration control policies in host countries.

These theoretical approaches indicate that migration policies are highly interconnected between the nation-state and global levels. Yet, emphasis on the structural issues of migration within these classic theories has to be re-constructed, because it cannot explain the precise internal dynamics such as social networks, or social changes on the basis of mutual relations of migration issues. The necessity to seek other useful theories for understanding the complex phenomena of migration is thus created. Four main approaches are suggested, which are the theories of economics, historical-structural, migration systems and transnational theory (Jordan and Duvell 2003; Eytan 2004: 26).

First, the theory of economics states that migration could be explained not only by the income differences between two countries, but also by the capital-forged gulf between the core economies of capitalism and the underdeveloped peripheral economy of other countries.

Second, the historical-structural theories focus on how Marxist theorists state the presence of

unequal distribution of economic and political power within the world's economy. It explains that migration chains are likened to cheap labour for the mobilization of capital gain, with regional inequalities of colonial legacies, where the rich get richer and the poor much poorer.

Third, migration system theories are acknowledged as the new approach, a theory which attempts to include a wide range of disciplines. These theories seek to cover all dimensions of the migration experience-state. Applications of these include state relations, mass cultural connections, family, social networks, migratory movements on the basis of colonisation, political influence, trade, investment and cultural ties (Jordan and Duvell 2003). This underlines that individual's migratory process is intricately intertwined with differing socio-political structures (Castles and Miller 2003; Hugo 2005).

Lastly, the transnational theory recognises the emergence of a new body of theoretical evidence on transnationalism, transnational communities, and global migratory movements. This new theory identifies mechanisms that stimulate the growth of migratory mobility at a global level and its multiple relationships and people's diverse affiliations in two or more countries.

Although these different approaches to migration are not equally compatible, they can be utilised to gain a deeper understanding of the multi-layered dimensions of migration. Particularly, in the midst of these views, this thesis applied the migration system theory to examine an exploratory case study, since it enables complicated, emerging aspects of migration to be perceived. This could show the internal changes of individuals and external transformation of the global structure. In particular, this study endorses the migration systems approach being so attuned to the micro-structures of its approach, underlining the existence of an informal social network of migrant workers.

Global migration, its need and attributes

Migration is a growing global phenomenon, which could have tremendous impact on the demography, culture, economy and politics of the state. It represents a signal of the new world order. During the past two decades, it has become a prominent political issue in most Western democracies and thus many host societies have made inquiries about the cause and effect of migration. Jordan and Duvell (2003) explained different stances of migration phenomena providing four distinctive interpretations;

First, the need for stronger national sovereignty is required to protect nation states' authority and security, to which immigration and unauthorized migrant workers are considered a threat to the nation's infrastructure. It has been abbreviated to a nationalist standpoint.

Second, global economic agencies like the International Monetary Fund (IMF) and the World Bank need more effective international governance in expanding their authority to manage migration issues and relevant externalities. This perspective would be categorized as globalist.

Third, the emergence of new systems of membership could be addressed as a reappraisal of appropriate roles for each level of political authority. This sees migration utilised as a tool or as an instrument of political transformation. This view would be categorised as federalist.

Fourth, a need of social protection is created due to the increasing inequality and social justice against migration. Equal distribution and a provision for increased mobility might be a forward thinking idea. Therefore, this approach is served as an ethical perspective.

Amidst these interpretations, this thesis extensively engages in the fourth aspect, an ethical approach. Given that labour migrants have a restricted social status and their marginalised lives working in demeaning, difficult, and dangerous job territory, a further need for protection of their

rights and social equity plays a crucial role in living together with different ethnic groups.

In terms of need of migration, Jackson (1969:55) argued that a small cluster of relevant components brings about a decision to migration, not just one single factor. These factors are interwoven with various other factors like personnel goals, values, standards, forces, support, opportunities and expectations:

- Choice of the country-national pull strategy;
- Influence of the family;
- Employment situation within the home-labour market;
- Information about the host country via migrated acquaintances and literature;
- The ambition for either, social advancement or self-employment through earning money.

It should be recognised that these diverse components might exert an influence upon the creation of differing modes of migration. For instance, various examples of migration are permanent emigration, contract labour force, professional transients, international students and refugees. It may provoke a series of broader social changes like the demographic changes to public services, as migration remains a facet of change within society and its global development.

According to the International Labour Organisation (ILO) report (2007) about current migration trends, the primary motivation of global migration has been for economic reasons. Economic pressures from their homelands have caused numerous people to become migrant workers crossing international borders to seek more profitable working and economic conditions. Thus, the causes of migration are closely linked with the socio-economic factors within the push-pull theory, which affects labour migratory patterns. This theory shows that migrant workers make their own decisions about global mobility and employment in a social circumstance. In the

classical theory, the push-pull hypothesis suggests that migration mechanisms rely on an imbalance. This is between the socio-economic imbalances of 'pushing' people away from their area of origin, and 'pulling' migrants to the area of destination.

In a similar vein, several writers (Eytan 2004; Castles and Miller 2003; Jordan and Duvell 2003) contends that global migration is a major consequence of the North-South divide. This divide is outlined in terms of life expectancy, demography, economic structure, social conditions and political stability between industrial democracies and the rest of the world. The Western penetration and global economic integration initiated by the North has stimulated changes in other parts of their society. These changes have occurred initially through colonization, then through military involvement, political links, the Cold War, trade and investment. These conditions bring about international labour migration as an inevitable outcome. This also correlates with the issues of decolonisation, modernisation and the uneven development between the North and South (Eytan 2004: 122).

However, divisions between the rich and poor nations employing a conventional view of North-South can no longer be dominated or clear cut. New poles of financial, manufacturing and technological power have emerged creating a recruiting hub for an international labour market, within the oil-rich Arab states and across East Asia (Castles and Miller 2003). Western involvement through trade, monetary aid and investment provides the material means and the cultural capital necessary for migration to occur within the Asia-Pacific region. These emerging phenomena show that the major reasons of inflow and outflow on migration are engaging with these different push-pull factors within an advanced capitalist system.

These factors include capital flows, international trade, direct and indirect foreign military intervention, diplomacy and cultural interaction. It maybe worth noting that those macro

environments based on global politics enable labour migrants to travel more easily. Consideration of this micro level, individuals' needs and decisions for migration allow people to become involved in the global flow as a transnational workforce. Thus people are increasingly confronted with different cultures, values, fluidity, and discontinuity. Indeed migration enables one to reconstruct a new life history, hence continuously re-building life experiences.

Shaping migrant's life and adjustment

It can be shown that migration since 1945 has led to a growing cultural diversity and the formation of new ethnic groups in many countries. In particular, in developed countries the visible emergence of ethnic communities has influenced public attitudes as well as their state policies. In addition newly "opened" countries such as those within the developed East-Asia region have started to tackle the impact of migration. Such ethnic diversity stimulated these labour hosting nation states to undergo social dynamics through certain factors. These factors include different-looking people, different languages, enlarged ethnic neighborhoods, ethnic associations and institutions (Castles and Miller 2003: 220).

Migration enables people not only to re-organise their socio-cultural relations, but also their consciousness of self and society. It can be assumed that this will lead to improvement in their quality of life, involving a series of changes of life experiences, leaving their homeland, coming to a new place and beginning new lives. Migrant workers are likely to confront disjuncture and different social environment. They found themselves in different places and situations. The knock-on effect of this would be that their identities are likely to be transformed as well, perhaps not immediately but definitely over time (Sebnem 2006: 844).

In this respect, migration as a phenomenon can be conceptualized in terms of identity as well as social actions. For a migrant worker, identity has become a pivotal pillar in either integration or rejection of one's own way. Particularly, migrant's ethnic identifications, cultural habits, and ethnic social ties are central to the debate about migrants' rejection of integration in the "host" society (Morrice 2007). It is useful to understand the pathway of reorganising their identities. Zimmermann and Amelie (2007: 778) analysed three possible pathways based on a migrant's ethnic self-identification. The first pathway is a transition to assimilation (complete adaptation of ethnicity of the "host" country). The second leads to integration (the complete embrace of both ethnicities). Whereas, the third pathway, this ends with the marginalisation of migrants (the loss of association or identity with both ethnicities).

Although these adjustment pathways could not be generalised to give understanding for all the different cases, there are thought to be similar contexts in many labour hosting countries. Most migrants are often trapped in low-wage jobs, poor quality housing, and insufficient accessibility to public services (Haines and Minami and Yamashita 2007: 964). These factors may deteriorate migrants' societal circumstances. Most migrant workers feel excluded in the host country feeling neither more or less attracted to their homeland. This condition has often been referred to as marginalisation. Even worse, undocumented migrant workers are highly marginalised and their voices are neglected in many host societies. They often experience exclusion by the external societal environment, rather than their unwillingness to integrate. It could be stated that migration offers a set of social changes and modification of one's own life experiences.

Clearly, no modern nation can be ethnically homogeneous. International migration produces the formation of heterogeneous social circumstances in many countries. Due to the international migration, this has caused nation states to face with the reality of cultural and ethnic pluralism.

This also stimulates the re-evaluation of conventional definition of nation-centred citizenship and separating this from the conglomerate of ethnic homogeneity. It must be noted that majority populations by necessity have to learn to live with cultural pluralism (Castles and Miller 2003: 296). Border crossing movements such as international labour migration demand the protection of the basic resources for survival. In this context, a balancing act of rights of membership and institutions for the inclusion of all members to have equal autonomy (Benhabib 2005; Jordan and Duvell 2003; Baubock 1994) would be highlighted for migrant workers. This causes the need for reconstructing the theory and practice of citizenship. Migration can be marked by the gradual erosion of single ethnic oriented nationalism and a nation state centred citizenship. This issue will be discussed in detail in the Chapter 2, 'Lifelong learning engaging in migration'. Briefly, migration engages in human learning reacting to their altered life world.

Migrant workers' social network and organisation: Learning community

Several studies on international migration (Castles and Miller 2003; Parekh 2006; Zimmermann and Amelie 2007) have emphasised the importance of social networks. This is to understand the migrant workers changing life world and modes of adjustment in their new places. 'Social network' refers primarily to the associations to gather information, seek different kinds of help, sharing concerns between members and connecting themselves in groups. Given that foreign labourers confront complex social exclusion with a sense of disjuncture shortly after their arrival in the host country, they need to form social ties or connections to adjust to their newly shaped lives. It helps migrants' social connection supporting socio-cultural adaptation in the host country.

The study "Situation of migrant workers in Hong Kong" (Asian Migration Center's Yearbook

2005) revealed that many had adapted to a new environment with the help of friends (60%) and migrant workers' organisations (28%). To achieve the social adjustment reacting to their changed external circumstances, migrants would form social linkages sharing advisory guidance and mutual support. The findings show that these groups play a pivotal role when migrants reshape new life mode. It could act as information pathways and counselling channels to empower labour migrants to re-build their social skills, knowledge, attitudes and self understanding.

For this study, a voluntary migrant workers' community, called Asian Friendship Network (AFN) will be examined as a specific organization of migrant workers. Given that migrants' organisations serve as a springboard network to reshape a new life world, my work could produce different characteristics and context of their learning paths within the non-formal community.

Indeed the concept of a learning community suggests that human knowing and knowledge are developed through various communities (Brown and Collins and Duguid 1989; Roth and Bowen 1995). It defines a group of people who share common values and beliefs, actively involve in the reconstruction of experiences through community interaction. Since the late 1980's the term 'learning community' has become commonplace, emphasising the sharing of knowledge, experience and practice between members. Members are likely to engage with the construction and negotiation of existing perceptions and expectations, involving themselves with others voluntarily. Welton (1995) stated that it is a learning group that is constructed within social environments. This is a relatively autonomous entity from government and economy, empowering participants to restore their life-world through subjective and collaborative learning activity. Theoretical categorization of Cranton (1996) proposed that learning communities have three dimensions: cooperative, collaborative, and transformative. Recent interdisciplinary approaches to learning communities have emerged such as an ecological community and an e-

Learning community within cyber space (Kim et al 2005).

Although the term 'learning community' could be used with several synonyms such as learning organization, study circles, learning circle, community learning, its decisive theoretical ground highlights members' collective participations by sharing their own experiences and agendas to accomplish certain goals through autonomous actions. In this regard, the learning community provides participants with a collective learning. People, through involvement in the learning community, can start to reconstruct their experiences communicating issues, concerns and goals based on shared membership in a self regulated way (Brown and Collins and Duguid 1989). To a large extent, learning community is a learner-centered group (Merriam 1998), which means participants take more responsibility for their learning paths than in most designed or instructional systems. This condition distinguishes the learning community from companionship, entertainment, political action, or the performance of an immediate task. Employing these theoretical discourses, I can move on to the characteristics and accents of the migrants' community could be stated as below:

- Based on life world and sense of 'we-feeling';
- Participant's autonomy and self governance;
- Empowering self esteem of participants;
- Changes through learning.

First, the learning community is anchored in their daily lives. For this case study, living and learning are often interwoven within circulating ties rather than two entirely distinctive unrelated activities. Further membership of the learning community through collaborative learning provides a consciousness of 'we-feeling' and solidarity. Second, participants were likely to take collective

responsibility for evolving the community in a self directed way. Instead of direction asserted by a teacher or an instructional designer, migrant workers can become self organizers in their non formal community. Their voluntary participation activates the community and its ongoing development. Third, the learning community may support the participants' self esteem and efficacy allowing their interactive communication with different agencies such as local citizens, colleagues or neighbourhood. Fourth, the community enables migrant workers to reconstruct their presumptions about themselves and society through their community practices, which can lead to changes and adaptation in their life world. These changes may not occur systemically but rather emerge from the spontaneous participations of migrants in a gradual manner.

Global migration and national policy

Until recently, international migration had not been a central political issue for many governments. It was only in the late 1980's that international migration has begun to receive high-level systematic attention (Jordan and Duvell 2003). Migration has rapidly become the dominant issue facing the countries of the developed world so much so that now it is at the top of the policy agenda of the G8 countries (World Bank 2009).

Current political initiatives about migration policy would take two forms, which are either a further tightening of restrictive measures or acceptance of the 'root cause' of mass migration based on South-North divide. The official government justification for their changes on migration policy creates shifts that in turn impact on the whole of society. For instance, migration is closely related to population changes and socio-cultural transformations including its hybrid ethnogenesis. However, no government had ever set out to build an ethnically diverse society

through a national immigration policy (Castles and Miller 2003: 21; Rodolfo et al 1999), although labour recruitment policies often lead to the formation of ethnic minorities and potential consequences like diverse social communication, changing public policies and international relations. Host governments would try to regulate unwanted migration reacting upon their society's new picture of ethnical and cultural diversity. This sometimes produces exclusion and marginalization of migrant workers. In this respect, migration policy often causes social and economic changes, which reshape the social setting of society raising issues of multi-culturalism, citizenship and identity.

National migration policy remains significantly dependent on political decisions and government actions including the allocation of resources to enforce entry laws, and international co-operation on migration management. It should be remembered that there are distinctive types of host societies. These have a bearing on the political decisions, which indirectly influence the practice of migration control policy. For instance, in terms of settler societies, these are predominantly low population densities. Examples like the US, Canada or Australia would have preference for permanent migration, whereas European/ethnic societies are noted for high population density, and usually favour labour migration. The structural differences between these two types of countries indicate differing patterns of applying their migration policies.

In terms of policy of illegal/undocumented migration, in many Western European countries such as the UK, Germany and France, illegal migration increased after 1973 (Jordan and Duvell 2003). This could coincide with an upsurge in refugees and asylum-seekers. It can be assumed that the free movement of people within a region can allow illegal migrants who enter one member state to move quickly and easily to other member states such as France and UK (ILO 2008). This internal free movement of people actually increases the likelihood of harmonization

for immigration policies. An example from an EU member state would be that an illegal worker would be paid below minimum wages in relation to local citizens who are eligible to move freely within the Union (Eytan 2004: 140). Although government policies regulate unsought illegal migration, some host countries still open domestic labour markets to foreign workers due to their labour shortages and market needs, particularly those roles within demeaning work areas. In this respect, diverse conditions affect the feature of migration policy and the ongoing regulation of its demand and supply, which reacts to each country's social circumstances.

Penetrating migration debates

Debates have shown that migratory practices act at multiple levels. Baubock (1994) stated that novel forms of interdependence, transnational societies and bilateral regional co-operation were rapidly transforming the lives of millions of people. Yet, several writers (Parekh 2006; Eytan 2004; Castles and Miller 2003) foresaw that migration processes would become even more entrenched and resistant to government control. This leads to the emergence of new political forms. National border controls became tighter for different reasons. It includes increased national identity and xenophobic reactions, which often causes a greater emphasis on identity and the idea of enhanced security within the nation state. This results in an exclusive national policy, promoting a homogenous social setting rather than heterogeneous arrangements. Adapting the argument of Lash (2000), contemporary society's pervasive atmosphere of risk culture can clearly suggest the exclusive, defensive and negative reaction upon migration and migrant workers. This denotes a specific social phenomenon or approach of distrust and potential fear toward outsiders or strangers. This notion shows that most local populace sees migrant workers as 'risk' entities in

their status quo. For instance, a restrictive migration policy could be enforced along with this approach of risk culture based on the xenophobic response to migrants or foreigners.

There remains a continuing debate about migrants' social relationships and their inter-dependency towards their home country versus their new land. Adopting the statement by Beck (1992) about mobility, when people enter the international migration labour market, they often experience mobility and change. Migrants may experience the alteration of occupation and employment, place of residence, social relations as well as changes of existing perceptions and expectations about self and society. Under the impact of migration, migrants would become relatively independent from their inherited social ties like family, neighbourhood, friendship and local partnership (Beck 1992: 94). They become independent from their traditional social roots and form new social relations interacting with the host country. Meanwhile, many migrants have retained strong links with their home countries not just as an instinctive affiliation or a sense of home. The economic connection of sending money back for their family may eventually influence the flow of national currency (Asian Migration Center 2005; Castles and Miller 2003). Thus these dual aspects of migration flow require our consideration, as to the reconfiguration of social bonds and reciprocal relationships between sending and receiving countries.

Indeed, globalisation has strongly influenced all parts of the world intensifying competition and the interdependence of capital, commodity, and manpower. Migration is closely related with both economic processes and cultural exchange. International migration and the problems of living together in one society are usually associated with social and cultural diverse ethnic groups. In particular, for migrant workers, the experience of migration may produce holistic modifications of their social, cultural, and physiological perspectives and practices.

2) Regional context of migration: The Asia aspect

Migration trends and practices within the Asian-Pacific region could be associated with global economic flows, allowing for a neo-liberal globalisation impact. Large-scale movement of workers from under-developed countries to rapidly expanding economies has been acknowledged as significant components of global migration (OECD 2008). Low skilled migrants have moved within regions or from one region to another to improve their standard of living, to escape from poverty, war, and famine. Bilateral and multilateral free trade agreements (FTAs) have led to an enlarged adaptation of neoliberal policies across Asia. These have primarily been initiated by international bodies like the IMF, World Bank and WTO (Migrant Forum in Asia 2006).

In the East and South-East Asian region, international border-crossing labour movements have increased dramatically in the past decade. This increase represents one of the most rapidly rising and diversifying forms of migration. Currently intra-Asian migration has overtaken migration from the Asian region to the oil-rich nations of the Middle East during the 1970's and early 1980's (Ball and Piper 2001). Since the 1980's the East Asian economic miracle has led to a strong and rising demand for migrant labour. Indeed, Asian countries have been gearing up and positioning themselves to take advantage of the expected economic upturn as anticipating potential turnarounds within the regional economy (World Bank 2006). In the initial stages of the introduction of migration, many host governments like Korea, Japan and Hong Kong rejected recruitment of 'foreign' workers. This rejection occurred because of fear of bringing about cultural and social changes to their national states. They were concerned that migration would lead to dilution or loss of the homogenous socio-cultural settings within their societies.

There are certainly signs of increasing dependence on foreign workers for the 3D job, as labour force growth slows in industrializing countries and local workers reject menial tasks. At the same time, the nation-states in Asia have certain fears and concerns of migration impact upon society (Castles and Miller 2003:162).

Most Asian countries had targeted higher economic growth in 2004, to offset the economic depression and slow growth throughout the international labour migration. The patterns have been formed in response to the demand of the labour market, employing push/pull factors. According to the Asia Center for Human Rights (2009), female migrant workers from developing countries such in Asia as Philippines, Sri Lanka, and India were from rural areas, working as domestic or unskilled labour in foreign developed countries. In Asia alone, increasing numbers of women are leaving behind their own families every year to work as domestic workers in other countries. This was particularly true of East-Asia regions like Japan, Hong Kong, Singapore and South Korea. These economic hub countries have attracted (pull) female migrants as maid servants from under-developed sending countries such as Nepal, Bangladesh. Meanwhile, sending nations' poor economic situation have led (push) to people's migration decision for improving their financial conditions. Hence, the labour market's reciprocal push/pull factors could produce the changing configuration of Asian migration practices.

Persistent migration issues and problems in Asia

Between 1965 and 1990 the number of international migrants increased by 45 million-an annual growth rate of about 2.1 %. The current annual growth rate is about 2.9 % (ILO 2008). Labour

migration is seen as a significant and reliable engine of economic development through the remittances in Asia. Yet, all migration forms and their related issues are present in East and South East Asia, particularly intra-regional and extra-regional irregular labour market net, smuggling, and trafficking in persons, and undocumented irregular migrants without access to social protection and health services. The continuous flow of migrants in an irregular situation often leads to their vulnerability through exploitation and discrimination.

Indeed, while selective and regular entry channels are available to skilled workers, the majority of low and semi-skilled workers who may be tempted to resort to irregular modes of entry and employment within Asia (IOM 2009 : 257). There are roughly 20 to 30 million unauthorized migrant workers worldwide, comprising around 10 to 15 % of the world's immigrant stock (ILO 2008). Although most countries in Asia failed to gather accurate data on migrants' deaths, injuries and occupational safety (Asian Migration Center's Yearbook 2005), the table below shows the numbers of migrants in vulnerable situations across the Asian host countries.

Table 1. Estimated in vulnerable Asian Migrant Workers

Asian Receiving Countries	Number of migrant workers
East Asia (Japan, South Korea, Hong Kong, Taiwan)	2.64 million [1999]
Southeast Asia (Malaysia, Singapore)	2.08 million [2003]
South Asia ("Open border" between India and Nepal)	4 to 10 million [2000]
Middle East (Bahrain, Kuwait, Qatar, Oman, UAE)	9 to 12 million [2003]

Source: Rex Varona (2004: 9)

These figures demonstrate an understanding of the general picture of migrant workers and social

concerns of irregular migration in this region. Large groups of migrant workers exist who are oppressed due to their inferior socio-economic status within Asian labour host societies. Migrants confront a significant risk of being unprotected by labour laws, economically invisible, undervalued, and vulnerable to exploitation. Particularly, one of the common issues is that of detention and deportation of undocumented migrant workers in the Asian nations. The massive crackdown and deportation in Hong Kong, Malaysia, and South Korea have resulted in an appeal to the international community (Asian Migration Center's Yearbook 2005) to comply with the United Nations Universal Declaration of Human Rights. The high social tension between the reactions of government and the human rights of migrants has occurred in major Asian host countries. For government, in the hiring and managing of foreign labourers, migrants' restricted human rights have become crucial concerns about migration, since many low skilled migrants are vulnerable to assault, non-payment of salaries, discrimination, and racism.

Human trafficking and smuggling is a sensitive issue of migration practice. The problems of illegal immigration had worsened in Asia. A number of Asian countries have already faced considerable populations of undocumented migration through the trafficking channel (Migrant Forum in Asia 2005; World Bank 2009). The trafficking and smuggling of Asian migrants to Australia, Europe and Western countries also remains a significant problem. Particularly, unskilled female migrants are likely to be exposed to the dangers of being trafficked as a supply for the sex industry, when they attempt to reach East Asian countries (Rex Varona (2004).

If matters of deportation and smuggling assist in explaining the societal concerns of migration in Asian host countries, then harsh living conditions and mundane abuses both verbal and physical way show their social exclusion in the dominant society. Violence and abuse against migrant workers has become increasingly common (ILO 2008). Occupational health and work

related hazards are another area of concern. Minor to major injuries and even deaths have occurred due to industrial accidents within Asia (Asia Center for Human Rights 2009). Overall, complex issues and problems of migration have existed in many Asian host countries (Jordan and Duvell 2003). It could be stated that migration engages with complex social problems connected to multiple discriminatory issues around race, class, gender and nationality throughout Asia. Hence, their social marginalisation remains imperative in migration issues.

Migration policies and practices in Asia

Few countries manage migration effectively in Asia (IOM 2009). Yet even countries that do have a coherent migration policy backed up by legislation such as Japan, Korea and Hong Kong often experience serious difficulties in managing migration. In particular, extortion and abuse by labour recruitment agencies remain a major migration concern across Asia (Suk 2003). Since traditional recruitment practices have put migrant workers into virtual bondage, inevitably they could work for months or years without wages. This means that they could not afford to repay back the huge fees owed to these recruitment agencies. The migrant workers' remittance to their home countries has meant considerable profit for some Asian countries. For this reason, the remittances of labour sending governments, including the Philippines, Vietnam, Indonesia, Bangladesh, Nepal and Sri Lanka, have been appreciated by those governments. The governments are then revelling in the immense benefits that they have received from their migrant workers' remittances. They even call migrants their 'modern-day heroes' (Asian Migrant Center 2005; Migration Forum in Asia 2006). Peculiarly, in Asia, most migrant workers have extended families. Their families depend on migrants very much all through their migration process. If the wages are low and remittances

system is faulty, the implications extend both to migration and their families (World Bank 2009). In this sense, the role and socio-economic contributions of migration can be defined by several stakeholders (ILO 2008).

Against this background, Asian-based migrant workers' advocacy NGOs have attempted to address migrants' rights and social justice in order to prevent exploitative practices related to the flow of remittances to their home land (Joint Committee with Migrants in Korea 2001). In this reason, the Migrant Forum in Asia has promoted and spearheaded the Migrant Savings and Alternative Investment (MSAI) programme to help migrant workers. This action supports not only the sustainable enterprises or community development programs through migrant workers' remittances but also encourages labour sending societies to participate in establishing sound migration practice (Migrant Forum in Asia 2006). This could open the way for extending sustainable social developments through migrants' economic contributions in Asia.

Although the presence of international protection highlights the standard employment contract, the Minimum Allowable Wage (MAW), regulation of working hours, safety from abuse and agency fees, sustainable migration practices still have a long way to achieve satisfactory progress in Asia. Thus, sending and receiving states have defined obligations and responsibilities based upon a number of international standards that they are expected to adhere to. In this respect, the United Nations have stressed obligations on states party to the interests of promoting 'sound, equitable, humane and lawful conditions' for the international migration of workers and members of their families (IOM 2009) :

- Exchange of information with other states;
- Provision of information to employers, workers and organizations on policies, regulations;
- Assistance to migrant workers and their families.

For the sending country, the labour exporting government must call for labour migration as an option and not a forced decision due to national circumstances. It should be possible for appropriate development strategies to be formulated for sound migration as a win-win approach, both for the people and the country. To support bilateral agreements with host countries, it is necessary to ensure that migrants leave their home countries better equipped, informed about their working conditions and crucially their human rights.

For the receiving country, the government should maintain its respect for the applicable laws governing and regulating the employment conditions of foreign migrant workers. Close attention to the compliance of employers in regard to the minimum wage and working conditions is vital (Seoul Statement 2005). Significantly, the host government must institute measures both in policy and practice that increase awareness and understanding for new arrivals to the host culture. Of equal importance is the necessity to offer local nationals the opportunity of meaningful learning and education that facilitates interaction in a multicultural social setting due to the presence of the international labourers.

In summary, these particular conditions show the features of national policies and practices in Asia. A sustainable migration mechanism is required not only to support individual migrant workers' rights, but also the mutual prosperity of the world community. This further intensifies partnerships with governments, NGOs and the private sector for comprehensive migration management in this region.

3) Local context: Migration in the Republic of Korea

Overview: Korea as a country

- Location and region

The Korean Peninsula extends about 1,000 kilometres southward from the northeast Asian continental landmass and is roughly 300 kilometres in width. The Yearbook of Dynamic Korea (2007:12) explains that the total area of the peninsula is 222,154 square kilometres of which about 45 percent (99,720 square kilometres), constitutes the territory of South Korea. It is measured that the combined territories of South and North Korea are similar to the size of Great Britain (244,100 square kilometres). South Korea alone is about the size of Hungary (93,000 square kilometres). Geographically, Korea lies adjacent to both China and Japan. Because of Korea's unique position, Chinese culture has filtered through it and into Japan. A common Buddhist and Confucian cultural sphere formed among the three countries.



Figure 1. Map of Korean Peninsula (The Yearbook of Dynamic Korea 2007)

The Korean Peninsula is divided into three distinct regions: Central, Southern and Northern. These main regions are also subdivided into separate areas that show particular economic, cultural and physical distinctiveness. In the middle of that, the Central Region consists of Metropolitan Seoul and Incheon, the surrounding province Gyeonggi-do. The capital area, as the name implies, is the centre of all political, economic and cultural activity in South Korea. Seoul also has a number of smaller cities clustered around it, which form a continuous and sprawling urban area. In and around Seoul is the largest concentration of the nation's industries. The regional condition indicates that these Metropolitan areas serve as a hub of international migrant workers with a high concentration of their labour force.

- People and population

Koreans are believed to be primarily one ethnic family and speak one language. Sharing distinct physical characteristics, they are believed to be descendants of several Mongol tribes that migrated onto the Korean Peninsula from Central Asia (The Yearbook of Dynamic Korea 2007). In the seventh century, the various states of the peninsula were unified for the first time under the Silla Kingdom (57 B.C.-A.D. 935). Such homogeneity has enabled Koreans to be relatively free from ethnic problems and to maintain a firm solidarity with one another. By contrast, this persistent notion of homogeneity would play as a counter-reaction to the confrontation of a surge of migrant workers and society's compelling multicultural circumstances.

The official population of the Republic of Korea as of 2009 was listed as 48,747,000. Korea saw its population grow by an annual rate of 3% during the 1960s (The Ministry of Government Administration and Home Affairs 2007). But, in 2005, the rate stood at 0.44% and is expected to

further decline to 0.01% by 2020. A notable trend in Korea's demographics is that it is growing older with each passing year. Statistics show that 6.9% of the total population of Korea was 65 years or older in 1999, but by 2009 that figure rose to 10.7% of the entire population (The Ministry of Justice December 31, 2009). Korea Immigration Service (2009) also estimated that Youth population (15 and younger) accounts for 16.2% in 2009, which will steadily form a decreasing proportion of the total, while senior citizens (65 and older) will account for 24.3% by the year 2030. Apparently, Korea is an industrialized nation with a declining birth-rate and aging population. This changing figure shows that Korean society has started to undergo a short fall in the labour force, which calls for acceptance of foreign labourers on a large scale. Recently, Korea's foreign-born labour force rose to 1.3% in 2006 (IOM 2009).

More significantly, foreign nationals, based on registration, make up 2.3 % of the total population in Korea (The Ministry of Justice December 31, 2009). The legal status of the foreigners ranged from workers (68.5 %), marriage immigrants (11.6 %), students (7.8 %) and professional human resources (4.1 %). Apparently, the increasing number of foreign residents indicates an ongoing demographic change and social dynamics in Korea.

- Language

All Koreans speak and write the same language, Han-geul, which has been a decisive factor in forging their strong national identity. Koreans have developed several different dialects in addition to the standard used in Seoul. Modern Korean is divided into six dialects: Central, Northwest, Northeast, Southeast, Southwest and Jeju. These are similar enough for speakers of the various dialects to communicate (The Yearbook of Dynamic Korea 2007: 21). This might be

due to the fact that Korea has been a centralized state for more than a thousand years.

The Korean script, generally called Han-geul, was invented in 1443 under the reign of King Sejong (1418-1450) of the Joseon Dynasty. In attempting to invent a Korean writing system, it is believed that King Sejong looked to several writing systems known at the time, such as old Chinese seal characters, Uighur and Mongolian scripts. Finally, Han-geul, which consists of 10 vowels and 14 consonants, can be combined to form numerous syllabic groupings. For example:

사람 (sa-ram) “man”

이주 (e-joo) “migration”

손님 (son-nim) “guest”

It is simple, yet systematic and comprehensive, and is considered one of the most scientific writing systems in the world (Francks 1999). Linguistic and ethnological studies have classified the Korean language in the Altaic language family.

Nowadays, it would be estimated that the Korean language is spoken by about 70 million people in the world. Although most speakers of Korean live on the Korean Peninsula and its adjacent islands, more than 8 million are scattered throughout the world.

- Contemporary history

Since its establishment in 1948, the Republic of Korea has been continuously committed to the concepts of liberal democracy and a free market economy. As the East-West confrontation evolved into a state of Cold War after World War II, the Republic of Korea pursued its foreign

relations in concert with the nations of the West which advocated liberal democracy. In the years following the Korean War (1950-1953), the international community viewed Korea as a devastated, poverty-ridden nation (Francks 1999).

However, that image had begun to change in the early 1960s as Korea's newly adopted policy of export-driven economic development showed impressive high-speed economic growth. The Park Chung-hee government carried out strong economic development plans to modernize the country. Korea successfully weathered the oil crisis and continued to develop economically. The Saemaeul Undong (New Community Movement) brought prosperity to the rural and urban areas.

A new military force emerged in yet another coup on 1979, under the Chun government's repressive rule. Popular campaigns for democracy spread nationwide, culminating in a massive protest rally in June 1987. The government was forced to accept the people's demands for a set of democratic measures on June 29. After that, Korean society accepted rapid liberalization (The Yearbook of Dynamic Korea 2007).

The Kim Dae-jung government was inaugurated in 1998 with the avowed objectives of overcoming the financial crisis and promoting a market economy. To achieve these, it brought openness and reform across the national administration and surmounted the economic difficulties.

In the 2002 presidential election, Roh Moo-hyun from the ruling Millennium Democratic Party won. The voluntary fund-raising and election campaigns by citizens led to Roh's victory in the presidential election. The Roh government was created on the basis of the power of popular participation and initiated reforms. These reforms were to pursue the full realization of democracy in government operations, emphasising a fair distribution of wealth.

In 2007, the 17th presidential election in Korea, voters elected Lee Myung-bak. His inauguration created great expectation for the people's common prosperity, leading to substantial

social developments in the Korean Peninsula. Particularly, the government unveiled a plan to revise a migration policy to respond to the issues arising from growing labour migration. The Lee government has been pushing for a proactive migration policy that shifts the focus from regulation and control to openness and exchange. The Ministry of Justice announced the first Basic Plan for Immigration Policy (2008~2012), laying the foundation for implementing a long-term and consistent immigration policy (The Ministry of Justice December 31, 2009). The Migration Policy Institute, established jointly by the Justice Ministry and the International Organization for Migration, opened in December 2009 in the Gyeonggi Province. The institute, the first exclusive migration-related governmental organization to be set in Korea, is expected to conduct in-depth research on Korean migration policies, embracing issues of undocumented migrant workers. Yet, it is apparent that Korean society has still further to go to establish culturally and politically plural society engaging with diverse groups of migrant workers. Thus government's regulation and practice should be continually monitored in an orderly system.

- Economy

Korea, once known to be one of the world's poorest agrarian societies, has undertaken extensive economic development in earnest since 1962. In less than four decades, it achieved, what has become known as the "Miracle on the Han River", an incredible process that dramatically transformed the economy while marking a turning point in Korea's history (Amsden 1989).

Korea recently pulled through an economic storm that began in late 1997. This financial meltdown had threatened Korea's economic achievements. Since the onset of the crisis and implementation of an IMF agreement, Korea has been rapidly integrating itself into the world

economy and creating an economic structure suitable for an advanced economy. The government has used exports as the engine of economic growth, which led to the radical economic transformation of Korea. Korean imports have steadily increased thanks to the nation's liberalization policy and increasing per capita income levels. Korea developed rapidly from the 1960s, fueled by high savings and investment rates, and a strong emphasis on education.

With a history as one of the fastest growing economies in the world, Korea is working to become the focal point of a powerful Asian economic bloc during the 21st century (Francks 1999). Recently, the Korean computer and peripherals industry has played a major role in the national economy recovery from the financial crisis in 1997. The improved quality of IT related goods and the lower value of the Korean currency have produced this achievement (Bank of Korea 2003). Indeed, Korea's rank in the information society index rose rapidly from 22nd in 1998 to 12th in 2003 and to 3rd in 2005 (Ministry of Industry 2006).

Overall, Korea's economic situation has maintained substantial growth trends, mainly due to increasing world demand as well as to the growing Korean market. In this context, economic boom and changing social structure would highly demand and attract migrant workers in the market, especially the manufacturing industry. Consequently, the increasing dependency for foreign labour manpower produces increased migration flow in the demeaning industries.

- Culture

Despite radical social dynamics in contemporary Korean society, traditionally, the Confucian social order has long influenced Korean behaviours to a large extent, which emphasises a human relationship and its custom. The importance of the Confucian social order can be observed

especially on New Year's Day when, after the usual memorial services for ancestors, family members bow to grandparents, parents, older brothers, relatives, and so on in accordance with age (The Yearbook of Dynamic Korea 2007).

Meanwhile, it has been believed that Koreans had a deep fondness for the country's landscape of mountains and rivers. This attachment to the land, they developed a love for their fellow tribal members who shared the same territory and long history. Indeed, one of the most outstanding aspects of the Korean character is the deeply rooted sense of homogeneity (Shin 2006). Koreans have proudly referred to themselves as a distinct people, a concept which implies several specific ideas (The Yearbook of Ministry of Culture and Tourism 2006: 37):

- A consanguineous community of descendants from a single common ancestor;
- A linguistic community united by a single language;
- To be a community embodying a unique culture;
- United geographically as a group that has lived on the Korean Peninsula.

Meanwhile, as a people at the Eastern end of the Eurasian continent, Koreans have formed their culture through active contacts and positive adaptations of the diverse cultures of the continent. Korea was exposed to cultural elements from the migration of peoples on the Eurasian continent, and the consequent exchanges between East and West. Hence from the remote past, the Korean people attempted to combine two conflicting perspectives: the exclusive ideal of a unique people and openness towards the world's diverse cultures. It is affected by the sense of exclusiveness inherent in the concept of a unique people. Such exclusiveness likely hinders the acknowledgment of a heterogeneousness or multicultural set of society. Conversely, it is characterized by a positive attitude towards new cultural elements.

In this sense, it could be stated that the Korean mind embraces certain ambivalence. This complex attitude of exclusiveness and inclusiveness as well as conservatism and liberality has coexisted. A unique ability to negotiate contradictory extremes has been defined within the Korean character (Shin 2006). Now, it can be assumed that this embedded socio-cultural feature likely engages in the migration context towards the salient entity of migrant workers in Korea.

Extensive migration and the changed social landscape

Korea's economy has been rapidly liberalised since the mid-1980s. The free-market ideology employing globalization began to challenge entire sectors of the society. Since the early 1990s, Korea has attracted tens of thousands of foreign workers from developing nations for employment in the demeaning and dangerous manual jobs, which have often been shunned by native Koreans. Adopting the pervasive migration policy, large numbers of migrants have flowed into Korea. This demonstrates that a multicultural society is no longer a distant notion for Korea.

The number of foreign residents including undocumented migrant workers in the nation now exceeds 1,168,477 approximately 2.3% of the South Korea's population in total of 48,747,000 (Korea Immigration Service 2009). The Ministry of Justice also announced in 2009 that the number of 'legal' foreign residents was 870,636 as of December, which was a 68.3% increase compared to 2004. As it excludes the number of those who stay in the country for less than 90 days and undocumented migrant workers, which are estimated around 297,841 the total number of foreigners is much larger. Currently, migrant workers of all nationalities, from the 107 countries, have lived in Korea (The Ministry of Justice December 31, 2009).

Table 2. Increased rate of documented foreign residents in Korea

	2004	2005	2006	2007	2008	2009
The number	468,875	485,144	631,219	765,745	854,007	870,636
Rate	↑7.1%	↑3.5%	↑30.1%	↑21.3%	↑11.5%	↑1.9%

Source: Korea Immigration Service 2009

This striking social change and its dynamics occur due to the consequences of international migration movement infringing not only on economic sectors but also in terms of cultural and societal arrangements. The migration of foreigners to Korea has been increasing in recent years. Furthermore, the composition of those migrating to Korea has diversified in range from manual labourers, to immigrants by marriage, international students and professional workers over the past 30 years (The Ministry of Justice December 31, 2009). Cultural and racial diversity is becoming a reality in Korea with an increase of multi-cultural households. As an example of the changed social arrangement, international marriages have increased ten times within the last 15 years, and are accelerating the changes. The Korea Immigration Service has reported in 2009 that the number of Koreans, both men and women, who have married foreigners, has increased dramatically during the 2000 to 2008. The number of international marriages in Korea increased by 311% from 2000, when there were 11,605, to 2008. There were 36,204 international marriages in Korea in 2008, which amounts to 11 % of the total 327,700 marriages held in the country for that year. By the end of 2008, there were about 182,712 multicultural families in Korea. International couples now abound in rural areas, with some 40 % of Korean farmers and fishermen are registered as having married foreign women. At the end of 2008, immigrants through marriage totalled 164,000 including those who have become Korean nationals.

In this way, ethnic diversity and cultural globalization unexpectedly came to Korean society through the different modes of migration. But labour migration primarily serves as an important opportunity to envision a new social arrangement espousing multicultural settings in Korea. The current phenomenon makes Koreans realise that the huge rise in migrant workers is not just about statistics or numbers. Instead, it reflects how the nation is fast becoming a multicultural and multiethnic society and importantly, indicates that accepting ethnic diversity has become inevitable. Thus, these social dynamics distinctively present Korean society's rapidly changing landscape within the extensive migration context along with the global migration.

Migration flow, history, policy and impact in Korea

In terms of contemporary migration flow, the history of migrant workers in Korea is less than 30 years. It has only emerged as a labour importing country since 1987 when a large scale of domestic workers from the Philippines began to be employed in Seoul. At that time, there were around 6,500 migrant workers in South Korea and all of them irregular workers (Suk 2003). According to Korea's rapid economic growth, the demand for manual and unskilled workers in small and medium sized industries was increasingly filled by low-paid labour migrants.

From late 1980s to middle of 1990s, the relevant migration policies were implemented and a surge of migrant workers were introduced into Korean society. While the mass migration steadily increased in Korea, by the end of 2002, nearly 290,000 migrants were working. It has been measured that 80% of them are irregular/undocumented. However, after the onset of the Employment Permit System (EPS) in 2004, they had declined to a still substantial around 340,000, nearly 32% of the total migrant workers (Seol 2006).

However, to a large extent, migration matters had seldom been handled in a public manner and it only emerged as a crucial social problem in mid-1990s in Korea. Most Koreans have considered the migrant workers' issues as taboo under the shadow of the economic market (Korea Labor Institute 2004: 15). Facing several rallies regarding migrant workers' advocacy, factual broadcasts and a series of magazines, Korean society has begun to perceive the migrant workers' social restrictions and marginalization. Their conditions have been exploitative working hours, underpayment, inhumane deportation, and verbal/non-verbal insults. Clearly, these conditions indicate that most migrant workers lie in highly vulnerable situations suffering from lack of protection in labour policy, economically invisible and denied human rights. Confronting the impact of labour migration in Korea, civil society has started to react to migrant workers' issues seeking its policy influence. Indeed, since the mid-1990s several advocacy NGOs including grassroots migrant organizations, covert labour unions have emerged. It has been believed that at least 180 migrants' advocacy NGOs have played roles for migrants' rights and development in Korea (Seoul Statement 2005). They would focus on different issues and civic relations responding to migration practice such as Korean language education; Cultural exchange/Multiculturalism Programme; Human rights programme; Migrant worker's children mentoring programme. These exist to protect migrants' human right and improve their working and living conditions. This movement has opened the way to develop systemic supports for migrant workers serving as a counterpart to the government's migration policy.

Turning to the historical regulations, there have been activated two legal systems to facilitate the impact. One is the Industrial Trainee Program (ITP) system that has been in operation since the early 1990s. The other is the Employment Permit System (EPS) that was introduced in 2004. Throughout these major systems, Korea implemented significant changes to its migration policy.

- The Industrial Trainee Program (ITP)

The Korean government introduced the Industrial Trainee Program (ITP) to enable small and medium-sized manufacturing firms with no more than 300 employees to take on foreign nationals as trainees in the early 1990s. ITP trainees primarily worked in the manufacturing, construction, agriculture, fisheries, and the service industries. On a minimum wage, the training would last for six months, with the possibility of a further six-month extension.

However, the ITP continued to deny trainees the legal status of ‘workers’ and employers rarely fulfilled their obligations to their trainee employees. Given their status as ‘trainees’ and no-Korean nationals legally, industrial trainees were not given equal protection under the law with Korean workers. Indeed, there have been numerous reports of employers’ discriminatory treatments and abusive behaviours towards foreign trainees. Some employers took advantage of the weak legal protections for trainees, exploiting the lack of effective access to redress delayed wages, abuse and insult. In this regard, NGOs have called the ITP a “contemporary form of slavery.” Not surprisingly, nearly 53% of industrial trainees had left their industrial trainee positions and ran the risk of becoming undocumented workers rather than continued to work in such inferior conditions (Ministry of Justice 2007).

Accordingly, confronting the persistent and serious criticisms of ITP, the government announced that the ITP would be abolished by 2007. This action was acknowledged that the government stepped up efforts to bring labour migrants under a more comprehensive and effectively managed system such as that envisaged under the EPS (Employment Permit System).

- The Employment Permit System (EPS)

The EPS Act entered into force in August 2004. It was intended to overcome the shortcomings of the Industrial Trainee Program in terms of protecting the rights of migrant worker. This system attempted to ensure that Korean industry could fulfil its need for large numbers of migrant workers (Seoul Statement 2005). By passing this Act, Korea became the first labour importing country in Asia to protect the rights of migrant workers through legislation, because the EPS stipulated that foreign labours should be protected based on bilateral agreement of two governments with the guarantee of entitlement to the same labour protection as local workers (Asian Migration Center's Yearbook 2005: 9). It also has supported that migrant workers have the right to have access to a system of redress against employers in cases of overdue wages and industrial accidents and to national health insurance.

Meanwhile, the introduction of the EPS system has been followed by the Korean government's decision to arrest and deport the thousands of irregular/undocumented migrant workers. This has taken the form of operations by police and immigration officials since November 2004, which has already resulted in thousands of them being arrested. These undocumented workers were detained in detention facilities with poor facilities and forcibly returned to their countries of origin. This operation has intensified the intense pressures felt by many migrant workers.

Although EPS started to adopt as a progressive law to regulate the migrant workers' job market and improve their working conditions, this newly adopted system would force migrant workers who worked for over three years to be deported. Given that once migrant workers come to Korea, they have to pay brokerage fees, which range from 10 million to 15 million won, most workers are forced to choose undocumented status in order to earn the money. This mechanism can yield

massive undocumented migrant workers again.

Overall, as the two pillars of migrant workers' legal introduction, ITP and the EPS have served the major legal setting to provide a working permission for migrants in Korea. Having recognised that a large proportion of the undocumented migrant workers still left and the complex issues of naturalization or deportation of them were unresolved (Ministry of Justice 2007), current EPS yet confronts these challenges and dilemmas. Thus, this situation calls for a keen consideration to cope with migration flow and impact at the policy level as well as at the real social practice.

- The flow and impact of migration

Massive numbers of migrant workers have moved inward and outward via Asia. Korea is increasingly a country of migration, especially a regional hub of recruiting migrant workers in East Asia (Asian Migration Center's Yearbook 2005: 9). Migrant workers in Korea have come from more than 107 countries. Specifically, documented migrant workers account for 870,636: China (56.1%), Vietnam (9.9%), Philippines (4.4%), Thailand (3.3%), Indonesia, Mongolia, Bangladesh, Pakistan, Sri Lanka and others. Almost 92.8% of them have worked in jobs classified as low-skilled, manual work as economic migrant workers (Korea Immigration Service 2009).

Table 3. Number of Foreign Entrants based on ITP and EPS in Korea

	2005		2006
Total	37,788	Total	43,991
China	10,685	China	12,843

Thailand	5,408	Thailand	5,605
Indonesia	5,084	Indonesia	4,922
Philippine	4,385	Vietnam	4,154
Vietnam	3,817	Philippine	3,729
Uzbekistan	2,169	Uzbekistan	2,916
Pakistan	1,886	Cambodia	1,715
Sri Lanka	1,690	Sri Lanka	1,623
Mongolia	1,110	Myanmar	1,360
Cambodia	530	Mongolia	1,345
Others	1,024	Others	3,779

Source: The Ministry of Justice, Republic of Korea (2007)

In Korea, although different modes of migration such as marriage, education, and refuge have started to expand as social practices, the dominant flow and pattern of migration had been highly centralised on the manual labour sector to supply the demand of workforce in the demeaning jobs. Accordingly, most migrant workers who live in Korea are defined as economic labour migrants. This distinctive migration flow has influenced changes in the social landscape of Korea encroaching into its impact on demographical change and social practices. Migration engages in a series of incremental shifts in the pattern of one's life world, which often leads to geographical moves of indefinite duration. Therefore migration flow affects reconstruction of the social arrangements and circumstances both in the public and private spheres.

Korea's current statistic of migrant workers indicates a demographical change of the entire society. It corresponds to nearly 2.3% of the Korean population. It is apparent that the salient

groups of migrant workers have produced the change of national demography. This would cause the calling and readiness of a multicultural social setting embracing ethnic, national and cultural diversity in contemporary Korea. Thus this phenomenon has pushed the government to enact laws to protect their rights and improve migration in practice, by supporting migrant centres and providing a cultural education programme for them to better understand how Korean society works. In this sense, labour migration incarnates both tensions and opportunities while engaging in democratic virtues within multicultural changes both in policy and practice.

Situations, problems and concerns of migrant workers

As a noticeable feature of migration flow and policy in Korea, most migrant workers are believed to exist as the result of high demand of the labour market. Yet they are subjected to a wide range of social alienation, poverty and discrimination. One of the demonstration slogans stated “we are not a slave or machine, but a human”, which presents migrant workers’ social situation in Korea (Suk 2003). Multiple problems and social concerns should be investigated in detail.

- Recruitment, freedom of mobility and association and detention

In terms of migration process, many migrant workers have been charged excessive recruitment fees by agencies or individuals in their countries of origin. A number of labour-sending countries are still failing to stop exorbitant fees being charged by recruitment agencies. Once in Korea, many find that they are unable to pay off their debt and so they are in a position of bonded labour (The Korea Labor Institute 2004). They accumulate huge debts to pay off high recruitment fees

for jobs. This condition encourages them to participate in the undocumented job markets. Because they are paid low wages, which are sometimes paid late or not at all, many migrants have seen their debts increase. Under the EPS, migrant workers found it even more difficult to change jobs even when they suffered from serious health problems or human rights violations in a particular workplace unless they had officially reported their ill-health or abuse. With few rights to negotiate a change of job, many ended up leaving their legal employment and working as 'undocumented' migrant workers elsewhere in the country. Most felt compelled to try to earn enough money to pay their debts and support their families back in their home countries. This precarious recruitment situation forces them to take the risk of becoming undocumented/irregular migrant workers in order to obtain better wages.

There were numerous reports of employers' discriminatory treatment and abusive behaviour towards undocumented migrant workers (The Korea Labor Institute 2004; Seoul Statement 2005). These showed that migrant workers have been at heightened risk of exploitation and diminished quality of life. Unstable legal status makes it difficult for migrants to exercise their rights. Detained migrant workers reportedly faced poor conditions and abuse in detention facilities (The Human Right Committee of Korea Republic 2006).

Many migrant workers described how their identity documents, including passports, visa papers and work permits, had been confiscated and retained by their employers. This was in breach of their right to identity documents from their employers (Suk 2003). It has been usual that employers have seized official documents to prevent workers from looking for jobs elsewhere. This situation highly hindered the migrant workers' right to liberty of movement.

Furthermore, in terms of freedom of association, under the Korean law, migrant workers have not yet been able to form a legally recognised trade union. Those who have attempted to form a

migrant workers' trade union often have faced intimidation and they were denied the right to organise legal trade unions (Migration Forum in Asia 2006).

Despite the implementation of the EPS Act, undocumented migrants remained at constant risk of arbitrary arrest and detention. This is then followed by forcible return to their countries of origin. As EPS system calls for the return - voluntary or forced - of irregular migrant workers, this has resulted in the arrest, detention and deportation of thousands of workers since November 2004. Many migrant workers, who have been forcibly returned to their home countries, did not receive their wages. This could demonstrate that migrant workers remain a vulnerable community.

Concisely, labour migrants in Korea have a highly limited scope for changing their workplace and face restricted living conditions. It would impede their ability to lodge complaints about abuses because they fear antagonising their employers or losing their jobs. Those vicious circles of situations explained why and how migrant workers have been marginalised in the host society.

- Safety, health, violence and pay

It is noted that health and safety are crucial issues for migrant workers in Korea, given that the majority are employed in dangerous and dirty works. It is still true that injured migrant workers would receive inadequate compensation from either employers or the state. Undocumented migrant workers were assigned more dangerous tasks than their Korean colleagues and were not given adequate training or protection (Suk 2003: 15).

Many labourers work long hours on machines that are not safe and they receive little occupational training. They frequently work doing difficult jobs with little protection equipment or safety training. Many employers had not provided mandatory health insurance for migrant

workers. In some cases, employers of injured workers have refused to renew contracts. They could inform the immigration authorities denying injured workers' legal stay.

In terms of the violence, one in every five migrants suffers from direct physical violence in the workplace. Added to this, more than one in three migrant workers is verbally abused by their Korean employers or colleagues (The Yearbook of Ministry of Labour 2006). Particularly, female workers are at high risk of sexual harassment and violence. In most cases, undocumented migrant workers are susceptible to exploitation and violence. Given that they are employed in the informal sector or 'black' economy within which unscrupulous employers are able to exploit their lack of legal status, they are reluctant to turn to the authorities to appeal their rights because of the fear of drawing official attention to themselves and so risking arrest or deportation.

Regarding pay, they continue to have their wages withheld and to work excessively long hours for lower wages. This is compared to approximately 68% less than Korean workers in similar jobs (The Korea Labor Institute 2004). It can be estimated that most migrant workers work for an average of 12 hours a day (The White Paper of the Ministry of Labour 2007). Despite their hard work, they often face discrimination in the pay. This might be one of the most common reasons for changing their jobs, and submitting to undocumented status. In Korea, some migrant workers are still paid less than the prescribed national minimum wage of US\$736 and the majority of migrant workers likely earn US\$ 975. Women are especially vulnerable to discriminatory wages. Their wage is only 70% of the male migrant workers' salary (Asia Center for Human Rights 2009).

Overall, these social situations and problems such as security, health, violence and pay are largely interconnected to each other. Migrant workers easily have been locked in a vicious circle of these bounded social structures. Thus these problematic issues indicate their social restrictions

and confined life world in the host society.

Changing social configuration and the socio-cultural pluralism in practice

- Marginalisation and heterogeneity

Although certain intersections of demand and supply of migration in the economic market would meet its conditions in practice, there are, yet, social problems and marginalisation. It is still pervasive that employers seek to retain the 'hard working but underpaid workers' and migrant workers are also expected to work in order to make money despite their underprivileged jobs. While prolonging their stay in the receiving society, most labour migrants willingly serve themselves in low skilled and poorly paid works that are avoided by local citizens. They have to work longer hours than most Korean workers, and are at high risk of verbal and physical abuse in the workplace (Korea Labor Institute 2004). They had been regarded as working machines that can be produced without any social cost. So that they can be thrown away at anytime and anyplace only because their hands were cut or they claimed their rights (Suk 2003: 21).

As it is believed that most migrant workers in Korea are economic migrants, their move to Korea has been motivated by these factors: fleeing indigence, the need for a job, and to acquire higher wages than possible in their own under-developed countries. However, disadvantaged socio-economic structures and ethnic discrimination lie ahead for migrant workers in Korean society. Given that the bulk of migrant workers had worked in vulnerable manual factories with physically demanding work, their life world has been highly restricted, living at the marginalised social edge. They would rarely interact with the local people. Thus it is not surprising that

migrants' learning opportunities and their children's education are seriously limited in Korea. In brief, migrant workers face severe marginalisation at multiple levels yet to be fully admitted as protected workers and social agencies in a practical manner.

According to the Asia Center for Human Rights (2009), migrant workers and mixed-race people found it very hard to have decent jobs in Korea owing to racial discrimination. This conventional social practice has intensified the imperious cycle of poverty, exclusion and marginalisation against migrant workers. Having recognised that traditionally Korea has been a closed society with the perception of monoculture, homogenous race and ethnicity, a surge of international labour migrants likely generates a collision between homogeneity and heterogeneity in the socio-economic realm. Migrant workers' life itself has been highly marginalised as well as their social situation in Korea. Importantly, for a decade, Korean society hardly has discussed migration matters on the 'open' table as a national concern. The reasons seem to be interrelated.

First, a large number of migrant workers are in the 'black' market so that their issues are underestimated. Because the surplus of migrants' workforce in the shadow market leads employers to regard them as disposable objects, the concerns of migrant workers are highly under-valued.

Second, because of a shunned attitude and sense of otherness against ethnically different migrants, these issues lie in passive 'underground talk' in Korean society. Migrant workers' different appearance, language and low class of work engage in Korean's high prejudices toward foreign labourers. For most Koreans, it has been conceived that migrant workers' salient flow infringes upon Korea's mundane social arrangements of racially and culturally homogeneity. Overall, these practices make the discourse of migration and migrant workers marginal in Korea. This exacerbates migrant workers' social alienation in the host country.

- Migrant workers' rights for sustainable migration

Despite the implementation of various migration policies, this chapter has demonstrated that migrant workers remained as a vulnerable and underprivileged community in Korea. The Korean government has an obligation to ensure that the current EPS system is more compatible with international human rights law and standards in practice. Because all migrant workers, regardless of their legal status, have rights under international human rights, their rights should be accorded by law underlining the indivisibility of civil, political, economic, social and cultural rights (Amnesty International 2006). All migrant workers might benefit from the principles and rights in the 1998 International Labour Organization Declaration on Fundamental Principles and Rights at Work, which serves as the core standard of labour protection. This international treaty assures their comprehensive rights to life (Amnesty International 2006: 36). It also contains a non-discrimination clause for migrant workers and their families with regard to their rights at work, access to education, and access to adequate basic life conditions.

Since the mid 1990s, several civic organisations have made efforts to progress the human rights of migrant workers. Yet it is inevitable that Korea, as a member of the international community, needs to reform its existing migration system to serve not only for solving the elaborate labour supply problems but also for improving the quality of their life. Thus, a sustainable social principle based on the mutual development of migration is highly required in Korean society. The government is facing continuous calls to ratify important actions such as the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families. This can be a key step toward the full protection of their rights (Migration Forum in Asia 2006). These conditions bring about a keen consideration to establish a sustainable social

mechanism of migration and ensure migrant's rights with actual social practices.

Although Korea has ratified the international human rights' treaty and implemented EPS covering the principles of equal treatment, the actual mutuality for migrant labourers has not yet been achieved in practice. Indeed, despite the introduction of a legal system and policy measurements for migrant workers, the lack of fair practices and socio-cultural pluralism often impedes a sustainable, reciprocal development of migration in civic level. Given the pervasive marginalisation and growing racism against migrants, this discrepancy between the policies and practices represents an important matter for the Korean society to solve.

- Social change embracing cultural diversity: Beyond ethnic nationalism

Migrant workers who cross international borders produce increased cultural diversity in many Asian labour-importing countries (Castles and Miller 2003). Facing the influx of racially heterogeneous migrant workers, Korean society has started to undergo a multi-cultural and multi-racial change of demographic alteration. A progressive voice has started to be proposed in term of the naturalizations of migrant workers as Korean citizens (Seol 2006). This emerging change often produces the disjuncture, tensions and contradiction of existing perceptions in Korea.

Indeed, the persistent perception of 'homogeneous Korea' has created a serious contradiction. Although Blommaert and Verschueren (1998:122) asserted that few modern nations have ever been ethically homogeneous or homogenous societies in reality. Koreans have been accustomed to hold a strong belief in pure-blood nationalism and the long-lasting concept of a homogenous nation. It has been over 120 years since modern Korea established its first official diplomatic relationship with a foreign country, opening its doors to the outside world. Until that time, Korea

had been called the 'Hermit Kingdom' because of its people's reluctance to interact with foreigners (The Yearbook of Dynamic Korea 2007: 19).

The international report of the United Nations Committee on the Elimination of Racial Discrimination addressed in August 2007 that the Koreans' notion of the 'pure-blooded' nationalism, rooted in their pride in the nation's ethnic homogeneity, has produced various forms of discrimination against 'mixed-bloods' and labour migrants in employment, housing, education and ordinary social relations (Seol 2006). Koreans do not seem prepared to accept or understand a multi-ethnic or multi-cultural society responding to an immense migration flow. Such a homogenous mind-set and social practice based on the indoctrination into ethnic monotheism have hampered an affirmative multi-cultural discourses and institutional readiness in society.

Shin (2006) criticised that blood-based ethnic national identity has hindered cultural and social diversity in Korea. Race has served as a marker that has strengthened ethnic identity, which in turn was instrumental in defining the nation. Koreans have believed that they all belong to a 'unitary nation' (단일민족 *danil minjok*), one that is ethnically homogeneous and racially distinctive. This idea has been widely spread from the late 19th century or early 20th century with an increasing number of foreign invasions. Faced with imperialist encroachments, Koreans developed the notion of a unitary nation to show its autonomy and uniqueness (Locke 1992). They stressed the ethnic base, rather than civic elements in defining the Korean nation. The need to assert the purity of the Korean nation grew even more important under colonial rule, especially as Japan attempted to assimilate Koreans into their empire as imperial subjects (Seol 2006).

This pure-blooded nationalism has played as a useful tool for the Korean government when the country was embroiled in ideological turmoil (Shin 2006). Even today, most Koreans maintain a strong sense of ethnic homogeneity based on shared blood and ancestry, and nationalism

continues to function as a key resource in Korean politics and foreign relations. This has been a crucial source of pride and inspiration for people during the turbulent years of Korea's transition to modernity that may involve colonialism, territorial division, war and even migration policy.

Meanwhile, this collective consciousness and internal solidarity against external pressures and threats has served as a source of prejudice, discrimination and marginalisation against 'foreign' migrant workers or the mixed-ethnic in Korea. Ethnic nationalism has become a considerable force in Korean society and concurrently it can be dangerous and oppressive, when fused with racism and other essentialist ideologies. For example, it might be argued that most Koreans have a stronger attachment to 'ethnic Koreans living in foreign countries' than to 'ethnic non-Koreans living in Korea.' It is much easier for a Korean-American who supposedly has 'Korean blood' to 'recover' Korean citizenship than for a Pakistani migrant worker living in Korea to obtain Korean citizenship. This is true even if the Pakistani worker might be more culturally and linguistically Korean than a Korean-American. Such a blood-based ethnic national identity may become a totalitarian force, which leads to the neglect of people from other countries. This has hindered socio-cultural pluralism and multicultural practice in Korean society.

More recently, Korea has experienced an increased growth in foreign population under the influence of global migration. This striking social change is more convincing if perceiving a changing demography. According to the Korea National Statistical Office (2007), the number of foreigners residing in Korea has been estimated to reach 2,539,000 by 2020. The rate of increase has been projected to accelerate further, allowing the number of foreigners to reach 4,090,000 by 2050 and its proportion to grow to 9.2%. This quantitative figure denotes that a European style multicultural nation is likely to be created within ten years in Korea (Overseas Koreans Foundation 2006). Particularly, low birth-rates and an aging society show that Korean society

cannot survive without migrants' labour force. There is no alternative choice for Koreans but to engage in migration actively and interact with them to form a nation. Briefly, cultural and racial diversity is becoming a reality in Korea as a result of the increase of foreign labourers.

Thus, as multi-cultural social arrangements are irreversible, the ethnic nationalism has started to be challenged among Koreans. Indeed the idea of a 'multicultural Korea' seems to be credible as it is witnessed from the national statistics of residential foreigners, and in the growing number of migrant workers in the street, workplace, their advocacy NGOs and the presence of international food supermarkets. Through a series of covert/overt interactions with migrant workers in life world, Korean society has begun to experience a new social circumstance which it rarely had before. Koreans should break themselves of a strong attachment of ethnic nationalism and adopt a socio-cultural pluralism embracing the ongoing migration. They should mitigate potential harmful effects of ethnic nationalism adhering society's democratic institutions. Korea needs to institutionalize a legal system that mitigates unfair practices and discrimination against those who do not supposedly share Korean blood. The society needs to materialise a social practice to promote a civic identity that allows a more diverse and active interaction with various social agencies. Accordingly the government should build a society in which migrant workers can live together, not simply as fellow ethnic Koreans but as equal citizens of a democratic polity. It should be an integral part of the democratic consolidation processes that Korea is undergoing.

Furthermore, it is necessary to foster the meaningful learning and educational opportunities that can react upon this changing circumstance in active and critical ways. To be able to deal with social challenges and opportunities of migration, learning to live together with different social entities is highly essential. Consequently it can broaden the more diverse experiences of socio-cultural pluralism both in the public and private spheres.

4) Evolving specific research questions and statements

The primary focus of this study is to gain an insight and understanding of socially marginalised migrant workers' learning within a host society. To comprehend its broader social context, this chapter, so far, has endeavoured to investigate diverse migration phenomena and practices by consideration of global, regional and local dimensions. In terms of lifelong learning, I have found that although in lifelong learning the literature and discourses on adult learning has been extensive, empirical studies and theoretical findings regarding marginalised individuals or groups' learning have not been rich and substantial (Courtenay et al. 2003: 111). Many studies in the lifelong learning scarcely provided a deep insight or an answer into the understanding of the crucial questions; why and how disadvantaged peoples or groups engage in a learning society. Thus this thesis intends to respond to these questions and thus I develop critical research questions of migrants' border-crossing life world and transnational experiences to broaden the understanding of current lifelong learning. Importantly, having realised that the previous research situation has demanded more enriching empirical data and academic discussions of different peoples' lifelong learning, this thesis attempts to produce rich findings and theoretical discussions of the least accessible group's learning features in the age of migration.

In this context, a specific case study is conducted to embody these research perspectives in detail. It attempts to investigate how migrant workers (most of them being undocumented) reconstruct their life experiences through participation in a non-formal voluntary community. Therefore the major research questions are critically suggested: why, how and what do migrant workers learn in community practice within a host society? To gain a multidimensional understanding of their learning, this case study espouses diverse research pillars of learning needs,

processes, domains, and mechanisms. It can be structured with four dimensions as follows:

Table 4. Research Questions and Data Sources of Case Study

Research questions	Major data sources
1) Learning needs: What brings migrant workers to join the learning community and what are their needs and motivation to participate in such a community?	Interviews Field notes Biographies NGO staff Interviews
2) Learning processes: How do migrant workers learn through the community practice?	Interviews Memos from conversation Field notes Biographies
3) Learning domains: What do they learn through participation in the learning community and what do they change?	Interviews Field notes Memos from conversation Semi-structured questionnaires
4) Learning mechanisms: What kinds of different learning principles evolve in the community? Which attributes enable their learning engagement to maintain continually?	Interviews Field notes Handouts

This thesis, in order to conform to these research questions, can elucidate migrants' learning attributes producing empirical data and findings thoroughly. Given that migration is one of the

dramatic transformative learning experiences, this study may suggest some multi-layered issues of lifelong learning in the global migration context such as cultural diversity, the learning capacity of the disadvantaged and reconsideration of citizenship.

Dilthey (1989; cited in Owensby 1994) stated that a human's life and history cannot be separated from the understanding of self and others. That can be eventually accomplished by engaging with others and then re-interpreting self awareness reacting to different people. In this sense, my research questions provide interpretations of our changing life world in the mobile world that is continuously constructed interacting with diverse individuals and groups of the wider society. Hence this study could reflect not only of the learning journey of migrants' self awareness but also their interrelationships in the host country. In summary, elaborated research questions will be incorporated into the specific case study of a non formal community. It can offer an insight into migrant workers' learning nature and the hidden treasures of their learning.

Conclusion

This introductory chapter produced the multilateral investigations of migration practices and issues in global, regional and local aspects. In the first section, the global migration context was investigated analysing its multi-layered patterns and dimensions. Current migration has made populations more interdependent and interconnected nationally, regionally and internationally, but also resulted in more marginalised migrant workers in many societies. It led to their changed life world, and diverse adaptation strategies such as network or community.

In the second section, the trends and practices of the Asian aspect were investigated as a specific regional context of international migration. Accelerated globalisation has allowed Asian

migrants to traverse different economic, political and cultural borders. In Asia, migration policies of nation states have been regulated by governments to mediate the socio-economic impact of migration including its challenges or benefits in their countries. Yet, many migrant workers remain positioned within underprivileged social territory such as inferior working conditions, social exclusion and discrimination from the mainstream society.

The third section has endeavoured to examine the changing social circumstances and the modified migration practice in Korea as a local context of the global migration flow. The number of foreign residents, primarily composed of migrant workers, has made up 2.3% of the total population. The undergoing influx of migration has influenced a culturally and ethnically diversified social arrangement as well as challenging the conventional sense of a racially homogeneous nation. This changing phenomenon showed how Korea has started to become a multi-cultural society engaging with global migration flow. However, a divergence between migration policies and social practices remains a significant problem for Korean society to solve.

The fourth section contributed to develop four pillars of major research questions incorporating into the learning needs, processes, domains and mechanisms. These research typologies were expected to offer an insight and understanding of migrants' learning phenomena. Hence this chapter provided with the opportunity to reconsider the different modes and practices of human learning within the migration context. To understand the specific learning phenomena more precisely, it is necessary to conduct an empirical case study. Therefore this thesis employs a qualitative study that can demonstrate the particular local context of migration and migrants' learning. Now, the following chapter of theoretical framework of this study will seek to look into the complex notions and conceptual relations between migration and learning in detail.

Chapter 2. Lifelong learning engaging in migration: Theoretic framework

Introduction

Migration can produce a socio-culturally heterogeneous realignment in a learning society. It brings about different social arrangements interweaving complexities of ethnicity, culture, class and identity in the host country. It can be assumed that migrants sustain their lives through continuous learning within their altered social circumstances. A theoretical foundation is required to interpret this social learning phenomenon in the migration context.

Thus, this chapter intends to suggest a conceptual framework in order to gain a new and broader understanding of the national border-crossing migrant workers' learning phenomena in the non formal community. Given that migration plays as a transferring condition of learning, one's learning can engage with complex discourses such as disjuncture, diversity or multiculturalism and reconfiguration of citizenship.

Hence, this chapter will demonstrate major theoretical discourses that relate with migration and human learning. This will include transformative learning approach and informal adult learning. It can lead us to comprehend the features of the migrants' learning. Furthermore, it will produce an insight into lifelong learning at the periphery embracing transnational adult learners in the age of migration.

1) Learning within migration context

Issues and relations between migration and learning

Migration refers to the phenomenon of movement of people across national borders, both by choice and under economic and political forces, which involves stays of over a year to secure employment and make a living (Jackson 1969, Jordan and Duvell 2003). The term 'migrant worker' implies someone who regularly works away from their original place by moving to more prosperous borders across national, political and cultural boundaries. Indeed, the international movements of people are growing in volume in all major regions. As a salient global phenomenon, migration has led to a growing socio-cultural diversity and the formation of new ethnic groups in many countries as a signal of a new world order (Massey 1998). Indeed, more and more countries appear to be crucially affected by migratory movements.

Migration increases both the opportunities and the challenges. In terms of the opportunities, migrants embody the notion of a 'global village' in social practice. It magnifies the world's interconnectedness and interdependency embracing societal diversity. Migration provides people with more extensive selections of life through widening a spatial realm (Jordan and Duvell 2003). Conversely it also generates complex challenges. Except for highly qualified professionals, most migrant workers encounter social restrictions such as underprivileged working conditions, discrimination and a segregated residential area within the host society. Because a majority of local people regard that migrant workers infringe upon their established social status quo, the host society therefore confronts social tensions, collision and disjuncture.

These complex social situations allow us to determine a conceptual framework of migration

and learning. It appears that the issues of migration and human learning engage in multiple dimensions to understand:

- Transnational learning environment;
- Disjuncture and social connection /disconnection;
- Culture, diversity, marginalisation and its relation with human learning.

First, given that international migration produces a social alteration and a new relation to an individual's life world, it facilitates people to deal with different learning environments beyond a nation-state's boundary. Migration calls for people to adopt a new transnational learning environment and reconstruct their learning path to react upon their re-shaped life world.

Second, migration is likely to generate matters of disjuncture and social connection/disconnection in the host society as well as the migrant workers' lives. As migrant workers encounter different social and economic settings outside of their home land, their learning paths can be re-organised responding to disjuncture, disparity and a sense of isolation. While some migrants may assimilate integrating their entity in social connections, others may remain within the realm of social disconnection or resist their adaptation process.

Last, throughout migration flow, the multiple issues of culture, diversity and marginalisation show that people face a set of cultural, social and political alterations. Since massive migration takes place, majority populations could confront a series of cultural pluralism and political conflict (Castles and Miller 2003: 296). Martiniello (2002) argued that global mobility causes both migrant workers and local people to modify their own expectations and perceptions about social conformity. It leads them to reconfigure the horizon of learning for social change.

In summary, it could be appreciated that these conceptual relations suggest migration is a

collective action, rising out of social change and likely affecting one's learning trajectory. According to Zimmermann and Amelie (2007), migratory experience pushes people to modify the assumptions of societal norms and their transitions of life attitude. For instance, it appears that migrant workers, who move from a South-western Asian country such as the Muslim society of Bangladesh, to Korea, are likely to confront high cultural differences and social disjuncture in terms of communication, attitudes of religion and local people's racism or prejudices against Muslims. Migrants' social circumstance of discontinuity can urge them to re-build their views, behaviours, and skills to cope with their differentiated lives. Meanwhile, Jordan and Duvell (2003) stated that migration enables local people to experience differences of ethnicity, culture, nationality and social realignments in their public services, neighbourhood, communications and interactions. These discourses underline that migration provokes alteration and adaptation processes both socially and individually. Hence under the migration impact, people can not simply adhere to their previous life patterns responding to their changing environments.

The context of migration espouses a transnational aspect of learning. Having recognised that migration leads to multiple identities and transnational belonging (Crowther 2000; Castles and Miller 2003), global pressure begins to permeate people's life-world so that individuals and institutions face challenges and their new practices. It is an interweaving process crossing different social, political, and economic borders. This aspect explains that international migration brings about realignment of one's life world and new experience.

Significantly, it can be seen that learning plays its role in responding to the social changes serving as an individual's social necessity. As claimed by Schugurensky (2003), since learning is existential for human, it seems to be a more pivotal condition for migrants who are likely to be confronted with a high disjuncture in the host society. Learning is achieved through involvement

with social relations with others (Newman 1994) and migration realigns a new configuration and relations between individuals and society. Hence this section's conceptual framework about migration and learning gives an insight of the changing landscape of lifelong learning.

Disjuncture and learning in migration aspects

Learning in disjuncture should be examined to understand a relocated trajectory of the migrant workers' learning. Jarvis (2007: 138) stated that human life continues but through frequent changes. Continuity has become instability and frequently disjuncture. When one's biographical repertoires or accustomed reactions are no longer sufficient to cope automatically with their social situation, disjuncture emerges in life world. In the migration context, labour migrants who moved to a new place due to socioeconomic ends may change their own place and identity (Eytan 2004). Given that migration transforms people's social world and sense of identity in the full scale, it is one of the most dramatic life experiences (Kim 2005) based on discontinuity for people. Therefore it is considered that learning occurs in the middle of disjuncture.

A human might be caused to learn through with previous experience of discontinuity and their sense of dislocation. Disjuncture is the sense of not feeling at home with the surrounding environment. It means people do not understand each other's values, attitudes and ways of thinking nor understand how to react and behave within social circumstances. Yet Jarvis (2007) produced a theoretical idea of the relations between learning and disjuncture. Disjuncture is a necessary condition for learning to occur, so that there is a relationship between the type of disjuncture and the learning demanded to recreate the conditions of harmony (Jarvis 2007: 128).

These notions explain that disjuncture facilitates people to deconstruct their taken for granted

presupposition and re-construct their viewpoints, while responding to socially changed circumstances. Migration produces social discontinuity and disjuncture for migrant workers.

According to Kim (2005)'s cross-cultural adaptation theory, migrants' adaptation is identified as a dialectic process of the "stress-adaptation-growth" dynamic. It underlines that stress inevitably occurs as a result of a cross-cultural move, which produces the state of disequilibrium and discomfort. Indeed, national border-crossing movements of labour migration might stimulate people to re-establish the disturbed balance of their life world or to become better suited to their new environment. In this context, learning acts as a necessary mechanism to cope with the disjuncture of migration. Disjuncture then becomes an event providing a new prerequisite occasion to learn.

However, it can also be assumed that varying degrees of disjuncture will occur in the learning path of migrants. The level of disjuncture might be different between each migrant worker in a specific social context:

- Tenuous disjuncture experienced by migrants at the level of minor adjustment;
- Primary and thick disjuncture demanding a certain holistic approach for learning;
- Estrangement located in a full disjuncture level in the social exclusion.

Despite the different levels of disjuncture, learning in disjuncture indicates the state of being disconnected and disparity between individual's assumed perceptions and the present experience. Particularly migrants who fail one or more adaptation processes are often confronted by two situations known as 'major disjuncture' and 'strangerhood' at the heart of alienation. In brief, it can be stated that migratory experiences offer people a new prerequisite occasion to learn and, at the same time deconstruct their previous perceptions and attitudes to react upon social disjuncture.

This framework provides a theoretical lens to perceive migrant workers' learning nature.

In addition, drawing on Bourdieu (1977)'s concept of 'habitus', a set of acquired and embedded patterns of thought, beliefs, behavior, and taste activating everyday practice (Glegg and Macnulty 2002: 582), migration and its outcome of disjuncture can challenge people's habitus. When people move to a new place by the way of international migration, they face a series of unfamiliar experiences. Their previous beliefs and dispositions that are the result of internalisation of culture or social structures need to be re-constituted in the new land (Baubock and Rundell 1998). It leads to realignment of their persistent habitus including norms, values, skills and attitudes. This facilitates people to reconstruct a new experience and social relations. Thus, if formulating a conceptual relation between these complex issues of migration, disjuncture and learning, it could be outlined in a simple way as below;

Migration - Disjuncture - Learning

While migration generates a social disjuncture and individuals' disequilibrium leading to a discontinued social situation, human learning evolves to seek certain harmony in the life world. It appears that disjuncture serves as a conceptual connexion between migration and learning for migrant workers. The intermediated position of disjuncture would engage with migrants' changing learning trajectory. Therefore it can be recognised that migration serves as a learning condition. Living in a mobile world, people can alter their existing thoughts, values and attitudes confronting disjuncture in the life-world. This conceptual framework shows the inter-related notions between migration and learning in the field of lifelong learning.

Transformative learning approaches

To build a thorough theoretical foundation for a deep understanding of migrant workers' learning, I found the transformative learning theory useful for this investigation. Migration causes a series of alteration processes and outcomes, which may produce societal diversity for individuals as well as for the host society. It is likely to stimulate people to reshape their learning ways and areas to respond to the changed social conditions. In some sense, dramatic learning experiences could emerge adopting the process of creating-circulating-disusing-reconstructing of one's knowledge and attitudes about the social world. Hence it could be claimed that a new learning context is required to assess such relations between migration and learning. Transformative learning approaches, thus, can give a conceptual idea to see through migrants' learning features.

Transformative learning has continued to be a frequently used and discussed theory in the adult learning field (Taylor 2007:173). This theory sees learning as the process of using a prior interpretation to interpret a new understanding of the meaning of one's experiences to lead to further actions. Although no single model of transformative learning exists, its theoretical core is the process of perspective transformation. Mezirow (2000: 4) suggested that dimensions are outlined; being psychological (changes in understanding of the self), convictional (revision of belief systems), and behavioural (changes in lifestyle). Importantly, Jarvis (2007: 5) claimed that human learning is more than just transforming the bodily sensations into meaning. It is the process of transforming the whole of our experiences through thoughts, actions, and emotions, and thus people may change themselves reconstructing perceptions of external reality into personal biography. Transformative learning happens through a series of phases such as disorienting dilemma, deconstructing making meanings and integrating of the new perspective

into the people's life.

These notions can be useful to the migration context, because it is believed that transformative learning is to explain migrants' changed perceptions and practice as well as interpret their new ways of defining social worlds. Furthermore, it can be appreciated that transformative learning occurs to resolve migrants' social oppression and emancipation through active participation in the specific practices such as school, workplace and local communities. This notion supports that reflective inquiry on the social phenomena addressing 'what is the taken for granted and called knowledge' can be critically utilised to resolve social problems in practice (Dyke 2006:107). In this reason, Merriam and Caffarella (1999) underlines that the transformative approach is the extension of consciousness through the change of the assumed views and attitudes. It is acknowledged that migrants who traverse the national, socio-cultural boundaries are likely to be directed to reshape their views of the social world, the symbolic contents of the unconscious and critically analysing their social situation in the host country (Jordan and Duvell 2003).

A migrant worker through dramatic social action like international migration gains transformative life experiences. Yet an alterable social practice and experience contains more than the single action, which may re-build self consciousness and inter-subjectivity of everyday life (Luckmann 1983: 75). Indeed migration provides migrants with transformative experience and new life circumstances through its specific social actions in the wider society. It means one's transformative learning occurs beyond the cognitive or psychological change of perspectives. Thus it can be stated that learning involves three transformations, these being the sensation, the person and social situation through the social engagement as well as daily interaction with others.

Given that migrant workers' social status is marginalised in many host countries, they might seek ways to change their underprivileged socio-political circumstances. They might achieve this

through different social actions such as participating in ethnic networks, religious centres or gaining educational qualifications (Castles and Miller 2003). Transformative learning then could provide them with the social awareness and empowerment linking their presence to the host society. In a similar context, Merriam and Caffarella (1999) stated that transformative learning often involves powerful emotions, beliefs and social action in the inter-related manner. It would be assumed that migrants are likely to be exposing themselves to a transformative learning environment employing their own feelings, thoughts, knowledge, and actions both in critical reflection and as a means of reflection. In this respect, O'Sullivan (2003) underlined that one of the powerful environments of transformative learning is to engage with learning experiences in a self-direct, personally involved and spontaneously reflected manner. Transformative learning evolves as a holistically constructed learning in a social and cultural context.

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; and our sense of possibilities for social justice and peace (O'Sullivan 2003 : 19).

O'Sullivan's view allows us to perceive how adults cope with the processes of inner and outward conflict, relation, dialogue, change, and reintegration facing diversity of life. This framework offers an inclusive new perspective on migrant workers learning by presenting how they may engage with transformative learning paths. Besides, this transformative learning approach sees

learning as mediated by unconscious processes beyond the levels of rational or conscious awareness, which largely occurs in informal settings. Thus, it is expected that these diverse discourses of transformative learning can be employed to gain an understanding of the migrant workers' learning and its dynamic paths.

Informal adult learning discourses

Jordan and Duvell (2003) explained that most migrant workers retain certain social links and networks relying more on informal systems including friendship groups, community and faith-based associations. This suggests that migrant workers' learning can develop through informal settings in the host society. This fact is more convincing given that many adult migrant workers are situated outside of formal educational settings or structured curriculums. It is essential to employ informal learning approaches to conduct the case study on the migrant workers' learning in the non formal community. Informal adult learning theory allows us to gain access to interpret the migrant workers' different learning paths through community practice.

In general, a classic division of learning modes has been classified into formal, non-formal and informal learning. Having acknowledged that human learning occurs everywhere and in one's daily life in a lifelong process, informal learning highlights that an inclusive and constructive nature or process of human learning beyond the formal and non-formal educational institutions (Merriam and Caffarella 1999). However, informal learning is still largely a complex black box and controversial to conceptualise (Schugurensky 2006). Much of this multi-layered informal learning may emerge in the diverse ways and extended settings. Despite its conceptual wideness and challenge, informal learning can be outlined by the following aspects (Courtenay and

Merriam and Baumgartner 2003):

- It takes place outside educational establishments and structuralised curriculums;
- It does not necessarily follow a systematical subjects or professionally organised, but rather originates accidentally, sporadically in association with certain occasions;
- It is unconsciously incidental and related to situation management or fitness for life.

Noticeably, informal learning is distinct between formal and non formal learning. It is not formally organised and recognised within a curriculum or specific syllabus framework. Schugurensky (2003) proposed three forms of informal learning i.e. self-directed learning, incidental learning, and socialisation or tacit learning. These informal learning modes differ among themselves in terms of intention and awareness at the time of the learning experience. Self-directed learning is often intentional and conscious. Incidental learning is unintentional but after the experience the learner becomes aware that learning had taken place. Lastly, socialisation or tacit learning is neither intentional nor conscious. Overall, these theoretical discourses show a clear disparity between formal learning and informal learning.

Apparently, informal learning would occur in a variety of places such as at home, work, leisure, community centre, and through daily interactions among members of society. For many adult learners, it is seen that informal learning settings transmit a wide range of narratives, cultural norms, thoughts, knowledge and manners through different social actions and relations (McGivney 1993). Informal process of learning can be developed in the various places even through the daily interaction with others.

A typical way of acquiring informal learning may be “learning by doing” or “experiential learning”, which is largely associated with theoretical exploration of Kolb (Schugurensky and

Mundel and Duguid 2006: 2). This idea endorses that informal learning occurs based on experiential process, which can be evolved through the incidental development of individuals or groups' practical actions, episodes, feelings and narratives in life world. Informal learning can happen when knowledge has not been externalised and existed inside one's head including instant messaging, spontaneous meeting, sharing causal talks (Cross 1981).

Finally, given that migrant workers may reshape their learning paths within the non formal community through different informal experience, it should be noted that these discussed discourses on informal learning theory contribute to the understanding of migrants' particular learning features. It can show that why, what, and how migrants' learning occurs and develops.

2) Discourses of cultural diversity in lifelong learning

Diversity issues in lifelong learning and migration

Contemporary society is heterogeneous in many ways (Adam and Beck and Loon 2000; Parekh 2006). Not only does it deconstruct cultures in a traditional sense, but also individuals and groups who chose their own life-styles and create their identities and visions. Facing multiethnic and multi-cultural societies under the impact of global migration, the researchers and practitioners of lifelong learning have a role to play in promotion of critical thinking and practice about diversity (Dyke 2006). This condition produces the diversity issues, which are extensively related with race, ethnicity, gender and class in the field of lifelong learning.

Indeed the subjects of ethnicity, race and its related marginalised groups have begun to increase since the 1980s addressing the discourse of social justice and inclusion (Johnson-Bailey

and Cervero 2000). The issues of race and ethnicity particularly connect with cultural diversity and pluralism. Ethnicity and race are seen as the attributes of minority groups or cultural affiliation between different groups, which means that ethnic consciousness within a group is not homogenous and static (Castles and Miller 2003: 33). In this context, the issues of race and ethnicity serve as the core base of cultural diversity.

Having realised that the landscape of contemporary society is becoming heterogeneous as a result of migration, people's multi-faceted identifications are likely to link with ethnicity, gender, race and class issues. Sparks (2002) claimed that the issue of diversity presents the ongoing deconstruction of pre-existing cultural norms, expectations and attitudes among different agencies. In the field of lifelong learning, an inclusive approach toward diversity issues has been suggested in complex ways: in membership of diverse communities of practice, by the presence of different learners' perspective, and diverse cultural contexts and methods of learning (Zepke 2005: 170). These various approaches regarding the issues of diversity emphasise the 'difference' and 'change' of the existing perceptions and practices in human life world.

This conceptual attribute can be applied to understand the current phenomenon of global migration. It has been acknowledged that migration flow leads to alterations of demography, social systems, public service, and local communities (Eytan 2004). Migration may broaden the issues of diversity producing a mix of ethnically, culturally and religiously heterogeneous communities and different memberships in a wider society (Torres 1999). These conditions cause complex social arrangements based on different race, ethnicity and class as well as people's re-organising learning trajectories. Because new social arrangements or changes of life environments demand a different way and form of living for people, changed social situations as a consequence of migration enables migrant workers to reconstruct their existing experiences and

practices. Furthermore, considering migrant workers' cultural diversity based on their race, ethnicity, language, and customs has often been undervalued or their presence has been marginalised in many host countries, their learning can suggest the complex relations between self capacity building and emancipatory counteraction over their social restrictions.

It seems that the contemporary world would not halt in progression of diversity or heterogeneity. Thus individuals and groups are more likely to be exposing themselves to the culturally, politically pluralized life-world. This stimulates people to engage with different agents, interests, relations and actions. Indeed, lifelong learning theories and practices exist in the middle of diversity issues engaging with the migration. It is believed that the discourse of diversity can act as a useful conceptual foundation to investigate the migrant workers' learning.

The multicultural context of lifelong learning

Lifelong learning seems to be about the cultural transmission of society's core values and philosophies (Morrice 2007). Particularly, under the impact of global migration, the scope and depth of learning can be widened, because the human life-world has become more multicultural and more dynamic. In this sense, the multicultural context of lifelong learning can show the conceptual relations between culture and learning and, further reveal the characteristics of migrant workers' learning.

Learning is always a social and cultural phenomenon (Jarvis 2007). Culture is socially interwoven by a crossing of different subjects, relations and situations, which is the multi-layered social phenomena in nature. Although culture is a difficult term to define in a single word, it can be understood as the integrality of knowledge, attitudes, norms and value (Jarvis 2007;

Martiniello 2002). It offers opportunities or environments to construct one's life experience in a social world. Jarvis (2007) pointed out learning would be inextricably intertwined with culture, which usually can be reshaped by individuals and social institutions in a continuous way.

In the migration context, human life-world has become further variable. It is supposed that migration produces a socio-culturally pluralized life-world in a wider society, which affects different learners' learning practice. In order to seek certain harmonies within a multi-cultural social world, people are likely to rebuild their existing expectations and perceptions about the society and their self consciousness. This notion suggests that the multicultural context of learning resides within a changed multicultural locality. Lifelong learning should be incorporated into reshaped social environments in the ongoing process reacting upon cultural pluralism.

The migrants' transnational learning experiences also display a multicultural practice. Given that migration engages in traversing international borders from one cultural and political system to another different system, it often serves an uprooting experience for people. Migration phenomenon means that contemporary society is heterogeneous rather than homogeneous, multidimensional rather than uniform (Larsson 2001: 207). Since migrant workers' multi-layered identities of ethnicity, culture and nationality produce more complex mixtures of social configurations, it also should be noted that this diversity can bring about a certain level of disjuncture, tensions, and negotiation processes. It can sometimes be transformative and dramatic. This forms a multicultural circumstance of lifelong learning.

For example, the Republic of Korea that had been deemed to be an ethnically homogeneous society has experienced a rapid growth in its foreign population due to a surge of migrant workers. This social change has started to challenge the indoctrination of ethnic nationalism, toward cultural and politically pluralized social arrangements. It is evident that the

multiculturalized social environments seem not to be rhetorical but real in the workplace, streets, markets, schools, the public service sector, that encompass the life world. Such diversity might provide a wide range of dynamic learning processes, from rejection or problematisation because of cultural differences, to the civic assimilation of cultural pluralism.

Clearly migration as a social change produces hybrid associations and societal pluralization (Torres 1999). It can be stated that this multicultural model through global mobility influences people's life world. Hence Dyke (2006) highlighted a global complexity and reflexive modernity among different social groups in the field of lifelong learning. A multicultural learning context under the migration does not simply concentrate on generalisation of an ethnocentric discourse or racial stereotypes such as associating Indian with curry or Asian with distinct politeness. Instead, this approach underlines the complex and plural issues of ethnicity, identity, class and transnational life experiences among different individuals and groups. In brief, transnational movements of labourers can produce pluralized life world in the host society, which suggests a specific dimension of multicultural lifelong learning. This conceptual lens and discussion helps us to develop the case study on migrants' learning as a key theoretical foundation.

The issues of othering in migration context

While investigating the discourse of cultural diversity, or the multicultural context of lifelong learning, it appears that this context associates with 'other'/'othering' issues. It explains how people react to heterogeneous entities, and how social relationships form intersecting difference and otherness. Because the notion of 'other' is considered to be a basic element of the multicultural context (Blommaert and Verschueren 1998), it can give an insight regarding cultural

diversity and the politics of difference.

Mary and Alistair (1995: 3) critically examined the 'other' to raise a problematic lens on how to engage with diversity in adult education. The concept of 'other' and 'othering' would attempt understanding to construct the identities of people who were different and often stereotyped or undervalued. Therefore the categorization of the other often refers to people as 'aliens', 'foreigners' that are distinctive to geographical origin, legal status, language and identity. Accordingly it can form a dichotomy such as 'us' and 'other'.

Migrant workers are regarded as 'other' owing to their differences of language, culture, historical origin, and nationality in many host societies. They are likely to be located within the category of heterogeneous, alien groups within the mainstream society. Some local citizens regard migrants as threatening entities such as potential criminals or even bogus benefit grabbers against their established livelihood (Castles and Miller 2003). Local people's hidden perspective of superiority over migrants sees them as under-civilized and deficient groups coming from somewhat low development countries in both technology and cultural values. Their ability and cultural assets would be undervalued and excluded in a host country. In this respect migrants' social marginalisation can be understood engaging with this issue of othering process. Furthermore, othering approach to migrants represents how people deal with difference and diversity or they are affected by these issues reconfiguring their perceptions and practice. Indeed migrants' learning paths are likely re-organised by engaging with the host society's othering approaches and their isolated experience. So, this conceptual understanding of other/othering can be adapted to develop the critical issue of engagement with the 'other' in the lifelong learning.

Cultural diversity and democratic deliberation

The migration flow has increased steadily despite migrant workers' vulnerability and marginalisation (Asian Migration Center 2005; Castles and Miller 2003). This requires us to reconsider our multicultural life-world that engages in discrimination, oppression, inequity, and alienation issues in the host society. Although lifelong learning policy has taken a role to enhance the full participation of different marginalised individuals through emphasising 'active citizenship' and 'participatory democracy' (Bagnall 2006), some people are still excluded or underprivileged from social participation in lifelong learning. Migrants' societal position and their learning still lie in the periphery in the research of lifelong learning.

Schugurensky (2006) argued that the approaches of cultural diversity that result from ethnicity, race, gender and class could shed light on the critical analysis and democratic deliberation of social justice in lifelong learning. Having recognised that a significant role of adult education is to overcome inequity, discrimination and alienation within multicultural conditions (Sbefer et al. 1997: 169), a learner's capacity building and empowerment should be underlined to cope with social restriction. This also can provide insights into the complex relationships of hegemony and oppression related with ethnicity, class, and the gender issues (Johnston 1997).

Social advancement or harmony is not always based on homogeneity (Seol 2006: 46). Diversity could often generate a set of heterogeneity and disjuncture while engaging with various actors (Parekh 2006). This situation often causes both a challenge and opportunity for democracy. In this regard, Larsson (2001: 207) pointed out a learning society has many subdivisions along all kinds of lines-cultural taste, language, class, political preferences and personal interests. Socio-cultural diversity is likely to raise challenges to make firm decisions appreciating the different

groups and to provide a favourable combination of circumstances for the whole society. Meanwhile, a complexity of cultural diversity also provides people with an innovative opportunity to reconsider a classical sense of democratic doctrine based on the numerical majority of groups. Heterogeneous social circumstances may stimulate people's social learning opportunities through developing one's different experiences and life histories to fulfil democratic deliberation. Hence an approach of cultural pluralism highlights different learners' diverse experience and social world to stress cultural cohabitation and to combat social exclusion.

Baubock and Rundell (1998) claimed that this conceptual understanding of diversity is indispensable to handle contemporary society's complexity and blurred boundaries of migration and ethnicity. Clearly, a cross-cultural dialogue, understanding, participation and commitment are persistent in the age of migration (Benhabib 2005). Commitment to others and their cultural differences enable one to be involved in respecting other persons and cultures as valued ends in themselves, not, or not merely, as opportunities to advance one's own interests. (Bagnall 2006: 261). This notion leads to the enforcement of democratic social relations between diverse people and institutions. These discussions demonstrate that marginalised learners such as migrant workers should be more supported in a democratic practice counteracting against their social restrictions and oppression. Particularly, the work of Spivak (1997) i.e. 'Can subaltern speak?' could embody this critical approach, given that undocumented migrants reside within subaltern status in the host society. This discourse prompts us to broaden an understanding in lifelong learning in search of discovering minorities' voices and their empowerment through learning. For instance, undocumented migrants' groups, the disabled associations, and illiterate black woman's networks demand more powerful learning empowerment through social participation and interaction to re-form their disadvantaged social structures. Intersection between diversity and

democracy gave a possibility for people to form a multitude of identities without being marginalised (Larsson 2001: 209). Therefore this critical lens strengthens the civic engagement with agencies and networks of diverse groups, particularly underprivileged groups.

Bagnall (2006) believed that lifelong learning theory should develop a universal good in the context of the cultural pluralism, a multicultural approach of human learning because it allows for multiple voices and self expression of the marginalised to be thoroughly appreciated and revealed. Learning has an inter-related connection between various social agencies as a constitutive democratic project (Olssen 2006). In this respect, lifelong learning can be a process of action for change as part of a communicative social engagement.

Significantly, the social diversity as an outcome of global migration is more than the mere coexistence of difference or living together 'without' interacting with others. Instead, a critical approach of diversity stimulates inclusive social opportunities to nurture the co-evolution of society and individuals through 'active engagement' between migrants and local populations. This engenders a democratic deliberation and commitment empowering the underprivileged through learning. Accordingly, these theoretical frameworks emphasise an understanding of diversity in the participatory democratic deliberation and practice. This can be utilised to reveal an underprivileged migrant workers' presence and their learning nature.

3) Multi-dimensional approaches to citizenship in lifelong learning

Citizenship discourses in the field of lifelong learning

Discourse around citizenship lies at the heart of lifelong learning, because it widely engages in

the issues of participation, learning agency, diversity, democracy and social inclusion/exclusion (Johnston 2000; Larsson 2001; Schugurensky 2006; Olssen 2006). Schugurensky (2006) stated that citizenship is placed at the centre of contextual, dynamic, contested and multidimensional notions, as it employs at least four dimensions in terms of status, identity, civic virtue and agency. First, status relates to issues of membership, and second, identity engages in issues of the senses of belongings and attachment. Third, civic virtue connects with dispositions and values in the civil sphere, and as the last fourth dimension, the agency associates with the issues of engagement and political efficacy. These notions show that citizenship can be closely connected with a set of democratic and social arrangements that are inseparable from the issues of participation and self-governance.

The traditional discourse of citizenship has emphasised nation-state memberships and legal rights (Marshall 1977). However, confronted with the contemporary condition of plurality and fluidity, this approach has come to be criticized, because the conventional notion would exclude the ethnically, culturally heterogenous individuals and the silenced voices of 'other' underprivileged groups within a wider society (Boggs 1991; Ranson 1998). The emergence of people's life experiences of heterogeneity and diverse social communities leads to re-building a traditional model of nation-state oriented citizenship. Hence current citizenship discourses are developed by researchers transcending nation-state centered citizenship that had primarily emphasised membership of a polity at the national level. This approach extends the horizon of community of citizenship bestowing it upon foreign residents substantially as well as the nominally. It may move on toward a universalized citizenship crossing national borders to display multiple and differentiated forms of identity, status, virtue and agency (Parekh 2006).

Meanwhile, Delanty (2003) suggested a model of cultural citizenship connecting it with a

different level of learning processes rather than a formal membership of the polity. This notion identifies citizenship as a lifelong learning process, which highlights the learner's experiences in everyday life, cognitive processes and forms of cultural translation. Citizenship is understood as a matter of learning capacity for social action and for responsible interaction with others (Delanty 2003: 602). Given that lifelong learning is expected to engage in diversity based on civic culture, people may learn to become active, informed and critical citizens through learning for citizenship (Oliver 1999). In this sense, citizenship discourses in lifelong learning are not merely restricted within the criteria of polity but engaged with one's identity and practices in life world. Consequently, these approaches to citizenship present not only the different communities' rights and responsibilities but also their shared experience, understanding and mutual interaction. It could lead to re-conceptualising the form and meaning of citizenship in a learning society embracing racially and politically heterogeneous individuals or groups and thus intermingling with them in the lifelong learning context.

Importantly, Boggs (1991) stressed that citizenship in a learning society can act as way of adult learners' civic capacity-building, which forms a foundation of democratic practice. This view underscores that citizenship is situated within a social learning practice engaging with different people actively and developing one's involvement in social actions. This approach shows that citizenship is closely inter-related with life experiences, social interaction and participation in daily lives beyond the national polity or institutions. Therefore, the discourse of citizenship yields a more comprehensive social realignment and learning themes intersecting different conditions and agencies (Schugurensky 2006). These approaches of citizenship in the field of lifelong learning serve as an important theoretical lens to gain a deep interpretation of the migrant workers' learning paths and their community practice in a host society.

Re-shaping citizenship within the migration context

In contemporary society, nearly one sixth of the world's population has crossed national borders and they can be described as home nomads (ILO 2007). Increasingly people are moving from one country to another and they often change the social conditions of their life world. This phenomenon indicated that people are living in a blurred border within the global community. Indeed, under the impact of migration, there have been and will be increasing numbers of people with affiliations to more than just one society. Multiple identities and sense of social belonging has been salient for most people, but particularly for migrant workers (Castles and Miller 2003: 45). In this reason, the form and meaning of citizenship is likely to change, and the exclusive link to one nation-state will become more tenuous. Thus discourses of citizenship should be reorganised reacting upon this global migration.

Clearly, reshaping the horizon of citizenship offers a possibility for migrant workers to configure a multitude of identities in a wider social context. The issues of multiple and plural citizenships come to prominence. Because migration enables people to re-locate their social circumstance, perceptions and the way of living during their ongoing adaptation processes, this leads to changes of their social status, sense of belonging, civic virtue and agency beyond national borders. It could be seen that the erosion of ethnic nationalism or the weakening of nation centered citizenship are clearly emerging reactions to the social practice of migration. Because of the global mobility and fluidity of populations, the rigid distinction between citizens and aliens has been made increasingly problematic in recent times (Oliver and Piper 1998). In short, migration flow has challenged the traditional conceptual link of citizenship to nation-states.

Some authors (Baubock 1994; Castles and Miller 2003; Parekh 2006) argued, therefore, the

need for ideas of multiple and plural citizenships in order to respond to the changing social world and overcome the classic equation of citizenship with nationality. In the context of migration, this discourse extends to a transnational angle of citizenship. Globalised or transnational citizenship approaches have taken on a new meaning; nationals are engaging in social, political campaigns on behalf of their own migrating compatriots 'at home' and 'abroad' (Jordan and Duvell 2003), and some local citizens in host societies are fighting for the protection of migrants. In a sense, this phenomenon also displays a facet of global civil society. Solidarity across borders has begun to address not only the transnationality of the phenomenon of the global labour trade but also a plural and inclusive citizenship beyond the nation-state for migrant workers (Ball and Piper 2001). This approach highlights all human including undocumented migrant workers should be treated with equal respect and concern beyond their nationality or government's administration (Shacknove, cited in Baubock 1994: 238).

In addition, the notion of pluralistic citizenship emphasises the epistemology of diversity and cultural pluralism (Johnston 1997). It can show migrant workers' particular status, identity and their blurred social belonging both in the host society and their home country. Meanwhile, the discourse of dual citizenship also suggests the reshaped citizenship under the migration context. It has been adopted by many countries. For instance, having recognised that the nation can no longer ban citizens from having dual citizenship amid the increasing global mobility, the Korean government introduced a measure of dual citizenship for foreign residents or nationals in 2004. Korea has started to grant dual citizenship to reverse the country's brain drain, because the ban on it had served as one of the deterrents in luring back Korean researchers and attracting overseas and foreign professionals into the country. Yet, it should be noted that holding of two passports does not yield an option for many seasonal contract workers or undocumented migrant workers.

For Marshall (1992), one of the most important issues on citizenship was to reach a social peace and it could be achieved by the extension of social rights. People may contribute 'to the public good' by practicing citizenship (Bron 2003: 607). This view believes that expansion of citizenship and its practices can reduce the inequalities of race, class and gender issues in the way of democracy. Having realised that Marshall (1992) defined citizenship as three of the elements of rights i.e. civil, political, and social rights, all migrant workers have not been granted full citizenship in many host societies. Their marginalised socio-economic life conditions hinder them to achieve a traditional notion of citizenship. Certainly, these diverse citizenship discourses and its practices show that citizenship is not primarily a tie of reciprocity between individuals and governmental polity or civil society but a power relation between state and each individual (Baubock 1994). Power often engages in the multi-cultural circumstances of migration, which are embossed with complexity of race, ethnicity and identity issues (Torres 1999). Racialised inequality and social hierarchies regulate the power and practices of citizenship for migrant workers. 'Otherness' or 'othering' approach is likely to be incorporated into citizenship issues, which leads to legitimising exclusion and subordination of migrant workers. This concept suggests that this is why major host countries in Asia e.g. Korea, Japan, and Hong Kong would treat migrant workers from developing nations e.g. Philippines, Vietnam, and Bangladesh as temporary migrants or slaves limiting their social rights.

Not all migrants are citizens, and not all will be granted formal citizenship. Given that individuals' bonds to states are empirically different, the form and practice of citizenship can be differentiated for each individual and groups. The expectation of citizenship varies within different regimes and communities (Bron 2003: 607). However, although multiracial or multicultural social settings due to the surge of migration causes conflicts and inequalities as

pressing as ever, it should be appreciated that common citizenship must be enforced beyond the nation-states or migrants' legal status in for all the residents of the countries (Eytan 2004).

Migration offers us opportunities of meeting people from different cultures and enriching our understanding of humanity but it also lies at the heart of active citizenship, that requires we need to work to produce a world in which people do learn to live together (Jarvis 2007: 200).

It is crucial to view citizenship as not just as a process of being made by external forces but as an active self-making process through ongoing learning paths. Citizenship has to be learnt in a lifelong process beyond its traditional focus on roles and responsibilities within the nation-states. It can be stated that the learning of knowledge as well as the understanding of cultural, social, and political systems is that which enables people to act and live as citizens. Civic identity, skills and attitudes to make use of that knowledge, understanding and practices are thus essential. This new approach of citizenship can serve as a counteraction for underprivileged migrant workers.

Beck (1998) argued that interconnected global environments, mobility and a multicultural life world allow people to gain multiple identities and social status that are variable and interchangeable. This necessitates a plural and inclusive approach on citizenship, which may promote migrant workers to develop their life world in a safe and decent living way (Parekh 2006). Hence, in the field of lifelong learning, citizenship is an important contributory factor to the well-being of migrants and nurturing democratic practices in different social worlds. Overall, these discussions of re-conceptualisation of citizenship give an insight to comprehend the migrant workers' learning domains and mechanisms and further their social practice in the host society.

Conclusion

This chapter endeavoured to form a theoretical foundation of lifelong learning in the migration context to understand the migrant workers' learning phenomenon. In the first section, it was revealed that the different dimensions of learning engage with migration. First, migrants' life experiences are likely to be re-constructed responding to their changing social circumstance or seeking a certain harmony in the host society. This showed that learning continuously reorganised the ongoing processes of learners' trans-national experience as well as society's alteration under the impact of migration. Second, conceptually interconnected ties between disjuncture and learning were revealed. Disjuncture acts as a connection between migration and learning for migrant workers. Facing a set of social disjuncture as a result of migration, people could re-build their existing perceptions and practices. Third, to gain a deep insight of the migrants' learning, a transformative learning theory explained how people change and interpret a new experience, life patterns and awareness of self and social world for further action through their critical reflection in the host society. Fourth, informal adult learning discourses were useful to perceive emerging context of migrants' learning in a non formal community. It can identify that their learning would occur within an unstructured environment, outside of educational settings.

In the second section, several complex discourses of cultural diversity in lifelong learning were examined. First, migration can produce heterogeneous social arrangements and multicultural life-worlds interweaving complexities of race, ethnicity, class and the identity of migrants. Second, migrant workers' transnational learning experiences suggested a particular dimension of multicultural context in lifelong learning. The surge of migration and its ongoing consequences displayed that our world has recently become increasingly culturally, socially and politically

heterogeneous and pluralized. It could affect the areas and ways of one's learning paths interweaving the issues of diversity, disjuncture and difference among different agencies. Third, the issues of othering explained how people react to diversity and reshape their practices and perceptions about a new social configuration of migration. Othering approaches against migrants are likely to create social marginalization in many host societies, which in turn influences migrants' learning trajectory. Fourth, a plural and participatory approach of lifelong learning can lead people to engage with disadvantaged migrants' groups underlining democratic relationships.

In the third section, the multi-dimensional approaches to citizenship were explored. First, contemporary society's plurality and fluidity as a consequence of global migration brought about a new approach of citizenship discourses beyond social, legal rights and responsibility within the nation state or polity. It emphasised migrants' multilayered identities, life experiences, shared culture and emergence of diverse communities and their social practice. Second, migration can offer a crucial opportunity to re-shape citizenship both in theory and practice. The surge of migration has challenged the singular-conceptual link of citizenship to nation-states. It should be reconstructed appreciating the multitude of identities, civic virtue and social actions. Transforming the concepts of citizenship such as dual, plural and transnational citizenship could be employed for migrants. Significantly, citizenship can be learned in a continuous process participating in social practices.

In summary, these thorough theoretical frameworks demonstrated that migration is an interconnected social practice in the field of lifelong learning. It can be utilised to penetrate the migrant workers' learning features within a community. Now our attention will be extended towards a specific case study of this thesis. The following chapter is devoted to establish the case study methods incorporating with these conceptual foundations.

Chapter 3. Building up research methods and methodology

Introduction

While the previous chapter demonstrated theoretic considerations between the lifelong learning discourses and migration practice in multiple aspects, this chapter intends to construct a method for the case study. Through justifying the qualitative research approaches and methodologies, migrant workers' learning trajectory in terms of learning need, process, domain and mechanism will be investigated in the non formal community context. So this chapter displays the entire research journey of the exploratory case study from entering the research field to the diverse data analysis.

1) Evolving a qualitative design

Qualitative researches underline the “context of natural world and complex social relations under the pluralization of life worlds”, which may espouse “new obscurity” (Flick 2006: 11). This pluralisation required a new sensitivity to the empirical study illuminating the diversification of life world, a pluralised way of living, and multidimensional social relationships. Contrasting with the quantitative research's tightly prefigured approaches; qualitative focuses more on the emergent context. Given the multi-complex social phenomena and a wide range of diversity in contemporary society, qualitative research as an epistemology and methodology was recommended in social science to counterbalance the conventional research trends' *objectivity* oriented approaches. Qualitative research takes a crucial role to examine the subjective meanings,

daily experiences and practices of human beings reshaping their life worlds based on the narratives and discourse (Bruner 1991).

From this perspective, the case study of this thesis relied primarily on the research traditions and methods of qualitative research undertaking field research to investigate the migrant workers' learning in the learning community. Clearly, migration and migrants' learning occurs in the middle of social practices, which displays the diversification of social world and pluralized social arrangements. Indeed, global migration enabled us to extend the horizon of understanding of a migrant workers' transformed life world and their learning in the social context. The impact of migration affects not only individual migrants' lives but also the social mechanisms such as the alteration of demography, modification of the economic market and cultural diversity. Thus this shows the multilayered learning conditions and trajectory of people who cross socio-geographical borders. Hence, to examine the prominent attributes of migrant workers' learning, particularly embracing those classified as undocumented migrant workers. This case study employed a qualitative methodology by contextualising a specific non-formal learning community.

Qualitative research genres exist in complex variety with the narrative analysis, critical ethnography, participatory action research, and cultural studies (Lincoln and Guba 1985). Each underscored the process of changing established social structures whilst engaged in sustainable changes in society. These approaches challenged the classic assumptions of neutrality in social science and demonstrated that all research was likely interpretative and fundamentally political. It highlighted the importance of multicultural, gendered and heterogonous components of social phenomena incarnating democratic goals (Denzin and Lincoln 2005).

Thus, qualitative research might contribute to the social changes or emancipation from oppressive social structures. Through a sustained critique, or through the direct advocacy action,

taken by the researcher in collaboration with participants in the research (Silverman 1993). Briefly, critical qualitative approaches evoked concerns of the marginalised and underprivileged and sustainable empowerment for them (Denzin and Lincoln 2005). Marshall and Rossman (2006:2) claimed that qualitative research is pragmatic, interpretative, and grounded in the lived experiences of people. It is a broad approach to the study of social phenomena and its different genres were naturalistic, interpretive, and increasingly critical. This allows people to express meaning about the aspects of their lives. Hence, this case study about migrant workers, as an underprivileged group espoused the qualitative approach to enhance the social equity and provision of learning opportunities for the disadvantaged.

Despite diverse qualitative inquiry and methodologies, Marshall and Rossman (2006: 55) argued that the many nuanced traditions of qualitative research can be categorized into three major genres and its own strategies: 'individual lived experience', 'society and culture', and 'language and communication'. First, a research focusing on 'individual lived experience' relies on an in-depth interview strategy to capture the deep meaning of experience in participants' own words. It could be exemplified by phenomenological approaches, feminist inquiry, and life history. Second, 'society and culture' primarily espoused some form of case study in a group or an organisation. This approach was typical of ethnography and action research (Yin 2003) within natural settings. Third, the genre of 'language and communication' involved microanalysis or textual analysis through speech events, and was considered more subtle.

Table 5. Qualitative Genre and Overall Strategy

Genre	Main strategy	Focus of inquiry
Individual lived experience	In-depth interviews	Individuals
Society and culture	Case study	Groups or organizations
Language and communication	Microanalysis or text analysis	Speech events and interactions

Source: Marshall and Rossman (2006: 55)

Regarding those typologies of qualitative genre and its strategy, this thesis particularly employed the genre of ‘Society and culture’ as the main research method to conduct a case study of the migrant workers’ learning community. This stance led me to understand migrant workers’ learning features and their shared learning experiences in a social context. Indeed, qualitative research has an important role to play in understanding this world and in complementing other forms of knowledge. Although qualitative research methods have descended from several disciplines and belong to diverse traditions (Denzin 1989: Eisner 2001), the core methods can be proposed as follows (Darlington and Scott 2002: 2):

- In-depth interviewing of individuals and small groups;
- Participant observation of behaviour;
- Analysis of documentary data.

This case study primarily employed the first two methods these being in-depth interviewing of migrant workers and participant observation of migrant workers’ non formal learning community. Furthermore, the analysis of relevant documents including the national policy of migration,

participants' diary or their artifacts was conducted.

It can be argued that this qualitative research approach built a complex and holistic picture, analysed words, and reported detailed views of informants in a natural setting (Cresswell 1997; Eisner 1997). It is significantly noted that in qualitative research there is no ready-made formula to prove whether the interpretation is true or not. The only key to verify it is the words of participants (Eisner 1997; Cho 2001). This means that qualitative strategies such as interviews, oral testimony, written stories, and participant observations are all meaningful to examine the specific phenomenon with multilateral aspects and one's life world. Further considering universalism and convenience of reduction, the very core of qualitative strategy is to investigate the holistic entity itself in depth (Eisner 2001; Yin 2003; Cho 2004). Overall, qualitative research should underline deep awareness of the multi-complex social phenomena interpreting emerging context of nature itself, not for the logical positivism (Denzin and Lincoln 2005). Thus, this case study on migrant workers' learning adopted a qualitative approach and methodology, not a quantitative design of pre-structured *objectivity*, to gain a multidimensional insight into the complex human learning nature.

2) Adopting an exploratory case study

The case study is distinguished as one of the basic designs in qualitative research to gain a deeper understanding of the phenomenon and explain the insightful mechanisms of the social world. The term 'case' is broadly understood here. Researchers can take persons, communities, and institutions as the subject of a case study. The aim of case studies is the precise description or reconstruction of a case (Flick 2006: 141). Therefore, the main research questions of the

particular phenomenon could be identified by employing a case, which clarifies the interpretations and reconstructions of the specific events or phenomena within a social context.

Qualitative studies are the preferred strategy when considering “how” or “why” questions are being posed, when the researcher has little control over events, and when the focus is on a contemporary phenomenon within some real-life context (Yin 1994: 3). Conducting a case study in a qualitative research paradigm, the researchers should also describe their research intent and its purpose. A statement of the purposes of the case study would present what the research is likely to accomplish. In this context, several authors (Denzin and Lincoln 2005; Marshall and Rossman 2006; Yin 1994, 2003) explained that qualitative methodologists have evolved three major purposes for a case study: to explore, explain and describe a phenomenon. Many qualitative researches are exploratory and descriptive to provide a rich and explicit description and interpretation of complex circumstances that are unexplored in the theory or literature. An explanatory approach demonstrates the meaning of phenomenon and relationships. Yet, an emancipatory case study may act as a research strategy of advocacy and empowerment, because it often adopts the research purpose based on critical, feminist and postmodern assumptions.

This case study utilised an exploratory approach to investigate the ‘little-understood phenomena’ of migrant workers’ learning in a non-formal community. The crucial categories of meaning about how they evolve their learning can be identified. This was done by reshaping their life experiences in the community and discovering the salient themes, and the patterns of the phenomena. This case study could explain the social phenomenon of migrant workers’ learning engaging in the complexities of their life world.

Through grounding in a qualitative research framework, migrant workers’ learning will be elucidated in various ways such as conducting semi-structured interviews, oral testimony and

participation observation. Given that qualitative researches adopt multiple methods in an interpretative and naturalistic way to its research subject, my study can allow us to investigate migrant workers' learning within its own natural settings providing an interpretation of the specific learning phenomenon. Indeed, the qualitative case study offered an effective way of asking our open-ended questions about how migrant workers' learn in a non-formal learning community; how migrant workers reshape their life-world, what makes them reconstruct their experiences and assumptions, how they empower their learning capacity.

Thus, a wide range of qualitative data, such as interviews, participation observation data and documents (including migrant workers' self history) was analysed to reveal the feature of migrants' learning. The interviews were done three or four times for 2-3 hours with each participant during a year of observatory field research. Most of the interviewing was conducted using open-ended questions and semi-structured conversations. This mode facilitated participants to broaden the way of self expression, transmitting a set of questioning, listening, interactive communication and mutual empathy (Cresswell 1997). Thus, during interviews, an open and supportive communication process was evolved through the interactive dialogue with migrants. Given that most participants of this study were undocumented migrant workers, open-ended in-depth interviewing that supported the way of an oppression free atmosphere enabled them to make their own voice about their learning experience.

To conduct this qualitative case study, the researcher has participated as a member of a migrant workers' learning community while involving in various community activities: 'world culture study sessions', 'sharing weekday life story' and volunteering aid service, international festivals, civic campaigns for migrants' advocacy. Through these participatory processes, the context in which participants interacted, and their own words as well as sensibly referring to nonverbal

behaviour were perceived. This provided the insights into the migrants' learning phenomenon. Rather than formulating specific hypotheses or presuppositions, people's words and actions based on their life experience are left to speak for themselves rendering true to life (Merriam 1988). Thus it could be stated that qualitative strategies and its methodology corresponded well with the research objectives of this explorative case study.

3) Espousing two approaches: phenomenology and ethnography

A phenomenological paradigm acts to interpret multi-layered units of analysis about migrant workers' learning. As asserted by Moran (2000), phenomenology is a radical, philosophical approach to the understanding of reality. It is concerned with the meanings contained within the immediate life world of the participants and the understanding of those subjective meanings (Kim et al. 2005; Krueger 1994). Thus, the phenomenological field as an area of human experience was utilised to gain an understanding of the nature of migrant workers' learning within the specific research context of the learning community. This phenomenological stance enabled us to interpret how things unfolded in the unconscious mind and together with associated questions based on migrants' everyday life, rather than control them in the logical positivism.

In accordance with this case study, the phenomenological perspective allowed us to demonstrate their constructive life world and emerging learning context. Thus, it is seen that phenomenology could contribute to reflect the social relations between the world structure and self positioning (Cho 2001; Glesne 2005). Indeed it was useful views to seek the unexplored principles or little understood phenomenon of migrant workers' learning.

As for the other associated methodological pillar, this study espoused the ethnographic

approach that has traditionally been undertaken in fields that, by virtue of the difference between participants and the researchers' own culture (Marshall and Rossman 2006: 82). Ethnography as a research strategy had been largely imported from anthropology into substantially different disciplines such as sociology or education (Flick 2006: 228). Contemporary ethnographic research is characterized by fragmentation and diversity (Denzin and Lincoln 2000). This emphasises an extended participation in the field, focusing on writing and reporting experiences in that field (Flick 2006: 228). This attempts to elaborate cultural data, context, and participant's experience that builds a typology of cultural classification schemes (Glesne 1999). Ethnographical research can serve as flexible strategies when researchers examine individuals' or different groups' everyday practices and cultural configuration in life world.

In this sense, employing ethnographic approaches, this case study explored the nature of a particular social phenomenon regarding migrant workers' learning that has been largely unknown. While engaging in un-figured data and rather than relying on hypothetical categories, this study could investigate one specific case. It was clear that ethnographical approach played a meaningful part to conduct both participant observation and interviewing with participants. This produced rich findings and interpretation of migrant workers' learning as a social practice.

In terms of relations between ethnography and participant observation, it is noted that participant observation is a commitment to adopt the perspective of those studied by sharing in human beings' day to day experiences. Participant observers apply ethnography, which is the description, classification, and interpretation of a particular groups' way of life (Krueger 1994). In this regard, participant observers are ethnographers, and part of what they do involved writing personal narratives about how they studied what they studied. Ethnographical researchers aim a better understanding of the multiple social processes and meaning of particular phenomena,

participating themselves in the research process. This study employed an extended participation rather than one spot interview or an observation through flexible use of different methods with semi-structured interviews and participants observations.

Because a culture or a group does not just present itself to the participant observer in terms of a set of categories (Lincoln and Guba 1985), this exploratory case study sought to penetrate the world of migrants' learning in diverse angles. From this stance, participation observation refers to grasping and perceiving the meaning of a social phenomenon (Denzin 1989: 160). For this study, participant observations employing in ethnographical approach enabled us to illuminate evolving experiences of those observed, intersecting migrant workers' social world. This can be appreciated as a crucial field strategy when I attempted to analyse complex modes of symbolic interaction between migrant workers and host society. Accordingly, it is seen that an ethnographic approach emphasised the importance of context, narrative and life experience of migrants.

Schutz (cited in Luckmann 1983: 18-32) stated that there are no such things as facts, pure and simple. Our interpretation of the phenomena should carry its own subjective interpretation. The multiple realities of migrant workers' learning may illustrate their subjective interactions and interrelations between self and world. Thus, it could be stated that a phenomenological view and ethnographical approach enabled us to interpret the learning nature and dynamic of migrant workers. These research approaches could simultaneously combine direct/indirect participation observation, document analysis, interviewing of participants.

4) Research position and the role of researcher

When qualitative research is conducted, the research position and researcher's stance are crucial

points. The positioning of the researcher may affect data management processes such as collection, analysis and interpretation. It also requires us to take into account the ethical issues that are likely to influence the usages and explanation of data. Therefore, a sense of caution is needed for the entire research process considering the research position and, to establish general research findings. Marshall and Rossman (1989) demonstrated that the role of the researcher in participant observation can vary in four characteristics, which are 'participantness', 'extensiveness', 'revealedness' and 'focus'. Participantness underlines the transition from being a full participant to being an outside observer. Extensiveness indicates the amount of time or duration of the observation. Revealedness stresses the extent to which the facts of the study were known to the research participants. Lastly, focus explains the researcher's position from a narrowed focus on a single element or a broad focus providing a holistic view of the entire flow.

For a few years I have been actively involved as a volunteer worker and educator working in several humanitarian and environmental NGOs (Non Governmental Organizations) to support international cooperation projects and providing learning opportunities for participants, combining these experiences in civil society with my own research area, the field of lifelong learning. Different experiences in several NGOs enabled me to reconsider Korean society's social changes based on multicultural, heterogeneous social arrangements. This led to the development of relevant research questions for this thesis.

Civic education and global citizenship learning have also been the focus of my prior research. While I have participated in several international exchange programs of UNESCO and international humanitarian NGOs, I could elaborate different research questions: what makes the world more interconnected and multiculturalised in this global world; how people learn at the heart of a transformed social arrangement. These special research attentions could produce this

thesis embracing complex key words such as globalisation, nation-state, border crossing of minority, citizenship and particularly the meaning of learning in this mobile world. While constantly contextualising problematic views of learning, I eventually sensed within myself a calling, enthusiasm and interest to expand the horizon of understanding of learning and education embracing the marginalised or undervalued learners. These reflections regarding human learning both in practice and theory enabled me to develop this thesis.

Indeed, participation in different NGOs opened the ways to meet different peoples in NGOs, which also guided me to start working as a volunteer consultant in a migrant workers' NGO for three years. In the Republic of Korea, given that most migrant's advocacy NGOs were established in the early 1990s under the impact of migration influx. To support labour migrants in Korean society, many NGOs called for different roles and commitments in civil society (Suk 2003) particularly demanding local people's diverse voluntary participation in language or culture support programmes and counselling service.

In this social context, my volunteering activity for a migrant workers' NGO gave me access to the migrant workers. When I worked, involved with migrant workers through the NGO, I have perceived their distinctive socio-political circumstances. It stimulated me to develop research questions about how migrants learn themselves, struggling with social disjuncture and restrictions in a new land. I could recognise the need for a deeper understanding of what migrants learn and their interaction with the host society. Accordingly, after conducting pilot participations and targeted observations for a year, I could conduct an exploratory case study in the context of a migrant workers' community, called Asian Friendship Network (AFN),

Transforming my position for the research setting, I focused on exerting myself to observe and explore through taking notes and collecting information. In order to explore the salient patterns of

migrant workers' learning trajectory, I espoused the qualitative approaches whilst maintaining a certain stance of neutrality and fidelity to the research phenomena. During eighteen months of field work, I collected all the meaningful information, materials and data for this explorative study in the thorough way. Using rapport across membership serving as a voluntary Korean teacher and member of counselling service, I could reach out extensive understanding crossing migrant workers' community and individual migrants' private context. This offered significant opportunities to observe their daily lives, concerns, desires and social disjuncture. Particularly, a series of efforts was directed to gather data, analyse and interpret anchoring a research position. In doing so, I had opportunities to participate, observe and interact with the migrant workers' learning phenomena and gain an insight of their reshaped life world through community practice.

However, it should be noted that some difficulties occurred while conducting this case study because of the change of my positioning and research role. Indeed, I altered from a counseling teacher as a volunteer into a researcher for the research field of the migrant workers' community. This position shift provided both advantages and challenges in the ongoing case study. Particularly, rapport building is expected to reduce certain frictions, barriers and tensions between the participants and researchers. My rapport building has evolved based on voluntary work experiences as a consultant and Korean teacher in a migrant workers' NGO for three years. While conducting participatory observations, as a member of 'AFN' for nearly 2 years, I could build rapport relationships with many migrant workers. Rapport was achieved through sharing life stories and narratives with participants and also joining the various activities of the community. This enabled me to access the research field by gaining approval from migrant workers and lead this case study more smoothly. Hence these interactive processes created the mutual understanding and reciprocal trust building with my participants. Employing a rapport building

strategy through time, migrant workers started to pose questions of their actions, the ways of my findings and interpretation thus recognising me as a researcher.

In terms of the complicated issues of insider/outsider debate in the qualitative research, it is associated with the positionality or the perceived position of the researcher as held by participants (Merriam 1998). This perspective often underlines certain relations of power between the researcher and the researched (Glesne 2005) that could influence the representation of the entire research processes and findings. Given that there is also a risk that participants may try to give the inclined answers that they think the researcher expects (Cresswell 1997), the effect of the researcher's positioning on the interviewee is likely to shape the research (Krueger 1994). In this respect, ensuring the permission for migrant workers was a pivotal condition in the qualitative interviewing to express their honest views and thoughts.

It was assumed that a participant observation is that the researcher shares as intimately as possible in the life and activities under the case study. Creating familiarity between participants and researchers helps researchers to prevent delusion or ambiguity of multiple data. Because I have participated in the migrant workers' community as a member, building rapport relations produced a mutual trust with my participants by sharing lots of conversations, norms, thoughts and community activities. This could block or distil the typical answers expected from schematic questioning and answering between participants and the researcher. Clearly, migrant workers of this case study did not have to be concerned about their precarious status when they expressed negative views and critical actions against the host society.

Despite the acknowledgement of importance of rapport building and shared trust under the qualitative case study, some writers (Cho 2001; Cresswell 1997) argued that this familiarity is not always predominantly positive because some of the informants are likely to treat the researcher as

a friend or confidante (Anna 2006: 104). In some cases, its advantageous positions are likely to tackle the researcher's effective distance and role to maintain fidelity under the field research. In order to prevent inaccuracy or ambiguity of the data and verify qualitative research, certain positional space is clearly required. While conducting the case study as an investigator, I managed this tension by constantly reminding myself and those around me of my role as an explorer. In a sense, possessing expert knowledge empowered me to judge or conceptualise the research phenomena and offer advice to various migrant workers. Indeed, given that I am a highly educated Korean member as a researcher within the migrants' community, some participants likely regarded me as economically and socially advantaged in comparison with their socio-cultural status. Merriam (1998) claimed this outsider role of the researcher enables researchers to promote changes within the curriculum or the honest accounts from all participants of the conduct of the researcher. Thus, I continuously shaped my role reconstructing detached-closeness situations during participant observation of the community, the focus group interviewing, and coding the data to retrace them back into.

On the other hand, in terms of adopting an insider researcher role, reciprocity plays a crucial part moving the issues more easily and deeply to gather information, personal experience, and narrative. Insider positioning has its advantage to educe the potential discourses between researcher and participants beyond typically structured interplay. It enhances to reflect interwoven networks regarding a certain phenomenon. Participants subtly negotiate mutual relations over a researcher who locates inward by being in control of the information and experience they shared (Anna 2006). Thus, employing an insider position- moreover I already knew most of the members and the community's atmosphere for over a year- I could observe what happened to the migrant workers' learning trajectory. It enabled me to understand the

occurring phenomenon and emerging context of their learning, to remove unauthentic interviewing between the migrant workers and myself. These insider-outsider approaches continuously were reshaped according to specific community practices. Indeed, the research position evolved depending on the situational contexts such as interviewing, participation as an observer, and occasionally joining group activities. In short, contextualising the insider-outsider position was highly significant, which called for researchers to be moving back and forth from their own position constantly reflecting specific contexts.

Overall, these double-edged research positions of an insider-outsider generated merits and challenges when I conducted this exploratory case study. Clearly, in qualitative researches, the researcher is not distinctively neutral, distant, or emotionally uninvolved from what positivisms had strived for in social science research (Herbert and Irena 1995:12). Instead, qualitative researches address the concern that the researchers form a certain relationship with the interviewee or their participants, and in that relationship there is a likelihood of engaging in research positions through the whole process. It could be stated that the researcher is the instrument of their own research re-shaping the interpersonal relationships between the researcher and the researched. (Darlington and Scott 2002: 45). Thus, my case study could handle these practical tensions about research positions in a contextual way during the whole research journey.

5) Ethical issues and ethical consideration

The terminology 'ethics' refers to the study of morals and is a code or set of principles by which people live, offering a framework for examining decisions and actions critically and impartially (Lyon and Walker 1997). Ethical consideration underlines a code of ethics for the entire research

process when researchers relate to the data, their participants and research fields. Flick (2006: 49) pointed out that qualitative researchers confront ethical issues at every consecutive procedure of the research. The way they enter a field, address and select their participants raises the issue of how researchers inform participants about research purposes and expectations.

Clearly, given that it is impossible to conduct research in the absence of personal and political value, each sociologist necessarily determines his or her own ethics (Denzin 1989). If no one set of standards will apply to their research action, then in each situation encountered, a slightly different ethical stance will be required. For example, some researchers emphasise the confidentiality but not the beneficence for participants and other researchers underline only informed consent as a prominent ethical issue.

In a sense, the qualities that make a successful qualitative researcher depend on researchers' exquisite sensitivity to the ethical issues. Ethical considerations are generic-informed consent and protecting participant's anonymity as well as the specific situation (Marshall and Rossman 2006). Yin (2003) also argued that although researchers cannot foresee everything, they should commit themselves to adhere to ethical principles during the conduct of their research. Primary ethical principles were suggested by Beauchamp and Childress (1989, cited in Ginna 2007: 156): 'respect for autonomy', 'nonmaleficence', 'beneficence', and 'justice'. Accommodating these ethical principles for this case study, 'nonmaleficence' became one of the most significant principles. Given that most participants of this study struggled with undocumented status and social restrictions, entrusted nonmaleficence was highly recommended as an ethical code so as not to generate any harmful effects to precarious migrant workers. In this sense, research will not cause harm if adequate safeguards are experienced in working with a particular group which may be considered vulnerable in the research context (Darlington and Scott 2002: 23). Indeed, ethical

principles served as safeguards for research participants.

In terms of informed consent, it refers “to protect subject’s right and to ensure that they will not be subjected to ethical, psychological, or physical harm and danger”(Denzin 1989: 254). The researcher has a clear obligation to inform participants of present and potential research subjects (Darlington and Scott 2002: 26). Consent to be interviewed and to be observed or use participants’ reflections and narratives based on their diary or portfolios are parts of the crucial processes whilst conducting a field work. It can be a precondition for participant observation. Participants should be adequately informed and assist voluntarily.

For this case study, informed consent did not evolve through formal signing or holding documents, rather it developed in an informal and inexplicit way between migrant workers and the researcher. Denzin and Lincoln (2005) stated that since there exists cultural challenges to informed consent, which is a uniquely Western practice addressing individualism and the free will of Western cultural assumptions, informed consent could not exactly play out for participants outside of Europe and Northern America. This case study did not formulate an informed consent with a specific documentary form that contained particular pledge or conditions. Instead, based on shared rapport building, to adhere to the informed consent of migrant workers, this study anchored on the ethical considerations:

- They understand that this is a research study with specific parameters and interests;
- They are free to engage this research process including cross checking of findings and interpretations;
- They also have the right to withdraw during interviews or focus group discussions;
- Their information or identities will be clearly protected. Thus, consent should be adopted in corresponding to the certain context of research field.

I was sensitively aware of these informed consents conducting this case study. Moving further to the other major ethical code, confidentiality enabled discretion in keeping information secret to protect migrant workers' personal identities. The issue of confidentiality or anonymity aims that it should not be possible to identify which people took part in research to protect their identities. It is also important, that researchers store their data recordings and transcripts in a safe, secure manner. Thus, this case study about migrant workers' learning also adopted confidentiality as an ethical principle while developing data collection and presenting the data gathered. However, given that the researcher should be aware that what they write may be used in ways other than they intended, qualitative research is not always so simple to assure confidentiality (Darlington and Scott 2002: 29). Espousing this ethical concern, this study of migrant workers, who has been under-covered within mainstream society, adhered to protect confidentiality offering sufficient information of any effects or limitations about research. It can be seen that confidentiality is also associated with different ethical principles such as informed consent and nonmaleficence. Obviously, migrants should not be asked to give consent to things which could harm them.

Indeed, research ethics is an important issue in planning and doing research. It is often not possible to find easy and general solutions to the tensions, dilemmas and problems. The precise fact is that this calls for considerable effort with reflection and sensitiveness on a different level (Flick 2006: 52). Ethical challenges that emerged from this qualitative case study engaged in not only the explicit dimensions but also the tacit dimensions. Given that a tacit discourse is a powerful way of understanding the phenomenon around world and self (Ponty 2003), gaining an insights of the tacit dimension beyond the explicitly revealed data was highly important. As examined in the previous section about the research position of this case study, my position as a

'Korean' researcher caused some tensions to gain a deeper insight of the implicit dimensions of their learning. For example, at the primary stage, despite the rapport building with them, some participants appeared hesitant to discuss certain topics and critics such as Korean policy or cultures because of their 'outsiders' experience in Korean society, because they considered me an 'insider' of Korean cultures. This potential discrepancy between outsiders and insiders stimulated me to assure all different data including non-verbal communication. Hence, in order to avoid a simple generalization of the research findings, the ethical issue engaged in cross-checking reflection and sensitiveness on specific levels including the tacit aspects of phenomena.

Qualitative research must be interpreted within its own 'situated context', to achieve a situated interpretation and internal validity of research phenomena (Denzin 1989: 253). Thus I attempted to reflect my findings and interpretations in context based-plural perspectives. Importantly, having recognised that qualitative research has given groups of people previously denied their voice or a socially silenced voice the opportunity to be heard, ethical considerations should be incarnated more cautiously whilst conducting researches about marginalised groups or individuals (Denzin 1989). Hence, it could be stated that the researcher ultimately should be a good observer and a good listener to represent the participants' experiences as authentic social practices. Accordingly, upholding these ethical principles, my study developed critically during the entire research continuum to understand the migrant workers' learning.

6) Entering the field: Participant observation

Participant observation is a fundamental and important method in all qualitative inquiry (Denzin and Lincoln 2005), which entails the systematic noting and concrete recording of events,

behaviours, artifacts, and episodes of what has been observed and experienced in the natural setting. For this study, participant observation was utilised to discover the complex interactions including gestures, words and even silence in the specific research context.

Participant observation would be understood as a process in two respects. First, the researcher should increasingly become a participant to gain access to the field. Second, the observation should also move through a process of becoming progressively concrete and concentrated on the aspects that are essential for the research questions (Flick 2006: 220). In terms of the procedural phase, Silverman (1993) recommended five stages for participant observational research:

- Entering the research field;
- Writing field notes;
- Observing as well as listening;
- Testing the hypotheses;
- Making a broader link.

Qualitative research should contain the plans for ‘negotiating access to the site or participants through formal and informal gatekeepers in an organization’ (Marshall and Rossman 2006: 74). Given that access may be a crucial issue whilst conducting research, it is recommended that qualitative researchers be themselves, remaining true to their social identities and their interest. To a large extent, the energy that is encouraged from a high level of ‘personal interest’ (named *bias* in traditional research, Cho 2001; Denzin and Lincoln 2005) is circulated for entering the field and useful for obtaining entry as well. One of the strengths of participant observational research is its ability to shift the emerging focus.

Participant observation calls for firsthand involvement in the social world chosen for the study,

which is acknowledged as an essential element of all qualitative studies. The setting is not so controlled by the researcher and that the researcher watches what happens in the groups including the participants' interactions. Marshall and Rossman (2006) addressed the concern that immersion in the field permits the researcher to hear, see, and experience reality as the participants do, which provides opportunities to learn directly from their own experiences.

Indeed, this case study focused on the understanding of migrant workers' learning characteristics in a non formal learning community. Through the process of negotiating entry to the field, I selected one community run by migrant workers in a voluntary manner. It is called 'Asian Friendship Network (AFN)' in Seoul, Republic of Korea. 'AFN' is an autonomously organised community founded in 2003. The arena of AFN was permitted by a migrant worker's advocacy NGO, Sung-Dong Migrant Workers' Center. The total membership of 'AFN' was over 50 people from 24 different nations, ranged from Africa to Central-South America, which presented the members' background of this community as widespread across the world. Particularly, most members were considered as being of legally undocumented status. A few Korean volunteers have been allowed to join if they are willing to learn about a cultural diversity and interact with the migrant workers in the community. The members would meet each other normally every Sunday and occasionally Saturday to participate in diverse activities such as:

- Sharing their weekday life stories;
- World Culture study class;
- Talk! Chat! Debate of social issues;
- Volunteering aid service for local minorities;
- IT education;
- Participating and organizing seminars;

- Civic campaigns and an international festival.

When conducting qualitative research, researchers should use to the maximum advantage all their personal characteristics to enhance their observational activity (Denzin 1989). In a similar respect, Eisner (2001) argued that participatory qualitative research encourages researchers to become a study tool. In this sense, I participated in the research field regarding myself as a meaningful research tool to explore all the relevant phenomena about their learning by joining in diverse activities. Thus, to elaborate this case study, I made a participatory observation including pilot interviews for approximately 18 months (2005-2007) every weekend. I took field notes and occasionally videotaped not only regular meetings but also occasional events such as membership training trips, international food bank projects for the local society, and political rallies for human right advocacy. Participating in the various activities, I endeavoured to perceive all the verbal and non-verbal communications, responses and interactions between participants in the local society. All data were recorded on tape and journalised as a form of field notes to be examined later.

During observations, to adopt the various strategies of data collection, I also gathered multiple data facilitating participants' role plays, dramatization of their narratives and life experiences during the fieldwork at AFN. For example, migrants occasionally conducted one playact or impromptu embracing their own non-verbal communications, particularly in the 'Sharing Weekday Story Session' of the community activities, which displayed their episodes, feelings and thoughts in their daily lives:

- Expressing their sense of embarrassment, anxiety and frustration in local society;
- Sharing their episodes such as their interaction with Korean colleagues in the workplace;
- Conveying their own thoughts and feelings about community activities.

The level of participation would vary from one setting to another. In some sense, the researchers are always a participant, since their presence will have some impact on the field. In many qualitative settings, the position of 'just blending in' is more likely to evolve through continuous participation (Darlington and Scott 2002: 78). This mixed position was adopted for this study of AFN. The mode of my participant observation should be continuously contextualised and negotiated according to the different activities of the migrant workers' learning community. Therefore, participatory observation acted to elaborate the qualitative research framework of this case study, which produced continuous reflections on the migrant workers' learning.

7) Selection of participants and focus group

For this case study, focus group interviewing situated at the heart of data collection. In the pilot open-ended interviews were carried out for 6 months (June-November 2005). It enabled me to establish the migrant workers' overall views about their migratory experiences, perceptions of society and the dynamics of their learning paths. As focus group participants for this study, migrant workers were available to be interviewed. Employing the strategy of participant selecting (Merriam 1997, Herbert and Irena 1995), they were chosen from those who were willing to share their narrative and learning experiences and investigate their learning journey with a researcher. In this way, semi-structured in-depth interviews with the focus group were conducted. I usually approached the interview with a list of questions or conceptual categories that had emerged from previous field observation sessions or interviews but to hear openly their own voice and narrative. These open-ended interviews generated diverse data in a constant reflection of their learning.

The focus group shared many of the advantages of the in-depth interviews as a means of data collection. Focus group interviews are particularly suited to collect in-depth, qualitative data about participants' understanding, opinions, thoughts and feelings, and the meanings associated with the various phenomena (Darlington and Scott 2002: 61). It stimulates the benefits gained through group interaction permitting an ongoing cross-flow of communication and sparking different ideas. While hearing others talk about their own narrative and experiences, the group might take the pressures off individuals to respond to every question. This encouraged a more supportive environment for the participants to share their stories. Conversely, as a potential disadvantage of the focus group interviews, some participants may experience "peer pressures to remain silent about certain views or to readily agree with the more dominant views in the group"(Darlington and Scott 2002: 62). This could unintentionally force participants to become reluctant to talk about their experiences when they felt challenged by sensitive topics.

The focus group participants were composed of 10 migrant workers, 8 male and 2 female, ranging in age from 32 to 44. All had the current status of 'undocumented legal position' and they had stayed in Korea for over 7 years. Participants' nationalities and cultural backgrounds were various: 5 from South Eastern Asia countries (Vietnam, Myanmar, Sri Lanka, Pakistan, Bangladesh), 2 from Middle East countries (Iran, Kuwait), an African (Nigeria), a South American (Peru), and 1 Central American (Mexico). Ethnicities were diverse embracing Asian, African, and Caucasian. Their religious backgrounds included Muslim, Christian, Buddhist and other unspecified. Two-thirds had graduated from post-secondary education and a third had graduated from higher education institutions in their native countries. Half were single and the remainder were married in their countries but travelled alone to Korea as migrants.

Table 6. Focus Group Interviewees (* Pseudonyms)

Name	Age	Gender	Stay year	Nationality	Race(ethnic)	Religion	Education	Others
Ali	38	Male	10	Pakistan	Asian	Muslim	University	Married
Tareq	32	Male	8	Kuwait	Arab	Muslim	High school	Single
Kko tien	36	Male	9	Bangladesh	Asian	Muslim	College	Married
Sonya	33	Female	7	Myanmar	Asian	Buddhism	High school	Single
Daniel	41	Male	11	Mexico	Mestizo	-	High school	Single
Umbugi	35	Male	8	Nigeria	African	-	High school	Single
Camtio	44	Male	13	Sri Lanka	Asian	Buddhism	High school	Married
Lisma	32	Female	7	Vietnam	Asian	Christian	college	Married
Hoya	37	Male	8	Peru	Indio	Catholic	High school	Single
Pepe	36	Male	9	Iran	Azerbaijan	Muslim	High school	Single

Due to their undocumented legal status, pseudonyms of the participants were used to protect each migrant worker's identity adhering closely to confidentiality as an ethical code. I interviewed this selected group in order to investigate why, how, and what participants learnt from each other

when they re-constructed their learning experiences in the community. Indeed, in-depth interviews enabled a more concentrated and uninterrupted focus on the understanding of migrant workers' learning trajectory. Significantly the explicit use of group interaction to gain data and insights that would normally be less accessible without collective interaction between participants.

Through the focus group, this study was able to utilise both one-to-one interviewing and group interviewing. Because the focus group was adopted as a core single method or in combination with other methods such as participant observations, individual one to one interviews, the utilisations of the focus group enabled a deep understanding of migrant workers' learning. These approaches could produce a high degree of interactivity and responsiveness to the research context between the participants and the researcher.

8) Interview processes and various interview methods

Interviewing is usually defined as a conversation with a purpose (Berg 2001: 66, cited in Anna, 2006: 100). It is a technique requiring one or more conversations to learn about phenomena and achieve understanding through the exchange of information for research purposes (Fink 2000). To some extent, interviews engage in personal interactions and cooperation to accomplish interview goals. Hence, the researcher should possess certain skills namely that of superb listening, proficiency at personal interactions, question framing, and gentle probing for elaboration (Marshall and Rossman 2006).

While conducting qualitative interviews, questioning should be clear and sensitive for participants (Lincoln and Guba 1985). Precise interview questions allow the participants to express their own views, voluntary narratives and thoughts. During the interview, the interactive

processes between the researcher and participants are also important to examine the research phenomenon. Yet, it is hardly surprising that when researchers engage in fieldwork and start their interviews, they frequently find participants are concerned and anxious at being interviewed. In a similar context, for this study, some migrant workers of the focus group expressed their concerns and anxiety at being interviewed due to fears about their illegal identity being disclosed. Accordingly, to achieve an oppression-free and comfortable atmosphere for the participants, most of the interviews took place at a site suggested by the migrant workers and therefore, was often conducted in the common room of the migrant worker's NGO.

Before the interviews I presented my research purpose clearly to the participants as fully as possible elucidating my research interests about their learning features in the community. I also asked if they were willing to review my findings and interpretations, giving feedback on my interpretations. Besides, the right to withdrawal from interviews was appreciated by their own choice if they did not feel comfortable during the interview process. Open-ended interviewing was espoused to allow them to share their experiences, feelings and thoughts. Semi-structured questionnaires were occasionally utilised to cross-check ambiguous contexts regarding their value, attitudes, episodes and reactions. Significantly, unexpected ideas or emerging conceptual categories were encouraged while conducting interviews, because a qualitative interviewing highlights interactive narratives between participants and researchers rather than controlling or reducing them. Thus, the open-ended qualitative interview of this study could produce the intersubjective mutual understanding between them.

Clearly, these approaches evolved through an ongoing interactive research practice, and not from any structuralized strategies. No knowledge about a reality that is 'out there' in the social world can be obtained from the interview, because the interview is obviously an interaction

between the interviewer and interviewee in which both participants create and construct a narrative version of the social world (Silverman 1993). Reshaping the subsequent questions, this allowed me to build a complex and holistic picture of the migrant workers learning paths. Therefore, I maintained written notes of the interviews with open-ended questions and ongoing reflections as interview processes. The notes recorded my sense of awareness, perceptions, and feelings of specific research issues. All interviews were conducted in Korean as a common language between the migrants and the researcher. A few participants often spoke Korean and English to verify the precise meaning of their words.

I applied a different level of interviewing such as a narrative interview and an episodic interview to gain a thorough understanding of the migrant workers' learning features. Eisner (2001) argued that the narrative interview provides a richer version of their life experiences, which then allows for acquisition of specific background information and relations for understanding the participants. This case study employed a narrative interview approach to examine the migrants' learning trajectory contextualizing their narrated life experiences as foreign labourers. This approach showed the relations between their own migratory life experiences and learning. Data from interviews suggested that migrant workers were capable of presenting more of their lives that they have integrated according to their own concepts or theories of their lives. The retrospective narratives of their experiences displayed how migrant workers experienced their lives and expressed themselves.

Further the episodic interview provided specific context-related presentations in the form of descriptions (Lincoln and Guba 1985). It facilitated the presentation of the participants' experiences under particular conditions, comparative to a form that would integrate the interviewees' value, thoughts and attitudes. Thus, this case study espoused episodic interviewing

with migrant workers to crystallize their different attributes of learning at the heart of life episodes or events in specific circumstances. This approach was useful to stimulate workers' reflections. Thus these two different interview approaches produced a deep interpretation of the migrant workers' learning phenomena based on their life world.

In addition, with reference to the methodological triangulation, interviewing in this case study utilised a mixed method strategy. It combined various interviewing approaches such as the semi-structured questionnaire, in-depth interview and focus group's collective interview with one-to-one individual interviews. These different interview methods adopted the open-ended in-depth interviewing, which were triangulated to interpret the multiple dimensions of their learning phenomena. Thus by combining diverse interview methods, I could gain an insight into the migrant workers' life experiences to perceive the relations between the migrant workers' narrated life experiences and their social structures (Eisner 2001). I believe that these various interview approaches could offer the migrants significant opportunities to reveal their voice and shared narratives that best expressed their thoughts. Consequently these interviewing methods acted as a meaningful strategy for validating the findings of my case study.

9) Data analysis

So far, data was gathered from the field work including participatory observation, interviewing with participants and documentary evidence such as migrant workers' diary, artifacts and newsletters of migrant workers' advocacy NGO. Indeed, for this qualitative case study, I sought to gain a wide range of evidence and analyse the migrants' learning trajectory as deeply as I could.

In terms of qualitative analysis, researchers should be recognised along with their research

field and their rich descriptions and findings. For this study, data analysis processes were carried out by a continual journey of data collection, from entering fieldwork to out of the field research. To a large extent, data analysis developed in association with previous field sessions in order to contextualise ongoing research circumstances cross-checking the major themes and concepts from the data. All data were coded with keywords and categorized according to the concepts and themes about the migrant workers' learning phenomena.

In order to conduct verification of this analysis of multiple data, this study adhered to several principles (Creswell 1998; Goa 2004):

- Persistent observation and prolonged engagement;
- The coding of categories and themes for rich descriptions;
- Triangulation with various data sources across the data;
- Member checks and accuracy guarantees of the participants' voices.

Data from my explorative study were produced by these analytical construction processes to understand the migrant workers' learning features in the learning community. Continuous participatory observation and the researcher's interaction were a fundamental condition to analyse the research phenomenon. The data coding and triangulation played a significant role to draw out precise findings and interpretations for this study. To ensure the participants' words and voice, migrant workers were also asked to review the analysed data of their own testimonies.

In qualitative research, given that the participants' words or testimonies are typically accumulated by their multilayered life experiences, diverse ways of data analysis are important to gain a rich findings. For this study, employing the migrant workers' terminologies I also contextualised these words while engaging in other notions or theories of human learning.

Related research themes or theoretic assumptions about the migrant workers' learning were organised by conceptual categories that were associated with semi-structured research questions. However, accommodating these analytic processes, open-ended categories of migrant workers' learning were constructed and deconstructed by reiterative comparisons of the units of data. Hence, the data analysis evolved constantly moving between the data and findings crossing over different texts or transcripts, and therefore several themes emerged.

It should be noted that coding proved important in analysing the qualitative data. Coding can start from the text to develop a set of categories. I coded for themes, ideas and concepts, but also for the names of people, dates and stages of a certain process within a coherent context. It included the constant comparison of phenomenon, concepts, and the formulation of research questions that were addressed to the text.

I also reviewed the texts from the fieldwork and interview transcripts as a whole unit and sub-categorized it. Each meaningful unit was analysed and multiple interpretations of the migrant workers' learning characteristics were revealed. These analytical processes provided a conceptual development of this case study bridging over the emerging themes and findings. Specifically, I combined several analysis processes such as descriptive coding, theoretical memo, theoretical sampling and triangulation. Employing these methods of data analysis, I began with open coding that aimed at primarily expressing the data in the formation of concepts of the migrant workers' learning. I also conducted theoretically selective coding espousing a higher level of abstraction. Meanwhile principal methods applied to the interview data were descriptive coding and theoretical coding. For instance, the statement "I strongly felt all Korean hate such like South-Asian dark-coloured skin workers method like me and discriminate us" derived categories through that phrase using these coding methods, indicating "social alienation and sensing

exclusion” and that “migrant workers’ perceived anxiety and a sense of otherness in real life”.

Table 7. Example of Data Analysis

Raw data(e.g. Interview statement)	Descriptive coding	Theoretic coding
I strongly felt that all Koreans hate such like south-Asian dark skin coloured workers and discriminate us	Social alienation and a sense of exclusion	Migrant workers’ perceived fear and otherness in real life
You can’t imagine how strong my desire to innovate harsh life and learn something. The choice was this group.	Anxiety and thirst for learning and life	Migrant workers’ desire of learning and making voice as subjective learners

These analytic codes were formulated as closely as possible to the text, and later increasingly abstractly. Clearly, these theoretical coding processes enabled researchers to derive consolidating core categories accommodating individual and collective evidence (Courtenay and Merriam and Baumgartner 2003). For this study, these analysis processes served to re-contextualise the migrants’ learning phenomena through what had already emerged during the fieldwork. Therefore, coding was a combination of an elaborated analysis of some parts of the text, classifications and summary of other parts of the text (Flick 2006: 317).

In addition, for qualitative researches, it should be measured that the triangulation is situated in the significant process of analysing collective data from multilateral angles, which enables researchers to avoid ambiguity of data analysis. Given that triangulation denotes multiple, as opposed to singular approaches in data analysis (Denzin 1989), this case study espoused the

triangulation process while engaging in cross-checking various sources of data:

- Reflective journalistic field notes;
- Participants' individual narratives;
- Focus group interviews;
- Documental resource and materials created by AFN;
- Reviewing policy documents of labour migration;
- Discussion with NGO activists.

I have sought to analyse the dominant issues embedded within my data by accommodating the triangulation process. This analytical process offered descriptive data segments and emerging categories about their learning paths. It provided a coherent context of research phenomenon as a whole. This thematic analysis of data was mainly carried over post-field analysis to assure the plot of my research themes and theoretic storyline. Hence, I conducted both in-the-field analysis and post-field analysis integrating a wide range of scattered data coherently.

To intensify the validation and verification of data analysis, triangulation engaged in cross checking the various data from the field notes, interviews, participatory observations, documentary evidences, and open reviewing from NGO staffs. In terms of the discussions with NGO activists, NGO staffs were occasionally invited to cross-check the context of the migrant workers' interviews and their written artifacts for validity of data analysis. This work enabled me to illuminate unnoticed aspects of the findings and stimulate critical view of my interpretation.

Meanwhile, given that the interviews and participatory observations were conducted in Korean, the translation process was essential for the precise presentation of the data analysis. I paid considerable attention to the translation processes during data collection. The translation into

English was done between the lines of the same transcript. I chose to insert the English translation in parallel with the Korean to easily cross-check and verify the precise meanings and nuances within the same units of transcript. To preserve the coherence between the collected data in Korean and its consequence in English, the translated transcripts were repeatedly reviewed until new concepts and understandings emerged. In addition, participants who spoke English as a second language were also asked to review the translations and give their feedback.

Overall, to verify the data analysis process and the findings thoroughly, I constantly espoused various analytical ways observing, questioning, checking, theorising and validating the data. These approaches supported the maintenance of the authenticity of data and lessened the contradictory or ambiguous data from the field study (Yin 2003). In this way, I could intensify a conformability and verification of the data from multiple angles to see through migrant workers' learning in depth. Furthermore, it could be appreciated that these methodological approaches may yield rich findings of underprivileged people's learning features.

Conclusion

This chapter has been dedicated to constructing the methodological framework for the qualitative case study. First, I employed the tradition of an exploratory case study to identify the complexities of the migrant workers' learning. To examine the dynamic learning paths within the non-formal setting than positivism or universalism about human learning, the qualitative design of this case study accommodated the genre of 'Society and culture'. This enabled me to interpret the migrant workers' learning phenomena and its features thoroughly within a social context.

Second, this qualitative study adopted the phenomenological paradigm to interpret the multi-

layered units of the migrant workers' learning. Espousing the ethnographic approach, participant observations and in-depth interviewing played pivotal methods to investigate how the migrants' learning evolved within a non formal community.

Third, my voluntary work at a migrants' NGO gave me access to the community, 'Asian Friendship Network'. During the 18 months of the participatory fieldwork, I endeavoured to conduct data collection, data analysis, and interpretation of the research phenomenon. The double-edged nature of the researcher's position based upon the insider-outsider approach generated not only advantages but also tensions or dilemmas during the entire research procedure. Thus contextualising these positions became significant to develop my qualitative study.

Fourth, during the research continuum several ethical issues were confronted and this study recognised six different ethical principles, *ie*, respect for autonomy, nonmaleficence, beneficence, justice, informed consent, and confidentiality. Through these ethical considerations, I could conduct the case study about the undocumented migrants' learning critically and impartially.

Fifth, I entered into my research field 'AFN' that has been operated by the migrant workers voluntarily. Participatory observation and interviews were made. Particularly, 10 major participants, as a focus group, were selected to be interviewed. All had undocumented legal status in Korea. This group displayed a large diversity nationally, ethnically and religiously.

Sixth, rapport building of this study was attained by serial participation in various activities of the migrants' community. It allowed participants to convey their narratives, feelings, thoughts, and life experiences in a comfortable environment based on mutual trust, which revealed their broadened perception of social worlds and self awareness.

Seventh, I developed various interview approaches to contextualise the multiple dimensions of their learning. Open-ended and in-depth interviewing enabled me to build a holistic picture of the

learning phenomena integrating emerging concepts. To gather precise and rich findings, I also conducted narrative interviews, episodic interviews and between-method interviews e.g. semi-structured questionnaires with in-depth interviews, group interviews and one-to-one interviews.

Eighth, a wide range of data was gathered from participatory observation, a series of interviews and various documentary evidences. Data collection including the translation of data from Korean into English has engaged in a continuous reflection and cross-checking assessment to produce descriptive findings and verify its interpretations.

Ninth, the entire data analysis processes developed to distill the findings and interpretation of the migrants' learning. Deploying multiple analysis methods *i.e.* descriptive coding, theoretical memo, theoretical sampling and triangulation were continuously evolved and crosschecked.

So far, it has revealed that the data collected and the analysis evolved offered a solid methodology to accomplish this qualitative case study. It will be used in the later chapters to extract the descriptive and elaborated conclusions that serve as the cardinal part of this thesis.

Chapter 4. Migrant workers' learning needs: Changes for lives

Introduction

This case study, as suggested in Chapter 1, intends to examine the learning characteristics of migrant workers within the non formal community elucidating different learning paths e.g. needs, processes, domains and mechanisms. Assessment of learning needs will present why migrant workers engage in the learning community, showing their motivation and reasons for participating. The learning processes reveal how migrant workers evolve their learning through community practice. This will explain the manner of their learning path within the community. An investigation into the learning domains will demonstrate that migrant workers learn through community participation. The participants' learning contents are then reconstructed through their learnt knowledge, skills and attitudes. An analysis of the learning mechanisms will highlight that which enabled a learning community to sustain itself continuously. Furthermore it will provide an explanation of the prevailing principles that maintain a non formal community's vitality and participants' ongoing learning. This research framework will provide an opportunity to understand migrants' learning and further socio-cultural discourse about the learning phenomena of minorities in the wider society.

In this sense the Asian Friendship Network (AFN) became significant for this study, as a migrants' community could represent a practical arena of their shared experiences and collective engagement within the social context. As explained in Chapter 1 and 4, the AFN was a voluntary community co-organised by the migrant workers and the Sung-Dong Migrant Workers' Center. Its total membership was more than 50 people from 22 different nations. This clearly reflected

how the social landscape of Korean society has transformed under the influence of migration.

For this chapter, their learning needs and the relevant key questions were what led migrant workers to join the learning community. What exactly were their needs that motivated them to participate in collective practices? An understanding into the major reasons for learning amongst underprivileged groups and individuals could be progressed through inquiry into learning needs. These will reveal the social context that engaged with different learning phenomena for migrants.

1) Conflict and disjuncture as a result of otherness

Migration is a growing global phenomenon, with a tremendous impact on the demography, culture, economy and politics of the state. Without exception, Korea has recruited large numbers of foreign labourers since the 1980s and migrant workers have become a visible social group. It produced a differentiated socio-cultural landscape and has altered the economic structure of Korean society.

Migration is defined broadly as a permanent or semi-permanent change of residence. In classical migration theory, Baubock and Rundell (1998) pointed that the factors which enter into the decision to migrate and the migration process could be summarized under four headings: a) factors associated with the area of origin, b) factors associated with the area of destination, c) intervening obstacles, d) personal factors.

Difficulties were created during the adaptation of migrant workers that raised personal and cultural conflicts as a consequence of their shifting life world. Surging migration as highlighted by Eytan (2004) became a source of social friction and disjuncture for individuals but also for others' mutual development. International labour migration and the problems of living together in

one society are associated with culturally and socially diverse ethnic groups, that collide with one another's respective interests raising tensions in society.

The learning need of migrant workers can now be explained. A necessary understanding is how conflicts and disjuncture occur in their life world and how this influenced their participation in the learning community. The migrant workers' need for involvement in community practice presented that their learning was associated with certain disjuncture that they confronted as a consequence of migration.

When I first moved to Korea as a migrant worker, I was a total stranger wherever I went around. People stared at me in the street or avoided eye contact with me although I was a legal migrant worker at the time. I soon recognised that Korean people disliked dark skinned foreigners and disregarded migrant workers who had demeaning jobs. They considered me as part of the lower classed poor migrants and then I gradually shunned the public eye. I didn't know what to do or how to survive in the unfamiliar and hostile situations facing a totally different environment. An increasing sense of dislocation was making me feel frustrated. But, at the same time, feelings of enormous conflict encouraged me to overcome my limitations.

(Ali, Pakistan)

Feelings of alienation and dislocation were identified among many participants once they had moved to the host country as migrant workers. The integrative communication theory of cross-cultural adaptation states that adaptation is conceptualised as a dialectic process of the "stress-adaptation-growth" dynamic. This theory focused on the stress that inevitably accompanied a cross-cultural move, as the individual sought to retain aspects of their old culture whilst they

integrated into the new one. The internal and external conflict this introduced resulted in a state of disequilibrium, uncertainty confusion, and anxiety. Many immigrants found various ways to handle their life changes including avoidance, denial, and withdrawal, as well as regression into pre-existing habits in order to offset their discomfort in the host society. Others however developed new attitudes, norms and began the process of adaptation, which allowed them to become better suited to their new environment. Once this occurs, a period of growth can accompany (Kim 2001: 37). It is important that this stress-adaptation-growth dynamic is not a linear process but a back and forth endeavour that will entail periods of regression and subsequent progression (Kim 2005: 19).

In Korea, many migrant workers took the former pattern of regressive actions towards a new environment (Suk 2003). But data revealed that participants of the learning community could fit the latter one of progressive adaptation. For this study, living in a different place with inner and social conflicts called for them to reconsider their prior attitudes, skills and norms. An urgent need induced them to learn to manage their unfamiliar and new learning experiences. Clearly Pakistani worker, Ali's statement of 'stranger' indicated that a self-conscious identity as a 'stranger' increased his uneasiness and uncertainty. It led participants to respond to their changed life conditions in a progressive way.

I felt strongly that most Koreans wherever they saw me gave me a cold stare or pulled back with a fright such like being horrified. Because am I Black? Frankly speaking, I was feeling nearly mad for being treated as a dangerous and criminal stranger in this society. It emotionally hurt a lot and I almost felt defeated by this. But, I couldn't accept this bad circumstance any more. I needed to do something and overcome my awful situation. That is

the most important reason why I joined this group.

(Umbugi, Nigeria)

Migrant workers' experiences of disjuncture and conflict had motivated them to join the non formal learning community. Discomfort and isolation led them to confront their poor social conditions and question why they had remained on the fringes of Korean society. A wide range of social relationships could be modified as these questions encouraged them to challenge their assumptions. Racial and ethnic divisions were only one aspect of social differentiation. Other aspects included disparity of communication and ongoing discrimination in their life world.

In the initial settlement phase, some might achieve the process of absorption and acceptance successfully within the host country, so that there were no longer any distinctions between their customs, norms, values and those of nationals. Many however did not have such a positive experience while they faced a wide range of social disjuncture both physically and psychologically between their background and the host society. Yet they constantly cross-cut and interact, affecting life opportunities, lifestyle and culture and social consciousness.

Everything was totally different such as people's look, language, food, religion and their attitudes. I couldn't find any similarity between my home and my new place, Korea. Wherever I went, Korean people treated me as either a poor foreigner or a potentially dangerous stranger. As time went by, my work status became illegal and diminished my life conditions. No one could defend me or protect me. Then I realised that I needed self power to develop skills, knowledge and access to a support network. It encouraged me to learn and act, not just complain about my situation. For me, that was the crucial motivation to transform

‘negative what I am’ into overcoming my horrible situation.

(Pepe, Iran)

The feeling of being a stranger retains a high association with the notion of ‘otherness’. A sense of high distinctness and separateness from Korean society was experienced by many participants when they lived in Korea. The disjuncture in their lives was increased by the migrant workers’ consciousness of “otherness” within wider society. The discourses of ‘otherness’ and ‘othering’ in the lifelong learning field are pivotal to challenge the legitimised social exclusion and subordination of particular groups or individual members. Migrant groups were revealed as heterogeneous as any other groups of people in Korea. Further undocumented migrants were excluded from receiving rights and benefits and mostly lived and worked in clandestine conditions (Benhabib 2005: 47). They were not considered as normal social members in mainstream society. Namely, they were situated as a ‘labour force’ performing the difficult and demeaning jobs, rather than ‘human’ as the active subject. Thus, the social limitations against migrant workers forced them to develop their abilities and participate in community practices.

The motivation for them to learn may occur as a combined result of: a lack of acceptance; an inability to internalise a new sub-culture; and experiencing a sense of otherness (Jarvis 2007:140); as well as a feeling of disjuncture. Those social factors acted as driving forces to transform their assumptions and attitudes to correspond to new social arrangements. Migrants’ learning motivation had a strong connection with their social alienation and the negative episodic experiences in their daily lives. For example, it was normal for them to experience insults or discrimination on the basis of their ethnic background, skin colour, poor language skill, or culture shock due to a lack of understanding of Korean society’s norms and customs. These experiences

indicated their social conflict and disjuncture as a consequence of otherness in the host country.

If I don't join this group every Sunday, of course, I would have plenty of time meeting friends from my country and hanging out with them to kill the time by playing games or drinking alcohol. There is no apparent need for communicating in a difficult language like Korean with them. But that's all that I can do with my buddies. I clearly recognise that if I spend my time with this easy going attitude, there will be no improvement or self development. No pain and no gain! I suddenly hoped for something different to develop myself and meet various people beyond my small scope of friends. Far from mentioning heavy daily work, I needed some breakthrough or exciting achievements during boring everyday life. That called for me learning indeed.

(Umbugi, Nigeria)

Most participants commented that they were faced with obstacles and attempted to overcome their social disjuncture. Umbugi's above statement of 'breakthrough' indicated that a set of conflict and disjuncture stimulated migrants to find productive alternatives to reconstruct their experiences, leading to learning in practical dimensions. Jackson (1969) explained migration in terms of its connection to learning accommodating the notion of dislocation,

Many migrants experience an initial 'status dislocation' when they move from one country to another. Sometimes this may take the form of upward mobility when migration accompanies career advancement for the individual concerned. More often status dislocation involves downward mobility, which may be an inevitable consequence of the need to learn a new

language and to acquire specific educational qualifications or skills in the new country Jackson (1969: 43).

It seems obvious that to ease the sense of dislocation in a new environment it proved indispensable to learn and adapt to a new language, skills or knowledge. A sense of conflict and social disjuncture was envisaged as they would be situated in an underprivileged social status living in marginalised surroundings. The factors that provoked transformative presumptions to respond to changes in life, that is to say learning became essential for the maintenance of life in the host land. It was an instinctive reaction to their inferior working conditions, limited accessibility to the public service and lack of social ties. In their daily lives, migrant workers were likely to be limited by social disjuncture which led to a sense of isolation. They were disinclined to form social ties or were being blocked in accessing social opportunities. The opportunity to improve their living conditions, diminishing their sense of otherness motivated them to become involved in the learning community.

If I did not participate in this group, my deep solitude and isolation could not be resolved. My Korean life would repeat the same thing endlessly from factory to room to sleep; simply work and home again and again without this community experience. Korean people have expressed disregard for me and are unwilling to talk to me. But those difficulties facilitated me to find a way in order to change my stupid situation. As soon as I recognised that I needed a life change and to learn something, I instantly started to seek anything meaningful to me. So I luckily found this group. If I don't join this group regularly, I would relax spending leisure time and taking a rest during the weekend. I can't dare to compare the value

of spending time in the group participation to staying home alone or hanging out with friends. I much prefer to engage and meet people every Sunday. I want to be a social member.

(Hoya, Peru)

Migrant workers sought to gain an elevated sense of public identity through community practice. It was observed that they were willing to abandon their leisure time and easy-going activities with friends for the purpose of regular participation in the community. Indeed, many participants explained their everyday experience was composed of work and sleep in a repetitive cycle. This cycle was largely dominated by work, usually starting from 8:00 A.M to 10:00 P.M from Monday to Saturday. They reported that the intensity of their daily labour was difficult. In this sense, migrant workers only had Sunday free from work to relax. Participants of this study still participated with the learning community despite Sunday being their only day of rest from their hard work during the week for poor pay and conditions.

Obviously our routine pattern is repeatedly in a very similar manner. Factory and room, room to factory, it feels like going round and round endlessly. I have sustained this kind of existence over 4 years and I realised that this habitual life style will not improve my excluded and disregarded life in Korea. While I struggled with a sense of discrimination and maltreatment, I tried to change this circumstance in a productive way. I do wish to develop my skills, knowledge and social capacity, and the practical action was to join this group which I did by chance. The strong inner motivation such like 'I hope I became a different person' led me to be involved in this step. So, Sunday meeting is a turning point in my life.

(Lisma, Vietnam)

An obvious feature of the learning needs for migrant workers was to share their common experiences of social disjuncture and their inner motivation to overcome this social restriction. Clearly, their learning need was neither trivial nor short-term. A goal-directed action could be rationally meaningful only if the actor satisfies the conditions necessary for realising her/his intention to intervene successfully in the world (Habermas 1985). Further, the learning need was strongly connected with the impact of social alienation and the conflict of their awareness of society. The experience of the gulf between their social desires and their reality motivated their need for transforming previous experiences and reshaping their frames of reference to correspond with a set of disparity and disjuncture in the host country. Most participants said that they commonly experienced chronic discrimination in Korean society, which provoked their motivation to join the learning community to overcome severe subjugation in their daily lives.

Since I have lived such a long time in Korea as a worker, from one of the poorest country Bangladesh, I was always ill-treated as a working machine, stranger, and outsider in this country. Nobody talked kindly to me and my boss ordered huge amounts of work. Although I moved to Korea for the sake of money, I realised that I lost fundamental values such as self dignity, capacity, power, and social relation in my life. From time to time I raised a question to myself. Do I have to live like this way? Then, I started to seek a way to change my horrible situation through the learning community.

(Kko tien, Bangladesh)

Feelings of uneasiness and a sense of loss of social dignity were embarrassing experiences for

migrant workers, as it created low self esteem and at the same time, encouraged them to improve their diminished lives. People felt that they had to stand up for what they believed in (Jarvis 2007:7), it may also be a matter of holistic conscience and reaction to encourage learning. Given that learning is an ongoing process of reconstruction of one's experience, learning is particularly needed by marginalised people to empower themselves through critical reflection of their own experience, potential, and self authority rather than wider society's administrative support for them. They were anticipated to reorganise their assumptions, expectations and views of themselves and their social relations in the learning community.

Indeed their disadvantaged social conditions and experiences of de-socialization caused them to transform their previous thoughts, values, and re-appraise their attitudes. This sense of disparity created their need as well as anxiety towards learning new skills and acquiring a greater self consciousness in order to change the lives.

2) Awareness of oppression and overcoming silenced culture;

All participants had experienced serious discrimination either openly or through subtlety in Korea. Migrant workers, especially undocumented migrants, found themselves in minority groups within a host society struggling against a series of social exclusions. Migrant workers confront societal alienation and oppression because of their different ethnic, linguistic and social backgrounds (Jackson 1969:5).

In this social condition, they were considered to be socially oppressed and have an underprivileged status in the host country. This transformed life world compelled them to change their existing presumptions and expectations about how they live in the new environment.

Participants became aware of how certain forms of power affected their lives and thus attempted to challenge their silenced voices in the host society. It led them to address their learning needs. An awareness of their disadvantaged social circumstances and a critical perspective of their repressed culture motivated them to transform their life experiences, which caused some migrant workers to join the non formal learning community. Thus, it could be stated that their consciousness of oppression served as a learning need stimulating their social engagement. It also acted as a motivation for overcoming their silenced culture. This was reinforced by the following narrative:

Why do I learn? As soon as I lived as a foreign worker, it didn't take long to discover my inferior position. People treated me like a machine. Nobody was willing to make eye contact with me. I struggled enduring a lot of insults and abuse in the factory. Almost everyday, if I did something wrong unintentionally, people spoke ill of me "Get out of here, such a nameless poor country man, humble look!" It was even worse during the initial period, when I didn't speak Korean at all. Suffering those difficult situations, I clearly realised that I was severely suppressed from the whole society due to the migrant worker's inferior position. I gradually saw the big picture of the society and my status as well. And, I am not stupid and I should overcome that oppression by any mean. Because I couldn't stand such a continuing discrimination any more, I needed a big turning point.

(Camtio, Sri Lanka).

Migrant workers' awareness of being underprivileged motivated them into changing their perceptions. It provided them with both stimulus and motive for transforming their experiences to

react to certain modes of power relationship, marginalisation and social restrictions. As critically addressed by Blommaert and Verschueren (1998), local people typically believe that migrants are an inferior, coming from countries that are underdeveloped with a less sophisticated civilization. The inference being that they (or their origin country) are backward in both technology and cultural values. This presumption undervalues migrant workers' capability and dignity, which likely intensifies their alienation within society. Clearly, the issue of migration engages with the status of dislocation and culture shock. This condition stimulated migrants to reorganise their frame of reference to that of the new society in their adaptation process. It could be stated that their acute awareness of oppression caused a wider range of learning needs.

I feel highly constrained wherever I would go around in Korea. Owing to my precarious status, illegal position confined me only to factory and room. Frankly speaking, when I always meet police or similar uniformed people in the street, I find it difficult to breathe. Even though I have lived here over 8 years, you see how my life was threatened such like this way till now. Throughout this experience I realised that the only solution was to become an invisible man for Korean and especially for police, because I was fearful to be seen by the police owing to my different looks. If they catch me, they will directly expel me. It's over, the end...of my life. It made me keep silent in Korea. But I decided to cope with this distorted life and change my powerless situation developing some self-power.

(Pepe, Iran)

Many suffered from a disadvantaged socio-economic position. Castles and Miller (2003: 238) critically confirmed that migrants are excluded from wider society by factors such as unstable

legal status, refusal of citizenship, denial of political and social rights, ethnic or racial discrimination, racist violence and harassment. This social context can be applied to Korean society. Differences of outward appearance may coincide with their cultural distance and alienated socio-economic status as a new arrival in Korea. Some migrants from less-developed countries lacked the education and vocational training necessary for upward mobility in industrial economics. Many recognised that they could only enter the labour market at the bottom, and that it was subsequently hard to move up the ladder. This indicates low socio-economic status is as much a result of the process of marginalisation as it is a cause of minority status (Castles and Miller 2003: 239).

A silenced culture prevailed among the groups or individuals suffering from social marginalisation. Minority groups distinguished by gender, race, ethnic and class are highly vulnerable to social exclusion and are tacitly forced to be silenced in wider society (Boggs 1991; Ranson 1998). Therefore, migrant workers' socially silenced voices represented their bounded societal circumstance. On the other hand it provoked their desperate need for learning opportunities to empower themselves by challenging oppressive structures through transforming their existing perspectives and attitudes.

I have three migrant colleagues in my factory. But it's not possible to talk each other. Because of the huge amount of work and limited time per day blocks it. Besides, we are under the Korean manager's strict control. He hated wasting time. Whenever he saw us chatting or hanging out together, he usually shouted at us "Don't speak anything in the factory, shut up your mouth with such an eccentric language". So we are pushed to keep silent and often feel humiliated. Experiencing this painful disregard for me, I wanted to

regain my lost dignity by seeking every means as possible as I could. That desire led me to join the migrant workers' community.

(Tareq, Kuwait).

A common observation made by study participants was that Korean colleagues or managers usually treated migrant workers as machines or slaves to be exploited rather than human beings. The consequence of lack of social interaction and social ties with the wider society had obstructed their basic rights and voice in the public sphere.

I am a single woman and it is my first experience living abroad. I clearly realised when I move to a new place, my previous knowledge, experience and custom would not protect me any more. I needed something new to adapt myself to the different environment. The situation would be even worse due to a poor country background and especially being woman! I felt like everything was collapsing suddenly under the social restrictions. Then I found myself that I should react to frustrated life condition and improve useful skills first restoring my harmed dignity.

(Sonya, Myanmar)

The consciousness of oppressed conditions such as that of social disparity between desire and reality facilitated participants to reflect on their own experiences and reactions to society and themselves. Their need for learning seemed indispensable to manage their life world. It could be stated that the migrant workers' community itself served as a refuge and shield to explain the reason why they continuously learn.

Nobody denies the oppression against migrant workers in Korea. I can see and feel it in both direct and indirect ways. For me learning is necessary, not an option in the middle of a marginalised life. Social difficulties that I faced drove me to change myself to make situations better. Although, when I first joined this group, I had fairly vague expectations to improve myself through group activity, I could gain different kinds of things continually with trials and errors. That is the reason that makes me participate in this group and why this experience is important to me.

(Dainel, Mexico)

Oppression and exclusion against migrant workers happened across society mainly in entry to the labour market. For them, the presence of barriers or restricted access to other aspects of society, such as the welfare system, citizenship or political participation was pervasive in the host country. This included extensive exclusion from full participation in the economic, social, cultural and political spheres. There remains a strong and continuing link between class and ethnic background (Castles and Miller, 1998) because ethnic minorities are typically socio-economically disadvantaged. In this respect, it can be perceived that this exclusion model aggravated their silenced culture in wider society.

Before joining this group activity, I usually keep my tongue quiet everyday. Far from mentioning a deficiency of social communication or Korean friends, various kinds of bad experiences such as bullying, local people's whispering about my different skin colour forced me to keep silent rather than fighting against them. Because I know that I am a

minority and nobody protects me. The mood of my factory is quite strict, which doesn't allow me to be a talkative person or communicate with others freely. So, my long silence is sustained during the whole week. But I thought if I should prolong this isolated life losing my voice on and on, I am going to crazy in this society. I needed to expose myself with my own views and thoughts developing my capacity. So I chose to get involved in the group.

(Hoya, Peru)

During the interviews, many participants revealed that they had already had bad experiences in Korea that made them reluctant to interact publicly. Migrant workers seemed to be expected to be silent and invisible in Korea. Meanwhile, although certain modes of forced silence and their subjugated life-world prevented them from expressing themselves in the wider society, this position stimulated them to reconstruct their existing value, belief, and behaviour to cope with their disadvantaged social situation. As a result it produced their learning need. Consequently, having realised that a human could be empowered through constant reflection and interpersonal communication reacting to one's own life experiences, migrants became actively involved in reconstruction of their learning paths to overcome this forced silence. Hence, they willingly became participants in the non formal community.

Usually if verbal abuse is tolerable, I try to endure and ignore it. One day I had some serious quarrels with my boss. He shouted to me "If you disobey against my authority, I expel you from my factory!" It made me crazy so much. He often intimidated me into silence such like repeating phrase "When you make any trouble in my factory, I will instantly call the police. So, Mr. black dull, shut up and just work hard!" I felt humiliated and insulted although I

couldn't catch the exact meaning in Korean; I clearly recognised it from his scolding face at me. He didn't respect me as a human at all. But I am a human being who can express myself and who should survive in Korea. This learning community was a key solution to me.

(Umbugi, Nigeria)

The statement of Umbugi represented a chronic state of silenced culture among migrant workers within an oppressed life-world. It urged them to transform life conditions and restore their neglected voices based on a silenced culture. So it is seen that participation in the community highlighted their desire to regenerate and cope with their 'silenced mouth' in Korean society. They have, through extending learning needs and traversing borders from one culture to another, reconstructed the assumptions and expectations. It could be argued that migrants could call forth their own learning continuum in order to increase capacity of life management.

3) Retrieving human rights and sense of social belonging

When migrant workers participated in the learning community, they expected that eventually it would enable them to challenge their social restraints. A series of social conflicts and the will to overcome their silenced culture provoked their learning need. This led them to join the learning community. Indeed, the third finding of learning needs was revealed as regaining their human rights and a sense of social belonging. Participants' internal need to learn was highly associated with a fundamental question regarding basic rights.

Until I participated in this community, I often used to raise serious questions. Can I change

myself from just like working machine to an ordinary human being? How can I escape from painful humiliation everyday? Then I shouted so many times in my mind affirming that I am a human and yes, I am a human being like a Korean. I am not an invisible false man. My social limitation rather strengthened me to boost an innovative motivation to learn something. I have a right to learn more useful knowledge and skills throughout joining social practice. I wished to upgrade my life in the community.

(Tareq, Kuwait).

Many participants in the study explained that their basic rights as human beings were largely denied in Korean society. Migrant workers were exposed to persistent discriminatory practices by members of the host society. This external discrimination would be not confined to their workplace alone (Jackson, 1969: 267), creating a broken social bond from the wider society. Migrant workers suffered from multi-dimensional difficulties such as social isolation due to differences in cultural assets like ethnicity, language and religion, existing within a precarious political status due to their illegal residential status, and solitude because of insufficient accessibility to inter-mingle with people in Korea.

They attempted to retrieve their human rights after being stimulated by their social exclusion. At the same time, they thought their underprivileged social condition could be overcome through the social interaction building certain connectedness with wider society. It enabled participants to engage with the learning community.

Although I often wanted to deny my inferior status in Korea, obviously I live in Seoul and belong to Korea physically. While I underwent mental and physical exploitation from this

society, I thought something should compensate me for my lost human rights and social exclusion. Because I didn't intend to produce this whole panic, it should be redeemed in a proper way. In the end, I started to reflect my potentials and its solution in order to regain a feeling of social link. That incited me to participate in this group. Of course, it is a totally different experience from my friends' entertainment or solidarity. Because I think conversation and activities in this group are beyond a light chatting or empty killing time, it encouraged me to broaden my horizons and capacity in a critical way.

(Pepe, Iran)

During interviews, data indicated that the migrant workers' community had a peculiar meaning for participants. Most migrant workers were inclined to participate to transform their previous life experiences such as an isolated social position, lack of knowledge or a social network, poor social skills, and negative self-esteem. It highlighted that this intent went beyond the short-term pursuit of interest or fellowship. Thus, some migrant workers' participation in the learning community appeared to be a momentous action in their life world gradually altering their assumptions.

When I suffered from discrimination and disregard continually, I was severely devastated and downhearted everyday. But little by little, I realised that if I don't present myself voluntarily or strive to gain my rights, no one will guarantee my human rights or let me in. It stirred up my desires of social involvement and self-development through ongoing learning practices. I believe that it enabled me to renew my dignity.

(Sonya, Myanmar)

Many participants stated that their learning need was prompted by the necessity of restoring their human rights and a sense of social belonging. Migration caused most participants to reorganise their presumptions and realign them to correspond to their changed social context in the host society. This action aimed to overcome disjuncture, social gulf, lost human rights, and lack of social ties. Thus, this social situation motivated participants to activate their need for learning in order to restore their human rights and re-establish social connections.

For migrant workers, it called for serious reflection of assumed perceptions, which entailed the fundamental need of learning. It seemed that learning was a driving force for regaining self dignity and social connection that encouraged them to participate in the learning community.

The underprivileged circumstance of migrant workers in their life world provoked their social desire, and reflected their need for social ties, so as to belong to either social organisations or circles. In addition, many participants wanted social interactions with local residents to extend their social communications. From this, migrant workers described their need of learning as a solution to cope with solitude and a sense of estrangement in Korea.

If I didn't join our group every Sunday for a couple of years, severe loneliness would hold me down continuously. We, migrant workers are not allowed to display ourselves or communicate with other people unrestrictedly and liberally in the street, workplace or wherever we go. Different kinds of limitation oppressed my human rights in Korea, because I am an undocumented worker. Far from mentioning a heavy workload, I needed a liberal mind to respect myself and I wished to gain a social network to communicate with others. While seeking practical methods to attain my need, I decided to get involved in this group.

(Hoya, Peru).

Most migrants typically confronted a social alienation that was multiple in nature, and their social arrangements were often ill-organised in a newly settled place. This compelled them not only to reconstruct their life-world as an external environment to adjust to, but also to change their perception, custom, and behaviour. In this regard, need of learning was inter-related with their inferior societal conditions and neglected human rights in the host country.

A major reason to join the learning community was to extend their limited social links. Migrant workers met each other sharing equal rights and participated in diverse social activities including collective conversation, world culture study module and a volunteering service for local people in autonomous mode. They could strive to fulfil their desperate need to learn and acquire a sense of belonging and acceptance. In this sense, it could be recognised that the learning need acted as a counter action against the oppression of their everyday life.

Listen! Even if my skin colour and mother tongue is different from Korean, I am an equal person. I believe that all humans deserved to be respected equally. No one has the right to discriminate against others or disregarded human rights. But, when I moved to Korea, my reality has been like a torture. I have always worked holding a great fear to be expelled from this city. Some people threatened me taking advantage of my legal status and beating me under the name of foreigner-hatred. Undergoing all kind of discrimination, I was seriously depressed everyday. In the middle of this hardship, my work prolonged from 8 A.M to 22 P.M ceaselessly for survival. However, I gradually understood that I had to find practical ways to regain my rights as an equal human and associate with others in the society, which is not by physical power but by knowledge and network. It brought me to join this group. I am

pleased to be learning different value and skills during my involvement.

(Kko tien, Bangladesh)

During the interviews, data confirmed that the learning need had facilitated migrant workers to access non-formal community practices. It retrieved their disregarded human rights and built social ties between them and a wider society. Clearly, the statement of Kko tien 'I am pleased in learning different value and skills during my involvement' showed that some participants discovered not only a sense of satisfaction with their learning practice but that they also broadened their consciousness of social existence through engaging with others.

Hence migrant workers attempted to increase their awareness levels to enhance human rights and social connectedness through access to the learning community. The learning need was embodied in the community reconstructing both their internal consciousness regarding rights and external conditions regarding social bonds. Thus, this finding indicated that migrants' learning need was somewhat instinctively existential, but also it was motivated within the social context.

4) Desire for learning and self-expression

It appeared that migration led people to face their discord with the host society both internally in adapting their psychological belonging and externally in switching their social environment. While migrant workers inevitably became conscious of their social restrictions in their everyday life, external hardship urged them to challenge and reconstruct the presumptions in their life world to respond to their social arrangements.

In this context, the fourth major finding of learning needs was migrant workers' desire to learn

and self-expression as the learner. Many participants spoke of their fundamental hope of learning in their marginalised lives as migrant labourers. They highlighted the importance of learning in order to survive as a human being and gain valuable knowledge and information for greater success in life world.

I am not a very educated person. But, I think no one can live well without learning something new continually. It is very critical to foreign workers. Of course I could also acquire vocational skills in the factory despite its repetitive scope of manual work. Yet, I needed broader knowledge and skills beyond my limitation to achieve more. To convey my own voice and story, I hoped to interact with different people and learn something abundant. It was doubtless that this helped my successful survival in Korea living as a migrant worker. The key reason that I joined this group is to make sure that I am not the nameless poor migrant worker, but a human being who has a sovereign right to learn voluntarily.

(Camtio, Sri Lanka).

Participants believed that learning enabled them to live successfully in the host society. They attempted to ensure their autonomous capacity as learners expressing themselves. Indeed, the remark of Camtio 'sovereign right to learn' indicated the migrant workers' embedded desire of learning and through the series of debate sessions many participants started to underscore the term 'sovereign'. Although migrant workers suffered from persistent disparity and a sense of disconnection in the host society, a profound learning need was prompted to cope with societal disjuncture. Because they were compelled to modify their previous perspectives and expectations in the middle of contradictory circumstances, it called for them to understand a flexible learning

area continuously to react to their changing social conditions. Thus, it could be stated that the desire to learn reshaped migrant workers' learning paths.

Identity and agency were important factors for personal growth and learning within a transitional social setting of self and the outside world such as migration (Bennetts 2003: 458). It enhanced one's potential in achieving efficiency and managing life obstacles. The migrant workers' self identity, which underlined their sovereign agency for learning, was a crucial element to create their learning need. From this stance, several female participants narrated that their learning was motivated to cope with different obstacles and hardship amidst a male dominant migrant workers' network in Korea. They explained the importance of self-expression as female migrant workers.

Honestly speaking, many female workers complain that we 'women' do not have enough support to appeal and channels to empower ourselves in Korea. No one can deny the fact that most social support and communication channels are male-centric. Suffering painful discrimination and bad experiences, women also should seek practical help or solutions together. I don't want to let them be frustrated with low self esteem. We need to express ourselves in an open communicative place. Despite insufficient social circumstances for us, we have our own voice and a right to learn. Without this group, I can't imagine how I appeal those difficulties and communicate with others as a female worker in liberal mode.

(Sonya, Myanmar)

It is likely that migrant workers encountered negative experiences in the host society such as increased negative self-identity or self-denial. However, participants in this study made efforts to

cope with this uprooted identity crisis through social participation in the learning community. It could be seen that personal needs were the primary motivation to participate in the community and that it was the purpose leading people to act in the way of community practice (Cervero and Wilson 1996). From this aspect, when migrant workers gained a sense of desire of learning and self-expression, they shaped a strategy about what to do in their own situation. For participants of this study, that was to participate in the non formal community. Therefore, it could be stated that migrant workers' learning needs were embodied to achieve better life conditions expressing their capacity while confronting social alienation and oppression.

The fact I can clearly say is that people come to this group for the reason of learning something meaningful and gaining their voice among people, even if they are physically fairly tired from night shifts and heavy workloads. What makes them with such a strong will? I don't think members come here just to learn Korean or get simple information for life in Korea. Instead, since they moved to Korea, they realised that learning is necessary to survive well. I also have an extended demand to learn, having a sense of purpose itself, how much it can make my life fuller-that might be the reason.

(Ali, Pakistan)

It revealed that most migrant workers participated in the learning community for the purpose of their own expectations to enable themselves to improve their lives. Indeed, migration called upon them to transform their personal values and needs. During the interviews, they underlined that learning was essential and helpful regardless of what was being learnt in the new environment. It drove participants to join the learning community meeting a set of new learning needs including

knowledge, virtue, skills and behaviours.

I was fed up with social exclusion and continuous abuse against me. I needed a solution to overcome my awful condition. First of all, I realised that I should come out from my own isolated space and show myself communicating with others. In a sense, my long life pattern in Korea such as 'hidden from the eye' may be easy or untroubled, but that was improving my life concerns. And I felt that I was losing my genuine self little by little continuously, which made me afraid. So I decided to seek a breakthrough and gain self confidence. Indeed, this community met my need in terms of expressing my self and learning new knowledge.

(Umbugi, Nigeria)

When migrant workers confronted a set of disjuncture in the new society, their learning needs were formed by their responses to their transformed social circumstances. As foreign labourers, they altered their self-awareness and needs based on new experiences within their social conditions. Multiple collisions between their pre-existing identity and their socially reshaped self identity modified this. Therefore, learning needs started from a self consciousness of their social status and were raised from the desire to express themselves. It led them to take part in the learning community. Through the community practice, migrant workers' new identity as a learning agency raised their self-confidence such that could nurture a self regulated life attitude. Now they were able to face up to their reality reacting to social circumstances in Korea actively.

Being frustrated with my life as a migrant worker, I kept asking myself 'Who am I? , What makes this life so terrible? ...What do I really want to do?' I needed a big turning point to

retrieve my decreased dignity. So I had to develop my knowledge, skills and everything as possible as I can. Yes, for two years' membership of this group encouraged me to reflect my identity, desire and experience, which recharged my self-esteem with a sense of being a learner, not a machine. You can little imagine how strong my desire to innovate something and learn something to endow my deteriorating life with a new energy.

(Kko tien, Bangladesh)

Indeed most participants shared a very similar motivation for their learning needs despite their varying emphasis on it. It should be noted that as part of learning needs, their desire to learn by transforming their presumptions and want of self expression became a driving force associated with the learning community. Facilitating this finding, it was assumed that the learning community enabled disempowered migrant workers with specific needs to fulfil their potential for self governance through learning, handling a wide range of life concerns and functional skills as well. The sense of estrangement as a result of structural frustration became a motivation inducing critical exploration of their needs in the host country, because their life-world was subjugated to disparity and discrimination under the impact of migration. It encouraged them to interact with others and to embody the desire of learning through community practices.

Like other people, money was an absolute cause to choose a labour migration. It forced me to become a migrant worker. But if someone can't live well daily, money will not solve complex problems. I found myself wanting to learn something to escape from my limitations and dreadful life. So, for me, every Sunday is jumping to another possibility and it allows me to express my views and capacity among people. Because I really needed those kinds of

experience to change my empty life, now I am satisfied with this group activity.

(Hoya, Peru).

It has been widely acknowledged that economic motive was a strong factor for migrant workers to choose new forms of lives. Most participants revealed that although their motivation to migrate was dominated by economic factors or materialism, their profound need to learn remained a noticeable dimension. Jackson (1969) also argued that no other motivating factor compares in volume with that which arises from the desire inherent to develop and better themselves. The implication was that migrant workers' initial motivation such as making money or training to acquire vocational skills could be attained through hard work. However, it was clear that their intrinsic needs, namely, the desire to learn and anxiety of self expression as subjective learners were not fulfilled by economic attainment.

Even if nobody respects me or welcomes me in Korea, I really hoped that my social identity as a minority worker would be converted into a smart learner in this group. To fill up an empty brain and show myself actively in this society, I participated in various activities such as World Culture Class, IT education, and Debate about social issues I wished to expand my horizons through learning different knowledge, skills and expressing myself as a learner, not a working device. I don't want to hide from people anymore. Yes, that's it, self-confidence!

(Pepe, Iran)

It revealed that most participants emphasised the need to express themselves as learners, which facilitated their joining the non formal learning community. Indeed, that need for self-identity

was associated with a satisfactory level of the migrant workers' capabilities and adjustment. In this regard, Jackson (1969: 270-271) explained that the level of transformation is related to that of self-identity. He demonstrated that when a migrant achieved an easy transition from one society to another s/he was more likely to retain attachment to the former and undergo little or no change in his or her sense of personal identity. In contrast, someone who underwent a more radical transformation in one's way of life such as learning a new language and following a different occupation was exposed to new types of values, cultural or political symbols, and needed to modify their self identity to conform more closely to his new society.

Migrant workers in Korea experienced immense changes such as severe marginalisation, racial discrimination, and disjuncture in their life-world and this degraded self awareness was incorporated into their learning needs. Migrant workers intentionally attempted to reorganise 'another life-world' as an instinctive strategy for better life conditions, enabling them to express their free will and restore their voice in a much more accepting environment than that of feeling over-worked and disrespected. It appeared that migrant workers lived in two conceptually different life worlds. One was a socially oppressive workplace, which dominated with physical labours and heavy workloads, while the other was the relatively autonomous learning community, where they were allowed to express and develop themselves.

A consideration of this perspective allowed for the recognition that migrant workers' learning needs occurred and crossed the contradistinction of dual life spheres. Therefore, it could be stated that an increased need for learning stimulated them to participate in community practice to express their subjective voices and to counter-act their social subjugation.

Overall, migrant workers participated in the community to fulfil their desire reconstructing daily experiences in order to be socially capable in Korea. Thus, this finding indicated that a

desire for learning drove people to engage in the learning community and shape their learning trajectory. Underprivileged migrants thus had an instinct for learning like any other individuals or groups despite their severe social restrictions in the host society. Consequently the findings showed that their social marginalisation stimulated them to represent themselves as a learning agency. If Habermas's (1985) insights of communicative action could be borrowed, it seemed that migrant workers' actions and speech were regulated by their expressive self-presentations as learners within the community. Their communicative needs could be fulfilled through this collective activity. It showed that their learning needs were developed within a social context.

5) Understanding social needs and motivations for participation

Over the last few years there has been a significant amount of research (Courtney 1991; Cross 1981; Larson 2006; McGivney 1990) exploring the participation of adults in learning. But within the literature of lifelong learning little attention has been given to participation to the lifelong learning of migrant workers. Because lifelong learning for all is seen as the way to secure not only prosperity but also social cohesion in societies (Larson 2006), host nations need to have an appreciation of what their migrant worker groups want from society, their motivation for engaging in learning and the barriers to participation. Through this study migrant workers' needs for lifelong learning have become evident.

The aim of this analysis is to take this further and examine the migrant workers' learning activities within a community practice towards participation in lifelong learning. I can also see their social needs, motivation and barriers for engagement in lifelong learning practice.

It has been acknowledged that triggering events and transformative experiences caused adult

learners to change their existing assumptions or engage in new ones, motivating changes, or adoption of new conditions, and accommodating new life roles or social status (Bennetts 2003: 459). The notion of 'transition' and the impact of life-changes, as a result of migration, have had a significant impact for migrant workers. The basic hypothesis involved was that participation in lifelong learning and education frequently was linked to changes in life circumstances. As a global phenomenon, migration urges people to alter a set of life expectations and presumptions corresponding to newly shaping social arrangements. Thus, to understand migrant workers' learning needs was to perceive their emerging motivation of transformation in their learning paths.

Although there are no migrant workers' centres or useful communities available nearby and it was not easy-going to get to them, my will of better life was really strong. Because I was suffered from all kinds of discrimination and abuse in daily lives, I needed an determination to change horrible situations. That's why I still be here as an active member of our group.

(Umbugi, Nigeria)

It should be remembered that, for the migrant workers of this case study, there existed a wide range of reasons to learn and for joining the community. Some of them participated in the learning community for instrumental and practical reasons such as improving their language skills, or seeking useful information to enhance their career prospects or cope with life issues. Others joined with a social motivation to interact with others, in building social networks and for regaining their self confidence. Some looked for fellow members to co-support their efforts in political movements for instance 'Democracy for Burma', 'Free Tibet', and 'Anti-fundamentalism of Muslims', which led them to present themselves as social actors with a critical

approach. However, it could also be stated that a common denominator of the features of learning needs, for underprivileged foreign workers, showed a desire for a better life, transforming their perspective and practices, while confronting the societal restraints of the host country.

Social context and structural factors affected their participation in a learning community. Two major dimensions could explain the emerging context of their learning needs:

First, they suffered from multiple social restrictions emotionally, physically and socially under the common name of 'working machine whenever readily changeable by the employer'. Their underprivileged social status produced deteriorated life conditions of social isolation, heavy work load, disempowered working environment and lack of social ties (see Chapter 2). Second, a socially exclusive ideology against migrants enforced their distressed social circumstances in the host society. The persistent notion of a 'homogeneous Korea' exacerbated migrants' inferior social position letting them behind as unacceptable 'others' rather than different social members. This ideology of otherness, a peculiar social context of Korean society, reinforced their exclusion, alienation and discrimination. Participants' needs and expectations were provoked by these social situations, which led to their participation in the non-formal community to change their subjugated life conditions.

In this sense, the fact of joining the learning community proved that migrant workers had already changed their needs into actual community practice. Clearly, learning was largely acquired by those who most needed it through frequently crossing borders (Schugurensky 2006). In a rapidly changing world, humans are often exposed to a state of disjuncture, and people are forced either to learn, or reject the opportunity to learn in their own learning trajectory (Jarvis 2007). Yet, participants of this study revealed that they were driven to learn in the middle of a social gulf as a counter-action to overcome their social confinement.

Many Korean people always look down dark skin people who are from poor countries. They don't treat us as equal humans. They easily scorn migrant workers in unfair way. Ironically, this racism compelled me to do something to cope with this hardship and social gap. So I thought I must develop my limited ability and poor skills more and more joining a study circle, meeting different people and reading books. I needed my own shelter to rely on. That might be this group for me.

(Daniel, Mexico)

Their borderline socio-economic status was associated with participation in community practice as a stimulus. These findings of learning needs presented the more social-psychological aspects in relation to their participation in a learning community.

Thus, it could be noted that the learning needs of migrant workers were predominantly related to the consciousness of how learning something was indispensable for addressing their migratory life and strategy to live in the host country. It seemed that migrant workers' learning need emphasised the state of tension, which was conflated with different modes between being compelled to learn and their instinctive reactions. In a sense, this feature showed a peculiar social condition of migrant workers in Korea. Because opportunities to access social learning were highly restricted, they faced a limitation of various learning choices and practices. But this further created and stimulated their learning motive. Although there were social barriers and disjuncture, it compelled them to demand their own learning. Once recognition of the inner need of learning that was caused by social marginalisation occurs, they could be exposing themselves to learn and initiate their learning paths. In this respect, migrant workers' participation in the community

seemed to be an autonomous reaction, but concurrently an urged indispensable phenomenon for them, which was socially contextualised.

Substantial learning often takes place in non-formal organizational settings and social participation (Courtney 1991). To identify the learning need, I sought for those factors which motivated people to join or be part of organisations in a voluntary participation manner. Learning involved socialisation or integration of the individual within the larger whole. Therefore, among the reasons for learning was in the value of giving the migrants access to social resources, opportunities and rewards.

As you know, most foreign labourers make a bare living. To join this group regularly, I should sacrifice our leisure time on Sunday. Also, it is not about getting the money in my pocket. But the value of this experience is more important than my free time, because this participation can foster the growth of my capacity, skills and self-confidence.

(Camtio, Sri Lanka)

The learners' needs and motivations for participation might be seen as possessing both practical and existential interest. Although participation in a learning community was no guarantee of higher pay or a secure legal status, some migrants still engaged in lifelong learning practice in a host society. Nevertheless, desire to personal development, maintaining knowledge and capabilities, improving performance were found to be the main reasons why adult learners participated in lifelong learning activities (Larson 2006). Similarly some migrant workers viewed their own community as a stepping stone towards further adjustment and a better life in Korea. Participants regarded a learning community as necessary, and were eager to improve their

capacities, performance and self esteem. At the same time they were more worried about losing their empowerment, jobs, social network and human rights.

However, it should be noted that migrant workers of this case study exhibited similar attributes of their diligent industry, more or less skilled, communicative language skills and their educational level of higher than upper secondary, proactively seeking new opportunities. These discriminators led them to take up learning opportunities and social recourses. These were more motivated to keep attending the learning community-thus seeking to enhance their self development and social networks through community activities. In this regard, significantly, more male workers than female workers were involved in the migrants' community in Korea (Suk 2003). This implied that learning gaps existed between migrant workers.

One thing that I feel sorry is there are not many women members in this community. I heard that even if some people wish to involve in this group every Sunday, they hesitate to join here because of their poor Korean language skills. Of course, we should encourage those people.

Why not?

(Lisma, Vietnam)

It should be noted that despite different definitions of participation in lifelong learning, most studies agreed that participation was unequally distributed among socio-economic groups (OECD 2008; Larson 2006; Pont 2004; McGivney 1990). In this sense, lifelong learning was still not suitable for all in practice. The question of why some people participate in lifelong learning while others do not, thus, is as urgent as it ever was if people want to make lifelong learning for all a reality.

As there are only limited forms of formal, non formal education provision for migrants, it was hardly surprising that many foreign labourers do not participate in lifelong learning. Not all migrant workers chose to participate in a learning community. In this regard, it is natural to raise a question why others do not participate in lifelong learning. There were different dimensions of discrepancy for participation. Even among marginalised migrant workers groups, it could be stated that a learning divide exists. What are the barriers to participation for non-participants?

The most often mentioned barrier according to numerous studies is lack of time (Chisholm et al. 2004; Desjardins et al. 2005). This may just be a convenient and socially accepted reason for not taking part in lifelong learning and education, covering up other reasons. Besides, a common finding in participation research was that non-participants had little or no knowledge of the learning opportunities available (Larson 2006). Namely, accessibility of learning activities and negative experience were key factors for participation in lifelong learning.

Even if I have longed to improve my abilities and live well in Korea, it was not easy to find a good chance to meet my needs or want. I didn't have any information about this kind of community. I had never been good at communicating with different people, especially Koreans. Also, with lack of confidence in my abilities, I was very suspicious of my proper involvement in this community. 'I am too tired to join sort of collective activities. I think I am too old to learn...How can I give up my only free time on Sunday?'...Lots of negative feelings hindered me to join this group. But, at the end, a Korean old chap held my hands guiding me to this NGO centre. At that point, I think I am quite lucky.

(Tareq, Kuwait)

Different models aimed at explaining why some people participated in adult learning and education and others did not. Indeed, empirical works have been researched with the aim of identifying barriers towards participation in adult learning. It was acknowledged that there were different barriers for different socio-economic groups.

Cross (1981) suggested that perceived barriers to learning could be categorized into situational, structural and dispositional barriers. Situational barriers meant those arising from the learners' situation at a given time. For migrant workers, these could be identified: lack of time; heavy work load; lack of transport to join the learning community venue; lack of information; Korean friends or advisors. Institutional barriers explained those practices and procedures that excluded or discouraged migrant workers from participating in collective learning activities. These barriers being: inconvenient schedules or locations; chronic poverty; lack of support and social network or relations. Dispositional barriers show those related to attitudes and self-perceptions as a learner. These being listed below: feeling too exhausted to learn or too old to learn something; lack of confidence because of their poor language skill; tired of physical work.

Whenever I cautiously persuade my friends who never had joined this sort of community, they always say "I don't have any time... Oh, I am sorry but I am too tired, zero-energy" or "you know better than others that my awful job commitments take up too much energy. I must sleep on Sunday, throughout the day". I fully understand their words because I used to live like that. But, the fact that many migrants can not experience this group activity is very shameful for them, because they need a change to get away from their gloomy lives. The right decision making is always essential.

(Hoya, Peru)

This study highlighted that the experience of social alienation and desire for self-development continues to be the major predictor of participation in community practice. However, the motives and barriers for engagement in learning community often seemed mixed and it can operate at a number of levels: attitudes about learning and living in the host state; the importance of goals and the expectations; information on learning opportunities; and the decision to participate.

Clearly the prevalent obstacles to participation in lifelong learning were social pressure, being busy at work, utter fatigue and lack of confidence in their abilities. Since their societal restrictions such as poverty, discrimination, and isolation from the mainstream society still exist impeding their active participation, the removal of barriers does not always guarantee to have the logical impact of widening participation to socially disadvantaged groups (Larson 2006). It should be noted that these complex social and situational factors seem to create a main barrier for engaging in a lifelong learning practice.

Nevertheless, to expand marginalised learners' participation and access in lifelong learning, a number of barriers that impeded access to learning needed to be overcome. It is, thus, important to support the widening participation practice of addressing learning aspirations and the elimination of barriers to facilitate lifelong learning engagement in the social context.

Conclusion

By use of the qualitative analysis method this study identified five different reasons and motivations towards participation in a learning community:

- conflict and disjuncture as a result of otherness;

- awareness of oppression and overcoming silenced culture;
- retrieving human rights and social belonging;
- desire for self-expression as a learner;
- understanding social needs and motivations for participation.

It has been found that learning occurred in multifaceted motivations and causes. Those needs could differentiate between situational, institutional and self-perceptive dispositional factors. Yet irrespective of adult learners' motivations or barriers (McGivney 1993), these learning needs were overlapped and interconnected.

Some migrant workers' learning needs were raised not only by social pressures and the reaction of others in the host society, but also by necessity with an intrinsic cause as subjective learners. This changed circumstance urged many migrants to reconstruct their experiences and a framework of self and society to adjust to the changing situation. Although I should be cautious in generalising these findings, data showed that their marginalised social situation and desire of learning prompted them to involve in the learning community.

In particular, they engaged in the non formal community to fulfil their learning needs, motivated by a desire to change their lives through practical action. Indeed, action is a projected experience for all human beings (Schutz 1974). In this sense, migrants who confronted social discrepancy could change their actual value and norms in community practice as a social action. Because lifelong learning is not just something that happens voluntarily but rather emerges internally as a social requirement, most workers' learning needs manifested itself not only as an internally provocative response but also as an effect of external obligations to live well in the host society. Concisely, the learning needs resided not in a single fabric but a complex necessity,

produced by external pressure and internal stimulus as well as responding to the current circumstances. In this respect, it could be argued that their participation was led by their learning needs that served as a counter-balance for the pursuit of changes for a better life world.

Furthermore, these findings could reflect a disposition of learning of socially excluded learners or the marginalised groups. It enabled reflection upon the discourses and practices of learning agency, inclusion/exclusion, learning opportunity and citizenship while engaging with different social members. Indeed, it could be assumed that to foster a wide range of participation for the underprivileged including migrant workers, that it requires different ways of learning to be developed. Since learning needs could be fulfilled by various modes of learning in ongoing practice, our analytic examination should be extended to the learning process, to which I now turn to in the next chapter. It will reveal how participants develop their learning practice using different processes to meet their needs in the learning community. Hence I will proceed to interrogation of the learning processes.

Chapter 5. Border crossing of learning: Learning processes

Introduction

The different features of learning needs were investigated in the previous chapter. The findings showed that migrant workers' position created their needs in the host society and their motivations to engage in the non formal learning community. For this chapter, I therefore extend our analysis to the context of the learning processes that typically occur through a series of different ways within the community. It would be assumed that participants exposed themselves to diverse learning processes. It could suggest how migrant workers learn from each other and rebuild experiences through participation as part of the community. The learning process then describes the way in which learning occurs and its conditions. It also highlights that migrants undergo their border-crossing of learning trajectory in complex patterns. It would be presumed that they traverse different paths and borders as features of the learning processes.

In this chapter, therefore, I will turn our attention to the characteristics of the processes. Several major research questions will be answered: How do migrant workers learn through the community practice? What kinds of diverse ways are employed for participants? How do they reconstruct their learning experience continually? Now, espousing those enquiries, I can see how learning takes place within a non formal community setting.

1) Active inquiry and exploratory reflection

Inquiry and reflection, a notable process, was revealed during the participatory observation and

interviews for this study, which enabled participants to reconstruct their existing perspectives and attitudes in the community. Action research theory (Merriam and Simpson 2000) stated that when people confronted new information, they became involved with a series of recurring processes such as analysing contexts, gathering facts, identifying the problem, and taking action. Migrant workers' learning continually evolved through critical inquiry, collecting information, identifying issues and applying it to specific practice in the community. This process enabled them to broaden their questions or agendas and take further actions through reflection on their own experiences.

For instance, among the different activities of the learning community, many participants were invited to make decisions to collect the study themes alongside a set of relevant materials. They chose weekly social debate topics of 'Talk! Chat! Debate of social issues' e.g. abortion, euthanasia, and death penalty became involved in volunteering service for orphanages, and asylums for the aged. Whilst they inquired into the current issues and reflected on their previous experiences, participants shared their roles in preparation for regular study sessions and assigned parts by themselves to participate in specific practices. In particular, the session of 'World Culture Class' provided opportunities for collaborative shared awareness of their diverse cultural identities, which entailed the process of active inquiry and explorative reflection for migrant workers. Each member was expected to present specific themes about cultural issues for instance, Bangladesh folk songs, Peruvian religious ceremony, family culture of Muslims and gender talks in Iran. The session was run by participants' autonomous involvement in a semi-structured way. A wide range of topics from politics to the traditional music festival was dealt with members' collective involvement employing a series of questioning and reflection.

Every time we discussed various issues and topics broadly. Especially, the session of 'World Culture Class' is quite exciting. Sometimes, I raise stupid silly questions on purpose, because I often enjoy the controversial debate between peoples and to keep asking about some topics provides an unexpected awareness. Although different cultural backgrounds and attitudes make all members experience a sort of conflict and collision, I think, questioning something helps me to see through things much deeply and to extend my perspective into relevant areas. So, it is worthy to involve this activity to broaden a life view, even if it needs quite a lot of energy. In this group, the more I ask questions, the more I can learn. I guess the key is to be active myself!

(Ali, Pakistan)

Data derived from interviews showed that the handling of diverse themes and issues through active inquiries and reflection within the community, participants were exposed to various perspectives and reconstructed their view and attitudes. It was found that the circulatory mode of active inquiry and reflection activated the learning community as a process of collective learning.

The learning process of migrant workers was associated with their interactive manner of participation, which showed how people reorganised their existing experiences and behavioural patterns through the community practice. A peculiar social context of migrant workers became their involvement in the learning process. It has to be appreciated that they were situated within an underprivileged social condition struggling from their exclusion and discrimination. In this sense, the mode of inquires and reflection across different topics such as 'my cultural root', 'global culture', 'political system' and 'social issues of Korea' enabled participants to challenge a set of established thoughts and existing attitudes. During participation in collective conversation

and being stimulated by other's perspectives, many migrants were likely to objectify their belief and norms or modify their own perception continually. Thus, it could be stated that the ongoing approach of questions and collective discussion evolved participants' learning trajectory in the community. This clearly acted as a learning process for migrant workers.

I should say that the process is kind of crashes and interesting disturbance. Members' different viewpoints often conflict with each other and in the middle of that stream I try to reflect my old ideas and way of behaviour. For me, to reflect something is exchanging my views between previous values and new idea or knowledge. It gradually broadened my narrow eyes to improve capacities of wise decision making and managing life concerns with a critical view. I started to look at myself and society with a new approach.

(Tareq, Kuwait)

Most participants spoke of active inquiry and explorative reflection modifying their assumptions in their daily lives. This implies that, for migrant workers, psychological resistance against their inferior social position yielded those processes of inquiry and reflection. Given that migrant workers mostly experienced a sense of deprivation, when they were neglected as equal social actors or denied equal treatment of opportunities from wider society (Jackson 1969), their awareness of the society produced a number of critical questions. In a similar context, lifelong learning allowed disadvantaged and marginalised groups to raise their own questions about the assumptions of concepts and delivered propaganda within social arrangements (Maruatona 2006). Therefore the mode of inquiry and reflection served as driving components to enable a transformative experience for learners to reorganise their expectations and perspectives in their

life-world. Therefore, it seemed clear that self adaptation towards the new society's dominant social system was necessary to survive as labour migrants.

This led migrants to reconstruct their experience through looking at themselves and their social arrangements with a sense of critical self-examination. It would be found that, as Mezirow(1991) also addressed, self examination would be an element of transformative learning, which evoked a series of inquiries, new reflection, self-presentation and actions for the learner. Indeed, most participants believed that joining a collective discussion that entailed active inquiry and explorative reflection could improve the level of their learning in the community.

For me, one of the most interesting aspects of discussion is exchanging lots of questions and ideas each other. Because other members' thoughts and opinions occasionally collides with my own solid ideas such as stubbornness, traditional values and long standing attitude, I often raise considerable questions internally and externally, which means that I should reconsider my old experiences. I cannot help reviewing previous assumptions toward society and myself due to this simulative activity in the group. So, this group is a stimulant to change my own attitude, skills and thoughts. I am on a continual process taking a risk to defend my one or conversely draw it away to rebuild something new and useful.

(Pepe, Iran)

Participants would occasionally role play a situation 'Becoming the other person' as a community practice. Through this experience, they could shift their own identities, race, religion and gender and so on. For instance, a male Buddhist was invited to perform as a female Muslim to understand different customs and cultural orientation between members. This allowed

participants to explore specific issues and social phenomena employing the mode of active inquiry. Thus, it was seen that it enabled participants to challenge assumed views and social circumstances understanding other's experiences, position and cultural assets.

Frankly speaking, it was impossible to understand a Muslim's religious norms and way of living. I thought they were too strict and fundamental believing in one God. They emphasise only 'Allah' with prayer 5 times a day, and moreover I felt they don't respect other precious religions including my Buddhism. I had a slightly strong stereotype of Muslims and the image was negative such as terrorism and abusing women's rights. I feel awkward whenever I heard about them while questioning 'where is the spirit of tolerance in a Muslim's world?' But, through the role-play performance, raising various questions in my mind, I could explore my prejudice and change views slowly, because I experienced to become a Muslim whether pretending or not! I've learned why Muslims react in certain ways and how people and culture are different from each other. It was a good chance to understand myself as well, since I should reflect my own roots and experiences during the role-play activities.

(Camtio, Sri Lanka)

Clearly, the statement of Camtio indicated that some migrant workers adapted the active inquiry and explorative reflection as crucial learning processes employing different channels such as role play. It encouraged them to rethink assumed concepts and expectations. In this sense, 'Becoming another person' played as a meaningful role to understand another's cultural norms and social practices thereby crossing heterogeneous socio-cultural borders by themselves. It would be admitted that this communicative action enhanced one's intercultural capacity in the multicultural

setting (Selby 1994).

Indeed, this activity produced an active questioning and reflective understanding through indirect experiences such as 'shifting my identity and becoming other'. Hence, it could be stated that that practice was an affirmative action to learn from each other committing their own involvement. It also enabled migrant workers to explore and ponder on specific social conditions in different ways through community practice.

Based on my experience, the best way to learn something is to fire questions at various themes or issues and think over it further deeply. Within this group, continuing questioning leads me to reach out to unforeseen answers or a potential inspiration through interacting with others. Although before joining our group it couldn't be recognised that I am the person who learns something in a self-directed way, I came to open my eyes to reflect my experiences carefully and acquire a different capacity in this group. Just exploring various themes with relevant questions would be a good step to discover knowledge and skills on unknown areas. Also, because members likely stimulate each other's curiosity with diverse inquiries, those explorative mood enabled me to reshape my experiences.

(Hoya, Peru)

From this stance, the narratives of Hoya reinforced the notion that participants regarded modes of active questioning and explorative reflection as effective processes in the community. This revealed the first finding of learning processes. Having recognised that reflection was a pivotal response to life experience in terms of human learning (Courtenay et al 2003: 122), for marginalised migrant workers, critical reflections on their life issues and concerns acted to denote

significant learning processes. Participants were encouraged to reflect on their own assumptions through communicating with others to evolve an explorative understanding of diverse issues and concerns. Migrant workers employing this process could reconstruct their life experience continuously in the non formal community.

2) Collective conversation

Data showed the variety of processes used in shaping participants' learning trajectory in the non formal learning community. The second finding of learning processes was revealed as a collective conversation within the migrants' community. Most explained that they reorganised their existing perceptions and views through a continuous group conversation between participants. While taking part in different activities within the learning community, migrant workers became involved in the study sessions on world culture, through discussion and debate on social issues and informal talk reflecting their own experiences and expectations in the life world.

Since I joined this group, I have discovered the difference between talking to myself and talking with others collectively. Interacting with other people and continuing feedback across the group encouraged me to widen my understanding to different approaches that I never had before. Although it caused some clash or confusion of awareness due to a wide range of views and narratives, exchanging ideas and sharing the same issues between people were quite essential ways to learn different kinds of knowledge, information and skills.

(Lisma, Vietnam)

A collective conversation was composed of a series of shared narratives and exchanged views that had occurred between migrant workers. Sharing narratives provided the opportunity for restructuring life experiences for the participants (Amstrong and Miller 2006), as collective conversation enabled migrant workers to present themselves and reshape their presumptions through communication with others. This demonstrated the practical processes of learning based on informal exchanges of narratives within the non formal community.

By participatory observation, I found that the introductory stage of the migrant workers' learning community would be the 'Sharing weekday stories'. As soon as members had arrived and relaxed in the seminar room, they would speak of casual stories that had occurred to them during the week such like episodes in the workplace, embarrassing experiences of encountering police and an anecdote of sending a large sum of money back to their hometown etc. While sharing a large variety of narratives in an informal way, migrant workers acquired practical information and skills as well as tacit knowledge. In this sense, as a part of collective conversations, 'Sharing weekday story' showed how participants reconstructed their learning paths within the community practice. It could be recognised that they reshaped their existing experiences through communication of other people's thoughts, attitudes and norm, leading to their reflection upon their life world. This was evident in the expression of one participant:

Usually, our meeting starts with 'Sharing weekday story'. It is time to listen to each other's daily lives, paying attention and sharing my own stories with them. Given that we, migrant workers have no chance to present ourselves in public or be respected from others during the weekdays, it is a valuable moment. The fact that somebody listens attentively to my stories delights me and increases my confidence. The reason why I regard this activity as an

important way is that I can learn a lot from this activity. Because we exchange and share various stories, issues and experiences in the same group, it facilitates me to reflect my limited horizons. As long as I join various conversations with others, there are plenty of opportunities to improve my abilities.

(Sonya, Myanmar)

In the migrant workers' community, most participants engaged in a series of group conversations, ranging from individual concerns to societal issues anchored on the practical life-world sphere. For example, in terms of the 'World Culture Class' and 'Pros & Cons of controversial social issues session', participants were invited to organise each specific module and operate on the basis of a continual communication flow within a collective approach. Clearly, serial collective conversations entailed a transformation of established presumptions through reflecting on their assumptions and experiences, which served as a learning process within the community.

In this way, participants became conscious of their social restriction and confinement through continuous conversations. They started to realise how the world would be constructed by certain mechanisms that affected them and react to the changing social contexts (Jackson 1969). Finally they have found their 'voice' looking at their reality within a wider social context through collective conversations. They realised through this experience that their individual hardship and sense of isolation were not simply their own private situations, but societal problems that labour migration has brought. One participant viewed his learning process as follows:

For me, group discussion was one of the key channels to learn something practical. I must say that not all group discussions were sweet or easy-going. Instead, I think sharing lots of

issues is sometimes challengeable in this group. I often had to listen to boring ideas or persuade someone in vain. But, although dynamic conversation let the group mood become a little bit chaotic or untidy in a sense, I had learned more than I expected throughout the discussion. For me, as an illegal migrant worker, this is a very precious opportunity to interact with others reflecting my experiences. I resolve socially oppressed feelings and think over my life concerns communicating with others.

(Daniel, Mexico)

Migrant workers in Korea were deprived of a set of social rights and opportunities. Their life-world was highly limited to mainly factory and home, which indicated their social alienation and exclusion. It could be recognised that the migrant worker's self esteem seemed to be fragmented by the wider social system. In this sense, many participants in this study thought that participating in collective conversation was a relatively rare and precious process for them. Umbugi's comment supported this finding.

To join a group conversation is such an explosive time mentally and verbally. You may hardly imagine that I am a speech-handicapped person for six working days in my factory. There is nobody to make a conversation freely with me. I have to work till 10 P.M in front of the machine which produces a roaring sound. It is impossible to talk with others and moreover every worker has to wear a helmet to protect themselves from hazard material. But when I join this group, I can restore our lost voice in group communication. My dead tongue can revive finally and the feeling of isolation can dissolve. So, intense conversation enabled me to change my views interacting with others because I can gain different kinds of

knowledge, information and skills from that process.

(Umbugi, Nigeria)

Migrant workers struggled from social exclusion due to otherness arising from their cultural origin such as ethnicity, language and religion or precarious political status due to illegal residential status and cognitive solitude. Consequently it led to restrained opportunity in living together with ordinary people. They were exposed to collective conversations in the learning community existing in the middle of a confined life-world.

Migrant workers through engagement in the collective communication practice, developed their reflective capacity and reconstruction of their existing perceptions. This situation could be stated as a communicative action by sharing the insight of a communication theory (Habermas 1985), describing cooperative action undertaken by individuals based upon mutual deliberation and argumentation. The mutual search for understanding and the reciprocal encouragement of the better deliberate conversation may form the key features of intersubjective rationality. This makes communication possible. Hence learning throughout the communicative process would be self-reflexive and open to a dialogue in which participants in the community learnt from others and from themselves by reflection upon their premises and cultural background knowledge to question suppositions that typically go without question (Owensby 1994).

Thus, it could be argued that collective conversation served a crucial role as a learning process in the migrant workers' learning community. It was seen that conversation as a group practice allowed migrant workers to extend a previously limited scope of reflection based on their experiences. It showed the mode of learning and how participants learnt from each other in the learning community.

Given that most migrant workers struggle from similar troublesome or heavy agonies, it is not surprising to experience that my ideas coincided with other members. But at the same time, we can see that despite common issues, different approaches and solutions popped out in the group conversation. People tended to interpret the situation in accordance with their own experiences, views and mind. It trained my thinking capacity to handle concerns and problems. So, I think our conversation is beyond a light chat or friendship talk. This activity can be an important 'Agora', a place of collective communication.

(Kko tien, Bangladesh)

Data showed that migrant workers concurred with the above view that collective conversation enabled them to reconstruct their existing perceptions and expectations as a mode of interpersonal communication. In addition, conversation enabled them to reflect upon their own cultural assets and social legacy speaking of their linguistic, political, and philosophic views. It called for considerable reflection from the migrant workers. In this sense, collective conversation within the learning community led participants to reconsider their self identity not only as subjective learners but also as social communicators. They realised that they were not simply degrading labourers from the developing countries. Rather, in this community, they distributed various knowledge and information and shared different experiences with each other. Their voice started to be heard in the public sphere, in the learning community.

When participants communicated with others sharing experiences, concerns of discrimination, racism, precarious legal status in Korean society, they could meet other people who similarly identify with their situation. Espousing the statement of Dilthey (cited in Owensby 1994), the self

is constituted by continuous involvement with others. This philosophy of life perceives humanity in one's historical contingency and changeability interacting with other. In this respect, the other is not just an isolated 'other' within the learning community. Participants of this study were not simply unacquainted others, rather, it appeared that their view of the self and world were re-constructed exchanging thoughts and norms each other through collective conversations.

As a result it could be argued that migrant workers engaged in a continuous interpersonal conversation as a prominent way of their community learning. In accordance with this finding, it was seen that collective conversation was regarded as a pivotal feature of the learning processes.

3) Face to face interaction and on-line Interaction

During a series of interviews and observation, the third finding of the learning processes was revealed as face to face interaction and on-line interaction. Recognition that learning occurred within the social context was important, to understand the characteristics of interaction, it was needed to examine migrant worker's societal circumstance based on a restricted life world.

Most participants explained they have sustained their daily lives within two different life worlds in Korea. During the week it was a labour-oriented life world and at the weekend the learning community. In essence, their weekdays were dominated by physical labour, and heavy workloads in socially oppressive workplaces while their weekend was filled with an autonomous participation in the learning community with a sense of self-governance. In this sense, it could be seen that migrant workers' life world was located on a confined social boundary. It also denoted that migrant workers were not yet fully allowed to interact with other people in wider society.

However, the non formal migrant workers' learning community enabled participants to extend

their horizons of social interaction as a first step. Through the face to face interaction, most participants modified their existing perceptions and expectations about the way of learning and mode of reciprocal social relations in the community. They were expected to reorganise their own experience through continually interacting with others within the community practice. In this regard, many participants explained that the face to face interaction among members served as a crucial learning process to develop their learning trajectory. This was clearly revealed in the words of one participant.

As the proverb goes “Seeing is believing”, I agreed with this phrase more than anything else while I have learnt much with this group. Directly facing each other led to enlarging not only knowledge or skills but also certain solidarity. I have witnessed myself that confronting each other in a continual way guided members to change their views and exposed us to a facilitative learning condition. For me, the face to face meeting every Sunday helped me to develop my skills, knowledge and a sense of belonging as well. Whenever I popped up several questions during different activities, I could directly get valuable feedbacks and relevant tips quickly. So that interaction is a very effective learning method for me.

(Lisma, Vietnam).

Lisma’s statement ‘interaction is a very effective learning method’ demonstrated the usefulness of face to face interaction as a way of learning for participants. The regular meeting on Sunday offered them the intense learning opportunities that knowing each other and sharing a large diversity of themes and issues, to evolve sophisticated social relations through various activities such as volunteer services and civic campaigns.

Whenever I struggled to get through serious anxiety and unfair treatment in the factory, the face to face contact between members provided me with a helpful solution or emotional support. Although different interactions with others would not produce a precise answer to my concerns or curiosity, it potentially broadened my viewpoints and an ability to react upon external conditions. Because, from the face to face meeting, I could expect or estimate how other people manage their matters, I could apply those learnt areas into my specific cases.

(Camtio, Sri Lanka)

A series of casual face to face interactions enabled participants to develop their learning paths in the migrant workers' community. It served as a significant channel in reshaping the presumptions of migrant workers. It led them to not only acquire a set of problem solving capacities and broadened views, but also to build mutual trust between members. Through such a face to face interaction, migrant workers shared their interests and gained knowledge in reconstructing their experience within the learning community.

Clearly, the learner is engaged in a process of action for change as part of a dialogic interaction within a social context rather than as a consequence of individual choices (Olssen 2006: 225). In this regard, as a learning process, the face to face interaction encouraged participants to reorganise their thinking capacities and actions for change engaging in communicative discourse.

If I couldn't join this meeting every Sunday for any reason, it felt like falling behind. In some sense, I am slightly addicted to this group. The series of face to face associations gave me a lot of inspiration. I learned from people, not from a hard book or strict instruction. Other

members' dialogue and skills of what they experienced in everyday life stimulated me to expand my views and thinking horizon moving back and forth different issues. Through this chance, I shaped my own perspective and I could prepare myself in case of needed reactions for a better change. So, our interaction is not just a friend relationship or simple socializing. How can I say, but the evident thing that I feel assured of is that we can learn from each other through this pattern of interaction.

(Pepe, Iran)

It could be interpreted as an interpersonal practice appreciating each other's dignity. This community's association was not just goal-directed or problem-solving action. An understanding of life world stemmed from the work of Habermas (1987), migrant workers' unity of life world was constituted for the members of the learning community talking, acting, and sharing to reach mutual understanding among themselves about what takes place in the world or is to be effected in it. They assured themselves of their close social relations and sense of solidarity through this communicative practice to achieve mutual consensus.

During interviews, data revealed that participants were usually reluctant to be separated from other participants attending the learning community practice. This sense of existential solidarity was ensured from the frequent phrase of 'So do I! That's exactly what I felt!' based on the data of participant observations. It indicated that migrant workers shared a great deal of social sympathy against their situated societal confinements in the life-world. Thus, serial face to face interactions stimulated them to reflect on their life experiences and intensify mutual ties between participants.

Whenever we communicated with each other sharing different issues by face to face, I was

often astonished since it was totally my story or my exact feeling such like a twin. Communicating dialogues and associating with others through different activities such as World culture study, a debate and conversation time, volunteering, I could look back into my previous experience and rebuild view and attitude to improve my capacity in everyday live.

(Kko tien, Bangladesh)

The set of commonly shared daily experiences and a sense of 'we-feeling' existed in principle among this community in the host society. Therefore such dialogues within the array of face to face interaction were essential to reflective learning from the learner's experience and it was more likely to occur when the learner would think, ask questions, test the ideas and search for meaning (Rogers 2006:118). Given that adult learners construct and deconstruct their previous assumptions and self-awareness when they confront unfamiliar or unacquainted events (Schugurensky 2006), migrant workers reshaped their learning trajectory by involvement in intense interactions that they have rarely experienced in the life world of the host society. Indeed, face to face interactive dialogues functioned as a crucial learning process, enabling participants to reorganise their thoughts, emotions, information and skills within the learning community.

It could be seen that on-line interaction between participants was revealed as a way of learning. In addition to the regular meetings of this community, members occasionally communicated in the community's virtual space of Café-Blog. Several participants started to create the on-line space voluntarily in 2005 and joined it to share their causal talks, upload and download useful materials for study or events and chat between members during days of the week.

Given that most migrant workers were located in severely marginalised social territory in Korea, they were not sufficiently allowed to relax in public zones. Accordingly, many participants

of the community attempted to use the internet in their accommodation, when they completed their day's work to release stress or tension. It was found that some migrants preferred the learning community's cyber space as an alternative interaction channel during their heavy workload dominated weekdays.

While I live by tough labour, 6-days working over 70-hours, I am dying for only Sunday the time we can share lots of stories and meet each other. When I finish my work for the day and return to my place at night, I feel very lonely need someone to communicate with me. Our cyberspace is sort of an alternative zone that allows me to disclose my real self and release the oppressed feeling during weekdays.

(Ali, Pakistan)

Migrant workers who confronted with alienation day by day anticipated communicating with others in a truthful way. Sometimes they needed a substitute place beyond specific time and space to share their concerns, agony and solitude to other people and also express their opinion freely. On-line interaction fulfilled this need by playing an important part in facilitating their communication.

Thus most participants sought to interact with others at the cyber Café-Blog of the learning community (AFN), which evolved in a different mode from the face to face Sunday meeting. Because they were not available to meet and interact with each other during the week due to hard and tiring work they would be willing to join the cyberspace and communicate with each other using ICT. Indeed, some participants confessed that in the on-line space, they displayed themselves much more straightforwardly or comfortably than at the face-to-face meetings on

Sunday. In particular, it was testified from the migrant workers who were more confident and felt easy when they typed in Korean on the computer rather than oral communication in Korean.

As soon as I finish daily work in the dark lonely night, I switch on the internet in my room to connect into our Café. On-line Café is another world for me. Frankly speaking, I sometimes prefer to interact with others in the cyberspace. Because I feel much comfortable to communicate with other members typing Korean than imperfect oral speaking, I enjoy this different way of engagement in the cyberspace. Most of all, I have my own emotional flow and speed to reveal myself in the on-line zone. Also I could gain unexpected perspectives and knowledge downloading lots of material reading a bulletin board and getting involved in chatting with members. It is another mode of interaction. So I think our on-line Blog is a fairly meaningful place.

(Sonya, Myanmar)

It was seen that on-line interaction provided migrant workers with a different way to learn from each other and to evolve a new communicative skill in the on-line community. This mode was dissimilar from the face to face regular meetings. It could be stated that the migrants' community (AFN) and its interactive social relationship was extended into the cyber space by participants' different way of interaction. This served as an important learning process enabling migrants to reorganise their experiences beyond the specific mode of communication channel or interaction environment. Overall, it could be argued that face to interaction and on-line interaction was identified as a crucial feature of learning process within the non formal community.

4) Networking

In the migrant workers' learning community, networking was yielded as the fourth finding of the learning processes. The notion of networking emerged from the focus group interviews. It emphasised a certain learning pattern of an interconnected rapport between participants when they acquired knowledge and information within the community practice. Many explained that whilst they participated in a wide range of collective activities such as organising world culture class, Pros & Cons debate on socio-political issues, publishing newsletters and joining local community's campaign, they could build a connected bridge between members. It enabled them to reorganise their own role and commitment in the learning community.

We published our own newsletter as an annual product of our passionate participation last year and distributed it to our families and local citizens. Because we wished to open our group further and attract other members including open-hearted local Koreans. To run various activities and accomplish our works in the community, obviously we need more resources and people to join hands with society. Networking with each other is required to pursue our mission. Before joining this group, I couldn't imagine myself in this kind of role and idea. But through the networking experience, I gradually came to re-utilise my existing recourse and experience and improve skills to link each other between demanding parts and supplying parts.

(Cantio, Sri Lanka)

Clearly, it revealed that migrant workers employed networking as an effectual learning process transforming their experiences, knowledge and resources to accomplish collective practices

within the community. According to the comments of Camtio, it was seen that through networking, they could gain a better insight to enable them to fill up the gap between needed parts and rich areas.

Due to 3 years' involvement in this group, I had some experience in organising the study session or developing modules. I also had a large human pool and its contact numbers that could support our group just in case. Now I learned how I could influence other's minds and practices. I can help people in need and encourage them to fulfil positive thinking removing the depressive mindsets in their daily lives. While making bridges between each other in the community, I exchange valuable resources in appropriate time and proper context. For example if some members are unemployed or abused in their workplaces, I would deal with their concerns asking for some help from NGO activists or helpful organisations. This collective exchange of idea and reaction inspired me to look back into my life experiences and reconstruct the steps that I pursue. It helped build up solidarity across the community.

(Tareq, Kuwait)

It would be acknowledged that networking enabled people to develop not only psychological alliances (Schugurensky and Mundel and Duguid 2006), but also the practical capacities using their information, knowledge and skills. Indeed, the data from the focus interviews suggested that networking allowed members to gain different information, knowledge and skills through inter-connecting their resources and experience with others' expectations effectively.

In our group, nobody compelled or pushed me to network with others. But I must say that,

without bridging over others' different information and knowledge, I couldn't survive in this information society. But for networking, it is impossible to involve the work to any true depth. I don't want to just scratch the surface of certain phenomenon. So, networking fulfils a deficit of my knowledge and unfilled glass of experience. Even if I don't have much information that it needs now, I can gain it from networking with other people. This process helps me to re-constitute my experience on and on.

(Pepe, Iran)

It was perceived that participants were encouraged to reshape their confined experiences and extend it through incorporating it with useful bridges across the community. Thus, it could be stated that networking served as a learning process that enabled participants to broaden their horizontal experience.

To a large extent, this finding seems inter-related with the notion of social capital. It is defined as "the aggregate of the actual or potential resources which are linked to possession of a durable network of relationships of mutual acquaintance and recognition"(Coleman 1988). Social capital is anything that facilitates individual or collective action, generated by networks of relationships, reciprocity, trust, and social norms in a community. The concept of social capital explains that migrant workers can re-produce community's attributes or assets as a collective product through a specific learning way, networking. Mutual understanding and social intercourse among individuals of the migrant workers' community who made up a social unit in Korean society produced an important learning mode. The central idea of this networking is that interaction enabled participants to build their own community, to commit themselves to each other, and to knit the social fabric. In this learning community, a sense of belonging and the concrete

experience of social networks could bring great benefits to migrant workers.

However, during interviews and observation there were different levels of networking intensity between participants. In some sense, the factor of gender affected the quality of networking and the access of capable opportunity.

Like other processes, I think networking depends on available infrastructure. As you know, female workers had relatively little chance to network broadly compared to male workers. Although I tried to do my best to interact with others, I often felt the presence of barriers. Because networking needs a certain level of intimacy between people, I prefer to gain diverse knowledge from women's networks. But, the reality is opposite. I think many opportunities including that of female workers' interests are so needed to access various network channels. I don't want to be left behind. So, women migrants do need more progressive networking skills as men do very well, because it is a significant way to enlarge our ability.

(Lisma, Vietnam)

Clearly, most participants explained that networking facilitated formation of connections between practical information and a sense of solidarity, which also led to expanding their views and skills in the community. It could be assured that migrant workers viewed that networking acted as an effective way of learning to broaden their capacity linking different experiences and resources.

This networking may satisfy their social needs as well for the substantial improvement of their living conditions in the host society. In addition, the whole community will benefit by the cooperation of all its parts, while the individual will find through associations the advantages of help, shared interests, sympathy, and fellowship among various actors (Halpern 2005). Hoya

spoke in this context.

How do I learn in this group? Joining our group itself is the evident proof that I learn and gain some knowledge continually. Above all, networking is one of the key patterns. We can share own information and bridge over each other suggesting useful advices. And I have broadened my perspective and gained a connected feeling through this experience. For example, when one member was suffering from delayed payment of wages, most members sought alternative ways through exchanging their resources and ideas. In case, when I am busy to help him or it is not affordable to assist him in a direct way, I am willing to introduce him to another helpful person. This is networking as the way of building a bridge between people. It leads me to renew previous resources and experience gaining a connected feeling.

(Hoya, Peru)

With regard to the concept of social capital, bridging social capital among different social groups is crucial in the age of migration, amid rising racial diversity in communities. It is important to note the distinction between different types of “bonding”/“bridging” social capital. Bonding social capital denotes ties between people in similar situations, such as immediate family, close friends and neighbours. Migrant workers of this study accomplished their bonding social capital through community practices. But in terms of bridging and linking social capital, which encompasses more distant ties of like persons, such as loose friendships and workmates or unlike people in dissimilar situations, it was needed for them to bridge and reach out their social capital to the wider society connecting wider range of resources (Woolcock 2001:) Thus it could be argued that “bridging” social capital is much more significant for underprivileged migrants.

Particularly, in the context of this learning community, engaging in the voluntary aid services, civic campaigns or international festivals would be the case of bridging social capital toward the wider local society. In fact, without “bridging” social capital, “bonding” groups or individuals can become isolated and disenfranchised from the rest of society for the development of the more sustainable form of public good (Coleman 1988). The strengthening of insular ties can lead to a variety of effects such as ethnic marginalisation or social isolation. In this respect, trust building between different social members such as local people and migrants thus becomes a broad and diverse fabric of social institutions. This work could become a shared set of values, virtues, and expectations within society as a whole.

Thus, bonding and bridging social capital might increase the public trust, which can facilitate people to create a more cohesive community. This demonstrates that exposure to diversity cannot strengthen social capital naturally. Instead, through bridging social gaps and extending a social network between ethnicities or across different groups bond, society will appreciate its various social assets and diversity (Putnam 2002).

So far, it has been seen that the data from the interviews suggested that networking itself allowed participants to acquire knowledge and skills in a variety of areas. To some extent, many comments regarding learning through networking seemed to be similar to the ones shaped in relation to face to face interactions. However, networking underlined the representation of reciprocal communication based on an exchange of resources and experience to accomplish specific subjects. Thus, networking, as a practical learning process, enabled migrant workers to extend their learning accessibility for what they needed within the community.

5) Mentoring

Mentoring was identified as the fifth finding of the learning processes while participants employed the variety of learning strategies in the community. Many participants' learning paths evolved in the form of mentoring. During the interviews, it was shown that their engagement in mentoring provided them with a sense of social agency. Migrants discovered that they were connected social members in a wider society.

In this group, I have plenty of chances to get some advice or guidelines when I confront difficulties in my life. It is permitted to rely on someone who has different kinds of know-how living as a migrant worker in Korea. I appreciate the opportunity that I can share lots of issues and communicate intensively with others who especially have lots of experience. I can say that the way of discussing and interacting with those members are mentoring chances. For me, Pakistani worker, Ail used was to be my best consultant in this group. His advice and suggestions encouraged me to reflect my current situation and problems once again. From this process, I've learned a lot of things by the time we talked each other.

(Kko tien, Bangladesh)

During continuous participatory observations, it was found that most participants had their own trusted advisor within the learning community, more or less, in tacit aspects. The relationship of mentoring was easily influenced by the length of a migrant workers' stay and period of membership in the community. Participants' accumulated know-how and life experiences would be handed over one by one within the learning community.

Clearly, this process enabled participants to reconstruct their norms, values, knowledge and attitudes that would be adapted to their own life context. Under the array of mentoring, migrant workers referred other experienced members' thoughts and skills, which led them to transform their existing manner of behaviour and perceptions. In this sense, mentoring engaged in the way of evolving their learning path within the non formal setting.

Illegal migrant workers like me were extremely neglected in Korea. People tended to ignore our position and regard us as criminal groups. Outside of this group, under the discrimination, no one took care of me. That is why I need a good mentor to cope with the harshness in daily life and to learn wisdom of life or counteraction from him. So, building a mentoring relationship in the group incited me to think over my concerns and problems through different approaches, when I couldn't reach out myself. Through interacting with my own mentor, I can watch another person's life history crossing inexperienced borders. I guess my acquired wisdom also could be transmitted to other migrant workers who need any help.

(Umbugi, Nigeria)

During the mentoring process, participants were facilitated to understand another's life experience, cultural trait and know-how. In this respect, mentoring had an influence on the reorganisation of migrant workers' learning areas both emotionally and psychologically. Moreover, it would be expected that while reflecting on their mentor's experience and know-how, some migrants were affected to change their reactions or behaviours. If one possesses a genuine desire to learn something, it requires action (Sparks 2002: 127). Thus, it could be stated that mentoring entailed the change of actions, norms and attitudes in the way of ongoing reflection,

indicating how migrants learning occurred in the community practice between participants.

Every member participates in this group in a self-directed way. But for me, even if I join passionately and study hard, sometimes I felt that I had lost the track. At that confusing situation, I really want to communicate with a mentor. Alternatively, I am also willing to convey my know-how and experience for others in need because they might utilise my experience into their situation in a more appropriate manner. Conversely, to become a mentor for other members within this group, it brings me to reflect my own practice and experience and transform it gradually. Then, where is my exclusive 'self' experience? In a sense, I think mentoring makes the borders between others and me obscure connecting each other.

(Pepe, Iran)

Having recognised that the fundamental concept of 'self' is associated with the concept of 'other' (Bennetts 2003), it could be found that the interactive relationship of mentoring enabled participants to bind together while they reshaped their experiences reciprocally within the community. It further revealed that mentoring as a learning process led to participants' consciousness of social connectedness in a much intimate way sharing their concerns, norms and practices based on life experience mutually.

Probably I've lived in Korea longer than any other members. So, there are lots of topics to share my experience with people. It's filled with a series of trials and errors coping with discrimination, handling life problems and improving necessary skills as a foreign worker. I think it would be very useful to let new comers know about my life history in Korea. Share my

know-how with others who need makes me feel pleased as well. If I can provide valuable advice for other people, I gain a sense of self-satisfaction reflecting my identity as a helpful person. Still, because a few members occasionally ask me for advice attentively in this group, I am willing to become their faithful mentor sharing and communicating with them anything that I can commit to.

(Camtio, Sri Lanka)

The mentoring mode engaged with transferring one's compiled know-how and reshaped life experiences to others. It contributed to bestowing and developing a wide range of alternatives and learnt packages to other people. Indeed, for migrant workers in the learning community, the themes of mentoring focused on how to cope with social restrictions and how to empower themselves through continuous learning in the host society. Some of the issues focused on handing over useful vocational skills in the workplace and other themes stressed a set of social adjustment information and knowledge in daily lives. The mentoring evolved its own way between more experienced members and a novice regardless of age, race, gender and nationality.

Even though I am one of the oldest members, next to 'Camtio' in our group, I am relatively a new comer to join here. Unfortunately, before participating in group, I didn't have much opportunity to meet different people and develop my skills. So I am not familiar with the mood of this group and don't speak Korean very well compared with other members. But 'Tareq' and 'Ali' would teach me various skills, information like kind teachers guiding me such as how to improve language skills, how to appeal predicaments in the factory and the way of communicating with others. You see, they shared their experiences and I've learned a lot of

things from my mentors. Without those chances, I couldn't catch up the track of this group as well. Realising their constant efforts to improve different skills, I reflected my lazy attitude and humble knowledge and tried to develop myself further more. My mentors stimulated my learning desire and motivated me to learn hard in our group.

(Daniel, Mexico)

Clearly, 'Tareq' and 'Ali' played their role as mentors to 'Daniel', leading and advising him to reconstruct his limited perceptions and attitudes. He acquired more useful and meaningful guidelines based on their life experiences through their informal consultancies. In this sense, the mentors' specific experience inspired participants to reflect upon previous experiences, which enabled them to change their own views and capacity in the migrant workers community. Mentoring, thus, served as a prominent process across the community in reconstructing participants' life experience based on pre-understanding of society and self.

I always have attempted to communicate with others sharing my life history and some know-how living as a member of a minority. I didn't hesitate to help anyone who needed me. Because what I am now has been influenced by my devoted mentors who gave me a full list of books or sometimes food and who truly cried for me holding my shabby shoulders, when I struggled for a living. Such experience empowered my tough daily life. Reflecting my life history, now it's time to share my experience and provide some consulting for others.

(Ali, Pakistan)

Pakistani migrant worker, 'Ali' played a faithful role in mentoring for frustrated Vietnamese

female worker, 'Lisma'. Mentoring acted not simply as a learning process but also as the peculiar mode of relationship between participants. Indeed, mentoring would be considered as a relationship that sometimes could be planned and explicit, but occasionally could be more informal and implicit (Schugurensky and Mundel and Duguid 2006: 12). Mentoring occurred in an inexplicit manner when this argument was applied within the non formal migrants' community. Hence, it could be argued that such peer to peer informal mentoring yielded an intense relationship and reciprocal commitment through reorganising participants' experience continually.

6) Volunteering aid service

Volunteering aid service was revealed as the sixth finding of the learning processes. Jackson (1969:265) pointed out migration does not necessarily mean the complete relinquishment of all ties with the former country of locality. This argument underlined that migrants may alternate between localities and social relationships in the host society playing different social roles. Accommodating this view into the migrant workers' community, volunteering aid service acted as a mode of alternative social role of migrant workers re-adapting their social relationship in Korea. Thus, participants of this study altered their norm and attitudes through a series of volunteering services.

I learned that a human is a social animal. No one can live without engaging with others. Although that's what I learned in my middle school, I could precisely convince myself of that fact through the volunteering activity. Since I moved to Korea, I had to struggle against indignity from Koreans and a feeling of exclusion almost everyday. It caused me to join the

volunteering service for local minorities. Throughout this interaction with other needy Koreans, I had a conviction that I would be a useful and welcomed person in this city! It was an amazing experience if I reflected my alienated social identity and marginalised position. I could change my previous view little by little.

(Camtio, Sri lanka)

Many participants viewed that volunteering service started to provide them with a transformation of social relations and self-awareness. It would be acknowledged that migrant workers exposed themselves to reshape their social roles in wider society and rebuild their self esteem. This finding was evident from the other participant's comments.

Through participating in volunteering aid or social commitment in the local community, I could gain a sense of accomplishment and build up a connective bridge with other Koreans. Even if volunteering service was tougher than I have carried on similar social relationships in my hometown, it was quite a transformative experience to me. I could think over my social ability and attitude to communicate with others once again.

(Kko tien, Bangladesh)

Having referred to the works of the sociological dimension of learning by Jarvis (1987; 2007), development of human beings and one's own learning were firmly rooted within relationships with the society and its social situations. Migrant workers' volunteering service for the local community acted as a social practice, inseparable from their societal contexts and relations with the wider society. Clearly, this experience stimulated them to reconstruct previous reactions to a

new social arrangement, which played as a important way of their learning.

Most participants extended their horizontal awareness and practice of the society and self in a different way, through a series of collective activities such as joining world culture study, informal discussion, IT education and civic campaigns in the learning community. Within this context, these continual activities connected with volunteering aid services to help other local people. For instance, migrant workers participated in various kinds of volunteering service such like 'Entertaining international foods for the disabled', 'Monthly cleaning an orphanage' and 'Providing massage service for the aged in asylum' usually once a month. This continual experience led them to reshape previous experiences in an ongoing process, which also enabled them to acquire improved self esteem and social belonging.

Initially I hesitated to join volunteering opportunities, because of a persistent fear to meet Korean people due to my illegal status and different look. Actually, as you know most Koreans dislike Black people like me and so I also worried about meeting local people face to face. Moreover, I suspected seriously if volunteering services might provoke some unfortunate accidents or a dangerous situation questioning myself 'what if someone in an orphanage or elders' asylums were frightened at me or somebody reported me to the police during our voluntary service'. Overcoming different kinds of doubts, I finally could join that activity under the continuous persuasion of several members. Yet, the result was unexpected. I was very satisfied with that experience myself, such like a big turning point of view.

(Umbugi, Nigeria)

Participants revealed that they were initially dismayed and suspicious at what they had to face

from ordinary local Koreans during their volunteering aid service. Migrant workers experienced condescending and negative reactions from Koreans and this caused them to shun local people. Having recognised their social exclusion in Korea, participants' initial reactions were not surprising. Because many migrants confronted the high social barriers and restrictions in the host society, this condition generated their alienation and crushed self esteem. Particularly, their undocumented legal position compelled them into a high level of social exclusion within an underprivileged border. It was apparent that such social marginalisation of migrant workers was typically associated with xenophobia against foreign migrants.

However, the data from participatory observation revealed that during the process of volunteering service, most people reconstituted their existing perceptions and expectations reflecting their assumed interpretation of the social relationship.

While participating in the volunteering aid work, I felt like that I had met another society. It was a totally different experience from that which I have experienced in Korea as an illegal foreign worker. Good deed offered me a lot of impression. I was filled with gratitude and unexpected love for the local society. Well, I could build new social ties with other Koreans. Without volunteering aid opportunity, I couldn't realise that there were huge numbers of people who needed my help and I had a talent to make people happy. Throughout this experience I reconsidered my limited scale of experiences and narrow perspective re-discovering my potential ability. Indeed, it helped me to take a positive view of life.

(Pepe, Iran)

In adult learning theory, learning has been rarely mentioned explicitly by volunteers due to their

low recognition of tacit and informal learning, despite insufficient research on the relationship between volunteer and learning. However, it could be stated that one of the most important effects of volunteering was to be socialised with others by gaining personal recognition and respect from others (Schugurensky 2006: 3). In this sense, this study revealed that a continual process of voluntary service provided migrant workers with a new flow of social interaction and relationship with society. It enabled them to transform not only their previous experiences but also acquire certain level of self esteem fulfilling a sense of social belonging.

To serve volunteering aid for local people was an incredible experience to me. I usually had little opportunity to meet Koreans without fear, tension or suspicions. When I joined the aid service, I helped them with a smile, socialized with people and learnt something from others that I hadn't realised before. Although for a long time I considered myself as an invisible and useless person in Korea, this experience encouraged me to look around the society and think over my own value. Without meeting needy marginal groups and holding their hands face to face, who can dare know the actual situation of the disabled and hardship of orphanages? I gained some respect from them, which was a rare experience as an oppressed migrant worker. Now, I realised that I can be a small member to support a good commitment in society. It also influenced me for changing myself for the better.

(Sonya, Myanmar)

It was seen that through a series of volunteering aid services, most participants changed their presumptions about their social relationship and self consciousness within the wider society. It displayed that the volunteering experience inspired migrant workers to embody an improved self

esteem regarding their ethnic identity and cultural assets as well.

Whenever I joined volunteer services for the elderly and the handicapped, people asked me to tell them about my country and were friendly and curious. That was an exciting time for me, because I thought they respected my cultural origin. These people didn't hate me because of my different look or poor country background but they even welcomed me asking for help. Reflecting my life experiences and introducing my lovely country, I realised once again that I was indeed interacting with other people in society and I could do something valuable for Korea beyond economic interests. Yes, my neglected self-confidence was boosted up throughout volunteering works blessing the needy people and myself.

(Tareq, Kuwait)

Clearly, the comments of Tareq confirmed that the volunteering experiences as a community practice enabled the migrants to reorganise their perspective and attitude of society and self. This could influence the shape of learning path rebuilding their social relationships and self-esteem.

Indeed, the most substantial phase of volunteering aid service revealed that participants valued themselves as benefactors within the wider society shifting from their precarious social status. This convinced them that helping other people would benefit the doer as much as the receiver. Through this way of interaction with local citizens, this newly shaped social role of migrant workers provided them with an affirmative influence, which allowed them to extend not only the range but also the quality of social communication. It could be recognised that they started to take a step away from being socially isolated entities.

During reflection upon their own experience within the array of volunteering aid, they came to

learn how to interact with others and take part in social commitments. In short, volunteering aid activity served as a significant learning process, which enabled migrant workers to reconstruct their existing self-awareness and social relationships in wider world.

7) Taking leadership as a representative speaker

For this study, the notion of the learning process has been rendered to explain how different ways are employed to reconstruct migrant workers' experiences in the community. In this regard, taking leadership as a representative speaker was displayed as the other dimension of learning processes. Participants in this study explained that through taking learning opportunities during group activities they adopted this aspect as a way of learning.

Most members including me have had little opportunity to play a leading part while living in Korea as migrant workers. Before participating in this group, I never got involved in collective discussions or conversations about social issues, or to seriously study about cultural diversity and moreover play a role to lead some informal modules. Those all activities were quite new experiences to me. It brought me to gain a feeling of being a delegate of my country as well. So when I took a role to present specific themes of world culture, I had to study those issues and check out it once again what I knew already but that had confused one. This practice encouraged me to learn different subjects.

(Ali, Pakistan)

Data from the interviews revealed that the experience of migrant workers of taking leadership

enabled them to rebuild their perceptions and abilities within community practice. As a result of this, several participants spoke of their improved communication competency and reshaped views through leading the sessions as a representative speaker.

The way of taking turns at leading the ‘conversation session’ or ‘world culture class’ session is an unspoken rule between members. You know, given that our social status is terrible and it makes us depressed us easily, we should empower ourselves developing social skills. That’s why we tried to take the opportunity to be a leader or delegate in each group session. For me, to engage in the activities embracing leadership broadened my social skills in front of people.

(Lisma, Vietnam)

Most participants were invited to exhibit an active leadership within the community practices. Particularly, it was noted that when they prepared and got involved in ‘World Culture Class’ sessions or ‘Talk! Chat! Debate of social issues’ sessions, each participant took a major role to lead those sessions by turns. Accordingly, migrant workers of this study shared in the division of their roles. It could be assumed that some chose to be organisers and masters of the ceremony to run the specific activities whilst others performed their part as panel members or attendants communicating certain issues. But all participants were encouraged to take turns at different kinds of role shifts. This distinctive mode appeared to be an intentionally adopted learning process to extend the scope and quality of participants’ engagement in the community.

Clearly, this leadership opportunity was a new experience for migrant workers. Having considered that many migrants were located within a highly underprivileged boundary anchored on iterative heavy physical labours in Korea, the experience of taking leadership as representative

speakers enabled them to reshape previous views, skills and practices. That is to demonstrate, that migrant workers despite being socially confined were able to present themselves in wider society. Previously, they were not allowed to develop their own potential as self directed learners.

From this stance, it could be stated that through becoming representative speakers in community practices empowered them to gain a new set of learning such as communication capacity, democratic decision making and learning to learn. Indeed, through this collective experience within the community, they were continuously facilitated to reconsider their assumed experiential legacy and behavioural patterns. This came to engage in reorganising learning paths.

Whenever I took a central role to present cultural topics of my country, I thought that I was a culture messenger or diplomat who led people to understand my typical cultural recourse. Regarding that I kept my tongue quiet, almost mute, in the factory, this group activity helped me to break my silence during tough weekdays. Moreover, shifting my position from a minority worker to a representative speaker in this group, I could introduce or teach something about my country and culture that I knew better than any other person in our group. It gave me a great deal of confidence which I had never gained in the workplace. Now I am willing to present myself in front of people throughout the taking leadership experience. So, I guess I changed myself for the better direction bit by bit.

(Hoya, Peru)

During the interviews, many participants conveyed that activities of leading the debate section enriched their learning capacities and communication skills. It was found that they started to develop effective public manners and presentation skills as a leader when reacting to the presence

of a large group. This experience stimulated migrant workers to disclose their entity to the wider society, and not to hide due to their illegal status, with a sense of willingness.

It has been acknowledged that the migrant workers' learning community was a multicultural setting that consisted of multi-ethnic members. This particular condition of the community produced more dynamic learning processes, which called for participants to reorganise their assumed perceptions of different societies and cultures. For instance, Nigerian migrant worker, 'Umbugi' would take a leadership as a representative speaker when he led the 'World Culture Class' session to present 'African culture and nature'. Naturally, participants were expected to traverse multicultural borders while interacting with each other and discussing a wide range of themes, from the cultural, socio-political issues to the private casual talks.

Borrowing from the Hoya's comment of 'culture messenger or diplomat', migrant workers appreciated their own cultural assets and roots to present themselves as the representative. Cultural diversity induced participants to reveal their own representative capacity. It motivated them to transmit their distinctive knowledge, cultural skills and unique experiences to others with a sense of self governance within a multicultural community context. In this sense, the practice of leadership during community activities was employed as a process of reshaping learning for them.

Sometimes leading several sessions in my authority is demanding. Considering my tough weekdays, everyday working for 13 hour, it is quite challenging to arrange relevant material and prepare presentations. But, if I have done well taking the lead in some sessions, my achievement can't be compared with any other value. Although I had to stay up all night to prepare my leading role, that process offered me a sense of governance reflecting on previous experiences. The experience of being a representative speaker during activities changed my

identity as well. Let's say, I felt I became a boss or a significant delegate who can control whatever he wanted or needed.

(Daniel, Mexico)

Most participants viewed that as a community process of taking leadership as a representative speaker developed their self-affirmative feelings and attitude. Because this practice enabled them to reorganise exiting perceptions and skills, migrant workers changed their consciousness of cultural responsibility and their social positioning between self and rooted world.

When I joined a discussion session regarding my country or culture with other members, I occasionally felt a bit confused. Because some tricky contexts or interpretations hindered me to express myself precisely, the debate or discussion was not always easy going. But, as I was the only person to talk about my culture and my life experience in home time within this group, I had some responsibility to inform it to other members clearly. Well, gaining the sense of delegation I had to look back to my cultural roots, identity, skills and experiences reshaping my current views. In this way, I gained many things not only knowledge, also my social role.

(Camtio, Sri Lanka)

During the participatory observation, it was found that when they participated in the practice of taking leadership as representative speakers mainly during World Culture Class session, most participants' words and expressions in explaining their culture, and nationality typically altered from 'I' to 'We'. This represented an attached relationship between self awareness and their cultural origin. Thus, the practice of leadership inspired participants to reshape their taken for

granted self perception, socio-cultural skills, and attitude continuously.

Through this process, they could cross the different features of borders shifting their social position from underprivileged migrants to the representative speakers who embraced multicultural assets. In this sense, the practice of leadership could be appreciated as a noticeable learning process in the learning community.

8) Participation in workshops and seminars

In previous sections, I examined seven major findings of learning processes in the migrant workers' community. The last and eighth finding of learning processes could be defined as non-formal learning opportunities such as workshops and seminars. From the data based on the participatory observations, many participants occasionally attended semi-structured seminars and workshops organised by several NGOs. If they found the issues or themes seemingly useful for most members, they decided to join the external activities either normally off duty Saturday or on Sunday after their regular meeting. Throughout those chances, they were allowed access to various channels and different experiences from other presenters or attendants, which enabled them to reorganise their own learning paths.

It would be seen that when migrant workers were involved in non formal learning opportunities such as workshops and seminars, they acquired a large variety of useful knowledge in more sophisticated and refined ways. These non-formal learning channels provided migrant workers with more precise information, knowledge and skills of different issues. Many participants explained that this experience of non formal workshops and seminars was mostly beyond their own collective discussions or study sessions of the learning community.

Attending seminars is a slightly different style of learning from what I have experienced in our group. Well organised workshop or its themes was friendly for me to learn something practical. In our group, many issues such as overdue working visa, bargaining in the market, Korean humour, were handled by members implicitly, but workshops or seminars gave me more clear information throughout the speaker's lecture and group discussion. Attending seminars has made me a much more knowledgeable person. You know, it is not the matter of passive attendance, because participants were unusually encouraged to join the small group debate.

(Lisma, Vietnam)

In the majority of the workshops and seminars for migrant workers, participants were invited to participate in small group discussions during programmes, which were highly associated with the lecturer's presentation or topical social issues. Some of the migrant workers would prepare to present their own political and cultural opinions regarding specific issues within the workshops or seminars. Data from participant observation showed that most migrant workers joined non formal learning practices in an active manner such as taking periodic notes, responding questions back and forth between participants and presenting the result of group debates in front of other participants.

If you learn something sincerely, it needs your full energy concentrating on the topics, catching up on the issues and putting that gained knowledge into your thinking package. While I attended some seminars and joined the group discussions of the workshops, I could renew my knowledge and information through interacting with other participants. You know, even if I

came along there with our group members, we normally scattered from each other during small group discussion sessions. It was a nice chance to communicate with other migrant colleagues or civil activists whom I had never meet before. We could share and discuss lots of issues that were mainly handled during speaker's lectures. Questioning was also necessary here! It facilitated me to think over my previous experiences and actions. For me, seminars or workshops were like a liberal, voluntary class for migrant workers.

(Sonya, Myanmar)

Clearly, workshops and seminars were classified as non-formal learning settings for migrant workers. Most participants viewed that these opportunities provided them with a wide range of clear information and useful knowledge. In particular it enhanced their understanding across different themes for instance; best practice of occupational skill, communication capacity, global knowledge and issues, understanding the Korean social system and culture.

I attended several seminars provided by the human right NGO in Seoul. Because their issues and topics were attractive and useful for me, I joined it with other members. They dealt with hot topics such like a reform policy for migrant workers including the matter of working visa, how to handle discrimination in the workplace, how to send money to their hometowns through the internet banking service and updated health care information. It gave me helpful knowledge and information, which was quite applicable to my current matters.

(Pepe, Iran)

The non formal learning experience offered a wide range of practical issues and subjects for

migrant workers in a more structured dimension. It presented that migrant workers yet called for those modes of practical learning based on life world. Through extending the learning channels into the workshops and seminars they reshaped their learning paths continuously. Indeed, the mode of non formal learning enabled them to reflect upon their different episodic experiences and reconstruct the existing horizon of understanding about social issues and self reaction. Non-formal learning provided participants with a more explicit learning content in a semi-structuralised process reflecting their experience, given the recognition that a great deal of informal learning occurred within the migrant workers' community, more or less, tacitly.

Even though I couldn't regularly attend many kinds of workshops and seminars due to heavy work or a long distance to travel to the place, assigned topics were very helpful for me. Also, whenever I joined those events, I could gain warm-hearted support from the NGO staff and civic activists. Well, I felt like I was on my way to connect with Korean society step by step through these opportunities. You know, considering such feeling didn't often come up in my mind outside of our migrant workers' group, that experience was quite meaningful to me. So, in the workshops, I gained some useful information and guidance on practical issues. It helped me to look back upon my own experiences and improve essential skills to live well in Korea.

(Umbugi, Nigeria)

Indeed, many migrant workers spoke of acquired knowledge and information through the non formal learning opportunity. It would be apparently recognisable that most of them underlined the practical aspects of their learning. In this sense, migrant workers adopted non formal learning activities as a useful process of learning to fulfil their learning practical needs.

In most seminars or workshops, there were always debate and discussion sections for participants. When our group decided to attend those programmes informed by other NGOs, we usually tried to present our own opinions and ideas in front of other participants. During workshops practice, I was inspired a lot from others' sharp questioning, communication skills and debate attitudes. I wondered and supposed to myself frequently asking 'how people progress their own feedback to each other, how they present their materials, what if I should stand up that position in front of public'. This chance helped me to reflect my shallow knowledge and humble skills and excite the need of change for self-development.

(Hoya, Peru)

In the same manner as the migrant workers' community, through involvement in the workshops and seminars, participants also reconstructed presumptions and expectations reflecting their own experiences. The practice in workshops and seminars led migrant workers to fulfil their practical knowledge and essential skills. It has been seen that participants rediscovered their self understanding broadening a social horizon in the sphere of non formal learning. This re-shaped their learning trajectory continuously. Thus, workshops and seminars within the non formal learning setting served as a practical learning process for migrant workers.

Conclusion

This chapter investigated the major findings of learning processes that were revealed in different ways interweaving various learning channels in the community. Eight kinds of prominent ways

played to develop their learning paths:

- active inquiry and exploratory reflection;
- collective conversation;
- face to face interaction and on-line interaction;
- networking;
- mentoring;
- volunteering aid service;
- taking leadership as a representative speaker;
- participation in workshops and seminars.

Participants involved in the community, outside the formal education and training system, through communicating with others and engaging in different practices, which helped to reveal their oppressed voice. Their learning occurred through deliberative processes, where migrants interacted and coordinated their actions and interpretations in a specific non formal site.

I could see these processes as a complex and partly context-specific compound of non-formality and informality. These seemed to be highly inter-related to each other, because one process was unable to advance without interaction or contributions from other process. In spite of the contextual similarity, however, learning processes were noted to be at different forms and levels. As it was difficult to make a clear distinction between non-formal and informal learning and there was often a crossover between the two (McGivney 1999), some learning processes e.g networking, mentoring, face to face interaction were not clearly distinctive. Others notably, volunteering service and participations in workshops/seminars were examples of either informal or non-formal learning. Thus, to interpret the different levels of learning processes, it is useful to

recognise the differences between formal, non-formal and informal learning.

Because boundaries between informal, non-formal and formal learning can only be understood within particular contexts, it was more helpful to examine the dimensions of formality and informality in the specific context of learning processes. First, Migrant workers' learning processes of this study could not be categorized as a formal one. Second, given that informal learning may be non-intentional or incidental within more spontaneous learning situations, many processes of this study e.g. active inquiry, collective conversation, mentoring and networking would occur without the presence of externally imposed curricular criteria. It underlines the informality of learning ways. Third, having realised that non-formal learning can occur at the initiative of the individual but also happens as a by-product of more organised activities (O'Sullivan 2003), with migrants' self-determined interests, participating in workshops and committing to the volunteering service could be identified as non-formal learning processes.

It was also interesting to find some of the informal dimensions of learning processes in non-formal settings such as volunteering service and participating in workshops/seminars. For participants of this case study, non-formal and informal dimensions almost crossed over each other in some learning situations, no matter how small. Those learning processes worked through effectively and meaningfully in the community to shape their learning paths despite the inter-relationships between components of formality/informality. Yet, the common denominator of learning processes underlined that participants reconstituted their existing self understanding and perceptions of the society based on their reflection and transformation of experience. It has been adopted into different practices to fulfil their learning needs employing these processes.

Most importantly, having recognised their marginal status and disparity between the desire and reality in life world, such learning processes served as practical ways to empower themselves

reconstituting their views and attitudes of the social world in a critical perspective. By espousing processes they attempted to shift their social borders from the 'nameless' underprivileged migrants to the self governing learning agency. Apparently, these processes indicated that migrants were not just objects of various nationality, race and class, who worked as recruitment targets on the margin of subsistence, but a subjective learning agency, which could develop a wide range of effective learning processes in the self-regulated way.

So far, it has been found that different processes were associated with reconstructing migrants' learning experience. It can be presumed then that different paths enable them to acquire new knowledge, skills, values and attitudes. Now it is necessary to turn our exploration to learning domains, which allows us to investigate what exactly participants learn espousing these processes. Hence, I will move further with a successive examination to understand learning domains.

Chapter 6. Transforming experiences: Learning domains

Introduction

The learning processes were discussed in their various modes in the previous chapter. It showed that there were several ways to learn being used within specific practices of the learning community. There is one thing that requires closer examination. Given that the learning process is now understood, then it is necessary to investigate the types of particular learning domains represented. Learning domain as defined in Chapter 1 and 5 could explain that participants learnt through engagement in the community, indicating their learnt areas of knowledge, skills, awareness and attitude. Migrant workers could learn from each other through reshaped experiences and prospects. It is assumed that they evolved their learning in different domains in the community. An understanding of the learning domains can be gained by looking for cognitive changes in migrant workers as well as in their modified behaviour.

To explore this aspect, relevant questions included: What do migrant workers learn through their participation in the learning community? How do they change in terms of perspective, attitudes and skills whilst engaging in a community? What creates the non formal community's collective empowerment and members' development despite their social alienation and exclusion? Applying these enquiries, I now explore the dimensions of learning domains.

1) Self efficacy and self governance

There was considerable evidence from the data that migrant workers had gained new self-respect

and esteem. A feeling of pride and being worthy of esteem encouraged them to start to consider themselves as autonomous learners. This finding seemed to be discussed by similar empirical studies (Glegg and McNulty 2002; Walter 2004) on racially and culturally adult minority group's learning in non-formal settings. The learning community provided participants with opportunities to reflect on their sense of identity as learners through engagement in collective discourse, emerging narratives and active inquiry between each other.

Through this group, I overcame my sense of isolation and started to meet other people. Then I realised for the first time how valuable it is to interact with people, study together, and to share conversations. Surprisingly my social identity as a low class-poor foreigner could be converted into that of a smart learner in this group. My horizon to learn and adapt new knowledge and attitudes gradually expanded my capacity for living in Korea.

(Daniel, Mexico)

Their subjugated life-world in Korea had usually been represented as 'working machines' in the work place, it had hindered them from increasing their self-efficacy. But now they re-examined their capacity for self-governance in society through social interaction with others. These people began to consider themselves self-consciously as learning subjects. They shaped their own informal and social learning opportunities to create the sense of a learner's identity. Umbugi, racially a black migrant worker, mentioned his painful experience of diminished self esteem while he has lived in Korea and commented on changed attitudes through the learning community.

Since I have moved to Korea, I had to face enormous insults and discrimination due to my

skin colour, poor language skills, and ethnic differences from Koreans. I clearly recognised that many Koreans like only White-English speaking foreigners. But, migrant workers like me who come from economically poor countries are not truly welcomed in this society. I couldn't endure those disregarded treatments toward me. Finally I lost self confidence. That's why I tried to find a breakthrough for easing my severe frustration to live well in Korea. And this community was the answer for me. It puts forth my strength and let me discover my potential through interacting with other people. Accumulating a lot of knowledge, information and socialising with many people including Koreans, I began to regain my lost confidence and learn how to manage the situation wisely.

(Umbugi, Nigeria)

Indeed, negative experiences that most migrant workers confronted in Korea society resulted in increased negative self-identities and reduced self-esteem. Self awareness was modified by multiple conflicts and collisions from their pre-existing self confidence or efficacy. Yet, they strove to cope with the crisis of self-esteem through participation in social practice.

Every Sunday I feel like I undergo a transformation and I feel like I change myself and wear totally different clothes then. Isn't it exiting? We are just like working machines from Monday to Saturday night. What a blessed Sunday! I am happy to learn something every Sunday. We learn from each other crossing various conversation topics. Changing my gloomy identity in positive ways, that is a crucial outcome for me. I got a sort of self pride to do something whatever I confront. Even if my illegal social position can't be easily changed, now I knew how to improve my way of thinking and cope with difficult situations. This is

one of the most significant changes to me. Just doing something towards a better direction, that's what I learned through this experience.

(Lisma, Vietnam)

Migrant workers rebuilt their social identity in a positive way. Their self efficacy was acquired from reciprocal interactions among members that created actual responses handling matters in life-world. Furthermore, it enabled some migrants to acquire an awareness of the power and oppression that they had faced in Korean society as a result of their undocumented status and social alienations.

Self governance of members, to some extent, appeared to be an outcome of self efficacy in the learning community. It could be argued that participants' self efficacy was generated from mutual engagements with others, which empowered their self governance to cope with their daily dilemmas and social disparity.

I've attended this centre for 3 years. Participation itself is incredibly worthwhile for me. As I could study different social issues with other members, I gained some critical views enabling me to understand social arrangements, power and inequality. And to be aware that all complicated social issues are not so very distant from my social conditions and dilemma was such an astonishing experience. And, I acquired some skills on how to deal with those life concerns. We study together by organizing 'world culture class' and learn from each other by committing ourselves for volunteering service for the disabled. All activities require a great deal of self organizational ability.

(Tareq, Kuwait)

Migrant workers within the learning community acquired self efficacy and confidence in making their voices heard in the community. They believed that they had boosted their self efficacy in the social sphere through involvement with the local community. This enabled them to exert their efficacy beyond the community environment because they could reflect their previous experience and build up a new knowledge. Participants through the embrace of their restored self-esteem endeavoured to extend their voice to interact with others in their everyday lives.

Among lots of things that I gained here, the most essential point is to think positively. I feel like that I can overcome everything through participating in our group. I get to reconsider different valuable issues and I can use them myself. Well this group engagement had an influence on my way of thinking, practice, belief... and most of all I don't feel scared or hide in front of the public any more. I can convey my message for the public good and to give helpful information to other people. Now I know that different people can behave differently. We all have different self-identities, which deserve to be respected.

(Pepe, Iran)

Different statements showed that the migrant workers' learning domains were extended through collective participation in the learning community. In terms of the learning capacity of the migrant worker, Jackson (1969) suggested the relationship with the previous educational experience of migrants.

In my hometown I am one of the most educated people. Indeed, my experience of higher

education helps me to understand a new world, Korea and encourage me to broaden my view to develop myself. The skill of understanding and communicating is really significant for my dignity and social network. This group has challenged and empowered me once again. I guess my educational background supports this awareness.

(Ali, Pakistan)

It can be recognised that the key to upward social mobility today is higher education. The educational level achieved before migration was also closely related to other aspects of economic and social integration, particularly the capacity to learn new skills including language. It is frequently the key to recovery of, or improvement upon their former occupational status, as well as to effective social communication with members of the host society (Jackson 1969: 268).

I've been a member for 3 years and attended our group regularly except for having been in the hospital. It meant that participation of this community was incredibly worthwhile for me. I met a lot of different people and we studied and performed together. For example a democratic civil march in the middle of Seoul Plaza, volunteering service for handicapped people, organising a culture study session...all these activities have a special meaning in my life. Throughout this opportunity, I have restored my confidence and brave heart to do something for myself. Now I can get back on track and be ready for the challenges that I will accomplish.

(Hoya, Peru)

There is no doubt that migrant workers were positioned within a restricted life world and experienced multiple discrimination and alienation in Korea. While they struggled through this

external position in a host society, through participation in a non-formal community, they became involved in the reconfiguration of their expectation and perceptions. Despite undocumented status and underprivileged hierarchies, migrant workers had the desire and need to improve their lives in Korea. Their developing self governance was based on the positive self awareness in coping with dilemmas in their lives.

When you have faith in self-power through participation, it becomes easier to manage your life. I feel now I have expanded my learning capacity infinitely and I've got a new universe around me. Social problems and individual dilemma exist everywhere. The most important thing is to control and govern those conditions appropriately. This participation enabled me to open my narrow lonely little corridor of my world view.

(Camtio, Sri Lanka)

Clearly, it was the migrant workers who had to face social disjuncture and high alienation while they struggled with the crisis of identity in the host society. However, participation in the learning community provided a transformative setting for them. This situation could give an idea about how marginalised groups are empowered.

I have changed my workplace several times since I moved to Korea, because I had suffered tremendously from delayed payments, verbal and physical abuse. This factory is my ninth choice. Through trial and errors I finally reached a conclusion! That's to say, I have to improve multiple skills and self power in this society. I can't change my difficult situations with just endless idle complaints. Even if my illegal status will not alter soon, if I get good skills, work

well and communicate with others, Korean people will not be likely to continue looking down on me. That's what I have learned in our group and to study hard anything that I can do such as amending occupational skills, improving Korean, expanding knowledge much further. Yes, I think we, migrant workers need to empower ourselves to survive in Korea.

(Sonya, Myanmar)

Indeed, this migrant workers' learning community can be understood as a multicultural learning environment, which was activated by people from all different interests and backgrounds such as nations, religions, races, languages and even life experiences. During interaction with each other within the community, they acquired self governance and efficacy as a specific learning domain. It prompted learners to reshape their previous frame of reference and form a new social relation with others and the wider local community.

By chance, I became involved in this group and now I much enjoy international interaction with a variety of migrant workers groups. It influenced upon changing my way of thinking, practices, attitudes, and behaviours as well. Because we all have different cultural values, thoughts and identities, there are a large selection of learning sources if we are willing to learn something. We can build up various learning networks as well gaining useful knowledge, information and skills. What is more, when you have a faith in self-power through participation, it becomes easier to manage your life. I feel now that I can expand my capacity to a wider extent throughout this involvement.

(Kko tien, Bangladesh)

In a similar context, participants maintained and organised a 'World Culture Class' session by themselves every Sunday, which handled various interests of international culture, international issues, languages, and so on. Every migrant worker who was willing to join the session was invited. All participants were encouraged to develop a self confidence when presenting their own subjects or materials in front of people. This activity required participants' own responsibility to engage in specific topics. When they prepared and presented their own culture or world issues through participation in a particular session, decision-making was also required to take a share dividing into their own roles or portions. Some would act as coordinators and be responsible for monitoring the class while others would be placed on a panel or attendants to communicate certain issues. This learning situation stimulated them to take an active leadership for each activity. It was a culturally diverse experience for them, which increased their own self-efficacy.

Whenever I take a role to coordinate a 'World Culture Session', I think that I am a cultural messenger or diplomat who encourages people to understand my countries' distinctive cultural assets. Supposing that I usually keep my tongue quiet, almost mute, in the factory, this activity enables me to break my long silence during the weekdays. I've got enough self-confidence to realise that I have a capability to teach something about my distinctive origin culture and general information of my nation for others. That gave me great deal of confidence and esteem. I never experienced this feeling in the factory as a labour in Korea.

(Camtio, Sri Lanka)

This oral testimony highlights that most migrants found social opportunities to develop their own leadership and self-governance inaccessible. However, the data revealed that participants of

this case study reshaped their social identity and confidence through engagement in the diverse activities of the community. It can be recognised that some migrant workers developed their own self efficacy through this participation, which indicated a domain of learning in the non-formal setting. While migrant workers interacted with each other in social practices, as social agencies, they could restore their lost self confidence and self esteem through reconstruction of their life experiences. This outlined one meaningful dimension of migrants' expanded learning domains in the learning community.

2) Communication skill

Migrant workers in Korea were regarded as those who have moved for economic reasons to take up predominantly demeaning manual labour. Certainly, various social skills were required for them so as to adapt themselves to a new society. It was assumed that it took a substantial amount of time, understanding and knowledge of how to handle a set of new systems and relationship in the host state (Clayton 2005). For migrants, this social condition also demanded a self-capacity to improve not only performance at work but also their daily tasks to manage the unfamiliar environments of the host society.

During a series of interviews, many migrant workers underlined that they had acquired a communication skill through participation in the learning community. Continuous explorative conversations and face to face interactions with others produced interpersonal communication skills for participants.

Sharing myself and yourself builds for me powerful communication skills with others.

Sometimes this comes without effort but other times it needs extreme hard work. Exposing myself to diverse interaction with others stimulated me to reconstruct my previous communication patterns and the assumed listening mode. So I learnt some helpful skills in order for effective communication with other people and society. That is what I gained from this experience. Be open and share with all across the topics is important to improve my capacity to communicate with others.

(Tareq, Kuwait)

Through participation across different activities, most people became involved in world culture, hot debates on societal topics and casual narratives that enabled them to reflect their own assumptions and life experience. Migrants described that invisible disempowerment within the Korean society acted as an ever-present tacit and direct social restriction for them. This situation necessitated equipping their effective communication skills to survive in the host country.

Before joining this group, I was not a socially capable person. My illegal position in Korea made my social marginalisation worse. Being a member of an incompetent minority, a foreign worker in rich Korea, I should find some alternative ways to survive myself. At the same time, I started to raise questions reflecting my own strengths and weaknesses. I guess that one of the crucial findings was communicating matters with others. Even though my legal status can't change overnight, I think that if I have good communication skill with others, I can express my opinion properly, react to others' expectation and deal with life problems more actively.

(Hoya, Peru)

Every Sunday I have tried to do my best for conversation with other members, studying, volunteering and networking anything allowed to me. I gradually opened my capacity on how to interact with people, how to effectively express my opinion in front of others, how to read the communication context without misunderstanding, and react upon them appropriately. I learnt how important those skills are in my daily life. Of course I came to gain a capacity to reconcile communication skills not only within this group but also in the local society.

(Kko tien, Bangladesh)

Clearly, continuous conversations and sharing life stories within the community helped participants to become conscious of their social conditions. They improved their communication competency through engagement in various themes, issues and social activities grounded on the practical sphere. Lisma narrated regarding this context.

While living as a migrant worker in Korea, my expired visa and its hazard is one of the most difficult conditions in my life. A sense of alienation from Korean society has been one of the most serious concerns for me. I started to participate in NGOs activities and tried to expand a social relation not only with migrant fellow workers but also other local citizens to overcome my isolation and marginalisation. Through this opportunity, I could meet different people and learn their views, attitudes and information, which means that I had to develop communication skills to be involved in a diverse spectrum of network. Then I got to expand my limited knowledge and skills, particularly about communication skills that I learnt from others. Overall, I could build a certain figure of intercommunicating ability.

(Lisma, Vietnam)

Our participants explained that they had shaped their communication skills through ongoing community practices. This required them to reconstruct their previous perspective and behaviour while testing their newly acquired skills regarding the activity of communicating between people.

However, having recognised that the migrant workers' community was grounded in a multicultural setting, participants were confronted by cultural differences or racial diversity in Korea. This multicultural environment generated a series of conflicts, disjuncture, misunderstanding and tension through participation in different practices such as casual dialogues, world culture class module, volunteering aid service for local people, when they discussed and shared diverse thoughts, attitudes, and norms with each other. Inevitably this helped them to reflect their current way of thinking and their skills to improve their social condition. In this context, many participants highlighted the necessity and capacity of communication.

One of the most important changes is that I could train sensible practice of my ears and mouth to develop communication skills by constant interaction with others. All our members are from different backgrounds and possess multicultural components. This situation undoubtedly facilitated me to widen my social skills, particularly how to communicate with other people appropriately. I really needed it and must learn it. Expressing my own voice and responding to different dialogue across issues enabled me to broaden my limited horizon of interpersonal communication. Let's say, in terms of communication level, it should be geared up step by step.
(Umbugi, Nigeria)

Data from participant observation showed that crossing over different dialogues and reading the

context of diverse communications seemed to be difficult. Yet it was indispensable for migrants to improve their lives. Through continuous interaction, they started to develop the capacity of communication. In this community, because no one remained an unconcerned spectator looking on group situations with folded arms, participants were encouraged to maintain attendance through reflection upon their prospects and experiences. For instance, at the 'World Culture Class' session, some members presented the main contents of their specific topics and the rest of the members tried to comprehend the concepts or connotation by asking relevant questions, taking notes and responding to their own pre-understanding of relative issues.

In this group, we began to face various social experiences with a large diversity. Members have different backgrounds and all are international in Korea. We still wish to interact with others in spite of cultural differences and difficulties for sharing group communication. So, it is necessary that people open their ears to listen to other voices and express their voices reciprocally. It enabled me to develop and strengthen a certain level of speech skill. Constant incitement of group interaction stimulated me to look back questioning myself: "what is the most precise, effective way to express my own idea and react to other's opinion, how can I fully understand certain phenomena and react upon it properly?" . Right, I could stretch out my learnt areas, which might be communication ability.

(Daniel, Mexico)

Although many participants of this study had lived in Korea for over 7 years, they had not taken an opportunity to develop their own communication skills. It has been admitted that migrant workers' long sojourn could not always guarantee good communication ability. However, this

non-formal community enabled them to improve the skill in a self regulated community mode. It could be recognised that a substantial domain of communication skill underlined the importance of interpersonal conversation as well as comprehension of the social world. It also emphasised the self-regulated interaction skill for migrant workers in order to contextualise their communicative activities into wider social conditions. Accordingly, many participants expanded their communication skill through the community practice. This finding indicated that these migrant workers' learning areas were closely engaged with the interpersonal-intercultural communication context in the host society.

3) Capacity for problem solving

The learning domain of migrant workers evolved through continuous participation in different practices. Most participants stated that their learning areas extended to getting across the different borders while handling practical issues and concerns in life world. During community practices, members sought solutions or alternatives to life matters, by applying their learnt knowledge or information in their actual practice. Indeed migrants frequently developed a consciousness of their trans-cultural position that was associated not only with socio-cultural work, but also for functional and political action (Castles and Miller 2003). Some migrants elaborated their practical pathways to deal with life situations.

I am more proud of myself and feel confident through our group participation. I have influenced other members' thoughts, views and practices, even if there are still trials and errors. To affect something on a practical level is a meaningful achievement for me. I

occasionally reflect my set of life experiences and seek a better strategy to live here. Then, I began to apply the learnt knowledge, attitudes and practices to relevant life issues. For example, coping with delayed payments and verbal discrimination against female workers, I try to put what I learnt into that practice myself. Considering that I am a female worker, I have to struggle a double torture and disadvantage in Korea. Definitely, relevant solutions and certain art of living that I learned from this group are very useful to manage my life.

(Sonya, Myanmar)

Undocumented migrants who mainly do low-paid manufacturing worked under demeaning labour conditions who would wish to be able to return home on occasion, rarely do so for fear of detection by the police. However, many more were motivated to settle for the chance to broaden their economic opportunities by joining a social, political community (Jordan and Duvel 2003:88). Regarding this situation, most participants believed that practical knowledge and information that they gained from the community could empower them to deal with the social troubles that they suffered. Thus, migrant workers attempted to look for practical solutions and an alternative to manage their daily problems and concerns by sharing different know-how between members.

Like all other members, I came to Korea to earn big money. Economic reason was my absolute one to work and move in here. But I realised that there are so many complicated life matters, not simply money matter. I always felt like I was in the middle of an isolated black box without any lights, no care or attention from society. Social negligence and inner conflict made me very sick for a long time. Illegal migrant workers like me should cope with harsh conflicts in everyday life. I need some consultation for sharing life concerns with different people.

That's why I had diligently participated in this group. Fortunately, I could gain an understanding of the meaning and use of 'praxis' that I needed to solve life matters. So I began to acquire those helpful ideas and tips to apply it into my practical matters.

(Cantio, Sri Lanka)

Cantio's statement showed that migrant workers experienced a social disparity between self desire and reality in Korean society. This condition necessitated them to improve their subjugated lives and poor performance in the workplace toward a better practice. Through this opportunity, some migrants learnt how to handle life matters in a practical way.

To some extent, adult learners tended to sustain their learning based on practical motivation or expectations and specific goal-driven mode in their life world (Merriam and Caffarella 1999). In this sense, problem solving was considered to be one of the significant aims for learners who pursued their learning in the middle of complex life concerns and anxiety. Particularly, for this case study, it appeared that the migrant workers who had suffered more from their inferior working conditions, were the most desperate to develop and apply their problem solving capacity.

For last two months, I have struggled to solve the delayed payment matter, but keeping it secret. The reason is that this concern is not the first time for me and as you know it's a common matter for many migrant workers. But I felt really frustrated once again. And the scale of damage was more serious compared to other experiences. So I decided to confess my terrible situation and ask for any advice from other friends in this group. Fortunately, they provided me with useful guidelines and introduced NGO staff to resolve it. Even though I've heard about the relevant stories or information regarding such discrimination, I would not try

to apply it to my own actual matters directly. With continual trials and errors, now I build up some ability of praxis and how to handle some pragmatic matters beyond theory.

(Daniel, Mexico)

From Daniel's comments, I found that some participants clearly recognised their changed perspectives and attitudes through participation in their own community. They sought to develop a problem solving skill to cope with difficult life concerns in a strategic way. Within the non formal community, many migrants gained a skill to manage practical issues and handle it effectively by sharing their own knowledge, information, resource and experience. This skill could be employed in the useful context according to participants' needs and situation.

Sometimes I am not sure that my small experiences and humble information would be helpful for others or not. But the outcome is not in my hand, but to other members who may utilise my experience as a productive user. In this community, we learn together sharing our practical experiences with each other. This cooperative activity of sharing diverse know-how is very useful for me. It has given helpful inspiration and life strategies to live well and to adjust well in Korea. So I learnt such a practical skill and its effective application from other members.

(Pepe, Iran)

Migrant workers through joining the learning community extended their skill for problem solving, which enabled them to handle social situations and life concerns more actively. It led them to broaden their horizon of the world through applying their learnt knowledge, information and skills. Participants' personal disjuncture could be largely overlapped with most migrants' societal

restraint. At this point, their learnt praxis was not simply confined to a single member's personal interest and concern, but collectively broadened under the mode of solidarity.

This group meeting set me free from awful loneliness, a feeling of self-accusation and fragile daydream of mine while I have lived in Korea. Thanks to this regular involvement, I got to know how to deal and react upon actual problems. Continual talking and sharing lots of social issues, information, tips between people facilitated me to reflect previous assumptions and experience. Getting away from theory-oriented passive thinking, I gradually changed my mindset and behavior in practical ways. I also could build up a sense of solidarity by seeking a common solution for specific matters in a cooperative pattern.

(Kko tien, Bangladesh)

It could be argued that the problem solving skill was a collaborative property that migrant workers produced in a cooperative mode. Many of the community desired to improve various social skills to protect themselves from unfair treatment and societal alienation in Korea. At the same time, they wanted to renew existing and acquire new knowledge and information continuously to manage their lives well. These provided migrant workers with a different life experience of not simply a basic problem solving skill to improve their working condition, but also to extend social relationships with others in their daily lives by meeting their practical learning needs.

Throughout ongoing participation in the non formal community, they acquired practical problem solving skills that ranged from the occupational, social realm to the cognitive dimension as well. Those migrants could evolve their learning continuum by restructuring social experience,

reversing different learning subjects and internalisation of their own application to solve practical matters. As a salient learning domain, this praxis-translating information or idea into action nurtured engaging with community practice. This finding can represent the marginalised group's reconstructed learning domain and a newly gained competency through the community.

4) Intercultural capability and cultural diversity

The migrant workers' learning community was a multicultural setting, which was constituted from diverse ethnic members and different socio-cultural backgrounds across the world. Through interaction with different people, participants experienced ongoing intersections or crossways of cultural difference and similarity. This facilitated them to reflect and deconstruct their own expectations constantly. The series of learning paths such as encountering, observing, clashing, understanding, reflecting and reconstructing occurred within this multicultural context.

During interviews, many explained that their intercultural abilities including behaviour, skill, and knowledge were limited. They confessed that they had a narrow view of global issues and international culture, which required them to rebuild their assumptions and perspectives to adjust to a new multicultural society.

Through continual interaction with others, I shamefully realised that my global capacity was very much rough. The more I communicated with people about different topics, the more I must admit that my international competency was just below the level. We are living in a global world. But my international knowledge is still poor and sometimes I can't understand the informal codes of communication with other fellow workers and Koreans. Confronting

weird moods and certain clashes, then I should reflect the assumed perspectives of mine.

(Tareq, Kuwait)

Obviously, this community represented one of the social dynamic, multi-cultural arrangements in Korea. It was composed of culturally and racially heterogeneous elements and different backgrounds. This condition may produce abundant social resources and plentiful opportunities to make a diverse community. However it should be also noted that a culturally plural environment occasionally brought persistent disjuncture of social cohesion and discord of communication in the host society. Thus people were compelled to reflect their previous experiences and expectations to cope with enlarging multi-cultural experience and multi-ethnic population. At this point, the learner's intercultural capability was essential. Iranian migrant worker, Pepe's voice represented what he learnt from involvements during the group activities.

I joined this group 3 years ago. I am sure that this experience changed me in a positive way in terms of an open attitude, global knowledge, and communication skills. Above all, through this opportunity I precisely learnt what multiculturalism is indeed. For example, when I have participated in group debates or conversations with other members about world issues and became involved in voluntary aid services for local people, I gradually gained my understanding on tacit codes of multicultural communication and practice.

(Pepe, Iran)

Intercultural capability was a crucial domain of learning for these migrant workers. This finding highlighted international understanding as a particular calling of the contemporary multicultural

ociety. Many started to experience a new learning area through facing current external changes under the impact of migration, adapting a multicultural sensitivity into their practice.

Through continual participation in the community, I think that I acquired different intercultural skills, which I never had experienced before, not in the school or in the workplace as well. Yet, this learning occurred from authentic face to face interaction with people from different backgrounds. For instance, one of my lessons is you should not judge someone's nationality by one's outward appearance because the truth might be more complicated in this multi-complex world. And, any comments based on a prejudiced view of particular religion even a friendly ice-breaking joke would be highly rude manners for others. This might make the other man or friends hurt. These findings are experiential learning of mine.

(Lisma, Vietnam)

While interviewing migrant workers, they emphasised intercultural capability as a newly acquired area through participation in the community.

We as foreigners are all migrant workers. I think enlarged migrant groups make Korean society increasingly multicultural and multiethnic. Yet for a long time when I lived in Seoul, this multicultural reality was never welcomed by the whole society or positively dealt with. That's why I didn't consider that I would have to learn certain intercultural skills. Given at least 14 hours work, we, migrant labours are too busy to manage tough lives in Korea. However, through participating in different social practices in this group, I recognised how international knowledge and global attitudes are significant to live well in Korea. They are

crucial components to observe etiquettes for mutual communication, respect cultural differences and interact with other people especially local Koreans.

(Kko tien, Bangladesh)

Data from this study showed that undocumented migrant workers' increased intercultural capability was noteworthy when considering their undervalued social ability and limited learning opportunities in mainstream society. Indeed this suggested a dimension of multi-cultural context of learning in the non-formal learning community. UNESCO (2005) has also underscored the importance of cultural diversity and intercultural dialogue by the designation of an intercultural learning competency as the key learning area in a lifelong learning society. Indeed, migration facilitated Korean society to intercultural dialogue and its challenges. This changed social condition stimulated people to experience intercultural learning in their daily lives. Particularly, some migrant workers who could speak Korean fluently gave weight to the importance of intercultural capacity in living in Korea.

Korean language skill and the level of international understanding or an open mind attitude are closely related. As time passes in Korea, we came to realise the significance of understanding different cultures and Korean people's unique customs. We must learn the diversity and try to interact with them as much as possible as we can. Otherwise, we, poor migrants will be locked up ourselves in our tiny-container room. That's why I have always encouraged many pessimistic colleagues to join this sort of useful group and learn something meaningful!

(Ali, Pakistan)

As globalisation and rapid social change have altered the nature of society, life-world is now socio-culturally plural and diverse. It could be said that we live in a multicultural life-world which is gradually reflecting our changing locality (Jarvis 2007: 25). Indeed, lifelong learning calls for us to learn a cultural diversity and comprehend different social entities in such as a diverse life-world. Particularly in reaction to Korea's rapidly changing social pluralism it can be argued that the learning of cultural diversity is a social necessity and people need to recognise this. Clearly, many migrant workers of this study addressed that their involvement in community activities and interactions within a multi-cultural setting enabled them to envisage the notion of cultural diversity. They reported that their learning domain with respect to intercultural sensitivity and global awareness was expanded through informal and social opportunities.

My decisive reason to move to Korea is definitely to earn money. While I lived here as a migrant worker, I couldn't afford to divert attention to anything else including hobbies, love or dating, and leisure time. However, by chance, I was able to join this group and interact with Korean society as a human being, not a hard working machine. Whilst becoming involving in social programmes and episodes such as voluntary aid services for local elders, international food festivals I began to open my eyes toward cultural diversity, different global issues, and the dynamic world. I never experienced those opportunities before even in my home country! Through communicating with other migrant colleagues and Korean people, I learnt that how much our world is diverse and what cultural diversity is indeed. I should dissolve prejudices or biased beliefs on Korean people's unique custom, a Muslim's religion, Chinese hygiene etc and then build up a new perspective adapting my learning experience.

(Sonya, Myanmar)

Sonya explicitly perceived her reshaped experience to be reconstructed through participation in social practice. This was not simply the extension of learning contents about global issues. Instead, it engaged in the process of understanding cultural differences and coped with otherness within multicultural diversity (Johnson-Bailey and Cervero 2000; Delanty 2003).

Yet, from a sociological perspective, how people deal with difference and engage with others is an unsolved problem in lifelong learning society. It has already been examined that the persistent concept of a pure blooded nation has become too deeply rooted in Koreans' pride in the nation's ethnic homogeneity. This long lasting ideology had produced various forms of discrimination against so-called 'mixed-bloods' in employment, marriage, housing, education and ordinary social relations (Shin 2007).

Throughout the World Culture Class session, I learnt the history and culture that Korea maintained one language, the same ethnic backgrounds, similar appearances, and a distinctive tradition for thousands of years. Some people pointed those traditions increased a discriminatory reaction against racial minority groups like us in Korea. But, we are not criminals or harmful beings in this society. We migrants are just hard-working people to survive ourselves. Look at the outside street! It is not difficult to find foreigners, different coloured migrants and a child of mixed race. The world is going to change into the multiculturalism. Now, learning a new cultural fusion is necessary.

(Daniel, Mexico)

In contemporary Korea, the increase in migration and migrant workers' existence manifested a

transformed social condition of demography, cultural diversity, local residence, advocacy NGOs and so on. This changed circumstance facilitated members to reorganise the context and domain of their learning experience.

Under the name of cultural diversity, I guess it would be possible to live together happily in the long term if we migrant workers and local people share rich fruits such as common good, international festival, global understanding and interpersonal etiquettes. Why not? Of course, it will come through step by step.

(Ali, Pakistan)

These participants' diverse statements showed that migrant workers have expanded their learning domain regarding intercultural capacity and awareness on cultural diversity. With an increased interest in international issues through social participations, they could develop and acquire knowledge, attitudes, skills and experiences from different cultures. In this respect, Selby (1994) suggested that participations and social interactions with various people were effective channels to enhance learner's global awareness and knowledge experiencing cultural diversity in practice. This facilitated people to reorganise their perspectives and life experience to react upon a plural and fluid social environment. Thus, intercultural capability and cultural diversity indicated the migrants' reshaped learning domain, as an outcome of responding to changing social arrangements. This demonstrated a clear picture of current cultural dynamics in Korea.

5) Awareness of self and social connectedness

A few studies (Berger and Mohr 1975; Baubock and Rundell 1998; Castles and Miller 2003; Jordan and Duvell 2003) on global migration have demonstrated the migrants would change their perspective and attitude in the host society. Whilst confronting conflicts and disjuncture of identity as a result of ethnic heterogeneity, cultural difference, and social marginalisation, migration typically offered the transformation of perspective and the way of life to people in their life world. Many migrants were compelled to reorganise a formation of self identity and awareness of the society to adjust to new circumstances, undergoing their homesickness and a sense of isolation while working in demeaning conditions.

In this context, exploration of the changed area of migrant workers' learning may accompany further reflection of their learning outcome within the non formal community. Participants modified their existing views regarding social connectedness. Engagement in community activities enhanced their understanding of interconnected social relations between self and society.

I was considerably inspired by this group. It encouraged me to rethink myself including my strengths, limitations and the social situations that I belonged to. Before joining this group, I sat behind with a sense of huge frustration complaining about my awful circumstance in Korea. There was not so much a positive mindset or progressive thinking on myself and society. But through continuous group activities, changes occurred to me. I started to recognise my inner anxiety, desire, and changing identity and gradually gained a perspective of social connection despite my illegal position. I realised that I would have to change myself to survive well.

(Camtio, Sri Lanka)

Migrant workers started to appreciate their social relationship with self and society critically and gained a sense of connected self with the host society. Yet, many faced social disjuncture and marginalised position because of different language, culture, norm and their low valued class in a newly settled place. Either through intentional or unintentional choice, they experienced not only transformation of their life-world, but also in relation to their degraded social position.

As long as I live in Korea as a foreigner, let's say an illegal migrant worker, it doesn't take a long time to admit that I am a neglected minority. Regardless of loving it or not, to learn the Korean society, its people and what's happening in this society was one of the fundamental conditions to live by. It is not just because of the reason why I have to survive without being left behind in this social stage, but because of the reason certainly that I am a human in Korea. While I could learn the politics of social relations that surround migration, my internal awareness of self was getting broadened as well throughout group activities.

(Tareq, Kuwait)

Unsparingly undocumented migrant workers were not considered to be ordinary social members in Korean society. This underprivileged group of people was situated as part of a mechanical 'labour force' which undertook difficult, dirty and demeaning jobs in Korea, rather than 'human' that can make their own voice. Thus, this social restriction and alienation forced many migrants to live under oppression in the host society.

No one deny that we are marginalised from this world. Then, the next question is about how? I

think our community led us to look straight and cope with our conflicts and difficulties in everyday lives. I began to learn how to deal with complex life matters without fleeing from the harsh reality. Our members shared different issues popping up many questions about society including culture, politics, economy and its impact on ourselves. Mundane discrimination, physical restraints and isolation stimulated me to reflect the social relations between migrants and Korean society. I can now get a bit balanced view on self and society little by little.

(Lisma, Vietnam)

Participants of this study enduring social exclusion from Korean society could raise deeper questions to understand the social world, its influence on their lives, and self identity. Many came to explore certain connectedness with wider society.

From time to time, we shared a lot of different stories from private talk to common concerns that happened in our daily lives. Many members also joined several social volunteering services, and attended international events for local people. I could think over what migrant workers stand for in Korea and the social role allowed for us. Clearly we live in Seoul and we belong to Korea physically. I can not help admitting that my daily mental state and external situation is dominantly affected by this world. Now I've gained an understanding of how I connect with Korean society under the name of social belonging.

(Pepe, Iran)

Data revealed that migration facilitated people to experience new learning contexts, opportunities and requirements of adaptation in the host society. This enabled participants to reorganise their

assumptions and perspectives reacting upon an altered social context. Thus, the learning domain of many migrants could be interwoven crossing disjuncture, cultural diversity, and changing social relations. Clearly, it was associated with the process of recognising inner self and understanding the society, developing a sense of connection with society.

Migration has taught me a lot in my life. Of course, it was so difficult to manage my life as discriminated migrants. But as a turning point in my world, I learned the Korean language and Korean society. Thanks to this group, I found out how to understand different cultures, people from different nationalities. This led me to explore all the different colours and context of daily life. Above all, I think I reflected upon myself, my weakness and potential and at the same time, I gained an understanding of the society to which I belonged to and its relations to me. Let's say sort of a sense of belonging? Bit by bit, I became stronger and a man of good sense. Indeed, this experience helped me to come out of my narrow-scope perspective.

(Ali, Pakistan)

In terms of changed consciousness, many stated that they experienced a shift of self-awareness in spite of social alienation in Korea. They developed an understanding of self and society.

Learning about my inner world and learning about the social world is a meaningful achievement. Before joining our group activity, I felt like I was highly confined within the box of the factory. I was too tried to be sincerely aware of myself and my vision, because I didn't want to be faced with my inferior situation or accept it directly. Intentionally I tried to shun people looking at me. But through continual participation in this group, many

opportunities of exploration provided me with thinking over myself, society and its relationship. On and on I started to listen to my inner voice and understand social structure. Now I have broadened eyes to recognise myself and see through the society.

(Kkotien, Bangladesh).

The learnt areas of most interviewed migrants implied that this community could empower them to develop their self understanding, awareness of social links and its dynamic impact to on their life world. Most believed that they regenerated their neglected 'voice' in the public sphere through their participation in different activities.

Even though I have tried to attend this group regularly to learn something, gaining all the different kinds of knowledge and useful skills was not a piece of cake. Transforming myself into a smart learner is still challenging to me. But I must admit that since I have joined this activity, I could widen my self vision. I tried to dump as negative ways of thinking as possible. Now I want to be more involved, and more connected with this society. I acquired a social faith in contributing my resource to a common good. It is a process of renewing self dignity.

(Lisma, Vietnam)

Lisma conveyed her reshaped learning domain. This presented how some migrant workers acquired a sense of ontological belonging. For them, learning was a process of self empowerment, understanding social structure and restoration of their human dignity. They began to possess the sense of an active subject in a social sphere.

I often think over that what makes me different in this society. If it is impossible to be an ordinary member in Korea, how can I link the gulf of cultures between two countries? While sharing complex questions and concerns in the community, there was a conclusion prepared for me. I am not just a Peruvian but could be called a Koreanized or globalized Peruvian appreciating my migration experience. At the same time I am now socially attached to Korea.

(Hoya, Peru)

Some had experienced the development of new dimensions of social identity. From this stance, in terms of the mono-cultural and assimilationist models of national identity, this approach may no longer be adequate for these migrants who expanded their self-awareness and world understanding. It showed that migration brought multiple identities or its certain moderation. Border crossing migrant workers could incarnate their social identity linking to the cultures both of the homeland and of the country of origin (Baubock and Rundell 1998).

A series of interesting conversations, meetings, and sharing my know-how or resources with others led me to a great sense of worth that I've never experienced before. Living as an illegal worker was always tough. Particularly during the initial settlement, it was much harder because migration forced me to say goodbye to all the friendly and accustomed things that I have had in my own country. But continual social practice enabled me to change the ability of self understanding and the scope of awareness of society. I got to know how to adjust to a new world that I face now wisely and bravely.

(Umbugi, Nigeria)

Having recognised that a non formal community supports learners' sovereignty in a self-directed way, that is not controlled by structured curriculums or teachers (Schugurensky 2006), participants gained a sense of connectedness with the host society through their voluntary engagement in the community. It showed that migrants participated in social practices to recover their neglected social existence enlarging their horizon of understating of self and world. Therefore they could change their marginal presence into social actors, who had the capacity to create, circulate, contribute and restructure knowledge, information and skills based on multi-cultural assets. Continual engagements in the community produced a deepening awareness of self and sense of connection in the host society.

The growth of consciousness was significant to lead the social action. This view was also advocated by Freire's (1970) works of radical pedagogy. The broader concepts of his 'social action' and 'cultural revolution' could address the importance of working with social movements to help democratise wider social structures. For this study, migrant workers who joined the learning community had sought to restore their colonised life-world and lead a social action in order to reform their underprivileged social status. Although the host society's 'hegemony' (Carl 1984) over migration practice was not diminished as a consequence of these migrants' movement, it should be appreciated that their sense of autonomy emerged in a gradual manner by engaging in social activities. Therefore this outlined the marginalised learners' learning domain reconstructing their interpretations about both self and the world around them.

6) Participatory civic virtue

The salient circumstance of the migrant workers' community consisted of a large degree of

cultural diversity amongst its participants. As diverse data suggested, it implied that members were welcome to embrace their own identities and backgrounds. They could start to endorse their positions as active learners regardless of nationality, race, class and gender within this community. It did not mean participants should give up their cultural diversity for the sake of the prevalent expectation of conformity or static harmony; rather this condition encouraged the mode of diverse interaction between different people. This particular context called for migrants to reconstitute life experiences in dynamic patterns. Yet, it also entailed certain aspects of democratic flow such as decision making, responsibility, authority and building reciprocal concession to maintain their group activity.

Since I participated in this community's various activities as a member, I should think over a certain degree of democracy or relevant rules. Clearly, we, migrants stand for a multi-culture itself. All the participants have different nationalities, race, languages, religions, personalities, and identities. So, honestly speaking, it is often very challenging to accept a wide spectrum of diversity and to reach a common interest. I think paradoxically the more different we are, the more we must seek a kind of democratic social order to manage the situation in a balanced way.
(Hoya, Peru)

A series of interviews revealed that participants acquired a perspective of participatory democratic values. Having recognised that the term of 'participatory' denotes providing the opportunity for individual participation, the community offered people an opportunity to shape participatory civic virtues. Continual involvement in the community led these migrants to embody democratic attitudes and a sense of social equity.

When different people join in collective conversations even the casual chatting, we sometimes respect each other and help each other, also often face a clash of viewpoints, and argue with each other. Anything can happen in this group. But I think one of the most important facts is that we would try to manage a situation in a democratic way. Being involved in this group for 3 years, I learned that one should consider each other's equal rights to involve a decision-making process and fairness not to neglect another's voice. I guess diversity and difference could be welcomed if we only take up a democratic attitude.

(Camtio, Sri Lanka)

Yet, a context of cultural diversity raised a complex issue of human learning both through its process and domain, because it encouraged different social entities to re-construct their peculiar experiences and life histories crossing heterogonous borders. Many participants of the learning community experienced a dynamic reflection in their learning paths.

In a multicultural environment, we can take a room full of people with so many different backgrounds, languages, race, gender, and religions...Meanwhile, it is really challenging to understand each other and come to a mutual good or common goal across this group. But I gradually learned how to communicate with others who have different interests within this huge diversity and how to participate as a member of society beyond my legal status in Korea.

(Tareq, Kuwait)

The migrant workers' community had built a bridge for reconsideration of the new role and

commitment of participants, as a multicultural actor, in a host society. A set of social participations e.g. organising the World Culture Class session, joining a local community's international festival, participating in a civic campaign or street demonstration and volunteering aid services facilitated them to transform their experience, knowledge, skills and attitudes. As a consequence of participation in these practices, some migrants' learning domain was built up to the arena of civic virtue. They recognised their social role, position, and rights in the wider society with a certain sense of citizens as individuals.

You see, this migrant group is already a small society. Our group is clearly visible in Korea. I learned that everybody has their own role and social meaning as a human being. From this community, I could get my responsibility and potential as a social actor, not as a neglected labourer. This group led me to realise the value of my humble participation in many ways.

(Pepe, Iran)

This particular community was conceptualized as an informal intersection of participatory involvement between different social agencies. Members explored ways toward a common good for the community through engagement in social activities such as voluntary services for local people, holding donation events of international food festivals. Their horizontal learning areas expanded into the reciprocal concessions beyond self interests to make a better community.

This social experience, outside of the depressed factory is meaningful learning to fulfil myself. For a long time, I wouldn't be concerned with other person's life story and their social situations because I have been located in a highly marginalised situation struggling

with hard long daily work, underpayment and discrimination. How can I afford to look further around the wider society? But my narrow minded views entirely changed after participating in those social activities. Step by step I started to listen to other's narratives, engage in conversation, cooperate with Korean people to help local minority groups and raised questions with critical views about social issues. I changed my perspectives and got to know what is going on in society. I could realise that I wished to be involved for the public good beyond my life concerns. I guess it gives me a sense of membership in Korea.

(Lisma, Vietnam)

Data illustrated that this community acted as a turning point in migrant workers' restricted lives. Many of the participants reshaped their experience through their exposure to social interactions. The dimension of learning transcended individual concerns or themselves. It entailed building consideration for the mutual good for the local community in a cooperative mode.

The series of interviews revealed that participants acquired more than skills or fragmentary knowledge in the non formal activities. They started to be able to access certain forms of participatory democracy through social practices and gain an understanding of civic virtues with a critical view. Ali explained his changed attitude and way of thinking for understanding of current social system, migration policy and its influence for his life world.

For me, this participation is a kind of social education ground. I learned attitudes as a responsible citizen, intercultural skills and positive perspectives of life. This experience is real learning based on face to face as we study together on world issues, political systems and different cultures. Hot debate or discussion inspired me a lot and I could gain the critical

view and knowledge from that. Sometimes we explored and criticised complex social and political phenomena to figure out the hidden meanings. For instance, I recognised many social problems including that migration occurred due to different class, power and politics. Witnessing social conflict and discrimination in Korea, I needed a further critical perspective. As a social player, I believe that it gives me a broader lens to comprehend the world.

(Ali, Pakistan)

Data demonstrated that migrant workers gained a sense of active citizenship through their social participation. This form of citizenship was not just about the social cohesion or economic competitiveness to preserve the status quo. Instead, it highlighted the importance of critical awareness for social structure, a certain level of political engagement, one's role and right to make change in the wider society.

In the age of migration, unavoidable central trends are the increasing ethnic and cultural diversity of most countries and the growth of cultural interchange (Castles and Miller 2003: 290). This condition was expected to affect the changing existing notion of nation-state oriented citizenship or its traditional norm. The understanding of migration may provide people with a unique opportunity to re-mediate the concept of membership, participation, citizenship and social relations. Similar implications were presented from Mexican migrant worker, Daniel's remarks.

Although I'm not a citizen of this society and moreover my legal working visa has expired, I can involve myself in this social activity contributing my resource in the case of international festivals and voluntary aid services. Even if I am a disregarded shabby foreigner in the factory, street, everywhere in Korea, through group activities I realised that I can do something

valuable for myself and for others. With a lot of trials and errors, I evolved my life experience further abundantly and dynamically. Lets' say, sets of continual involvement of publishing the community's newspapers, cleaning up the local street and participating in civic movements stimulated me to acquire a sense of belonging to the Korean society. I hope that I have played a certain role for the local community as a 'half-citizen'. Is this a too big a dream?

(Daniel, Mexico)

While moving to a new social arrangement as migrant workers, many were exposed to reconstruct their taken for granted perceptions, expectations about the society, and ways of behaviour. It can be stated that migrant workers' newly shaped perspectives and attitudes varied with the specific kinds and quality of their experience in a host society. In this sense, the experience of community participation served as a distinctive turning point for their migratory life-world, which influenced their own learning domains. In particular, a continual participation in the voluntary aid services facilitated some migrant workers to acquire a form of civic virtue.

Personally, volunteering services for the disabled and elderly was one of the impressive lessons. If I didn't join this activity, I couldn't think over the social issues, or the common good concerning others' interest as much as I am. Through helping needy others and meeting different people, bit by bit I started to reflect my life experience, virtue and the way of action and finally to seek some solution on how to cope with huge diversity. We need respect for others and also need social roles to make it a better community. This practice was a crucial way to accomplish my vision and resolve my concerns in Korea. A changed view is that I can embody my attitude to become involved for the common good, not just selfish interest.

(Kko tien, Bangladesh)

Data based on interviews and participants' hand-outs showed that they acquired a sense of civic capacity in different settings throughout the social practices of the learning community. It allowed reconsideration of the migrant workers' social agency, which had been undervalued by the wider society. Some migrants began to engage in strengthening their role at the civic level on the footsteps of factories, neighborhoods, markets, social associations and so on. Continual involvement led participants to expand their learning experiences into the civic sector.

Whenever I join activities in our group, it offers me a meaningful opportunity to understand the dynamics of Korean society. Through meeting people from different backgrounds and sharing with them, I found out what people pursue for a better society. The experience of associating with other Koreans gave me a feeling of membership in Korea. So I learnt how to contribute my goodness and do something nicer for myself and others. In the near future, you may expect my full readiness to devote my ability for the common good.

(Umbugi, Nigeria)

Acknowledging that the sense of belonging closely related with the crucial contents of civic virtue, participants of this community narrated their attached feelings to Korean civil society as a different social entity. This could be created by engagement with the non formal community. Some members would join to gain practical life information so as to improve their lives in Korea, which was mainly conceptualised as a functional or instrumental aspect of learning. However, most were inclined to participate to re-shape their previous life experiences coping with their

isolated social positions, negative self-esteem, lack of knowledge, need of a social network and poor social skills. It was clear that this intention was beyond the short term pursuit of participation. At this point, migrant workers' participation in the community was regarded as a transformative action to alter their life patterns and limited norms. It developed their learning domain incarnating the attitude of civic agency in a wider social context.

Ranson (1998) emphasised that learning should contribute cultural reconstruction of different agencies. However findings of learning domains highlighted that learning provided the empowerment of migrant workers' civic potential as well as their cultural re-formation or mindset. In this sense, through involvements in the collective community practice, they started to reorganise their identity as a social agent embracing a participatory civic virtue. This indicated one distinctive dimension of migrants' learning paths in the non formal community.

Clearly, involvement in social practices enabled migrant workers to become a 'participant' not a bystander of Korean society. Despite prevalent institutional hindrances to being a formal citizen or acquiring a full citizenship in the host society, some migrants could perceive their roles and responsibilities as social actors through community participation. Data revealed that they were endowed with civic capacity and developed a sense of civic virtue as a reshaped learning domain. Social participation helped them to experience not only building a new social relation between participants but crucially a sense of civic agency in the wider society. This context was also addressed by Schugurensky (2006) underlining the participatory democracy of learning;

Learning a new political culture that is based on active citizenship, solidarity and equity, that is, a culture in which we are not only spectators but also actors, and in which the common good and the needs of the most marginalised members of society come before our particular

demands. It also means learning new ways to relate to each other and to the government, building relationships provides opportunities for political and democratic learning that is as broad as possible and enjoyed by as many people as possible (Schugurensky 2006: 14).

Building a mutual relationship could lead migrant workers to evolve their own learning domains equivalent social agencies. Through this social learning opportunity, they reshaped their participatory attitudes and civic values, not simply as the conformist approach. A female migrant worker, Sonya commented on what she had learnt.

The ideas of cooperation, sharing, democratic decision making, and respect for difference...those attitudes and values are what I learnt from our group activities. Honestly, it's sometimes very hard to accept different views and participate in serious debates on various social issues. It made me exhausted. Yet I gradually learnt how to cooperate with others beyond my selfish concern, what tolerance means in the middle of difference or diversity, and how to explore social circumstances critically and how to become involved with society as an active individual to make a better change.

(Sonya, Myanmar)

The undocumented labourer, Sonya pointed out that she had often faced a challenge and opportunity while involved in the learning community. Given that this migrants' community itself was a culturally plural learning provision for participants, the circumstance provoked complex issues engaged in different learning experiences and concerns of different agencies in a dynamic mode. However, it should be noted that as each migrant worker was interconnected with others,

Each learning domain of each was also linked to the collective sharing of learning for all participants. In this context, a series of conflicts, misunderstandings, and tensions between participants was likely to happen while meaningful transformations of knowledge, skills, values, and attitudes was undertaken as diverse learning domains.

It was recognised that social participations and interaction with different agencies encouraged people to reshape their learning experience, which produced a transfiguration of learning paths of participatory virtue. Clearly, participation and reciprocal interaction were highly involved in the civic learning areas (Holford 2006; Schugurensky 2006). To enhance all different learners' participation and social interaction between other agencies, it also requires a theory of freedom or liberation to promote one's equitable accessibility. In this regard, participation must be democratically structured so as to ensure freedom for the learner (Olssen 2006).

Overall, many participants remarked that they had learnt a civic virtue based on participation in community activities. They had rarely had this social position to seize such a social learning opportunity in the host society. Although this learning domain appeared to be a rather rudimentary level of citizenship, some migrant workers, in spite of their social marginalisation, could start to learn how to stride courageously within Korean society as social entities.

Conclusion

The thorough and diverse data of this case study has portrayed the reconstructed learning domains of migrant workers. Participants have broadened their experience to different areas through continual engagement and interaction in the learning community. The major findings revealed various distinct domains:

- self efficacy and self governance;
- communication skill;
- capacity for problem solving;
- intercultural capability and cultural diversity;
- awareness of self and social connectedness;
- participatory civic virtue.

It was evident that a learning community provided participants with an opportunity to communicate, study, volunteer to help others and communicate with the local society gradually. This form of learning was experiential considering participants' face-to-face interaction and their voluntary involvement in the local community. Through this interpersonal and intercultural social participation, some migrant workers could constitute their own learnt areas. Their learning paths were formed by ongoing reconstruction of taken for granted view, self identity, attitudes and perception of socio-cultural difference between participants in an integrative way.

I found that cultural pluralism was embedded in this non formal community. Trans-cultural elements between members have dissolved themselves into various practices of the community as a melting pot of the multi-cultural setting. It facilitated members to experience challenges and opportunities reflecting their diverse life experiences across the cultures.

The data presented that some learned how to become more informed, engaged and critical citizens who could deliberate and make decisions in a democratic manner, considering not only their personal interests but also the common good. Significantly, undocumented workers could experience a certain level of transformation restoring their uncongenial relations between the host society and themselves. Given that they had struggled against oppression, discrimination based

on racism, this learnt domain can be understood as an innovative consequence in their disadvantaged lives.

These domains could be conceptually summarized into two dimensions: social learning and political learning. Migrant workers' social learning likely incorporated strategies to develop their social networking and relationships with people. Such like a communication skill can be identified as a specific area of social learning. Given that the political learning domain would highlight how to enhance one's rights and critical awareness of society, the migrant workers acquired a sense of civic agency envisaging their participatory attitudes and civil norms, involving in campaigns or NGOs' advocacy demonstrations. Most significantly, this community acted as a practical bridge for reduction to barriers to participation in public discourse. It could unlock the door to a more open form of social action (Habermas 1987) coping with illegal migrants' disadvantaged reality and limited bridging of their social capital over the wider society. This re-formed views, attitudes and network in a host country.

Nevertheless, it should be admitted that there still remained many barriers and concerns that need to be addressed to develop inclusive social opportunities for migrant workers to participate as active learning agencies in Korea. Since learning became a cardinal necessity to a current lifelong learning society for the most marginalised members, thus now, it is required to broaden our attention to learning mechanisms to enhance a sustainable learning empowerment for all learners, particularly embracing underprivileged migrants.

Chapter 7. Empowering learning sustainability: Learning mechanisms

Introduction

The dimensions of the learning domains were discussed in the previous chapter. So far this case study has already examined different pillars of learning characteristics espousing the framework of learning needs, learning processes and learning domains.

However there is one crucial dimension that accomplishes our comprehensive examination to thoroughly understand the learning phenomena of the non formal community. Given that learning itself is a situated and ongoing process, it is vital to explore the fundamental principles or emerging factors that are continuously developed across the learning community. An analysis of the learning mechanisms was required to enhance a sustainable learning empowerment for all learners, particularly to embrace marginalised groups such as undocumented migrant workers. To gain a deeper insight of the attributes of migrants' learning paths, it was necessary to investigate their learning mechanisms.

To examine this, several interrelated questions were suggested: What kinds of different learning principles evolved in the community? Which elements enabled the migrants' community to sustain itself? What were the implications of those mechanisms? Now, I will look at the features of learning mechanisms. Thus this chapter can illuminate the fundamental driving forces and enduring principles that supported the migrant workers' ongoing learning journey.

1) Constructiveness

A great deal of human learning is acquired informally and implicitly (Jarvis and Parker 2005). In order to investigate the principles of the learning community it was necessary to examine what factors facilitated the community to sustain the participants' learning in a non-formal setting.

Data showed that learning brought about a learner's transformation of perspective and behaviour reweaving a new life experience despite its incidental and informal nature. Participants evolved their learning areas themselves by organising and linking thoughts, knowledge and ideas under natural conditions. This community's context of learning was not designated or constructed from an educational structure or programmed curriculum. Instead, learning occurred through a series of episodes, continuous emergence and linking concepts or production of new ideas and actions. This formative feature denoted the constructiveness of the learning community. As one of the findings of mechanisms, an attention was paid to this constructiveness amongst migrants.

While participating in different activities, I could realise what to know and how to handle problems in Korea. In this group, there is a no ready-made answer or an absolute solution for certain matters. All members are invited to study together to gain useful knowledge and wisdom, communicate with each other, link up different information, and reach out for a common good. Continual facing up and reflection on previous experiences, I can expand my horizon of view, our group and Korean society. A collective way of building up ability encourages me to join this community continuously. Indeed, it matters to me and is truly important to me, because I can adapt those learnt areas into my daily life.

(Umbugi, Nigeria)

Interview evidence showed that many participants undertook continual changes of thinking, acting and reflecting to their views through ongoing participation in various social practices. They attempted to reconstruct and integrate their learnt areas into their daily practices. Their reflective learning was situated within life-world concerns, and interests evolved in this non formal community, which encouraged them to engage in the continual process of reconstruction of their experiences. At this point, constructiveness was revealed as one of the necessary principles to activate the migrant workers' community. It may represent the nature of learning as a circulating process based on life world.

The more I get involve, the more I became aware that this group is my foundation of self confidence to live in Korea as a foreign labourer. Lots of conversation, volunteering services for local citizens and publishing a newsletter influenced my everyday life pattern and views as well. Although this work is fairly challenging to me, I can apply learnt knowledge and skills to my workplace and daily space while developing my self. I guess I am in the middle of re-self-formation through this community.

(Hoya, Peru)

The migrant workers' community was based on each member's life-world. They could experience an indistinct border between learning and life through their participation. Most themes and resources of the learning community came from their everyday life and a series of experiences. Their acquired perspectives and knowledge either covertly or overtly would be dissolved into the life world. Yet, this did not mean that participants should handle every single subject or all kinds

of themes, but managed diverse issues and life concerns that had emerged during collective interaction and involvement in a non-formal setting.

I think all members could experience lots of selections and combinations of knowledge, skills and virtues from different people. Continual communication and interaction with others encouraged me to build a new form of learning. No one forced or compelled me to do something; rather we kept going on within the flow of the group.

(Camtio, Sri Lanka)

Camtio's statement suggested that migrant workers reacted to the dominant themes of the group's collective atmosphere. It was seen that the learning community was sustained by the participants' different combinations of experience, participatory will and ongoing dialogue crossing diverse issues. Some migrant workers also stated that emerging talks and discussion about social issues including the politics of migration provided them with a critical view of society. They built a formative, constructive knowledge and attitude by combining relevant issues and notions in a self-regulated way. In this sense, the mode of constructiveness offered participants a sense of autonomy, which enhanced a community dynamic.

In my concern, as life is flowing back and forth uncertainly, there is no single answer in our lives. Something is created and all at once disappears in a complex way. This group experience made me recognise the multiple social phenomena. In this community, we put our ideas together on and on. What's more, considering our multicultural situation, it is hard to produce the absolute solution. All components of learning issues are mixed up with each

other. So learning is a challenge to catch up and sometimes it is very difficult to ride on the consistent flow of community. But I think it works out at the end. That might be a formative process to shape ourselves and myself in the ongoing mode.

(Sonya, Myanmar)

Some participants' reflection of life experience occurred in an integrative and contextual way. This meant their learning paths were not constituted by an isolated element or ready-made provision. Courtenay (2003) highlighted that a holistic and integrated strategy to learning was significant to comprehend the social context of learners, which was particularly helpful for underprivileged groups in society. This was familiar ground to experiential learning that would integrate and accumulate a series of fragmented knowledge, skills, events or activities in the informal manner (see Chapter 3). During the participatory observations, it was revealed that participants attempted to utilise their previous learning experience continuously by integrating it with a newly shaped learning domain and reconstruct it into a new context.

In this way, participants' ongoing reconstruction of their own learning paths made the community active and alive. It could be stated that their learning occurred in collaborative and constructive modes within this non formal setting. This finding indicated the learner would interact with the social world under specific conditions.

I don't have much knowledge, information or great skills, which deserve to be shown off to others. But, it is a surprise if I share some issues and information with other participants, we can create something useful through continual dialogues and exploration about specific themes. We can put our experiences together and integrate it toward a better direction or

production. I believe that cooperating with others enhances us to re-create something new. This work encourages me to remain involved in this group continuously.

(Kko tien, Bangladesh)

Through collective reflection, exploration and utilising the common resources amongst participants, the community acquired its own sustainability to manage itself in the long term. Each migrant worker did not simply emphasise his or her own successful performance or expect to be better employees by gaining a best outcome through the involvement. Instead, participants attempted to seek a collective empowerment and mutual development rebuilding their membership in a gradual and continual manner. This appeared to be a mechanism of cooperative constructiveness, which supported activating the migrants' community.

Considering the multicultural nature of the community, they should experience the cultural diversity in their learning path. This specific setting engaged with the constructiveness as a dynamic principle. Migrants were led to participate in collective practices more dynamically reconstructing perceptions and expectations based on their own cultural assets and experience, because they had their own backgrounds and life history.

It is very usual that all members face an unfamiliar issues or new cultural customs because of our different cultural backgrounds. Different looks, cultures, languages and religions are all around in our group. If considering multicultural assets that we have got, there is no a single answer to learn or to judge the righteousness. When reflecting upon my own and other's experiences, I must remember this dynamic pluralism. We can build some skills and knowledge from collective interaction continuously and gain further lessons. Linking with

each other's ideas and combining various materials enable me to search for the better ways of living in Korea. It drove me to learn something constantly and participate in this group.

(Daniel, Mexico)

It is clear that the learning community was operated by a series of spontaneous activities, collective participation and informal interaction among participants. With the realisation that one of the pivotal stages of the learning experience is learner's reflection, migrant workers of this study were empowered when they reflected and reshaped their previous views, episodes, knowledge and attitudes so as to make a better understanding of the self identity and wider society. Clearly this showed constructiveness as a mechanism of the learning community, which promoted ongoing reflection of participants' experience.

It's a bit hard to explain in a word how our group ran and what happened inside exactly. But one thing I can tell you is that all members participated to learn something voluntarily, to discuss something and act diligently as possible as they can. It means our way of thinking and way of living are gradually developed, not in the stagnant situation, thanks to our involvement in the community. Since I have joined here to change myself to be a better person by learning from others and reflecting my experience, I adapted good attitudes and useful skills willingly reshaping old fashioned thoughts. So, nothing is static in this group.

(Tareq, Kuwait)

Participation enabled migrants to pursue a series of continual reconstruction of established experiences or norms. This led them to constantly create and deconstruct the previous frame of

reference shaping a constructive reflection of experience. It could be argued that the nature of constructiveness facilitated the progression of the community.

2) Communicativeness

To identify the learning mechanisms, it was necessary to recognise a prevalent atmosphere within the community that could explain the learning phenomenon through general reasoning. During the interviews and participatory observations, communicativeness was revealed as one of the mechanisms in the migrant workers' community. Communicativeness denoted the salient trait of active communicative activity and interpersonal interaction between people. Participants came to understand each other through conveying, exchanging and sharing their experience, thoughts, value and knowledge across the community. This supported migrant workers to broaden their horizon of understanding of self and society, which helped the non formal community's active operation. Meanwhile it facilitated participants to engage in the community continually, sustaining the community's animation in a self-regulated way.

Their communicative action went beyond a simple activity of exchanging information. It was more about an existential interaction to renew their diminished social identity and 'voice'. It was also about a sense of connection allowing social links between migrants and the host society.

As long as I join the Sunday meeting, it means no more lonely monologues that I make to myself are needed. Actually, for a long time living in Korea, my solitude forced me to act monologue without feedback and without audience. But this group changed me tremendously. Communicating and interacting with members, not such as killing-time with friends, offered

me a sense of belonging to the society. The getting connected feeling with people and society encouraged me to become involved in the community. Because I want to embrace this sense on and on, that's why I am here still.

(Ali, Pakistan)

The learning community served as an arena of emancipation gaining the migrants' inner voice and restored their oppressed 'silenced-mouth' in Korean society. In this respect, for the marginalised migrant workers, the participation in social practice was an innovative occasion because it could broaden their confined communicative action in the host country. This case study showed that some migrants willingly participated in their own community despite all the difficulties of accessibility to regular group meetings e.g. long distance to reach out to the venue and chronic physical exhaustion. Participants emphasised that their reason for continual involvement in the community was to prolong their instinctive need for communicativeness enjoying their connected feeling toward the Korean society.

Through sharing diverse narratives and issues and getting out of severe loneliness, I could learn more productive social knowledge and gain accessibility to Korean society. For example, if I confront tricky issues and some sort of confusion such as Visa renewal, a vocational skill, paying bills of living expenditure, international banking and cultural manners, I don't have to sit back alone passively anymore. Above all, I start to communicate with other members regarding those matters and share lot of life concerns. This community led me to cross another bridge to interact with the wider society.

(Pepe, Iran)

Although all participants faced the same issues and topics during their conversations, there were different ways of understanding, reactions to subjects and participants' diverse applications. It was common that some conflict and disjuncture would happen while handling different subjects or contexts. But data from the participatory observations showed that whenever participants felt it difficult to catch the meaning or confront gap, they raised a question reflecting prior understanding that was rooted from their own experience and perceptions. The mode of feeling free to put a question and open communication enabled them to broaden relevant issues or discourses further. The scope and content of conversations were not confined to specific themes. It was rather seen that people regulated themselves by series of conversations.

Even if our country is an Islamic world, Muslims can also divorce. But, it is certain that the man should propose a divorce to his wife first and it is not from the wife's decision. Usually the woman doesn't have the right to ask for a divorce. In spite of dissatisfaction of marriage life, the woman should endure it.

(Kko tien, Bangladesh)

Look, I think, it's totally discriminatory between the man and the woman, isn't it? That strange system let the woman be more easily abused in Pakistan, Saudi Arabia. Definitely, woman's rights should be fully protected.

(Sonya, Myanmar)

Listen to me Sonya! It's not a good attitude to judge something with overgeneralisation.

There is some tendency but it is not the whole picture of our society. As we had studied before at the World Culture Class, we had a powerful female minister and currently higher education opportunity of woman is much more encouraged by the government. The school fee of girls has been exempted to enhance their achievement. Please think over the whole context. The Islamic world respects woman's rights in many ways but it is not the exactly same way with yours. We shouldn't estimate the entire situation with a piece of information.

(Ali, Pakistan)

Following the context of those dialogues, I could understand the specific mode of collective conversation and discussion in the community. By active engagement in continual communication, participants reshaped their previous views and generalisations based on their own experiences. They were encouraged to involve themselves in dynamic conversations dealing with different issues and interests. This enabled them to unveil hidden aspects of their taken for granted thoughts and attitudes and eventually produced a new domain of learning. Indeed, as a particular principle, communicativeness has acted as one of the learning mechanisms. This finding displayed the phenomenon of that which made the community activate in a vital manner.

In this group, we encourage each other to join actively. During various participations, we are invited to become involved in discussions, feed backing, criticizing and networking by our free will. Without interacting with others on and on, our group would have failed to activate itself. I am sure our group will make steady progress, so long as we meet and communicate openly despite some barriers in terms of cultural gap, prejudice, and certain tensions. Yet, overall, I have enjoyed and utilised this whole cultural difference in group conversation,

because it excites me to learn and challenge something new.

(Hoya, Peru)

It was true that conflict and disjuncture occasionally happened in the learning community whilst people were involved in communicating and understanding each other. The context of cultural diversity also increased the complexity of communication. Migrants were likely to cross different learning borders whilst facing certain level of tension. This community was an area where multiple learning contexts were understood, resulting in a series of concord, difference, challenges and recurring vitality through the continual activities. This indicated that, once communicativeness prevailed among the community, participants attempted to negotiate those tensions and difference by self-regulated way. It can be stated that communicativeness facilitated migrants to reconstruct their assumed views in succession within the non formal setting.

I should fight a lot of stereotypes for Blacks wherever I go in Korea. That is my cruel reality. But, I needed courage to survive in this harsh world. 'The more difficult, the more conquerable' is what I learned from this group. How can I cope with social discrimination and its difficulties? I recognised that the key is to gain the self-power, communicate with others and build a human network. People easily judge the Nigerian through me. So I must develop myself further through interacting with different people. Through continuous conversation in the middle of a multicultural environment, I gradually gained the know-how to communicate with the outside world. It led me to join this group continually.

(Umbugi, Nigeria)

Data showed that the multi-cultural context did not hinder the ongoing progression of communicativeness of the community. Instead, this social condition brought a mode of vitality by stimulating dynamic discourses between participants. The sharing of collective experiences was founded on the individuals' life world that could contribute an abundance of learning resources to the community. It enhanced the participants' communicative abilities to reshape their life experience moving onward beyond a monoculture oriented conversation. This extended the range of communicativeness as well as a sustainability of the learning community.

Indeed, communicativeness evolved by open consideration of different issues and a large spectrum of private narrative, feeling, daily episodes to the socio-political issues such like the Iraq War and Muslim fundamentalism. Usually, the subject of communication started from personal concerns such like their undervalued wages, solitude, precarious status, cultural disjuncture and discrimination in their everyday lives. Within this communication flow, it inevitably became connected with a public issue reflecting the social context. Many participants experienced a certain mode of ongoing communicativeness in terms of the process and content as well. Such a communication-friendly mood enabled them to be more engaged in the community.

I joined this group in the hope of sharing stories and meeting up with people. To find someone who can listen to my 'voice' and communicate freely was very difficult living in Korea. It is not exactly the same when talking with friends. This group is beyond something. I have been totally mute in the factory during whole weekdays. Nobody is willing to talk to me or respect my dignity, because I am an illegal labourer who must work over 13 hours per day. But in this group, we can ceaselessly enjoy our conversation and sharing lots of inner feelings. I can also learn from other's thoughts and stories and gain a communicative

network. I felt liberated from long social alienation. This attracts me to join here.

(Camtio, Sri Lanka)

Camtio's comment revealed that communicativeness empowered migrant workers to broaden their horizons and participate in the community practice constantly. It should be noted that he could acquire a sense of liberation through the communication across the community. In this regard, taking a closer look at the roots of the Frankfurt School's critical theory of society (Friedman 1981), it can be recognised that communication was activated by different social classes' cultural hegemony, engaging with the emancipation of the different groups. It has been believed that human emancipation remained attached to the philosophy of consciousness of self and social world. Applying this theoretical context, communicativeness of the migrant workers' community empowered socially underprivileged migrants for attaining emancipation through the informal communication. Because communicativeness served as a scaffolding to extend their social interaction and engagement in the wider society, some migrants could experience a feeling of release from their social alienation and exclusion. In this context, the concept of communicative action, to a large extent, can be as a type of interaction between different agencies (Habermas 1985). People could harmonise their individual plan of action with one another based on unrestricted communication and mutual understanding. It seemed thus communicativeness of the community functioned as a counterbalancing principle to obtain migrants' emancipation through interacting with others and engaging in conversations, which was a driving force to sustain the non-formal community.

Thus, this mechanism led to the community's ongoing learning practices. Participants could expand their horizons about themselves and their world by reshaping the reflection on life

experiences. They reorganised a learning trajectory of self understanding and understanding of their world, which illuminated the note of Dilthey (cited in Owensby 1994) mediating between the coalition and disparity of the developed self awareness and view of their marginalised social condition in the host society. In this way communicativeness produced a series of inter-subjective interactions among participants, which could materialise their learning practice continuously.

3) Collective autonomy

From the analysis of the learning domains, I know that the participants of this case study spoke of their increased self-efficacy and self governance. It should be recognised that they were engaged in a continual learning process reshaping their experiences in a self directed way. The learning mechanism of the community was based upon the understanding of which principles made the community activate in practice.

Indeed, one of the key aspects that led to the sustainable operation of the learning community was collective autonomy. It meant the self regulated atmosphere of this non formal community, which enabled the participants to empower their voluntary engagement. The wide range of practices such as sharing weekday life stories, organising a world-culture study module, volunteering service for local citizens and joining a civic campaign presented how participants embodied their own learning needs, processes and domains in an autonomous fashion. Through these collective activities many participants could reconstruct their thoughts, knowledge, skills and attitudes. Thus this group autonomy facilitated them to evolve their learning paths in the self regulated mode. It could be stated that the principle of autonomy spread across the migrant workers' learning community.

There is no teacher in this group. From time to time, we turn into teachers and at the same time, become students. All members are engaged with the decision making for our monthly activities, various voluntary works and do something good for our development. Because there is no regular instruction to observe in our group, we should manage it voluntarily and by our free will. I think many illegal workers, who struggle with high discrimination in Korea, have a desire to manifest their autonomous ability by doing something meaningful. Without this atmosphere, our community wouldn't work out, I am sure.

(Umbugi, Nigeria)

Data has shown that participants' collective autonomy made community active. It should be noted that many participants regarded the learning community as a meaningful arena for displaying their potential under the unrestricted, free mood. Since migrant workers were located on a highly marginalised boundary in Korea, they sought to emancipate themselves from social exclusion through active engagement in the non formal community by free will.

Migrant workers suffered from underpayment as well as long working hours, confronting a destitute life due to remitting money to their home, social isolation of residential segregation and fear of a crackdown by police because of their unstable legal status (see Chapter 1 and 2). These conditions indicated that they were oppressed with multiple restrictions both economically and socially. Although chronic societal limitation suppressed their self governance in life world of the host society, it was evident that the learning community became a transitional arena to transform their life experience in Korea.

Before I joined this group every Sunday, I was fairly a passive and inactive person who just follows given work. I didn't have much desire to improve my work skills or capacity because of chronic frustration. I thought whatever I did my best in the factory, the products were not mine, but for my boss. Gaining a feeling of achievement through occupation is far from my world. Of course, I hoped to get an opportunity to improve my life condition, but I couldn't afford to access some chances. But, in this group, I have started to realise my potential and explore a curiosity or desire to develop something in my life, even at the workplace. Although joining this group is a small action of life radius, it was a big change for me. Now I attempt to do things voluntarily when I can, because it makes me feel better.

(Pepe, Iran)

The statement of Pepe suggested that the community provided a social space to reveal their hidden autonomy. Sunday became an opportunity to restore their subjugated life-world into an autonomous life condition. Indeed, many participants organised and became involved in a variety of practices voluntarily. While participants were involved in different activities, a large degree of self-governance was required to operate the community in an ongoing manner. Thus the collective autonomy that was embodied from each member's self-involvement could sustain the participants' continuous learning journey and the community itself.

We are willing to get involved with something in this group. Whatever it may be challenging activities to me such as local volunteering services, studying difficult topics, and joining a civic campaign, we enjoy our productive gathering. There is no boss and no police in here. We don't have to be too nervous to face any discrimination or racism. This group is activated

by us, which makes me confident providing an enhanced sense of self-control. I guess, without all the participants' voluntary commitment, this group could not still exist.

(Sonya, Myanmar)

The collective atmosphere of autonomy played as a driving force to support participants' ongoing learning. The shared norm of autonomy across community practice stimulated participants' ongoing participatory activities with an enlarged sense of self-governance. Several major studies on adult learning theory (Brookfield 1986; Jarvis 1987; Courtney 1991; Merriam and Caffarella 1999) explained that self-regulated learning enabled learners to move forward becoming subjective and autonomous agents by using their experience based on life-world. In this respect, the migrants' community was carried by a mode of autonomy and participants' own experience. This replaced the marginalised, undervalued group members by a social 'subject' who can have their own capacity-building by inciting willingness to engage with the external world.

I had never experienced enjoying the feeling of autonomy except for the commitment of this group felt by myself. I can't describe well where this mood comes from. But I can say that I learned a lot of things from other member's voluntary involvement, their enthusiasm to join this group. No one instructs on what to do and how to do. But I think certain voluntary atmosphere motivated me to participate here.

(Daniel, Mexico)

Borrowing Daniel's comment of 'certain voluntary atmosphere' presented autonomy of the learning community. Some of the participants joined the community for practical reasons such as

to gain useful life information, or practice the Korean language. Yet, rich data showed that most participated in the community for the sake of social desires such like communicating with others, committing themselves to the common good and regaining their self-esteem. Although each participant's intention or goal of their continual involvement seemed to be different, it was notable that a common denominator anchored on the spontaneity of migrant workers.

Indeed, the community was maintained by self-regulation from the participants, which was not fixed nor confined to certain issues, dialogue and actions. As a learning mechanism within the non-formal condition, collective autonomy supported participants' ongoing learning paths such as creating, applying, deconstructing and rebuilding their perceptions of the social world and self.

What keeps me involved in our group over 3 years is because of the spontaneous mood of this group. People's self-dedication and voluntary motivation leads me to join this group still now and obviously I could carry on my learning embracing that kind of atmosphere. For me, this group is an open field where I can study, share, talk and act without constraint, but with a free will to contribute myself to this group.

(Tareq, Kuwait)

Migrant workers in the study described that an overall mood of autonomy made the learning community sustainable. An open-ended framework of the non-formal community facilitated them to evolve their learning areas through constant intercommunication envisaging self-governance.

While living in Korea as a foreign worker, many people have a common goal. We all hope to live a better life and develop ourselves, and do something valuable for the common bond in

this society. Our group's voluntary-motivated fashion has influenced our way of learning and the vision of the group. In my concern, I could gain increased confidence and self-esteem through social involvements. Spontaneous engagement between members encouraged me to take any chance whatever I can learn and develop myself. Without a forced command or instruction, I became willingly to play a certain role in our group. Hope my comment makes sense explaining an overall mood of our group.

(Ali, Pakistan)

Castles and Miller (2003: 39) argued that migrant workers and minority cultures were constantly recreated on the basis of the desire, experience of the group, and its interaction with social movements. This view explained that migrants' participation in the non formal community and engaging with others were sustained as a social practice based on their need and life experience. It seemed to have been a way of achieving self governance and autonomy based on their societal needs and desires in Korea. It can be argued that a state of autonomy was a key principle to sustain the ongoing activation of the community. This collective condition empowered participants' self regulated engagement and inter-communicational involvement continuously.

4) Practicality

Through the learning community practices, participants came to re-constitute their perspectives and attitudes regarding inner self and outer worlds. Many conveyed that the learning community provided them with an increased capacity of their practicability by intersecting different borders. In this context, practicability was defined that this community was maintained by the collective

principle that highlighted the importance of a quality of being usable based on participants' needs and interests in their life-world. Because they were expected to face and deal with practical life issues and concerns in the middle of diverse communicative practices such as dialogue, discussion and debate, it led to an increased empowerment of their practical application or use.

What makes our group vigorous as always? Let's say that through this involvement with the various experiences, I gradually turned into a 'capable man' from the disrespected and scorned man. Lots of activities stimulated me to learn more and more and to improve my humble skills. Armed with those opportunities, I could gain a higher level of awareness of my capability to handle things well and put into service. We study together, share useful information with others and utilise different networks to learn practical knowledge. Boosting the necessary skills or know-how to live in Korea, I could reach out to possibilities that I should manage with wisdom. This practical merit stimulates me to join here continuously.

(Hoya, Peru)

Hoya explained his expanding awareness of practical capacity and willingness to apply the acquired knowledge, information, and skills into his actual daily matters. It could be appreciated that in the continuity of community practice over time, there was the development of practicability, which implied that participants could transfer their learning areas putting them into practice in their life concerns and interests.

If we should study only complicated theories or boring subjects, no one will come to this group. The reason why this group is active is that we could gain a wider perspective and

attitude to apply our learnt knowledge, ideas and skills into real life issues. I found that there is a high link and relevance between newly learnt knowledge and practical action. For example, when people studied and talked over the clause of Human Right of International Migrant Workers, I could utilise that information in different ways. While I was involved in organising the content of a newsletter, I added a relevant hot debate linking and comparing actual gaps between real problems of migrants in Korea and the International Clause. When one of the female illegal migrant workers severely suffered a sexual assault by her boss, referring the knowledge of International Clause, I could visit human rights advocacy NGO in Seoul to ask for help. That's how I acted and what I learned through this group practice.

(Camtio, Sri Lanka).

Participants' learning areas were employed in the useful context according to their needs and practical situations. Some migrants started to perceive the interconnectedness between a set of gained knowledge and real social issues. The learning community encouraged participants to combine those themes and subjects to handle a series of matters by empowering themselves. It showed how people had transformed an idea or skills into action through their participation in the community, which denoted as praxis. Thus, it can be stated that participants' applicable ability in actual practice was enhanced with a sense of practicability within this non formal setting.

Similarly having discussed in Learning domains (see Chapter 7) migrants extended their skills for problem solving as a mode of praxis, it was clearly identified that they started to explore social conditions actively and to deal with life matters by applying the learned contents into real circumstances. This finding showed that the mode of practicality played a vital role to activate the community in a continual way. Because participants were eager to develop their capacity

building of praxis through a series of interpersonal participation, they assembled in the community and became involved in a progressive manner. This practicality acted as a principle, which also indicated the feature of learning mechanism of the non-formal minority group.

It has been acknowledged that migrant workers confronted a social gulf between their dreadful experience as a labour migrant and the experience of their life history from their home place. For them, it was apparent that there was a conflict between the superstructure such as identity, awareness, life pattern and the substructure such like economic impact and social marginalisation. This circumstance of disjuncture compelled them to reorganise their learning path responding to social needs and conditions for a practical use. In this context, the principle of practicability could be underlined in the community.

While living in Korea, I often face serious conflicts in my daily life. Although I wanted to perform whatever it is very well with confidence, I couldn't cope with it by myself. But, this group activity enabled me to broaden my skills and knowledge in a practical way. After gaining an understanding of specific issues and topics, I feel ready to apply those into the real world to manage my life better. Members' different life problems are on the chopping board to be dealt by each other. After we collectively discuss different issues, we can gain diverse perspectives to adapt it into real life concerns or worries in the useful ways. I think I am still learning real life stuffs in this group. It brings me to join here for several years.

(Tareq, Kuwait)

While taking notice of Tareq's statement of 'real life stuffs', it could be recognised that practicability served as a prominent mechanism of learning. Migrant workers' concerns and

interests of how to manage their life matters and resolve it stimulated them to become involve in group practices. Participants' acquired knowledge and information were likely re-fluxed on their own practical subjects and issues continuously. Therefore the overall atmosphere of subject-oriented and issue-oriented could sustain a vitality of the learning community.

This group experience let me learn how to respond to something and handle a lot of difficulties including mental frustration. It is a sort of actual acquisition from face to face interaction. I can't learn it from a book or school. The way of what other people manage problems and the mode of how people understand and cope with practical life matters ... those whole things are fairly actual learning. This makes our group useful to participants. Therefore it carries on till now. Without thick books and great teachers, I could still learn a great deal of life lessons. It led me to involve in continuous engagement in this group.

(Sonya, Myanmar).

Many participants explained that the growing practicality enabled them to maintain their community practice. In this respect, practicality acted as a crucial part to evolve participant's learning continuum, implementing their learning domains into the new context.

I didn't just try to learn a piece of theory or high level knowledge in this group. Instead, I attempted to learn a multiple package to utilise in my uncertain life. I needed some practical achievement gaining information, knowledge and strategy that could be applied in daily life whenever I need it. It is not a short-term goal. Some of the things are used immediately; the others are saved into my package for the longer term. This group practice provided me with

various alternatives or applicable skills to manage my life well. The more I participate in this group, the more I gain a sense of practical ability.

(Umbugi, Nigeria)

Having recognised that migrants' daily life was sustained within a wider society, it required them to implement different avenues of practicability such as vocational performance, problem solving of life matters, and language skills in the host society. Because their life-world was a mixture of different institutions such as work, residence, informal meeting and so on, the learning community was also expected to integrate the diverse dimensions of subjects and issues based on actual needs in everyday life.

Before I came to this community, if I looked back at my weekdays, there were always piles of unsolved tricky matters. I am an illegal worker since my working Visa expired several years ago. I didn't know how to manage myself holding a fear of the police everyday. I was concerned to go back home or not. Also, I didn't master a specific vocational skill to deal with a welding machine or IT components. Nobody was friendly enough to lead me to get the answer against those matters. But, through participating in this community, I could learn practical knowledge and skills that I really needed to know. I had to keep the matters moving and spinning by sharing different sources. Learning contextually was also crucial, because I needed an effective solution to apply information to daily life concerns. I guess this group practice broadened members' horizons to incorporate learnt areas into life concerns.

(Daniel, Mexico)

In the light of self-directed learning, learning is motivated by the need of knowledge and skills for the adult learner, which is useful for them (Brookfield 1986: Merriam and Caffarella 1999). To some extent, the mechanism of practicality seemed to be related with the epistemology of 'learning by doing' from the context of pragmatism in adult learning theory (Schugurensky 2003). For this case study, practicality ran across the migrant workers' community. In other words, a set of practical purposes and their urgencies anchored on their life-world proved to be a driving force to operate the community in an ongoing way. Because, in a sense, practical logic would focus more on the learner's capacity to think contextually in a critical way, a series of relevant skills e.g. gathering information, comprehending subject, integrating context and applying into practice were carried out within this learning community. Therefore the mode of practicality supported the non formal community, providing an ongoing inspiration for migrant workers.

5) Citizenship mindfulness

To examine the learning mechanisms of the migrant workers' community was to gain an understanding of dynamic lifelong learning contexts in the mobile world. Indeed this marginalised learners' community could lead us to reconsider the complex issues of identity, cultural diversity, citizenship and its relation with human learning. This investigation revealed undiscovered learning principles of the various learners.

So far, while I have discovered that different learning mechanisms led to the continual activation of the community as a driving force, citizenship mindfulness was revealed as one of the notable mechanisms. In this context, as I discussed in Chapter 3, the notion of citizenship highlighted a learner's civic capacity rebuilding the democratic tradition of a lifelong learning

epistemology. During the interviews, some participants spoke of their greater sense of civic virtue to become more able, to become involved in social activities, to perceive the socio-politics and the process of decision making, and to become more willing to respect a common good.

I was surprised by the energy of building trust with each other, getting involved in voluntary work and interacting with others. Our group strives to be integrated into Korean society, not just sit back within this small group. It inspired me to broaden a view to devote myself with a good will. It may be beyond a selfish interest. While I reflect my experience in this group, we, migrant workers can make a more diversified colourful society by contributing our diverse backgrounds. Cultural and racial differences themselves should not be the problem in Korea. This group enables me to know how to communicate with others who have different views or concerns and how to participate as a member of society beyond legal status.

(Hoya, Peru)

Having shown that the migrant worker's community was based on cultural diversity, to understand the dynamics of plural identity and a sense of belonging was significant in multicultural settings (Parekh 2006). Cultural difference was a distinguishing maker of identity to migrant workers. The tension between similarity or mutual concord and marked difference within the community was one of the stimuli to reconstruct their dynamic learning paths. For migrant workers, this non formal community provided a social opportunity to understand their identity, sense of belonging and relations with society that can reshape their experiences.

If I look at the case of a Mongolian righteous man who helped to carry on his back the

collapsed injured persons at the conflagration of a Seoul building, even for the sake of their life in the big fire, migrant workers are also a part of Korean society. We belong to Korea and certain social role could be allowed for us. Although we are easily exposed on the danger and fear of arrest from the police in our everyday lives, we can do something good and commit ourselves as social beings if there is a need for our help. It totally doesn't matter of nation, race, and formal citizenship. I have gained such awareness through various conversations in this group, which makes me attend here regularly.

(Umbugi, Nigeria)

Some participants' social identities and virtue appeared to transcend the definite borders of nationality and their legal status. It has been likely associated with the notion of transnationalisation challenging the dominant mode of assimilation and acculturation to the national 'core' (Selby 1994; Parekh 2006). Such manner of transnational consciousness from the grass root could be opportunities for migrants who broadened their sense of belonging through the community practice. A mindset of citizenship was embodied within the collective community.

Before I became a regular member of this community, I couldn't belong to any society. I am been away from Bangladesh for a long time now, nearly 9 years. Despite the Bangladesh passport, I am an invisible man in my home country. Also, I felt like I'm nothing in Korea because I am definitely not a citizen of Korea. But, throughout ongoing participation in different social activities such as volunteering service, joining civic campaign, interacting with Koreans, I realised that I could get connected within a dual society. Isn't it possible to be a global citizen regardless of my nationality? I gained this sense little by little within this

multicultural situation. I like this liberal atmosphere of our group.

(Kko tien, Bangladesh)

In the age of global migration, dual or multiple forms of nationality and citizenship can respond to differentiated social realities embracing migration issues and its socio-economic systems (Jordan and Duvell 2003). During interviews, some participants spoke of experiencing an increased mind of citizenship through community practice. It led them to reconsider their civic capacity and virtue reshaping their assumptions and expectations toward society. Indeed, they reorganised their perception and attitudes of the self and society, civic participation and civil virtue through engaging with various social practices of the community. In this sense, as such a foundation for the new form of citizenship, transnational citizenship could be tested when undocumented migrants found their voices and contributed their capability toward the wider society beyond their own community. Significantly, this finding was supported by the theoretical concepts of citizenship discourses (see Chapter 3). For this case study, data demonstrated that migrant workers' learning paths were intersected through overcoming traditional forms of nation centred-citizenship, which went beyond the national territory or belonging. Getting to know the host society, practical involvement in continual discussion and informal interaction with local people provided participants with a source of civic learning. This shared atmosphere of citizenship led to continual learning journey in the non-formal community.

Since 2006, I have attended the community every Sunday, although it means a 4 hours' round trip from Ann-San, my local base, to Seoul. What sustains our group? I guess the clue is related with my changed views about social belonging and a sense of civic norm. We have

different nationality, different language, ethnicity, and so on. But what is significant thing is that we all are equal human and we respect a public good to live together. This group facilitated me to share my own stories, resources, and thoughts holding a humble feeling of belonging to Korea. Although I am an illegal worker, the more I joined here, the more I could gain a willingness to pursue the common good as a local member in Korea.

(Camtio, Sri Lanka)

Data based on a series of observations showed that this migrants' community could be conceptualised as an intersection of civic involvement between different people in the society. Participants experienced civic virtue and the importance of civil society through engaging with social activities such as voluntary services for local people, getting involved in donation events, and civic movement for human rights. In this sense, a rudimentary form of citizenship came to be developed by democratic deliberation of communication, cooperative attitude, and practical involvement within the community. They were able to have ideas about and to be able to engage with others in creating the local societies or environments that they want to have.

By joining diverse activities, I started to see the concerns and desires of others. Through engaging in conversation, cooperating with Korean people and helping local minority, I gained a sense of responsibility fulfilling my social needs to make a better community. Those experiences gave me a mindset of membership in Korea and I got to know what is going on in society. I think all members doubtlessly know that this social participation is valuable for us to accomplish our own dreams and vision in Korea. That is why I get involved in this group passionately by free will. You see the sound activities of this group.

(Sonya, Myanmar)

Many participants reorganised their experiences responding to social interactions. Their incarnated citizenship mindset supported the community's sustainable activities. An enhanced understanding of civic virtue and a sense of belonging produced the citizenship mindfulness as a sustainable principle across the non formal community. This implied that without citizenship mindfulness, participants would not be willing to get involved in reconstructing their learning paths envisaging a civic awareness through regular involvement. Consequently, embracing citizenship mindfulness, they kept reshaping their different experiences reacting upon a changing context of learning, which enabled the community to be maintained in the self regulated way.

It is usual that all members get involved in our group and voluntarily prepare some materials to study together and communicate with others by free will. As you know, this group is run by our own will. Because I wished to develop my own ability, I also made all efforts to make this group valuable. I think this group's smooth sailing and development can be each member's growth and development. In my view, since we got a sense of belonging and a feeling of being our own masters of this group, brisk participation in various activities continues with hand in hand participation.

(Tareq, Kuwait)

It can be appreciated that the expression of 'sense of belonging and a feeling of being our own masters' implied participants' connoted awareness of citizenship. Having found that arousing citizenship mindfulness, this seemed to create a shared rule within the community, which

supported the community's learning dynamics fostering each member's responsible involvement. Besides, this could be associated with a sense of sovereignty engaging in the community.

As I argued in the Chapter 3, citizenship is not simply focused on political involvement and joining a certain polity, rather it could be involvement in all kinds of activities between the lived experience and their doing through critical reflection (Schugurensky and Mundel and Duguid 2006). In this respect, citizenship mindfulness could evolve beyond one's legal position and political membership. This mechanism was adopted by even undocumented migrants to broaden their horizon of learning journey through various social participations.

Through meeting people from different legacies and interacting with them, I found out what people pursue for a better world. In this group, the continual experience of engaging with each other began to give me a feeling of membership in Korea. If I am not an illegal worker, I wish to get a Korean citizenship through passing a national examination. Well, it might be not easy to achieve this goal immediately. But never mind...I can play an alternative role as a social player. This idea encouraged me to learn doing my best and to attend here regularly. Now I know how to contribute my goodness and do something nicer for myself and others.

(Ali, Pakistan)

This non formal community offered a critical example to reconsider migrants' existence in the host society. Although they had been prominently undervalued by the mainstream society, their social activities and a transformed experience through community practice demonstrated that they embodied a sense of social agency and civic mindset of their engagement in the local society. Thus the community built a bridge to reconstruct their identity, role, status and commitment, as

multicultural social actors, in Korea.

Gradually I changed my personal view of Korean society and my position. I realised that I could be a member of society in spite of my difficult stance. Like me, a migrant worker also can do something such as a give-and-take way in Korea. I have received things from this society and I also contributed my labour cost. Now, I can't just demand my own rights and at the same time I want to become involved and render my service. Especially, volunteering experiences for the disabled or the elderly made me assure meaningful commitment in the local society. Also, occasional visits of the teenage students and local residents who express a favorable impression or curiosity toward our group stimulate my social responsibility and relations with local citizens. This encourages our group's vigorous mood.

(Pepe, Iran)

Citizenship was interrelated with knowledge, skills, norm and civic virtues for each learner (Schugurensky 2003: 331). Within the non formal community, envisaging the citizenship mindfulness allowed migrant workers not to be passive or incapable as oppressed entities or subjugated labourers. This shared principle drove them to participate in the transforming process as learners by exerting their sense of civic agency in the host society.

Although I don't have Korean citizenship and moreover my working visa has expired, I can join in this social activity contributing my resources. Let me say that, for example, publishing the occasional newsletter of our group, cleaning local society and participating in local donation events or civic campaigns for human rights...those involvements produced a feeling

of belonging to the society. Presumably, our members have played a certain role for the local community as a half-citizen through those social practices. This attitude subsists in our group. (Daniel, Mexico)

Overall, it has been found that a mechanism of the non-formal migrants' community extended to the civic realm. Yet, citizenship mindfulness could be considered as a metaphor, which was closely associated with migrant workers' reshaped identity and a changed view of their agency in the host society. In particular, for undocumented migrant workers, this mindset was not elaborately acquired or experienced before they had participated in the community. Indeed through the engagement in the non formal community, they started to think the form of citizenship differently and play their role critically. As I investigated diverse discourses of citizenship thoroughly (see Chapter 3), for this study, citizenship has been revealed as a shared sense of belonging, civic capacity, self governance and commitment to local society. This collective principle supported the community's continual learning paths and encouraged participants' ongoing involvements. In this sense, this finding called for us to reform the existing notion of citizenship, civic norm and social relations in the era of global migration.

6) Solidarity

This study has demonstrated that the diverse learning mechanisms acted to create a continuous involvement of the participants and an activation of the community as driving principles. The last finding was that of solidarity as a sustainable stimulus of their learning trajectory.

During interviews, most participants conveyed that the mode of solidarity based on

cooperation and mutual sympathies was a key factor to run their own community. In some sense, it underlined the ongoing learning path toward the co-evolution between individual participants and community itself. A prevailed atmosphere of 'we-feelingness' among the participants and the community led to the community's animated practice. This context implied that, through the community experience, some could de-construct the identity of fragmented 'I' which has been emphasised in the humanistic epistemology of adult learning theory (Rogers 1992) and reconstruct the collective and plural identity of 'We'. The non formal community allowed participants to experience a collaborative development not only for themselves but also for their community itself. In this sense, the solidarity of the learning community represented an existential cohesion between participants in the way of evolving their learning paths. This shared principle produced the dynamic, collective activities across the community setting.

We work out much stuff together to help each other's matters. It is usual that my concerns and interests suddenly turn into another member's one. While sharing lots of activities with other members, I feel like there is not much of a precise border among us. I have often experienced others' concerns and my own got mixed up naturally and being merged at the certain phase. We continuously develop our views, thoughts, and attitudes through communicating to each other. It is true that sharing is the most powerful thing to learn something and develop our mutual relationships. This is the reason why this group means so much to me. I can develop my abilities through this participation and at the same time this group can thrive further through my small involvement and others' mutual commitment.

(Lisma, Vietnam)

Many participants recounted that the persistent mode of solidarity induced them to engage in the community. They witnessed how each participant's different issues and interests were associated in the form of inter-binding. It facilitated them to collaborate with each other to handle a set of matters with the attitude of mutual cooperation. In this collective atmosphere, migrants reorganised their frame of reference such as thoughts, skills and norms and ways of behaviour through engaging with different people. This condition revealed the solidarity that supported the active function of the migrant workers' community.

If someone has an answer or know-how based on practical experience, the solution is shared publicly. As long as I joined this group meeting, I could have access to a variety of knowledge, information and ideas. There are many channels to learn something and take in something continuously. Our group seems like an agora, a learning place of assembly for migrant workers. We help each other to resolve our concerns, curiosity and a desire for self development. For me, the most important point is that without the mutual support in the way of learning from each other, I would not survive in this environment.

(Tareq, Kuwait)

Data from the participant observations demonstrated that solidarity was a crucial element to lead them to join the collective practices and maintain their ongoing participations. This finding suggested that solidarity may facilitate underprivileged minority learners to participate in the social practice to counteract their social exclusion and empower themselves. For this study, while they evolved an interactive mutual relationship for their development, diverse modes of learning were reshaped in a continuous way. In this sense, the community was sustained at the angle of

solidarity among participants.

If there is somebody who only pursues his own interests and doesn't care about other people's concerns at all, as soon as he fulfils his own functional need, the man will disappear soon from this group. Some Filipino chap, he doesn't come to this group anymore, because his short term need was accomplished. He didn't want to cooperate with others. If such selfish intention prevails across our group, this group will disappear. Because it is maintained by mutual cooperation, sharing the common good and networking to develop ourselves and group as well, we join here. Due to the cooperative mood, our meeting could be carried on. I believe I am on the way of empowering myself cooperating with the local society.

(Camtio, Sri Lanka)

The narrative of Camtio explained a certain level of cooperative growth or mutual progress between the individual and the group within the community. This showed how the solidarity enabled a non formal community to be sustained and how this mechanism facilitated participants to become more involved in collective practices reshaping their learning experiences.

In Korea, most migrant workers have struggled from underprivileged social restrictions and that they were highly alienated from the public sphere. Reconstructing their experience from a dominant self-identity of 'labourer' to 'subjective learner' seemed to be an enormous challenge for them. It produced a change of their assumptions and expectations of self and society. However, data has showed that some rebuilt their transformed learning paths through community practice.

Under the impact of migration, given the dramatic pace of life change and the high necessity for new skills, migrant workers should learn lots of information, skills, and knowledge, which are

in demand. Considering the nature of highly diversified knowledge and information in the contemporary world, no one has ever acquired an all kinds of knowledge by oneself. Therefore, it is obvious that solidarity based on a network was essential and useful for them. Indeed, the group consensus of solidarity sustained participants' mutual cooperation, sharing common attributes and their collective reflection.

The faith of mutual cooperation led me to join here. I think the most remarkable thing is continuity. But for continual cooperation, our group will vanish eventually. A short term goal based on selfishness is drained very quickly as soon as people gain their own goal or target. That attitude can't support our group and maintain our learning. Well, I think this group is not just about 'me', but about 'us'. The more I contribute myself, the more I learn as time goes by. This idea brings me to engage in this group continuously.

(Hoya, Peru)

Many participants spoke of that solidarity stimulating their active engagement in social practice and continual development of both themselves and the group. It was found that a sense of 'we-ness' prevailed among the community. Having reminded ourselves that this non formal community was a multicultural setting, participants built up their solidarity in the heart of cultural diversity. In this circumstance, they were encouraged to share a wide range of issues including migration related common subjects, study module of socio-political matters, and daily events, feeling and emotional narratives regardless of the national, racial, religious orientation.

In spite of cultural differences and different social background, I feel that we are closely

bound to each other. Even if our purpose or perspective is not exactly the same, we are in same boat to learn something and do things together in Korea. In my opinion, sharing a common good sustains this group. Roughly speaking, without constant encouragement and cooperation between members, this group can't be run properly.

(Ali, Pakistan)

It could be stated that solidarity was incorporated in the learning community, which served as a driving principle to operate the participants' learning dynamics. In some sense, I could identify a different mode of solidarity as a learning mechanism, which related with the different attributes of learning: instrumental learning; communicative learning; transformative learning.

In terms of the instrumental dimension of solidarity, it tended to play instantly to assist participants' practical matters by sharing experiences, know-how and gathering the useful resources to manage those issues. For instance, when some workers handled practical matters such as delayed payment of wages, discriminatory abuse in the workplace, or international banking system, individual's concerns came to be converted to the matter of collective subjects.

When I have to struggle with difficult problems in everyday life, I am willing to confess my problem and ask for some advice from other members. Somebody who already has had a similar experience can give me helpful advice and useful information. I always appreciate the power of collective problem-solving and a cooperative exploration between members in this group. It really helps to seek a solution and alternative choice.

(Umbugi, Nigeria)

When solidarity was adapted based on instrumental learning in the community, it led to people's mutual support and cooperative development through handling a collective problem solving. In considering the communicative dimension of learning, migrant workers would evolve their learning paths as social actors to break certain forms of 'forced silence' in Korea. Solidarity played as a major principle to restore their social 'voice' interweaving different subjects between the private sphere and public sphere.

I'm a talkative person in nature and I don't feel any difficulty communicating in Korean in this group. But still I am treated like a dumb person in my workplace. If my boss or colleagues bully me, there is nobody to share my feeling. The factory is the death of the communication. To survive in harsh environments became unendurable. So I started to join this group and confess my dreadful situation to our members. The other day, all the members discussed my communication problems that I usually suffered in the workplace. Then they tried to listen to my stories and empowered me through a role-play to resolve my anxiety. This activity gradually restored my lost confidence and my oppressed 'tongue'. This hand-in-hand cooperation encouraged me to carry on my participation over 4 years.

(Sonya, Myanmar)

When solidarity was accommodated within the communicative learning, it highlighted the participants' social efficacy revealing their voice to be heard in society. For them, solidarity played a role to reflect their perceptions and experiences responding to the changed social context.

In terms of an impact of their transformative learning, many participants started to understand a wide range of social issues critically through engaging in cooperative activities and supporting

mutual development in the community. As a learning mechanism, solidarity led participants to make their advocacy to the public, which extended their shared vision beyond the community. This mechanism stimulated some migrant workers to broaden their social network based on advocacy action to the relevant NGOs or humanitarian institutions.

Due to the Korean government's hostile policy for migrant workers, lots of illegal migrant workers have been expelled and deported instantly. Many committed suicide last year and some jumped from high buildings and others hung themselves from a beam of their accommodation during the police group's coercive chase. We discussed these tragic issues critically and studied relevant policies together. A migrant worker is not a rabbit for chasing down from police. Under sharing common concerns, we tried to find out alternatives such as releasing a newsletter regarding human rights, visiting several NGOs to gain support and advice. Without a sense of cooperation and mutual support, I will not get involved in this group and also our group cannot be maintained properly. So we learn together and help each other to be more capable, nicer humans through the community activity.

(Kko tien, Bangladesh)

It could be recognised that when solidarity espoused a transformative learning, this shared atmosphere enabled the community to increase the participants' emancipatory awareness and their critical reflection for social equity. Borrowing the term of Freire (1970), solidarity produced the 'practice of freedom' by which the migrant workers can deal critically with reality and discover how to participate in the transformation of their world in the host society. Indeed, solidarity among the participants could activate the non formal community's active learning paths,

which also presented the learning context of existential interaction between the different agencies.

Hence I demonstrated that solidarity drove the community to be operated in a continual way. The recurring solidarity was based on the continuous encouragement and mutual cooperation that has enabled participants to reconstruct their experience and social relationship. Apparently, this finding formed a clear contrast with a current tendency of individualization of lifelong learning programmes. For this study, it could be argued that the solidarity ran among the community as an axis of mechanisms to evolve the participants' ongoing learning paths.

Conclusion

The main data and evidence has shown that various modes of learning mechanisms acted as the foundation of the community's diverse learning paths and its reflective vitality. The findings revealed that six mechanisms steered the community toward sustainable learning environments:

- constructiveness;
- communicativeness;
- collective autonomy;
- practicality;
- citizenship mindfulness;
- solidarity.

The learning community was activated by these principles while participants became involved in reshaping their expectations and presumptions. To some degree, these findings are highly interrelated with the features of learning needs, learning processes, and learning domains that I

have examined throughout this entire study. Because of the recurring feature of cause-effect of learning, the learner's learning paths were evolved in inter-related and multi-bound ways across the community. However, the mechanisms contributed to recognise the complex principles that enabled the non formal community and participants' ongoing learning journeys to be sustained. Thus, it acted as a distinctive but intangible driving force surrounding the migrants' community.

These findings indicated the learning phenomena of this community as a social practice. Learning could not progress or occur separately from the activity, the culture and social context in which reflecting it took place. During the group activities, participants' learning paths became interwoven with different experiences, events, circumstances and resources, which were likely connected to inter-subjectivity between people and everyday life. Human learning is situated within the complex processes of externalization and internalization (Schugurensky 2006: 613). Having realised that migrants confronted severe social marginalisation in Korea, their learning paths within the community were reconstituted coping with their external oppression or responding to social alienation. At the same time, their learning experience was reshaped by the internal growth as a result of the community participation. Thus their learning mechanisms were also located in dialectic processes of externalisation and internalisation, combining their external disjuncture with internal empowerment through the learning opportunities.

Clearly, the non formal community developed the participants' dialectical understanding of self and society espousing their inter-subjective reflections and traversing different borders. Yet, Giroux (1993) underlined that the border crossing must be negotiated if people were to build coalitions of understanding. This called for people to move back and forth getting across multifaceted borders from one culture to another. Findings presented how some migrants came to cross borders despite their social restrictions and disjuncture. This border-crossing was engaged

with migrants' learning by supporting the ongoing dynamics of the community.

Ensuring that the underprivileged migrants were not becoming trapped in gratification of one's own short-term interests, they rather attempted to expand the horizon of understanding of the world by sharing a collective vision. The participants themselves came with developed fellowship skills, shared norms and expectations. Indeed, lifelong learning became a process that was not a discrete and static educational event. Sustainability thus becomes the continued ability to learn from change (Bennetts 2003). The learning mechanisms can guide people to understand a driving force for social change, particularly engaging in this marginalised group's lifelong learning.

Morrice (2007) believed that lifelong learning is about the cultural transmission of society's core values and philosophies. This highlights that human learning is shared with the context of cultural assets, social learning and social cohesion. However, the major findings of this study demonstrated lifelong learning was not simply about the conformist transmitting channel of the socio-cultural status quo. Instead, for migrant workers, their engagement in lifelong learning could reform the current social consensus that had been the undervalued migrants' capacity and impact in the host society. This non formal community's mechanisms showed their changed empowerment, sovereignty in learning activities and restored 'voice' in the wider Korean society.

Finally, in order to broaden the inclusive social learning opportunities, the implementation of those six mechanisms can be meaningful to foster the diverse dimensions of learning particularly for the underprivileged learners. Since a multicultural society requires a plurality of the culture and must respect the different dimensions of social identity, the migrants' community should not be degenerated into their own isolated league or ghetto. Instead, their social existence should be extended through a wide range of learning opportunities and inter-communicative participation with different agencies such as local citizens and the wider civil society.

Chapter 8. Final Reflections: Reconsidering lifelong learning

Introduction

This thesis has sought to understand a changing context of lifelong learning under migration. It also addressed that of the democratic considerations for fostering lifelong learning for disadvantaged learners. I developed this thesis as a new approach for examining the migrant workers' learning within a non formal community. Finally, this chapter produces elaborated academic discussions and theoretical insights from the findings.

1) Summary of findings of chapters

This section offers a brief summary of all chapters and the key findings of this thesis exploring each chapter's research questions and answers in a succinct way.

First of all, to understand how the configuration of lifelong learning in the age of migration has changed, I investigated the complex issues and practices of migration in both the global and regional aspects. As a local context, Korea's migration and migrants' situations were investigated. Korea, as a labour importing hub in the East-Asia countries showed that the host society has confronted complex social changes due to increasing labour migration. Particularly, migrant workers were positioned in social marginalisation and exclusion. The realisation that the number of foreign residents represented over 2.3% of the population meant that, Korean society's long-lasting idea of a racially homogeneous nation or the sense of pure-blood nationalism has started to be challenged. The collective experience of cultural diversity became a salient social practice.

The theoretical foundation of lifelong learning related to migration showed that migration is an interconnected social practice expanding cultural, ethnic, communicative difference and plurality in the learning society. Migration serves as a reactive condition of migrants' learning, producing complex discourses of disjuncture, diversity and citizenship debates. In addition, the transformative learning theory as well as the informal adult learning approach offered multiple insights into understanding the migrant workers' learning phenomena in a non formal community.

All data were gathered using multiple methods, particularly espousing the qualitative methodology. Findings, discussions and interpretations of this thesis were generated from a wide range of literature reviews, document analysis and conducting an elaborated case study of a migrant workers' learning community (AFN).

As a highlight of this thesis, an exploratory case study was conducted to examine migrant workers' learning within a community. Findings of learning needs showed that many migrants were compelled to learn to overcome their social disjuncture. Yet their learning needs were caused by not only the social pressures or external reactions from the host society but also by their own existential desire as the subjective learning agency to improve a better life-world. This led them to participate in the learning community.

In regard to learning processes, participants underwent their border-crossing of learning paths in different modes to fulfil diverse needs. Migrants' learning processes acted as practical learning channels or effective methods to empower learning activities. It has evolved using a series of reflections and transformations of their experiences in life world in an inter-related manner.

The primary findings of learning domains showed that some migrants expanded their experience to diverse areas or ranges through participation in community practice. These could be conceived as three dimensions, which were instrumental learning, social learning and political or

emancipatory learning. Findings underlined that an active engagement and mutual interaction within a community can facilitate migrants to develop learning paths in various aspects.

The learning mechanisms identified as the principles of the community's dynamic activation, helped to sustain the migrants' ongoing learning journey. Its findings showed that they attempted to expand their understanding crossing diverse social practices with a sense of cooperative evolution and solidarity. As distinctive but intangible driving forces, learning mechanisms broaden an insight into the learning features of a marginalised learners' community.

As the destination of this research project, the conclusion chapter produces policy implications, suggestions and recommendations for future development. Ultimately, this thesis has investigated a significantly emerging landscape of lifelong learning within the migration context.

2) Final discussions and academic implications

In this section, I explored the relevant theoretical discourses and themes that have recurred in data, findings and discussions. To take forward an academic contribution, I elucidated key arguments by putting together debates with regard to migrant workers' learning in more detail.

Hence I will now identify two major academic discoveries and debates; (1) migrant workers' transformed learning features and its relevant discourses; (2) critical reflection on diversity and inclusion. These final investigations enabled me to move toward the conclusions of this thesis.

(1) Migrant workers' transformed learning trajectory in the community

I developed the diversified discourses in the field of lifelong learning through exploration of the

migrant workers' learning. A learner's migratory experience enabled them to engage in reconstructing their own relationships between the self and world. Migration has an enormous influence on the economy, culture, norm and social relations in the host countries, as it necessitates people to reconsider their prior perspectives responding to changing environments. Thus this may produce transformed shapes of life experience and learning paths for migrants.

Empowerment through community learning practice

It was clear that learning is situated in migrant workers' own lives. Migrant workers rebuild their learning paths at the heart of an altered life-world. Human learning has never occurred separated from social conditions. Migrant workers' learning becomes intertwined with their perceptions of themselves and interpretations of the society. Indeed most migrant workers have been working in low paid demeaning jobs in Korean society. Particularly, data showed that migrant workers from underdeveloped Asian and African countries were highly susceptible to severe discrimination in Korea (see Chapter 1). They have been excluded facing ethnic or racial discrimination, meager legal status, refusal of citizenship, and denial of socio-political rights (Castles and Miller 2003). The lack of intimate social interactions may lead to limited social opportunities to complete their acculturation to the values or life style of the host society.

However, findings of this study demonstrated that continuous engagements within a community facilitated them to re-shape their life experiences by reflecting on their existing social skills, knowledge and attitudes. Although their daily routines that were labour dominated appeared to be poles apart from learning practices, through participation in the community, they came to cross borders between different aspects of life worlds; the demeaning labour subjugated-

vocational sphere and their own autonomous learning community. The learning community enabled them to re-examine how to overcome their social alienation and discrimination as a result of their different nationality, race, ethnicity and class. They endeavoured to re-build their life world through community practice to counteract their social disjuncture and exclusion. Participants sought an alternative space to be freed from the oppression of the mainstream society and to find their voice to express themselves in the non formal community. Hence the community is seen as an emancipatory gateway for socially marginalised migrant workers.

Indeed there was clear evidence that continuous participation and engagement with activities in the community empowered migrants' critical understanding of the society, their potential capacities, self efficacy and social communication with a sense of learning agency. Traversing borders from one sphere to another caused them to re-form existing perceptions and expectations about society and themselves, which developed their ongoing learning trajectory. The main findings of learning needs, processes, domains, and mechanisms revealed what migrants' learning was really about in the non formal community. The specific phenomena of their learning were identified as an empowering process resolving their social oppression through continuous community practices. It was true that learning operated as a pivotal channel of emancipation for underprivileged migrant workers. This point had not been revealed or addressed in the previous researches in a concrete way based on empirical studies. Thus I argued that findings of this case study advance a theoretical understanding of relations between collective learning practices and learners' empowerment particularly marginalised learners.

In a helpful critique on the debate around instrumental approaches of lifelong learning, Jarvis (2007:167) produced a critique seeing institutionalised forms of lifelong learning as a subservient servant of advanced capitalism in the contemporary world. A challenge for lifelong learning

discourse when engaging with marginalised individuals or groups seems to be that policy makers or educational practitioners typically provide these learners with a centralised and institutionalized programme. Centrally driven-lifelong learning discourses or practices have been developed to 'help' them, because they are largely regarded as among the incapable and incompetent groups in the wider society.

However, my data suggested that even undocumented migrant workers could empower themselves through a learning community. The nature of the migrants' community was distinct from institutionalised forms of lifelong learning practice. It was a non formal, voluntary based association by sharing their learning experience, participating in community activities and involvement in interpersonal communication between participants. Therefore, such practice was not dependent on high wages, instrumental or centrally institutionalised to follow in the footsteps of capitalism. Instead, the learning phenomena within this community should be appreciated as an existential counter-action to restore their undervalued humanity and their life empowerment combating multiple social exclusions in the host country. The community offered them significant opportunities to be aware of the societal system, dominant norm, cultural infrastructures and its influence for their life world in a critical way. In this sense, although my research scope was different from and more limited than Harbermas (1987), his insights were interestingly developed in ways of immediate relevance to my arguments from a communicative action perspective in *Communication* (1987). He highlighted that a real communication would engage in one's rational thinking of social systems about how a society really should be, which produced critical questioning over shared socio-cultural arrangements. Such a statement cannot be simply transferable to the context of my academic debates about learning empowerment through the community. Yet it could give substantial insights to interpret migrants' learning

nature and its communicative phenomena in a non formal community. Thus it could be argued that migrant workers were able to reconstruct their critical understanding of the society through their communicative action of autonomous participation in community practice. This indicated a crucial context of an incremental empowerment through learning for this underprivileged group.

Reconstructing life experience and life-world as the autonomous learner

One of the notable theoretical discoveries of this study was that migrant workers were revealed as self regulated learners who could reshape their learning experience, develop a critical self awareness, and share knowledge with others through participation in a voluntary community. Data clearly showed that migrants have started to identify themselves as part of the host society. Most importantly, there was a great deal of evidence in the data to suggest that undocumented workers could rebuild their identity as learners or capable actors. Some stated by identifying themselves as a part of their self understanding that remarked “I am not a nameless poor migrant worker anymore, but a human being who has a sovereign right to learn voluntarily” (see Chapter 4). This self awareness appeared as an act of resistance against their underprivileged life and counter-action against suppressed life world. The participation in community practice enabled them to express their subjective voices and respond to social subjugation in a critical attitude.

Thus I argued that migrants were able to reconstruct their identity as a learning agency with a sense of self governance in life world (see Chapter 6). Here learning agency denoted that migrant workers could exert their own capacity or power in the autonomous state coping with wider society’s discrimination through learning processes. Given that the non formal community has been a creative and autonomous setting, participants were allowed to take up their own

knowledge, a new type of value and cultural or political empowerment as the learning agency. Indeed, data proved that migrants could reshape a self-identity interacting with social circumstances. Having recognised the insights of Wenger (1998) about intensive relations between human identity and social practice, the migrant workers' identity was able to be reconstructed interweaving their life experience in the social context, inseparable from their social practice of the non formal learning community. Major findings suggested their newly acquired identity of the learning agency was formed as the result of constant negotiation work between the self awareness and social expectation by figuring out, 'Who am I?' (Blaka and Filstad 2007). Hence I argued that engagement of the learning community, as a social practice, was vital to learners' identity creation for migrant workers.

In terms of evolving learning paths, it can be stated that if migrant workers were disengaged from social practices, then their learning dynamics could not be maintained in an active manner. For this study, it has been discussed that reconstruction of migrants' learning paths was rooted in the transformative process of experience based on their inter-subjectivities between interpersonal communication and their self identification in the community (see Chapter 5). Their learning practice was developed in a self governed learning process.

However, this argument raises the inevitable debates or questions about the relations between social disjuncture and learning empowerment particularly for marginalised people, because migrants have remained situated in complex disjuncture in mainstream society. It might be helpful to review the theoretical frameworks of this study (see Chapter 2), to gain an insight about this discussion. It has been revealed that migrants' life experiences could be reconstructed under the impact of migration. Because migration, as a transformative disjuncture in life world often entails complex alterations and adaptation processes socially as well as individually, this

facilitates people to reshape their own learning trajectory whilst interacting with a new and different social circumstance. Indeed, when faced with a set of social disjuncture and tension as a result of transnational migratory experiences, migrant workers came to re-form their existing perceptions and attitudes about the changed social world. They sought a harmony in their life world as a consequence. As my arguments, this theoretical understanding can show that migrants evolved through ongoing learning paths while coping with their social disjuncture. Consequently, involvement in the non formal community could empower migrants' lives in the host society. It produced their identity as an autonomous learner amid part of the host society.

It should be appreciated that one's reorganised learning trajectory would be deeply resided in the particular ways of life governing, human relations and social activities (Parekh 2006:156). This study showed that through participation in the learning community, some migrant workers reconstituted not only their learning trajectory but also their life world as well. Data suggested that the migrants' life world was not simply about a single culture but would position it within the different sub-cultures and social relations in Korean society utilizing their episodes, knowledge, value and attitudes. This indicated that their learning is never simply a static phenomenon, but contextually changing according to each situation of life world. Diverse data and findings of this study offered the wider sketch of migrant workers' life world;

- Occupation and workplace: heavy workload for six working days, demeaning jobs;
- Housing and neighbourhood: pushed the migrants into slum classes, created difficulties in making friends and acquaintances, leading to the formation of ghettos;
- Family life: isolated from family being, absence of close-knit in host society, and little connection in ethnic group;
- Leisure of time: Learning community (Asian Friendship Network).

These features showed that the general landscape of a migrant workers' life-world was composed of two halves. One sphere was the labour-dominated repressive workplace where they must work over 13 hours a day and the other was a relatively autonomous and creative sphere of the learning community. This enabled a notable transformation of their daily lives. Participants were driven to learn facing multiple disjuncture and social dilemmas between economic necessity and an instinctive desire for a better life in their life world. In this standpoint, their learning was driven by the challenge of their disjunctured life-world transforming their expectations and practices. This produced an alteration of their self understanding and social reactions. Significantly, data highlighted that the learning community enabled migrant workers to re-form their experience, existential value and social actions by linking fragmented learning resources and societal relations. In this regard, the migrants' community acted as a sovereign realm of their life world.

Finally these learners reorganised a new learning constitution in the host society. Migrant workers' learning journey could be actively embodied in this community, even further refined their instinctive responses to create the social identity as lifelong learners. It highlights the importance of empowerment of learning for migrant workers. Accordingly, I can argue that my findings and discussions may lead to more advanced academic works. Having recognised that few previous discourses and theories had revealed migrant workers as active learners, even migrant workers may not have regarded themselves as learning agencies, this study can bring an important opportunity to understand their learning nature and presence in the host society. These novel ideas of my findings can be meaningfully utilised to move forward our academic discourses reshaping a plural insight of migrant workers' learning.

Learning treasures within a migrant workers' community

One of the academic contributions of this study that can be stated is that I discovered the learning treasures in the migrant workers' voluntary community, which had been largely unexplored in the field of lifelong learning. Here learning treasure could be defined as an accumulated value, a precious asset or a nurtured outcome through the human learning practice in the non-material or physical form. For this study, it may display how migrant workers' learning value plays or contributes to a community's empowerment and what intangible assets could be produced as a result of their lifelong learning engagement in a non formal community. Given that previous theories or empirical studies had not discussed the learning treasures of the migrants' community and its inner dynamics in detail, this study produced a novel finding and relevant academic implications of the marginalised peoples' learning. This can help to build a broadened theoretical understanding of migrant workers' learning.

I have pointed out that migrants lived and learned in a state where they were conscious of change throughout their migratory experience. Significantly where they were situated in a social periphery it has remoulded their specific life experience from which they learned. Despite societal oppression and exclusion against undocumented workers, the major findings of learning processes and domains (see Chapter 5 and 6) showed that the community had its own self regulated dynamics. It produced the engrafted learning treasures through participants' ongoing reconstruction of experience based on collective interactions. Learning treasures should be precisely appreciated to understand the nature of community and the context of informal learning within a non formal community setting.

Having realised that each community defined its own identity and practice (Wenger 1998), the

migrants' community enabled participants to reconstruct their existing perceptions whilst continuously engaging with others in a self directed way. This led to creating the community's identity and practice as a cooperative, autonomous and active organisation. Hence, based on the thorough data and findings of this research, I could discover the intangible attributes of learning treasures that were embedded within the community. Interestingly, I found that the revealed learning treasures largely overlapped with the major findings of learning mechanisms (see Chapter 7). There was considerable conceptual intersection between learning treasures and mechanisms in the migrants' community.

First, communicativeness based on mutual interaction was revealed to be a learning treasure of the migrant workers' community. Data showed that interactive communicative actions could drive participants' constructive reflection of experience leading to their ongoing learning journey in the non formal community. Sharing a wide range of issues and interpersonal communication between members made this a cherished treasure.

Second, autonomousness was identified as an intangible learning treasure. Findings suggested that this community was a collaborative composition based on each migrant's self motivation and spontaneous will of participation. Voluntary atmosphere and community's autonomy empowered their continuous involvements with a sense of self governance. It highlighted the sovereign learning journey of migrant workers as an embedded treasure.

Third, I could discover practicableness as a learning treasure, which underlined that the major features of migrant workers' learning had a quality of being usable in the life world. Practicableness enabled migrants to expand their practical capacity for enhanced problem solving by putting learning areas into useful cases and activities through the community practice. Various data suggested that they were actively engaged with collective works of sharing their know-how

and useful solutions in the community. This brought up the practicableness as a learning treasure.

Fourth, solidarity based on collaborative developments among participants was revealed as a learning treasure. To co-ordinate differing viewpoints and actions to direct energies for a common purpose and subject, they became bound to other members by ties of mutual expectation. Thus solidarity could support migrants' self development as a cooperative learning agency as well as the community's collective empowerment. This treasure enhanced common bonds between participants and further started to develop their sense of connectedness in the wider society.

In summary, these attributes clearly showed that migrant workers learned without help from a designed instruction or structured educational frame (Resnick 1987), but their learning was nonetheless supported by continuous reflection of experience, collective engagement and autonomous interactions between participants. Therefore migrant workers transformed their entities into subjective learners who had the capacity to create, circulate, contribute and apply knowledge, information and skills in a self governed way. Most importantly, the discovery of learning treasures could make a novel contribution to raise the crucial issue and understanding of marginalised learners' lifelong learning engagement in the autonomous community. Established migration theories and discourses of migrant workers' issues had undervalued one's learning agency and the importance of social learning opportunities, I firmly believe that my findings can advance academic dialogue.

Besides, it should be noted that these treasures emerged and were embodied in the informal and unstructured community environments. This finding underlined the learning treasures were developed based on the migrant workers' specific life world, not within the training or educational settings. As I already discussed that informal learning discourses served as one of the major theoretical frameworks to produce findings and discussions of migrant workers' learning

(see Chapter 2), it was indeed useful to gain an understanding of the emerging context of learning treasures in the community. Given that informal learning is an ongoing process that primarily occurs in a variety of places in daily lives reshaping different narratives, experience and attitudes, the integrity of informal learning should be recognised once again. It was obvious that learning treasures indicated that migrant workers fulfilled a form of elaborated and concentrated learning integrity through traversing diverse learning areas in the community. This produced a conceptual bridge to connect their scattered learning resources and dispersed conditions coping with their exclusion and restrictions of their life situations. Thus, these treasures enabled migrants to integrate their different experience and divided learning recourses in non formal context.

Further, my finding and discussions can encourage a constructive academic debate regarding the conceptual relations between learning treasures and formal/non-formal/informal setting. Yet the issues of informal learning within the non formal context remain a complex academic debate to be examined in detail. It necessitates different empirical studies to comprehend the contexts and ranges of human learning. Such contested discussions drawn from this study can develop relevant discourses in the field of lifelong learning. The fact that learning treasures of this study were developed through an inclusive and supportive learning environment meant that these treasures can be utilised to enhance an effective process and consequence of learning for the disadvantaged people. Given that the community embraced an ethos of democratic values and civic capacity based on autonomous participations (see Chapter 6 and 7), learning treasures can act as a powerful approach to develop not only a specific knowledge or skill but also empower a better quality of life for even undocumented migrant workers. These intangible treasures may support their continuous learning journey, and enable them to move toward more variety of learning opportunities. Indeed, diverse data and evidence significantly suggested that these

learning treasures used wisely can provide their self-power to the enhancement of the host society.

Hence I can claim that learning treasures should be preserved and implemented both in theory and practice, because these valuable assets can be contextually applied to diverse periphery groups' lifelong learning in many societies. Indeed, these discussions could offer a new inspiration to understand socially disadvantaged peoples' border-crossing learning journey and its outcome. It could enlighten underprivileged learners' 'voice' and their empowerment through lifelong learning practice. Hence learning treasures can be employed to move forward to access of knowledge and insight of marginalised groups' learning communities. This can help researchers to discover more about socially hidden learners' learning and their engrafted learning value in diversified aspects. Therefore I believe that my discovery of learning treasures may advance a broadened academic discourse for understanding of migrant workers' diverse learning contexts and the value of lifelong learning.

(2) Lifelong learning enhancing cultural diversity and social inclusion

The data and findings showed that migration raises complex issues of human learning, which are related to cultural, ethnical heterogeneous practices in the social context. My explorative work endeavoured to answer the complex questions of a multicultural context of human learning in the age of migration. Given that migration engages with a social change, beyond the individuals' choice and mobility, I argue that understanding the migrant workers' learning phenomena could extend our knowledge of lifelong learning as a response to multi-cultural issues or practices.

Multicultural practice and lifelong learning

To enrich an understanding of migrant workers' learning, I found that the multicultural condition of learning should be discussed as a key theme of this research. So this exploration could make an academic contribution to comprehend migrant workers' learning in a broader theoretical lens.

Since contemporary trends of globalization, as well as rapid social change, have modified the nature of society, people live in a multicultural life-world (Jarvis 2007: 25). Based on diverse discourses and theories, I have clearly explained that migration resides in the heart of the global mobility (Chapter 1). This social practice facilitates people to reconfigure their own learning trajectories and also reconstruct social relationships whilst engaged with different social members. The existence of the migrant workers' community evidently displayed a specific form of multicultural learning conditions. This also represented a changed context of lifelong learning engaging with the migration. Culturally diverse local environments and plural social identities of migrant workers presented a new social arrangement in ethnically homogenous Korea. In short it can be argued that migration is likely to bring about a multicultural context of learning, which is theoretically related with the issues of cultural diversity and plural social configurations.

The major findings indicated that migrants' learning conceptually engaged with the complex issues of diversity, disjuncture and empowerment. In this respect, it is essential to look at some conceptual findings of the multicultural practice or context of learning in greater detail.

First, data about the learning processes (see Chapter 5) revealed that the multicultural context of learning yielded more dynamic construction of learning experience between multiethnic members who have different socio-cultural backgrounds. I demonstrated that the migrants' community was composed of a number of heterogeneous races, languages, religions and customs

among members of the group. Findings suggested that this multicultural setting provided migrant workers with a dynamic circulation of learning trajectory, while reshaping the adjustment and deconstruction of their experience based on cultural diversity. It led them to full participation in a self motivated way, intersecting their socio-cultural similarities and differences. Importantly, although the diversity can not always produce a positive learning environment due to its potential tension, diverse data and findings of this study, it suggested that the diverse networking within the community may stimulate migrants' learning paths in further active way. Because they should engage with different people and various subjects within the community, the culturally diverse learning circumstance provided migrants with stimulations to learn collective diversity in a dynamic manner. This discussion seems supportive when I refer the features of migrant workers' learning processes, such as active inquiry, conversation, networking, mentoring and so on. Indeed, my data demonstrated that migrant workers could accomplish a series of gradual transformations of their experiences facing cultural pluralism of the community. This often led to further dynamical processes of their learning to utilise diverse learning stages of observation, conflict, understanding, application, reflection and reconstruction.

Yet, I have found that the dynamic learning path within the multicultural setting also has associations with the notion of disjuncture. This study explained that most migrant workers confront societal restrictions in the host society and that they have been deliberately shunned by the native citizens (see Chapter 1). It was obvious that their ethnic difference and poor working position forced them to experience a high level of disjuncture in an underprivileged social situation. Migrant workers' multicultural background compelled them to face a disparity between their identities and social reality in the mainstream society. This also happened because they were not welcomed or accepted by the local population and local citizens' 'othering' approach (see

Chapter 1 and 2). However, I have argued that as a transformative setting, the learning community empowered migrants to cope with these multiple disjuncture and to understand the social system of exclusion. They started to appreciate their multicultural assets as a result of ethnicity, identity and class in a critical way by reconstructing previous expectations and attitudes.

Thus, it could be noted that the socially marginalised workers' border crossing of learning trajectory was a much more dramatic event than that which most local people have ever experienced in their own country. Findings showed that their social disjuncture paradoxically offered a substantial stimulus serving as a meaningful learning resource. This also suggested that the multicultural learning context helped migrants to interweave their cultural diversity by dealing with disjuncture, tension and harmony. Having considered that adult education and lifelong learning can be the process of understanding otherness and the fusion of heterogenous horizons within a multicultural diversity (Johnson-Bailey and Cervero 2000 ; Delanty 2003), I believe that migrant workers' learning resides in this diversity and its dynamic both conceptually and practically. Therefore a multicultural learning context could lead people to take up plural learning resources, reshaping comparative understanding of culture and critically reflecting embedded diversity and differences between participants. This practice enabled them to develop their capacities by managing trans-national learning experiences and reshaping life histories by employing their own biographic repertory as learning resources.

Second, multicultural practice broadened the horizons of the learning area, which stimulated the intercultural capacity of learners. This discovery seems consistent with the finding of learning domains (see Chapter 6). As I clearly pointed out, the community represented multicultural social settings that produced culturally and racially heterogeneous social configurations in Korean society. The data demonstrated that migrant workers were encouraged to develop a large amount

of knowledge, attitudes, skills and thoughts through multi-cultural discourse and intercultural dialogue. They could gain increased interests in international issues and global awareness by participating in community practice among different agencies.

Hence the multicultural context could widen the conceptual territory of lifelong learning engaging with different people who may cross national and cultural borders, and changing their social identity and class. Despite tensions and conflicts between different groups, this context can react to diverse peoples' social needs based on the cultural pluralism and flourish learners' various voices. Particularly, recognition that the crucial discourse of 'Learning to live together' anchored on the Delors Report (1996), the multicultural context in human learning can give a challenge and inspiration regarding how to engage with other agencies and balance diversity in society. This issue is truly significant, given that global migration is anticipated as leading to a world in which people engage with learning to live together in the lifelong process (Jarvis 2007). Indeed, the major data and findings revealed that migration serves as an emergence of multicultural practice in lifelong learning. It calls for a reconstruction of dominant discourse about learning subjects, interest and concerns that assumed culturally and ethnically homogenous social settings. This new learning context underlines not only the importance of intercultural understanding between different learners but also the empowerment of learning for marginalised people or ethnic minorities to enhance wider participation in social opportunities. Therefore, from the macroscopic view, the multicultural learning context can reconstruct assumed views about culturally diverse lifelong learning practices. From the microscopic perspective, learners can reshape their migratory experience and restricted social conditions in a critical manner.

Third, the multicultural practice underscored the importance of integrative learning capacity when learners traverse different borders based on cultural pluralism. I highlighted the fact that the

multicultural circumstance of the migrants' community embraced a large diversity in members' backgrounds, experience, resources and its dynamic learning paths. Although difference and diversity is not always a productive recourse of learning trajectory because of its emerging disjuncture and tensions between peoples and contexts, my data and findings suggest that their culturally heterogeneous learning assets can stimulate the dynamic mode of self reflection, communication and interaction beyond their own ethnic affiliation. It was evident that they could utilise and integrate their own cultural experiences and life histories as abundant learning sources appreciating diversity. The lack of uniformity of nationality, race, religion, mother tongue and rituals created different opportunities and emerging learning contexts during community practices (see Chapter 5 and 6). Thus migrants' multicultural roots and trans-national life experience should be integrated within the community, constituting its own multicultural context of learning.

Having recognised that this particular condition is likely to challenge the assumed loop of mono-cultural adaptation and application (Kim 2005) or mono-culture focused learning programmes in human learning, the importance of learners' integrative capacity should be essential by incorporating multicultural recourses into their learning paths. Migrant workers should connect fragmented issues or views and diverse actions in community practice, because the multicultural context of learning could bring about different kinds of crossroads between cultures, as well as diverse options for decision makings, various norms, and multiple identities. Hence it could be stated that migrants' learning processes such as mentoring, networking demonstrated their own integrative learning strategies, which helped their multicultural border-crossing of learning practice. I found that the integrity of learning enabled them to cope with socially segregated learning opportunities as well as a ghetto of their lives. For marginalised migrant workers, integrity perhaps could lead to a broadened learning interaction traversing

limited experience, resource and opportunities in the host society. Particularly, my findings of learning processes (see Chapter 5) showed how migrants reshaped their experiences and dealt with cultural difference when they integrated their multi-cultural resources into the learning paths. Thus, migrant workers' lifelong learning should be understood as an integrative process of their diverse experience and crossing limited borders of social opportunities.

Gustavsson and Osman (1997) contended that lifelong learning should be conceptualised as an *integrative continuum* in the one's life world, since human learning would occur in different forms at the workplace, local community, informal practices irrespective of location and time. Particularly for global migration, this argument gives a significant insight to support my novel findings regarding the multicultural context of learning. Because the migration flow and its ongoing consequences show that our world are increasingly becoming heterogeneous, multi-racial and multicultural, this situation can produce complex contexts and ranges of human learning that lead to dynamic border-crossing of different experiences. For this study, migrant workers' a level of integrative learning capacity played a major role to evolve their transformative learning journey. It seems that this issue of integrative learning can be an important and interesting academic discourse, given that our life worlds enlarge cross cultural learning conditions due to the global migration. It calls for people to develop an integrative learning ability during their dynamic learning paths traversing different socio-cultural borders. Thus far I believe that explorations and discussions of this study would be genuinely usable for critical reflection on multicultural practices in the field of lifelong learning.

Promoting social engagement and reshaping citizenship

My research evidently demonstrated that migration is an interconnected social practice that actively engages with lifelong learning discourses and approaches, because it has played as a responsive condition to reconstruct not only social arrangements such as changing demography, local communities, public services but also one's experience and life world. This highlighted a changing facet of a learning society.

Given that human learning could evolve through a set of social interactions and engagement with people or organisations, I discovered that lifelong learning contributes to re-constitute existing forms of citizenship. Indeed my exploration of migrants' learning provided an important opportunity for reconsideration of social engagements and its related approaches to citizenship in migrants' lifelong learning. Based on diverse data and findings, I could argue that social engagement and citizenship is reciprocal in nature, because it has revealed that migrant workers gained a citizenship mindfulness and civic virtue with a sense of belonging to the host society through their engagement in the community. However, having recognised that, particularly for undocumented migrants, the large gap between their active engagement in the community and their formal citizenship was obvious, there still remained a contested academic debate and dilemmas. My argument could pose a critical question regarding citizenship discourse of migrant workers. This section was dedicated to develop major arguments and discussions about critical relations between migrant workers' learning engagement and form of citizenship in detail.

First, I contend that citizenship discourse should be reconstructed under the influence of migration and migrants' social engagement in lifelong learning practice. This study demonstrated that most migrant workers did not expect to be granted traditional citizenship as equal socio-

political civic members in Korea, but it was revealed that some migrants played their role as autonomous actors within the community. Although migrant workers moved to a new society as labour power for a limited term, they still need primary membership rights and new institutions to include them as equals (Jordan and Duvell 2003). This highlights the plural and inclusive citizenship dimensions, appreciating migrants' diverse social relations and practices.

I have already discussed that citizenship discourses conceptually relate with identity, belonging, participation, and social inclusion/exclusion in the field of lifelong learning (see Chapter 2). I have argued that under the impact of migration, citizenship should be reorganised responding upon the multitude of identities and social belonging. Because citizenship is not a neutral qualification or unchangeable institution in the society, its form and practice should be continuously reshaped through social ties of reciprocity between people or organisations and particular social context. For this study, the findings of migrant workers' learning suggested the transformed concepts of citizenship such as dual, plural and transnational citizenship.

Thus, multi-dimensional approaches to citizenship were thoroughly examined. Given that contemporary society's plurality and fluidity, my research stresses that a new approach of citizenship should be developed in a critical way beyond the nation state or polity. Particularly, findings of learning domains and mechanisms (see Chapter 6 and 7) suggested that a classic form of nation-state centred citizenship was not appropriate to understand these social changes and diverse learners' learning paths in the migration context. Hence, espousing plural approaches of citizenship (Delanty 2003; Torres 1999; Baubock and Rundell 1998; Heater 1998) I have argued that a form of transnational citizenship should be expanded addressing migrant workers' social participation and their social belonging. This broadened citizenship approach has underlined the importance of their autonomous voices, consciousness of self autonomy and plural identities as a

social actor irrespective of nationality, socio-cultural root, or geographic location. In addition, an innovative form of citizenship can be used to understand the emergence of diverse migrants' communities and their different way of participation in social practice. Most importantly, my critical arguments and discussions about reshaping citizenship could expand an insight into lifelong learning in the migration context.

Second, based on the data and findings, I could develop my argument highlighting the importance of social participation and informal learning for citizenship in the non-formal context. Given that many existing studies and discourses have largely focused on how migrant workers could gain access to the full ranges of formal citizenship in the host society (Seol 2006; Pamela 2005; Larsson 2001), this research made a novel contribution. Because I clearly demonstrated that even undocumented migrants were able to reconstruct a new form of citizenship through their informal engagement in the community, it could be developed for marginalised people through their ongoing informal social practices. The data showed that a non formal learning environment provided a transformative opportunity for migrant workers to reflect their identity, status, social belonging and civic virtue in a critical attitude. This could reconstitute a new form or norm of citizenship through learning practice. Particularly the findings of learning mechanisms (see Chapter 7) revealed that migrant workers' citizenship mindfulness helped to sustain not only their participation in the community but also enlarged social engagement in the wider society.

Yet, despite the novel findings of this study, it should be noted that this new form of citizenship still faces some dilemmas and limitations, because migrant workers' rights have not been granted by the host country in comprehensive ways. Most significantly, my findings underline that their citizenship, whether it was full or incipient, could indicate a changing context of classic membership based on legal status or nationality through informal participation in social practice.

Thus I could argue that the migrant workers' community acted as a crucial gateway for re-conceptualising citizenship discourse and practice. Further, this finding may highlight that reconfigured citizenship could build bridges for the promotion of underprivileged migrant workers' social roles and their active engagement in the host society.

In this sense, I advance my arguments that citizenship could be learned in a continuous learning process through participation in social practices. I have already discussed cultural citizenship as a learning process in the theoretical lens of this study (see Chapter 2). This discussion seemed transferable to reshape citizenship discourse. Because, unlike the traditional approach of citizenship, cultural citizenship underlined a learner's different experiences, shared culture and multiple identities transcending the formal membership of nation states (Delanty 2003), its key notion was helpful to understand the contrast or disparity of migrant workers' citizenship between the governmental polity and their actual practice. As previously argued, although many participants of this study were undocumented migrant workers in Korea, they started to gain citizenship broadening their civic virtue and social belonging to the host society. Apparently this finding does not agree with the fixed frame of nation-state focused citizenship and its practice, since the conventional citizenship could not respond to current social changes and one's ongoing lifelong learning process in the migration context. Thus the notion of cultural citizenship emphasises migrants' culturally different life experiences and their learnt civic empowerment through informal engagement in the social practice. It can build up their better understanding of the host society and sense of social belonging despite their limited social rights.

Although I should acknowledge that this citizenship approach is not a fundamental solution to empower underprivileged migrants' comprehensive rights, this new approach of citizenship based on diverse informal opportunities can promote their social participation revealing 'voice' in the

host society. Indeed I believe that informal learning for citizenship needs to be sustained even if it takes time and requires both commitment and engagement (Holford 2006), because non formal or informal participation is significant to the construction of citizenship for migrants in the constantly changing learning society. This finding reassures us that learning for citizenship is inseparable from social engagements since most opportunities to learn are offered by social relations. Accordingly my arguments and discussions open with a conceptual debate of new forms and practices of citizenship. This perhaps contributes to an academic advance for understanding of lifelong learning within the migration context.

Third, a final concern and argument that has developed through this study is learning to live together participating in social practices. While I conducted a thorough investigation of migrant workers' lifelong learning, I was confirmed in my conceptual belief that the notion of learning to live together was vitally important as outlined in the Delors Report (1996). It was clear that a migrant workers' community showed how the lifelong learning practice has changed under the impact of migration. Having recognised that the existence of diverse ethnic groups or migrants' organizations would produce complex issues of diversity, citizenship and social inclusion/exclusion, this study suggested that the host society confronted not only economic prosperity, cultural diversity but also different social challenges and tensions (see Chapter 1). In this sense, based on the data and findings, I eventually could underline a philosophy of learning to live together amongst various individuals and groups. Yet it was clear that many migrant workers have been marginalised learners in the social edge of the host country. If considering their underprivileged life world, living together with different social members has still remained a dominant challenge in the wider society. It is also undeniable that living together with different agencies becomes more difficult in complex fluid world. Nevertheless, learning to live together

could change existing perceptions and practices about social inclusion/exclusion for underprivileged migrant workers' groups, because this notion can lead to re-forming diverse life experience and social reconfiguration in an inclusive and plural way. Significantly, my research demonstrated this form of learning highlighting migrant workers' learning engagement in community practice. Although it seems to be a primary stage of learning to live together among different social actors, my findings and discussions show a changing social aspect of lifelong learning in the migration flow. This might broaden our perceptions of learning and humanity.

From this view, I could develop my insightful arguments regarding learning to live together promoting active citizenship for migrant workers as well as providing further social learning opportunities. This form of citizenship is not just for social cohesion or harmony to preserve the status quo and economic prosperity. Instead, it highlights the importance of learner's critical awareness for social system, a certain level of political engagement and actual participation in life world to make a positive change in the wider society (Johnston 2000). Developing active citizenship could encourage people to interplay fully within/between different communities (Rogers 2006: 127) through continuous reconstruction of experiences in a multi-ethnic and multi-cultural society. Importantly, it stresses the greater participation of people who may live in the fringe from the mainstream society. Thus I believe that this approach may enhance civic democracy through citizenship in practice (Schugurensky 2003), addressing the value of diversity and active social engagements in lifelong learning process. Even though there would be no simple answer or solution to promote a learning society that actively engages with different actors, my study suggested that there are different needs, paths, and practices of lifelong learning interacting with diverse people and relations under the influence of migration. Migrant workers' learning has evolved responding to their social circumstances and engaging in community

practice. It should be remembered that lifelong learning may occur in societies irrespective of the individuals' particular ideology or legal status in organizations.

It is a conviction of this study that a better understanding of the migrant workers' learning towards participation can give an insight to promote lifelong learning for marginalised individuals and groups. Here again my argument could be stressed that I thus come closer to 'lifelong learning for all' embracing underprivileged learners. Since learning becomes a driving force for humanity and social change (Jarvis 2007), one needs a learning society where one can continuously learn interacting with others and furthermore enhancing the social participation of disadvantaged people. This underscores that people are not merely spectators but actors, and that the common good and the needs of the marginalised members of society both have precedence before our particular demands (Schugurensky 2006). In the age of migration, I should call for learning to live together in order to nurture social interplay with different agencies regardless of the ethnicity, nationality, religion, class and legal status. Thus my argument could be re-fluxed emphasising active and plural citizenship practices. This can extend lifelong learning opportunities and social involvement for diverse groups of people.

In addition, I could now contend that to reshape a complex relation between migrant workers' social engagements and citizenship matter that, all learning has value and most of it, particularly informal learning deserves to be made recognised. Finally the thorough recognition of underprivileged migrants' learning situation is most important for accomplishing the epistemology of Learning for All (UNESCO 2007; OECD 2008). It can subsequently enrich lifelong learning discourse and practice to fulfil the diverse needs of learning society.

Conclusion: An academic advance through this research

This work offers an academic inspiration and discussion, because to answer my complex research questions has been a work of thorough theoretical description and analysis in order to find the features of migrants' border crossing lifelong learning. For this study, a thorough investigation of migrants' learning showed that learning is highly related with social change and the restoration of humanity. Significantly, their learning is not an accomplishment or destination, but a process. My research demonstrated that even for undocumented migrant workers, learning is ongoing and vital to their life itself rather than just to those functional means of life. This argument produced a significant message regarding lifelong learning of those who live in the periphery of the societies. Although it could be acknowledged that lifelong learning opportunities had not been inequitably divided among different individuals or groups, I still firmly believe lifelong learning is one of the crucial ways to advance human's self empowerment and social development appreciating learners' diverse life experience regardless of geographic location, race, gender and class.

In addition, as another academic contribution, this study could challenge an existing expectation of migrant workers' learning and the taken for granted approach toward migration. My research, through producing a meaningful empirical study of lifelong learning, might overturn the established discourse of migration that had mainly focused on analysis on the migration patterns and social politics, cultural diversity and social inclusion for immigrants or the refugee groups. Although there had been many discourses and debates regarding migration, it was a pity that the learning mechanisms of migrants and their learning agency had not been deeply recognised and neither had been the role of learning. Yet, this study revealed that lifelong learning can act handling challenges and opportunities of migration in the light of social practice.

Thus, it is crucial to highlight again the importance of human learning through a lifelong process.

As a novel contribution in the field of lifelong learning, it should be also noted that this study was not about migrants' learning occupational skills or provisions of vocational training and language programmes that has been typically emphasised, provided from the host countries. Indeed my research demonstrated that migrant workers are not simply vocational objects, but autonomous learning agencies. They should not be treated just as 'voiceless' targets of the labour market, because this study evidently showed migrant workers' empowerment through their social engagement and finally gaining a new form of citizenship as a result of the community practice. So I point out migrant workers' lifelong learning should be not limited within a functional, instrumental domain of learning and education. I could deeply reflect on what kind of lifelong learning should be addressed in a widened theoretical insight. Moreover I continue to argue that one should develop a society in which the disadvantaged can empower themselves and reshape their vision of life actively engaging in social practices. It does not mean that lifelong learning should be just individualised or instrumentalised as a means to accomplish an economic end or social competitiveness, but promote a learning society that is based on collective solidarity and unyielding humanity in a critical attitude. Overall, these theoretical evidence and arguments made my research novel to understand migrant workers' lifelong learning to a great depth. Hence, my findings and theoretical debates provided an academic contribution re-forming existing discourses and developing a vital learning theory about migrant workers. I believe that it can take us forward in understanding different learners' diverse ways of learning in the age of migration.

Finally, this chapter's theoretical implications accordingly underline the need for a clarification of the supportive policies to activate lifelong learning for the disadvantaged group. Thus the next chapter will discern relevant policy concerns, suggestions and recommendations.

Chapter 9. Conclusion: Policy implications, suggestions and lessons learnt

Lifelong learning has received considerable attention for many decades in a rapidly changing knowledge-based world (Larson 2006). Lifelong learning for all today is seen as the way to secure not only prosperity but also social cohesion. Consequently, through the qualitative case study, my attempt to address the issue and concerns of migrant workers' learning was to reflect the changing contexts of lifelong learning and social dynamics in the age of migration.

This final chapter contributes some knowledge and insights of the thorough findings of this study. In particular policy implications and recommendations for the development of current migration practices will be suggested to discuss available policy options. Further research will also be addressed regarding the findings and discussions to elevate the limited work of this study. Finally this chapter can provide policymakers and the general public with the present state of migrant workers' learning and a significant societal issue in the field of lifelong learning.

1) A review of this study

(1) Authenticity and validity of findings

My work has been descriptive and analytical. The novel findings of the migrant workers' learning established through qualitative research could illuminate the significant issues of lifelong learning. It can act as a valuable reference to improve the social policy and lifelong learning practice regarding migration for both practitioners and researchers. Thus, to make effective use of this study, it is sensible to provide reassurance as to the authenticity and validity of the findings.

The authenticity of the findings is associated with the research process. It determines the research process to be reasonable in the treatment of the participants (Flick 2006). As I suggested in *Building up Research Methods* (Chapter 3), I endeavoured to obtain a wide range of data and analyse their learning needs, processes, domains, and mechanisms as deeply as I could. I respected ethical codes and concerns carefully and took it into consideration given that most of the participants were staying and working illegally in Korea. Thus, confidentiality was a paramount principle conducting this study. Embodying these ethical considerations, I could distill the essence of the findings of migrant workers' learning critically. During nearly two years' (2005-2007) field work I became more conscious, sensitive and responsive to their learning experience and desire for self-empowerment in Korean society.

Indeed, the qualitative research is to describe the 'World-As-Experienced' of the participants to discover the common meanings underlying empirical variations of a given phenomenon (Eisner 1997). While I had shared many life stories, experiences, thoughts and feelings with a sense of connection, I have represented participants' experience and views accurately. A stronger emphasis on their 'voice' illuminated their learning features. Equally, I should distance myself from these migrant workers so that I could hear their 'voice' and words to understand their meanings in a theoretical perspective. While stepping back to take a researcher's view I endeavoured to reflect upon participants' words and my interpretations constantly to capture the subtle and hidden nuances beneath the surface of the learning phenomena. I also had to return to the diverse documentary evidence and data including literatures, participants' diaries and handouts to identify complex findings and weave my own argument threads through the writing process. This continual process produced an intensified validity of findings of this study with a critical manner.

Throughout this explorative case study, I attempted to avoid abstracted presumptions or

structuralised hypothesis for this research journey. While investigating the migrant workers' learning paths and its prominent characteristics, I continuously verified the substantive data drawn from the participatory observation and interviews by crosschecking emerged concepts and findings critically. Findings were ensured by employing diversified data collection and critical analysis processes. In particular, the coding and triangulation of different data played a significant role to contextualise the analysis of evidence for this study. For instance, I shared the newly shaped findings with participants to validate their 'voice' in the focus group interviews as well as through the informal conversations sipping a tea in front of a vending machine. The findings were reinforced through this exploratory process. In addition, it was integrated with relevant literatures to validate the findings and strengthen a theoretical understanding of their learning.

Thus I could argue that the findings I had developed in this study were thoroughly credible. They are trustworthy in the understanding of what was happening for this particular group of migrant workers. The authenticity of the findings generated from the refined case study has been assured through ongoing triangulation of various data. It can be transferred in a similar social context as a meaningful reference to understand underprivileged learners' learning phenomenon and its implications. Hence, the major findings of migrant workers' learning can be sustained, but are still open to argument in order to develop current practice and theory. Because patterns of contemporary migration flow and the nature of human learning seem to be getting further complicated, research findings and its practical use should be carefully contextualised responding to specific social practice, learners' diverse needs, and the host society's migration policy orientation. This enables us to lead more constructive and fruitful social dialogue whilst engaging with migrant workers in the host state.

Eventually, the validity of research findings appears to be related to the usefulness of its

findings with respect to how it can influence the existing practices and theory (Denzin and Lincoln 2000). At the outset of this study, I had ambitions for revealing the features of migrant workers' learning that would serve to build up a theoretical understanding of the border-crossing, marginalised learners in the age of migration. In this sense, this research journey was a precious chance to share a wide range of learning experiences with undocumented migrant workers and eventually to reveal their learning features, as one of the less known, devaluated learners in Korea. This could lead to giving a voice to the disenfranchised in mainstream society.

Moreover, in the light of policy development, the outcome of this study can be shared with the host government, civil society and local people, because the major findings can contribute to implementing active societal issues and policies. This will be suggested in the following section of Policy Agenda and Matters in detail.

(2) Limitations

Generalisability of findings

This study does not over-emphasise a generality or consistency of migrant workers' learning characteristics. As Dewey (cited in Boydston 1987) has argued, things often happen all at once, situational elements unexpectedly emerge and matters move forward in an illogical order. Migrant workers' learning paths could be much fuzzier and less linear than the findings of this study have suggested. The findings can be combined with a number of socio-demographic characteristics by adjusting for age, gender, ethnicity, educational level and language skill.

A frequent criticism of case study methodology is that its dependence on a single case rendered

it incapable of providing a generalising conclusion. The participants of the AFN cannot thoroughly represent all migrant workers and their learning features in Korea. I cannot generalise that they would easily access this kind of learning community and emphasise a similar learning experience consistent with the salient findings of this study. However, Yin (1994) argued even a single case could be considered acceptable, provided it met the established objective. It is a fact that case studies do not need to have a minimum number of cases, or to randomly 'select' cases. The researcher is called upon to work with the situation that presents itself in each case so as to maximize what can be learned from the study (Eisner 1997). Each case study consists of a 'whole' study. To understand the world-as-it-is by creating a new angle and acquiring broadened knowledge of the migrant workers' learning, I endeavoured to produce a meaningful insight into the hidden, underprivileged learners' learning experience through this qualitative case study.

In this reason, single cases can be used to confirm or challenge a theory, or to represent a unique or extreme case (Yin 1994). A unique case study of migrant workers' community could be replicated with sufficient academic discourses and policy recommendations. The findings demonstrated the key attributes of their transformative learning in the journey of 'becoming' a self-regulated learner that already have experiences in the community of not being an undervalued working machine in the mainstream society.

Investigation of the impact of learning

This study revealed that some migrant workers participated in their active lifelong learning through the non formal community. Through making a cross reference of the findings of learning domains (Chapter 6), I can assure that participants reconstructed their ideas, beliefs, and practices

extending their self efficacy and social awareness in the host country. However, there was limited opportunity to display the specific changes of their life world as a consequence of community involvement. In other words, this thesis faced a limitation if I attempted to understand how the migrant workers' reshaped learning domains influenced particular changes of their practices based on their daily lives. Besides, the findings have not revealed the specific social effect of their learning activities in relation to the local society as an outcome of occasional interaction between local people and migrant workers. Despite the noteworthy value of the findings, this study could not show how the community and their learning practice can lead to a societal change in depth, because this would exceed the scope of this study.

In this respect, further study is needed to identify how learning outcomes reflect their everyday lives and influence changes in the wider social situation. Thus, to build up a stronger theoretical framework for the understanding of different learners' social interaction and the multi-cultural context of learning, some limitations will need to be resolved through further research. More longitudinal as well as the empirical studies on biography and learning might be recommended.

(3) Strengths and contributions

Opening up a new theoretical insight and academic discourse

My research can contribute to academic advances in the field of lifelong learning, because I chose a highly marginalised subject population of migrant workers in Korea and produced novel findings on the migrant workers' learning in the non formal community. I firmly believe that this research journey has been of real value in discovering significant issues regarding migrants'

learning both in theory and practice.

In particular, this study produced a meaningful academic progress elucidating marginalised learners' lifelong learning in the age of global migration. As I have suggested the advancement of knowledge and theoretical discussions of migrant workers' learning in Chapter 3 and 9, there were sufficient academic discourses and implications developed through this work, to prompt considered discussion suggesting further studies. Indeed, this thesis produced a new theoretical insight by drawing together a variety of complex theories such as learning in disjuncture, diversity, transformative learning and informal learning, which enabled us to comprehend migrants' learning paths and its dynamics in the non formal community.

Yet, established academic discourses of migration have neglected the value of lifelong learning and the impact of learning activities through migrant workers' social practices or their empowerment for change of their subjugated life in host societies. It was a pity that critical approaches for understanding migrants' learning, even in the field of lifelong learning, have been alienated to some degree. None of the previous discourses and theories addressed the issues of migrant workers' learning directly and precisely. This has made my research journey so arduous, struggling, in a sense, yet remaining fascinating and self-motivated. In particular, given that previous works had not regarded underprivileged migrant workers as socially capable and active groups, this study yielded an innovative perspective because my data and findings identified them as the subjective, self empowering learning agency, not simply as voiceless, undervalued working machines in the host nation. Their diverse learning experience and dynamic paths in the non formal community clearly showed that migrant workers even the undocumented could be situated in their transformative learning journey as autonomous actors in a wider society.

One of the notable academic contributions of this study was to discover learning treasures in

the migrant workers' community (see Chapter 8). It had rarely been examined in many researches on migration and migrant workers. However this study demonstrates that intangible learning treasures would support migrants' ongoing learning in the host society. These treasures allowed them to move toward a widened learning experience and social engagement in an active way.

Hence, I can argue that building theoretical frameworks and the deep exploration of migrant workers' learning throughout this thesis have opened up an academic deliberation and further critical insight for the relations between human learning and social change. But above all, this thesis opened up a relevant theory and dialogue of persistent attempts of 'Learn to live together', addressing a learning society as a way of achieving the social development while facing the surge of migration. Therefore this work provides a broadened view to understand lifelong learning and energise disadvantaged migrant workers. It will make an important contribution to advance academic debates, its meaningful effects and further empower the role of lifelong learning. Overall this thesis could enrich a theoretical lens to understand disadvantaged peoples' learning capacity, promoting lifelong learning for all. I believe this work can encourage researchers to develop future works that reshape critical issues of migration and lifelong learning.

Broadening horizon of understanding of learning

One of the most thrilling discoveries for me has been reading a large variety of literature on migration and learning theories. I returned to my research questions and theoretical arguments in a continuous way to sharpen my own academic lens and debates contextualising data and the findings of the case study. In order to produce a theoretical understanding of human learning when situated at the edge of the life border, the wrestling with theories and academic debates has

been one of the major contributions of my work. Hence, this elaborated thesis can act as a meaningful foundation to understand the attributes of migrant workers' learning.

The in-depth investigations and refined findings could be acknowledged as an important step to penetrate multi-layered discourses and the practices of human learning in the migration context. Having critically realised that few empirical studies had been conducted to measure the migration practices of the non-Western countries (Eytan 2004) and the limited discourses and theories regarding migrants' learning (Morrice 2007), this thesis contributed to reveal the characteristics of learning mechanisms concerning primarily undocumented migrants in Korea. Indeed, there were few empirical researches conducted to a sufficient depth regarding migration and learning as a social practice. However this study provided an insight and knowledge for a better understanding of the diverse modes of learning phenomena in the age of migration. Thus my thesis thoroughly fulfilled its aim expanding a horizon of understanding of the lifelong learning discourse and its practice for marginalised migrant workers.

Although the notion of lifelong learning would remain open to multiple definitions and different theoretical interpretations, it underlines the understanding of different learners' diverse features of learning in their life-world (Bennetts 2003: 457). Given that a large diversity of discourses and complex realities exist at the heart of migration and learning, the major findings could be measured as a significant cornerstone to understand diverse learning phenomena.

Even though this study has focused on investigations of some of the migrant workers' group in Korea, it would be useful to know if the identified features of learning are attributable to other disadvantaged learners who confront social alienation and disjuncture in the society. Because the major findings enabled us to find underprivileged migrant workers' learning paths thoroughly and its specific learning context within the non formal community, it can be utilised to assist policy

makers in the implementation of a more evidence-based, grass root policy. Importantly findings may facilitate local citizens to re-consider a capacity, commitment, and cultural assets of neglected migrant workers. This can offer a new understanding of migration in the host society.

In this sense, this study contributed to provide such an important opportunity to expand our horizon of understanding of the migrants' learning. Knowledge of the migratory experience and changing learning trajectory can lead us to form fertile theoretical perspectives of human learning in the mobile world. To sum up, this study led us to gain a theoretic understanding of a significant issue of migrant workers' learning and support comprehensive policy options.

Recognition of informal learning for adult learners

This study revealed the hidden learning treasures of migrant workers (Chapter 8) in the non formal setting. One of the contributions was to discover the learning mechanisms (Chapter 7) of socially undervalued, inaccessible learners in the mainstream society. This research project produced a theoretical understanding of migrant workers' informal learning in the community.

Indeed, findings suggested that the important thing to remember about migrant workers' learning features was that their reconstructed experiences could be created outside of educational or training institutions. Informal learning might be unconscious to the learner in unstructured and emerging environments. Learning would be incorporated into various daily lives that are highly associated with experiential learning.

But why is recognition of informal learning important for marginalised learners? Human lives move ahead involving ongoing contingence and changeability (Owensby 1994). Our phenomenal life world is a dynamic process filled with continuous construction and deconstruction of life

experiences. In this respect, the migrant workers' life world placed them in the middle of massive disjuncture and reorganization of their experience.

In particular, given that marginalised learners could not fully gain their access to formal learning opportunities such as vocational training programmes or educational institutions (Courtenay and Merriam and Baumgartner 2003), informal learning became a highly significant learning channel and transmission of their knowledge and experience empowering themselves. Socially disadvantaged individuals should undertake their border-crossing learning paths in order to cope with their 'disjuncture', navigating through complex social circumstances. For this study, the non formal community setting played an important role to overcome their social restrictions and communication in Korean society. Findings indicated that for underprivileged migrant workers, inclusive experience of informal learning was necessary in their daily life, as they were neglected in the formal-public sphere. Apparently, participants have found the value of experiential and participatory engagement in the non formal community.

The objective of this study was to identify the contextual dimensions for migrant workers' learning within an unstructured social learning opportunity, in which no predefined curriculum and explicit guidance was available. Participants' informal learning should be a pivotal process of their learning paths. Theoretical findings demonstrated that the learning community could serve as a bridge for stimulating their engagement in social interaction and reflection of their self-capacity. It facilitated them to rebuild new relationships in Korea. This is not only the most important part of their particular learning paths but also demonstrated distinctive features of their learning phenomenon in the community.

I can appreciate that today's learners are confronted with a wide range of different situations that are highly complex, uncertain, and dynamic (Flick 2006). Hence it is not always possible to

apply deterministic learning strategies or structured formal methods. This recommends that a lifelong learning policy and theory should be contextualised to the diverse learners' needs and different and fluid learning conditions. Accordingly, to raise sensitivity and consciousness of informal learning is indispensable to understand the complex learning phenomena and various learners in the wider society. This study has maintained interesting, evidence-based qualitative researches to underline the importance of informal learning in both the theory and practice of engaging with marginalised learners. In this sense, findings have contributed to produce useful knowledge of social learning opportunities and illuminate the importance of learning in informal and non-formal context.

A meaningful case for reference in Asia context

This study contributed to assert the dynamically changing nature and features of lifelong learning within the migration context both in theory and practice. As examined in Chapter 1, ethnically homogenous Korea has undergone a dramatic social change as an impact of migration flow since the 1980s, which has produced a new social fabric of diversity and cultural plurality. All countries have distinctive migration experiences, issues and concerns. Some may have their own particular solutions and treatments to deal with migration matters. However, it is clear that most host nations still struggle to improve the national prosperity, economic growth and social cohesion engaging with the massive migration paradigm (IOM 2009).

This study can generate insights as a meaningful reference that may form the basis for suggestions and recommendations to guide further developments in migrant workers' learning particularly in Asia. It may be useful to transfer findings of this study to other Asian countries

such as Japan, Taiwan, Hong Kong and Singapore where they have experienced similar matters of migration. Indeed, in the South-East Asian region, international border-crossing labour movements have increased dramatically in the past decade. Since the 1980s the East Asian economic miracle has led to a strong demand for migrant labour (Ball and Piper 2001). Many Asian host nations including Korea, Japan and Taiwan have refused recruitment of 'foreign' workers for fear of provoking cultural and social changes to their states. They had clear anxiety of the consequences of migration because they were concerned with dilution or loss of the homogenous socio-cultural settings in their societies (Castles and Miller 2003). As in Korean society, these labour-importing hub nations strived to cope with the variety of migration issues such as the pattern of labour recruitment, social disparity, humanitarian concerns and citizenship issues. At the same time, they have faced the international requirement of humanitarian approaches to build pluralistic and democratic societies respecting migrants' fundamental rights.

Indeed, this study previously argued that global and local challenges that increase migrant worker' vulnerabilities should be reconsidered (Chapter 1). Thus, in the field of lifelong learning, society can become more aware of the need to address migrant workers' societal situation and their learning. This study is not about successful integration strategies of migrant workers or international code of best migration practice. From the angle of lifelong learning, in order to develop the theory and practices of migration, I would state that other societies could learn from this study reflecting their own social dynamics and the learning conditions of migrant workers. The findings of this study identify implications for the better understanding of the migrant worker as a subjective learning agency, not as a 'guest working machine'.

Significantly, the findings of this study can emphasis the value of the non formal learning community and their self-development through the social learning opportunity. It could act as a

springboard for migrant workers to interact with the host society and improve themselves coping with their social restraints step by step. Moreover, in the long term, this would lead to a sound, sustainable and prosperous migration practice.

Therefore, as an important contribution of this study, findings could inspire constructive discussions in other parts of the world to provide a comprehensive opportunity for migrant workers. It also could stimulate many researchers, educators, public, media and policy makers' attention to develop the current migration practice and theory. Improved policy can not be implemented as a scaffolding step, without a better understanding of migrant workers' learning.

2) Policy agenda and matters: further step to take

(1) Recommendations and suggestions

Implementing more systemic and collective policies

This study underlined to build a more comprehensive and affirmative policy to respond to rapid social changes and a lifelong learning agenda under the impact of migration. Particularly, the major findings highlighted that the host society's keen attention with regard to different learners' social needs and concerns. Even though findings demonstrated that a self-selected, autonomous migrant worker' group of this study could engage in lifelong learning in an active attitude, they still needed a supportive social system in order to expand their empowerment beyond the specific learning community and become involved in broadened social and learning opportunities. In this respect, this study can act as a valuable reference point for policy makers and the public. Now, I

have to consider the lessons learnt from this study in terms of social policy.

Migration has become a matter of great concern and interest to Korea as well as the international community. A key social question in the migration influx would relate to the issue of ensuring the integration of migrants while at the same time maintaining social harmony and cohesion (IOM 2009). Host countries have confronted a serious challenge and social equity concern where migrants are excluded from the mainstream society suffering from racism, discrimination, low status, and largely denied access to education, health and other services. Unfortunately, a balanced understanding of migration in how to manage, and live with it has not always kept pace with its rapid growth and impact (World Bank 2009). Thus host governments should meet the growing operational challenges of migration management, upholding the human dignity and well-being of migrant workers including undocumented workers.

As I have demonstrated in Chapter 1, the surge of diverse ethnic migrants' groups without a systematic social policy has been serious challenges in Korea. Although the Korean government has implemented the Employment Permit System (EPS) as a comprehensive migration policy since 2005, their plight had been an issue of concern for several years. Thus it is imperative that a broad social, cultural and political consensus and longer term policy should be established to counter the side-effects of an influx of migrants and, most of all, build up social inclusion.

There are no silver bullets offering quick, simple solutions, which ensure migrants' speedy adaptation into mainstream societies (Hugo 2005). Lifelong learning for all takes time. This means that social cohesion engaging with migrant workers may be more incremental than sudden. Hence, this study highlights that the host government should implement more systemic and responsive policies to include migrant workers as social members. There are nearly 180 migrant workers' advocacies NGOs in Korea. They have played a role to enlarge migrants' capacity

building and civic relations and support them to effectively interact with the host society. Now it is more important to enrich the substance than to enlarge the size of NGOs in order to avoid unnecessary duplication of its programmes. Policy makers should support and monitor local NGOs' achievement and practice for further policy design.

It is not only industries or companies that have a responsibility to reduce the vulnerable labour conditions but also different social sectors such as local communities, religious institutions and media should provide a collective support for the undervalued migrant workers. Social policy of migration must be implemented in this inclusive approach. The government should be committed to the principle that humane and orderly migration benefits both migrant workers and society.

Reshaping policy by infusing with the learning perspective: Diversified approach

Many host societies still do not treat migrant workers as an equal social being. They are seen as economic tools in the host countries (ILO 2008). Critical implications of this study recommend that Korea's existing social policy of migration in that its unilateral approach should be amended by espousing the ethos of lifelong learning. Policy makers and the general public should be aware of migrant workers' learning treasures and the different social members' diverse life experiences. The host government should respect the personality of a migrant worker as a lifelong learner, not a working commodity in their society. Indeed, they are a particular group of human being with a particular set of interests and learning needs. Thus recognition of migrants as active learners should be underlined when society develops a new social policy.

In general, current migration policies have focused on providing short-term vocational training, compassionate support or a charitable approach toward migrant workers (Seoul Statement 2005:

Suk 2003). It does not sufficiently appreciate migrant workers' potential capacity regarding them as the social entity. Dominant policy has not allowed them a formal or informal 'voice'. This unilateral migration policy seemed to be a temporary expedient, not a full scale long term policy.

In this context, this study highlights that migration policy needs a paradigm shift embracing the migrant workers as social agency, not as temporary consumable objects. Insights of these findings showed that learning mechanisms can be one of the essential processes to integrate migrant workers in the host society. Thus the government needs to improve not only the quality of labour conditions but also foster the learning mechanisms or culture engaging with migrant workers. A new policy approach should give this group an undiluted 'voice' through widening their learning opportunities and developing learning relationship with the local people.

An essential approach of broadening learning opportunities for disadvantaged, ethnic minorities will enhance the learning society for all. It can raise social capital by enriching diversity and sustainable public good through lifelong learning practice (Larsson 2006). This requires the efforts, commitment and understanding of different learners' different social needs. In this sense, a holistic migration policy approach engrafted with the ethos of learning empowerment will hopefully resolve the existing policies' limitation.

Developing a grass-root policy of local outreach projects

Migration policy should be embodied with the grass-root interactive approaches to facilitate migrant workers' adjustment and local society's participation. Strategic implementation of migration-related programmes can be developed in local level by maximizing migrants' social inclusion and their capacity building as well as local society's benefits. It must be designed and

operationalised to assist migrant workers' social engagement at the community level where migrants and natives live and work. Hence it is sensible to develop local outreach projects to meet migrant workers' needs and local people's expectations. So I suggest developing a range of learning-friendly social policies such as voluntary learning communities or informal mentoring opportunities for both migrant workers and local people. Particularly, the findings demonstrated the importance of continuous participation in the non formal learning setting. It could offer social learning opportunities by improving their social relations at the local level. Such as volunteering aid services and international festivals encouraged them to meet and interact with the local society. This practice can develop their social bond coping with depersonalised status in a wider society, raising awareness of their roles and rights as social actors.

Meanwhile, a new migration policy should be implemented to support local peoples' horizon of experience encouraging them to communicate with migrant workers and experience the benefit of cultural diversity. For example, development of non formal mentoring opportunities could be recommended. Local citizens' involvement along with migrant workers can help bring about their reshaped social relationship between different social members in a gradual manner. Mentoring will enable underprivileged migrant workers to cease feeling alienated, sharing informal conversations and dealing with the daily concerns such as work-related and psychosocial assistance. At the same time, through participating in non formal mentoring projects, the local citizen's intercultural communication skills and awareness of diversity could be improved. Indeed this study suggested that there was a positive association between participants in the non formal community. Because participation in the local communities is necessary to stave off social exclusion and lack of policy practices in Korean society (Seoul Statement 2005), this grass-root interaction can infuse people with the sense of collective responsibility and shared solidarity.

Indeed, at local level, a set of informal communication and interaction can assist in implementing practical integration policies enriching the collaboration between local people and migrants.

Thus a new policy should take into account the value of local engagement. Sound learning relationships between migrant workers and local people can produce fruitful social capital across the society. In this sense, Korea's foremost migration policy should be implemented with coordinated strategies for promoting diversity and learning to live together in the local communities. Therefore I do suggest that to develop local based-outreach projects is crucial to widen participation in learning opportunities for all different groups.

Stimulating 'Friendly culture toward migration, diversity and intercultural learning'

To enforce a social policy of development of a 'Friendly culture towards migration, diversity and intercultural learning' is a subtle but an important goal in the host society. Since local populations' negative perceptions against migrant workers largely hinder the social practice of living together with different people, this would lead to migrant workers' marginalisation, impoverishment and exclusion. Indeed the labour host society's collective atmosphere has a direct impact on the mode of migrant workers' integration and participation. The degree of receptivity would closely influence migrants' capacity to adapt to the host environment at large. At this point, Korean society's relatively hierarchical structure would indicate that currently there is little room for open and mutual interaction amongst different social strata respecting diversity. For migrants, there is still little common space shared by locals except such as the voluntary communities or humanitarian NGOs.

Now, migration policy should take into consideration the social benefits of migration to

encourage local people's participation. Again, this suggestion emphasises the importance of a diversified and mutual approach joining hands with local citizens in policy-making process. For instance, civic activisms and social movements of the wider civil society are necessary to address urgent issues and predicaments of the migrant workers in order to improve existing migration policies. These civil activities and critical awareness of the local populations can affect and press a shape, focus of the public policy-making with regard to migration management.

In fact, the experience in countries like the United States, Canada and Australia has been that multicultural and multilingual diversity can be both culturally enriching and economically beneficial to host nations (Hugo 2005). Koreans need their own distinctive experience to be aware of the value and goodness of diversity in practice. Thus intercultural learning opportunities or civic programmes should be developed for local citizens by encouraging their participation in the local community. While acknowledging migrant workers' economic and cultural contributions, an affirmative social message of productive diversity and recognition of non negotiable common values e.g. human rights, social equity, and civic democracy should be shared across the local communities. In other words, host populations have to recognise society's social dynamics with consideration to the diversity engaging with the migration flow. The role of the media is also significant to raise a keen awareness of migrant workers' contributions and dissemination of migration-friendly culture in this mobile world.

Through the routine interaction in local communities, local people can reduce rejection symptoms perceived by migrant workers. They could be better equipped for a higher sense and ability of their intercultural learning engaging with others. Having a migration friendly climate in which cultural diversity is valued could be an important factor contributing to a supportive environment of 'learning and living together with different agencies'. The host government

should improve these systemic policies sharing keen recognition of the necessity of migrant workers in a prosperous economy with fruitful diversity. Meanwhile, local people also should be aware of actual conditions in which migrants are working and living in their society. In this regard, intercultural learning opportunities and civic education for global understanding will facilitate social change creating sustainable migration development in the long term.

Time for reshaping the citizenship policy

Only 30 years ago, Korea simply and solely took into consideration the Korean nationals migrating overseas. However, today Korea has become one of the most quintessential migrant nations with large migrant workers (IOM 2009). Sustained low fertility and ageing population pressures this industrialised country to accept migrant labours. Recently, the composition of immigrants has diversified in range from low skilled manual labourers to immigrants by marriage and professional workers and so forth.

The most salient impact of this phenomenon is the growing acceptance of dual citizenship and voting rights in Korea (Asia Center for Human Rights 2009). Some Koreans have started to recognize that membership is no longer territory-based. Responding to this social dynamics, the Korean government should reshape the citizenship issues with a more comprehensive approach. Particularly, as of the end of 2008, undocumented workers living in Korea amounted to over 280,000 making up 24% of the total foreign population (Korea Immigration Service 2009). Because Korea has opted for policies which allow the entry of temporary migrant workers (The Ministry of Justice 2007), they have not been allowed to settle and offered citizenship except in exceptional circumstances. But, in reality, most low skilled manual workers have preferred to

stay as undocumented workers after the 3 years' legal labour contract despite the high risk in their lives. Korean government is concerned with illegal frictions in the job market and their precarious living conditions. In this regard, it is unavoidable to pose critical questions regarding migration in a broadened perspective. How should the host state deal with the matter of thousands of undocumented migrant workers who have stayed over 20 or 30 years? How can the host society promote these marginalised people's quality of life, inclusive welfare and social justice? I believe that coercive detention and massive deportation are not sensible solutions.

Given a large scale of undocumented migrant workers and their economic contributions in Korea, the Korean government must re-think over and develop alternative policy options including the gradual regularization and conditional naturalization of citizenship in the longer term approach. The notable findings of this study (see Chapters 6 and 7) have shown that migrant workers could broaden the horizon of citizenship, gaining newly reshaped civic norm through community practice. Apparently, Korea's pure-blood nationalism and exclusive citizenship endowment should be re-considered in response to this social change under the impact of massive migration. Citizenship discourse must be re-formed from the stage of belonging to an ethnically and culturally homogeneous nation-state to the reality of participating in social world underlining inalienable universal humanity. Furthermore, this discourse should be extended to build up a social welfare system that embraces marginalised people in the law enforcement process. This innovative policy implementation must include working with the relevant committee and affected stakeholder groups including industries, labour organisations, civil rights groups and local communities to comply with all legislative and humanitarian obligations. The government should unveil a plan to revise the Nationality Law and migration policy in the comprehensive way.

Building up horizontal partnership with migrant workers

Korea has one of the world's lowest fertility rates, standing at 1.26 in 2007 (World Bank 2009). It is estimated that the population will peak at 49.34 million people by 2018 and will then start to decline (Korea Immigration Service 2009). Korea's increasing high dependency on foreign labourers stemming from the low birth rate will be further inevitable. Hence, the government should step up to develop horizontal and mutual partnerships with migrants in the active way.

In Asia, there remains much to do to establish sound and reasonable migration policy that highlights social and ethnic diversity and horizontal partnership between the host nations and migrant workers. Local populations would tend to look down upon various ethnic labourer groups and alienate them from the public sphere. Negative sentiment against migrant workers or anti-foreign workers sentiment should be eased by constructing a reciprocal partnership in the long run. Thus, a systemic policy framework needs to be developed at both state and local levels that will support migrant workers' empowerment and social participation. Importantly, local societies should reinforce their social partnership with migrants to broaden diversity and interaction with diverse groups of people. This approach can extend learning opportunities for migrant workers in the wider civil society. New social policies should foster the diverse practices of lifelong learning for all learners who are located in the periphery.

Finally, these policy suggestions and recommendations could be reviewed and prioritized by relevant governmental bodies: The Ministry of Education & Science Technology; The Ministry of Labour; The Ministry of Justice; The Ministry of Health & Welfare. This work should be made available through publishing, seminars and conferences to researchers, educators, general public, media and other relevant stakeholders for information sharing and further constructive discussion.

(2) Insightful implication for lifelong learning programmes

Korea had 1.16 million foreign-born residents at the end of 2008. If the same growth trend continues, the figure will reach 1.57 million by 2012 (The Ministry of Justice December 31, 2009). Policy makers and practitioners need to develop a thorough understanding of the multi-dimensional phenomenon of migration in order to manage it effectively. A comprehensive and cooperative approach to migration management and its deep understanding is required to deal with the migration pressures in Korea. Therefore the government is seeking ways to develop effective policies for addressing potential challenges and opportunities reacting to a surge of migration. Such an approach should engage with education and learning programmes for migration and development. Indeed, there is growing recognition that lifelong learning is an essential and inevitable component of human life in rapidly changing fluid society, and that can be beneficial for both individuals and societies. Having recognised that immigrants who are unfamiliar with the Korean language and society are vulnerable to discrimination and human rights abuses (Asia Center for Human Rights 2009), it is evident that migrant workers need diverse learning and educational opportunities in the wider society.

The Ministry of Justice launched the 'Social Integration Programme' (SIP) as a pilot programme in 2008, which provides education on the understanding of Korean society and Korean language for foreign immigrants, and gives incentives for those who earn credit from it when they obtain citizenship. However, because this programme is mainly for foreign immigrants by marriage, low skilled manual workers can not participate this programme. Thus, more progressive migration programmes are needed to implement further broader social and learning opportunities for these alienated people in the society.

I firmly argue that a non formal learning community model can be implemented for migrant workers in the local society. Korea's migration policy should be intensified for enhancements of their lifelong learning and quality of life. The government policy could be carried out to determine whether particular programmes are efficient or meaningful if the goals of an inclusive programme are being met embracing the disadvantaged. Because, particularly for non-participants amongst migrant worker's groups, in order to encourage their broader participation in lifelong learning, comprehensive policies and their supportive actions are still significant to facilitate their motivations and learning friendly environments. This study can support and implement thoughtful policies in the field of lifelong learning and education to encourage marginalised learners' social engagement. In short, based on the insights derived from the findings, several main suggestions can be made for developing lifelong learning programmes.

First, key initiatives of learning programmes should include the following recommendations:

- (a) Changing the focus of the migrant workers' adaptation/integration programme from text-oriented language skills programme to widening social learning opportunities in the local society;
- (b) Encouraging migrants' open information networks and more pluralized learning situations to enable them to enjoy a sense of dignity and ownership through the learning programmes;
- (c) Developing easy-access learning opportunities for migrant workers in the local community;
- (d) Creating inter-cultural fellowship programmes and multicultural local festivals;
- (e) Supporting a flexible funding regime to facilitate non formal learning programmes.

Second, these crucial points are suggested for educational policy makers:

- (a) Expansion and provision of lifelong learning opportunities addressing cultural diversity;

- (b) Support for training and education for underprivileged group regardless of the nationality, race and ethnic background;
- (c) Extending civic educational programmes espousing cultural pluralism;
- (d) Developing critical awareness of global migration and reactive education system;
- (e) Improving citizenship learning programmes to enhance understanding of diversity and intercultural competency.

Third, implications are proposed for lifelong learning facilitators and adult educators:

- (a) Understanding the multiple locations of learners in the era of global migration;
- (b) Promoting adult learning programmes for social participation of different social members;
- (c) Responding to diverse learners' learning needs and appreciation of cultural differences;
- (d) Developing inclusive learning skills and methods for marginalised learners;
- (e) Capacity building as an educationalist or facilitators in a multi-cultural learning setting.

Fourth, government and civil society can support and create a collaborative learning programme between migrant workers and local people. Community-based civic learning programs should be developed at the local level. Whilst redesigning relevant policy to fulfil learners' different needs by surveying need-analysis, it would be desirable if locals can invite other non participants to enjoy social communication opportunities such as international festivals, volunteer projects, neighbourhood meeting, to allow them to feel involved. This approach can build up increased dialogue and social rapport addressing diversity in life world.

Fifth, for migrant workers, civic learning opportunities are essential to understand social norms, their role, right, commitment in a critical attitude as well as to acquire basic knowledge of the

language, history and vocational skills. It could offer a widened horizon of understanding of the social system and its dynamics. Finally a civic learning programme can support reshaping social consensus and bridging social capital among different people in the host society.

Sixth, broadened social partnerships with various sectors such as educational institutions, local bodies, religious centres and media should be strengthened to offer various learning opportunities. Based on reciprocal partnerships, informal and non formal learning opportunities can facilitate migrant workers' social participation and ongoing learning process in the host society.

Seventh, migrants' learning resource centre or one-stop learning service institutions should be established to support their learning. Many migrants still do not know where to go and seek advice and information in Korean society. Hence a learning support centre will be useful for their continuous learning as a social practice. It should offer high quality information and learning guidance responding to their needs. Furthermore, through this channel, the government should commit to providing migrant workers with a convenient living environment, working on making communication, housing, education, leisure, and cultural opportunities more accessible to them.

Eighth, new lifelong learning programmes should include the agenda of 'how to live together' and 'how to engage with others' in a progressive way. It should integrate diverse experiences of multiculturalism in practice both in the public and private sphere. Besides, to foster wider participation in this programmes, it is necessary to develop a comprehensive model of 'learning to live together' in civil society. If Korean society could esteem migrant workers' cultural assets, social contributions and learning capacities by seeking harmony in diversity, the way for a multicultural and plural society will be paved in the end.

Ninth, future lifelong learning programmes could make good use of the learning community for underprivileged learners. Findings showed that a non formal learning community acted as the

springboard to engage with the wider society and broaden diverse learning domains. In this sense, governmental lifelong learning policy should espouse the value and strength of a learning community. It does not mean that this approach should control or institutionalise the community. Instead, a new learning programme engaging with migrant workers should appreciate the contribution and value of a voluntary non formal community, different social members' informal interaction and eventually supporting migrants' communicative practice in the host society. Although there will be different ways of 'Learning to live together', this study shows convincingly that a learning community is one significant way to realise it in this mobile world. This insight had rarely been considered in the development of migration policy in Korea. Based on evidence and findings, I believe that it may bring some longer term effects for different learners' development and rebuilding prosperous social relationship.

Tenth, above all, the most significant implication is that educational and learning opportunity should be broadened even for a group of mostly minority 'at risk', undocumented migrant workers for this study. Thus it should be highlighted that the host government's critical role in providing empowering policy is indeed to promote learning opportunities for all.

3) Further research

To move on from the limitations of this study and to foster a learning society through academic contribution, several key areas are suggested for further research. These can open a new level of knowledge and policy implications.

First, gaining an insight into the changing landscape of lifelong learning, I now have to re-think how other non-participants can gain access to this kind of community and engage in

lifelong learning. With the recognition that a large proportion of migrants might still be disengaged, it is necessary to foster learning engagement of 'the marginalised among the marginalised migrant workers'. Thus, bridging the gap between engaged and disengaged in lifelong learning practice can be a worthy research area.

Second, further research is needed to understand the impact and process of lifelong learning engagement and social participation for marginalised learners. How does it affect participants' social condition in wider society and thus the quality of lifelong learning society? How do migrant workers put their learnt domains into their daily lives coping with social restrictions and integrate their learning experiences in life world? These questions should be carefully answered in future research. More critical and broadened reflection upon lifelong learning mechanism is important. Hence I could gain a deeper and widened insight of migrant workers' learning in the holistic dimension, beyond the specific community practice.

Third, another concern of further research is to conduct a cross cultural study regarding the multicultural learning dynamics and its interaction among different migrant groups or between migrants and local citizens. This approach can identify the various mechanisms within multicultural learning settings and complex learning trajectories in which cultural diversity can be both a positive and a negative factor in the integration of diverse members of the communities. In particular, in terms of interaction between migrants and local peoples, because migrants' integration would rely on that interaction and its level of communication with local members (Kim 2005), cross cultural research can open the field up to revealing the matters of integration and fostering inclusive learning opportunities within culturally plural conditions. Although findings have shown that migrants acquired the intercultural identity and global awareness through their interaction with different local people, this study did not touch the nature of local

people's reshaped experience, views and attitudes. This exceeded the defined scope of this thesis. But an elaborated cross cultural study will reveal a multicultural learning context and its dynamics thoroughly, identifying how different communities have different amounts of social capital and learning treasures on which they can draw. It can explain specific opportunities and challenges of multi-cultural learning groups or cross cultural aspects of actual learning processes. So I could gain a deeper insight about how cultural diversity within the non formal communities affect learners' specific experience and reorganise their learning path in detail.

Fourth, comparative studies are recommended to examine the peculiarity and similarity between Western (traditional labour host countries) and Eastern (new hub of labour import countries) context in terms of migration and learning issues. For example, an empirical comparison between the UK and Republic of Korea can be carried out to investigate the features of migrant workers' lifelong learning practice. Although this study focused on South Korea, it can encourage researchers and practitioners to conduct relevant studies in other parts of the world that experience the surge of migration. Thus comparative studies can contribute to build a more comprehensive understanding of migrants' learning both in theory and practice.

Fifth, most people still think that global migration and cultural diversity will lead to social disharmony and conflicts which will be to the detriment of the host population. To respond to a rapidly changing world and its challenges, multiple researches (both empirical and policy focused studies) are needed to analyse, criticize, suggest and implement various migration issues and responsive policy-making. This work should be shared with the general public to enhance the quality of the learning provision. Indeed, with the realisation that migrant workers are not simply another ethnic group but equal citizens of a democratic polity, there remains a need for more empirical research to support different learners who are located on the periphery. In this situation,

the urgent calling of lifelong learning should be activated in practice. Because lifelong learning does not reside in a vacuum, particularly engaging with migration, it is needed to provide empowering the findings and policy implications reacting upon the long lasting goal of 'lifelong learning and education for all'.

4) Lessons learnt: Finale

(1) Personal and professional lessons from this study

As I am nearing the end of this thesis, I am reflecting more deeply on this research journey and how it has affected me. Given that this research journey has been such a dominant part of my life over the last few years, I have experienced a transformative process by undertaking it from commencement to closure. I appreciate the changes in my view, academic and social skills and attitudes in many ways.

First of all, engaging with the undocumented migrant workers itself was a fairly innovative project. Indeed, they have been regarded as the untouchable, lowest social class in the 'invisible' Korean caste system. For several decades, some Korean people started to recognise their social predicament, but migrant workers' 'voice' and 'entity' was largely concealed from the mainstream society. However, this study revealed their learning activities and provided a space facilitating their voice to be heard in Korea.

While committing myself to a Migrant Workers' NGO as a voluntary supporter, as noted in discussion of ethical matters, this experience has given me privileged and distinctive access to data. Because this kind of qualitative case study engaging with undocumented migrant workers

was fairly new in Korean society, it yielded a certain level of pioneering responsibility, tension and anxiety about it where exploration was evolved. Thus now it is my special honour to represent them accurately in speaking their truths and words in public. I found that to share the findings and insights of migrant workers' notable lifelong learning engagement with Korean public was one of my major research callings. I have taken them inside my keen consciousness and built close ties with them. Now I take global migration issues more seriously and sensibly alongside these marginalised groups of people in other parts of the world.

This qualitative study has led me to re-view and re-organise my way of thinking, norms, skills, roles and responsibility. Through sharing lots of life experience, stories, metaphors and conducting a series of participatory observation, interviewing, transcribing the immense data, reading the transcripts many times, I learnt from these undocumented migrant workers in terms of their aspiration of life, curiosity of knowledge and self motivation for development despite their social plight. To some degree, they became my teachers without noticing it while conducting this research project. This intensive qualitative research has made me more mature. I have matured both as a human being and as a researcher through experiencing the multiple struggles and dealing with an abstruse, emerging concept and data as part of a qualitative case study. This demanded endless reflections to build a theory and storylines. However I realised that the social reality and human learning was too complex to understand and be described it by a single-fixed frame or concepts. In many cases the emergent theory was tentative and thus I could pose more research questions again in the field of lifelong learning.

My immersion into the exploration of migrant workers' learning was also a self-empowering process. This experience further broadened my capacities interpersonally and academically. In terms of a challenge of academic English writing, I had to struggle to express my arguments both

concisely and concretely in well written English by contextualising diverse findings, emerging metaphors and multiple key concepts. To produce a superb work, I could not escape such pressures and time consuming challenge till the end of this project, since I devoted myself to continuous proofreading and editing processes day and night. Therefore my academic English skills could be dramatically improved. Interestingly, likewise migrant workers of this study, I also should cross the 'borders' of disjuncture and tensions endeavouring to learn new 'language' effectively and empowering my academic capacity through overcoming a delicate gap between spoken English and written English. Yet I became aware that my personal journey might not be unique but shared these challenges and experiences with a large and diverse population of international (non-native English speaker) postgraduate students or researchers in UK universities. Given that a large scale of global mobility in the higher education institutions, it could be stated that such challenge is more than simply intellectual.

Most importantly, I am more aware of social responsibility as a researcher for advocating the epistemology of 'Lifelong Learning & Education for All' in practice. Although these are not easily attainable goals, I believe I am taking my ongoing learning journey to recognise it step by step engaging with different people. Meanwhile, I trust that the participants also found their own precious learning journey and the authenticity of their own lives. They are in the 'becoming' through their migratory experience and involving with this research process as well.

Even if the findings could not be considered 'absolutely' correct or transferable to other diverse cases due to the potential variability of interpretation, this thesis eventually 'gave birth' to fertile insights to understand migrant workers' learning. Finally, this research journey has nurtured my humanity as a lifelong learner and developed professional skills as an academic practitioner. Not only do I believe I have successfully accomplished this study and revealed socially marginalised

learners' hidden learning treasures, but also I believe that I have achieved my own educational growth and academic leap.

(2) For future development

“Korean society is now becoming increasingly diverse,” declared Vice Minister of the Ministry of Foreign Affairs and Trade in 2008 before the U.N. Yet, in a blueprint on new migration policy that will be implemented until 2012, the Korea Immigration Service (2009) acknowledged that ethnic minorities, migrant labourers suffer from discrimination and violence because of their appearance and cultural differences. Although the government started to develop social programmes and poured millions of dollars in funds to encourage a multicultural society, Korea has a long way to go before they establish a mature multicultural society respecting cultural diversity in civil level. Korea is now at a critical juncture where policymakers and public should make a decisive choice to develop a genuinely democratic nation engaging with migrant workers.

For this reason, my research should first be applied in Korea. More lessons could be uniquely referable to new labour hosting hub countries outside of Asia such as the Gulf-Middle East which experience the similar phenomena as engaging in migration flux. This study can act as an initiative step for further improved practice and research enhancing social inclusion for the most marginalised groups in the learning society.

“Migrant workers are an asset to every country where they bring their labour. Let us give them the dignity they deserve as human beings and the respect they deserve as workers”

- Juan Somavia, Director General of the ILO(ILO 2008)

There is a strong need to implement policies, a comprehensive set of instruments for legal protection of migrant workers as well as civic and social agreements in a very organized and cohesive way. This should include the whole gamut of human rights including civil, political, economic, social, and cultural rights to be free from ethnic, gender, class and nationality based discrimination and violence. Most significantly, contemporary society becomes more open placing a greater emphasis on learning (Jarvis 2007). Thus, the pioneering Convention of ILO, now, should move forward provisioning a wide range of 'Learning opportunities' based on social dialogues and active participations. It may support gaining our destination for lifelong learning for all migrant workers. Ultimately, these lessons should secure a social welfare system for the underprivileged, which can lead to implementation of participatory lifelong learning projects. I believe it could empower people to learn to live together in our life world.

Finally, in the global migration era, it is time for society to constantly gather thoughts and wisdom from all sectors of our society, including civic groups, media, locals and foreigners. 'We' now should not hesitate to create a pluralistic and inclusive society in practice where different people live together through lifelong learning processes.

APPENDIX

INTERVIEW MATERIAL: EXAMPLES (Transcript of interview sample)

Code: 003

Date: 27th May 2006

Interviewee: Ali

Age: 38

Gender: Male

Legal status: Undocumented migrant worker

Stay year: 10

Nationality: Pakistan

Interviewer: How did you change through participating in this community?

이 모임을 통해 당신에게 어떤 변화가 생겼습니까?

Participant: Roughly speaking, many things have improved thanks to this activity.

일단 대충 돌아보면, 많은 부분에서 좀 좋은 측면에서 달라진 느낌이 들어요.

Interviewer: Could you tell me more specifically? What in particular?

좀 더 구체적으로 설명해 주실래요?

Participant: This group stimulated me to learn new things that I had not recognised before.

Especially, understanding my ego and restoring my lost self confidence are crucial changes.

새로운 것을 배우고 기존에 알지 못했던 것을 일깨워주었습니다. 특히 잃어버린 자신감을 회복한 것이 제 학습의 중심에 놓여있어요.

Interviewer: right, what does it mean 'restoring my lost self confidence'?

여기서 자신감 회복이란 어떤 뜻인가요?

Participant: before joining our group, I couldn't build up self confidence or leadership owing to my illegal status. Because I have always had a strong fear of deportation due to my expired working visa and for ten years I became accustomed to being discriminated against as a foreign

labourer in Korea, I concentrated on protecting myself so as not to be hurt anymore, which was not developing my self confidence. But, through group activities, I could develop passive life attitudes that change my gloomy mood. I think this provided me with new life energy and opportunities to learn something meaningful that I couldn't expect at the initial stages.

우리 모임에 참여하기 전에는 제 불법 체류 신분 때문에 자신감이나 리더십도 없었지요. 왜냐면 일상에서 매일 비자 만료돼서 추방될 것에 대한 공포감도 있고 여기에 10년 동안 외국인 노동자로 살면서 차별에 익숙해져서 한국 사회 어디를 가도 그러니, 내 스스로 방어하기 급한데 자신감이 어디 있겠어요. 그런데 이런 어두운 제 삶의 태도가 우리 모임 활동하면서 바뀌었어요. 처음에 기대치 못한 뭔가를 배우게 되고 새로운 삶의 원천을 얻게 된 것 같습니다.

Interviewer: do you think your improved confidence has led to changes in your life?

그렇다면 이런 자신감이 일상의 변화를 가져왔습니까?

Participant: AFN encouraged me to apply my confidence into actual practices. I gradually acquired methods or know-how on how to handle a set of problems, not only my personal matters but also our group members' concerns. In some sense, this community involvement appears to be 'life coaching' and 'self training', which enables me to change my daily life.

우리 공동체가 그런 자신감을 실천으로 옮기도록 격려해 준 것 같아요. 점점 더 어떤 사태에 대한 노하우와 방법을 얻게 되고 제 개인 문제뿐만 아니라 다른 사람 문제를 다루게 된 거지요. 어떤 측면에서 보면 이 모임이, 제가 삶에서 변화를 꿈꿀 수 있게 했으니 라이프 코치이자 자가 훈련이 된 것 같기도 하구요.

Interviewer: It seems an interesting expression, but can you tell me more about it?

흥미로운 표현입니다. 좀 더 설명해 주세요.

Participant: Since I have moved to Korea as a migrant worker, I got hurt painfully both physically and psychologically. Facing the collapse of my dignity, no one can imagine how hard it felt. My social condition was placed on a severe paradox. Even though my migratory life was like a torture to me, I didn't have any alternative choice given that my aim was making money in Korea. It made me so sad. Yet, through continual participation in AFN, Now I think that I can cope with this personal paradox in a positive way. I could learn something useful and gain various skills to deal with lots of conflicts and concerns in my routine life, supporting each other. I guess that this facilitated me to communicate with other Koreans more confidently.

이주노동자로 한국으로 온 이후로 정말 심신이 상처받았습니다. 아마도 그 암흑 같은 시기에 제 붕괴된 존엄감을 헤아릴 수 없을 거예요. 그런데 그게 제게는 좀 역설적이었어요. 내 삶은 그렇게 고문 받는 느낌인데도 내 임무이자 목적인 돈 생각을 하면 다른 대안이 없는 거예요. 그게 정말 슬프죠. 그런데 이 모임에 계속 참석하면서 제 개인적이 역설을 극복할 수 있었어요. 유용한 것을 배우게 되고 내 삶의 고뇌와 갈등을 다루는 눈을 갖게 됐습니다. 다른 구성들의 지지와 격려를 얻었고, 결국 이것이 다른 한국인들과 소통하는데 자신감으로 단련 시킨 것 같아요.

Interviewer: you could develop confident communication with others through this AFN?
이 모임으로 타인과의 의사소통에 모종의 자신감이 생겼다는 것인가요?

Participant: You know, conversation is extremely important wherever you go and whatever you do in society. I learned some communication skills through this group while confronting a multicultural situation. It's a more dramatic conversation when compared to a mono-cultural environment, isn't it? Conversation between members encouraged me to speak out and express myself about what I felt without oppression. For a long time, I had been so afraid of expressing my opinions and thoughts in front of Koreans due to my clumsy Korean or weird pronunciation. What is more, in the factory, I had to work just like a silent machine and I could have enough opportunities to join a proper conversation. So, this AFN was a turning point to my silent life because it continuously stimulated me to communicate with others.

아시겠지만 대화는 정말 사회 생활에서 어딜 가서 뭘 하든 간에 제일 중요한 것 같아요. 저는 비로소 이 모임을 통해 다문화적 상황을 직면하면서 의사소통 기술을 배운 것 같아요. 같은 문화적 배경 보다 좀더 극적인 것 같아요. 멤버들과의 대화는 제가 무엇을 느끼고 생각하고 표현하는지를 이끌어 줬어요. 전에는 한국인 앞에서 영성한 발음이나 한국어 하면서 의사표현 하는 게 무서웠고 게다가 공장에서는 거의 말없는 기계처럼 일만 죽도록 해야 하니까 제대로 대화할 기회도 없었지요. 이 그룹 활동이 끊임없는 대화를 자극했기 때문에 제 침묵 생활에 전환점이 된 것 같아요.

Interviewer: would you explain to me what you mentioned just before your 'turning point'?
방금 언급하신 전환점이라는 것에 대해 다시 설명해 주시겠어요?

Participant: Well, simply saying, I found that a language skill itself is not a predominant matter. I realised that the way of communication in a reasonable manner is important. This group offered me a sense of value and self confidence. Through continual experience in group discussion, I could engage in both private matters and various social issues such as politics, society, and

culture. Now I gain a voice about those current issues despite my unsophisticated knowledge level. Clearly I feel easier to express my voice more than ever embracing such a self esteem.

간단히 말하면, 이제는 언어 자체가 절대적인 문제가 아니라는 걸 깨달았어요. 그보다 합리적인 방식으로 의사 소통하는 것이 더 중요하다는 걸 알게 된거죠. 이 모임이 그런 가치와 자신감을 일깨워 준 겁니다. 지속적인 그룹 토의 등을 통해 제사적인 문제뿐만 아니라 정치, 사회, 문화 등 개인적인 문제도 말할 수 있게 됐습니다. 비록 세련되진 않지만 현안에 대해 목소리를 갖게 된 거지요. 분명 제가 이전보다 자기 존중감을 가지고 제 생각을 보다 쉽게 말하게 된 건 사실입니다.

Interviewer: 'having a voice' indicates the sense of participation in this community? 목소리를 가진다는 것은 참여 의식을 말하는 것인가요?

Participant: Right, we bring our own ideas to this community. I think we don't just learn a perfect answer; rather we try to explore various ways to expand the narrow viewpoints. That's why we organised some voluntary services to meet local people, attend seminars and selected different study topics. Every member can be involved in the decision making process. However, this doesn't necessarily mean that we propose the same opinions at the same time. The significant thing is that each voice would be listened and respected in this group in spite of a big gap or even a clumsy logic of thoughts, which offers me a sense of social strings.

네, 우리는 이 모임에서 각자의 생각을 가져옵니다. 제 생각으로는 우리는 단순히 정답을 배우는 게 아니라 좁은 사과를 확장하기 위해 다양한 길들을 탐색하는 것 같아요. 그래서 지역 사람들을 만나려고 봉사활동을 조직하고 세미나도 참석하고 다양한 문화 주제도 선정해서 공부합니다. 누구나 이 의사결정 과정에 참석하게 되는 거지요. 반면에 우리 모두가 동시에 똑같은 결정을 하는 것은 아닙니다. 중요한 건 우리 스스로 그런 차이와 영성한 논리에도 불구하고 참여하고 서로의 목소리를 듣는다는 겁니다. 여기서 저는 사회적 끈을 얻게 되는 것 같아요.

Interviewer: I wonder then how you appreciate those changes or feelings in your life. 그런 변화나 느낌들이 당신 일상에서 어떤 의미를 가지는 것인지 궁금합니다.

Participant: I definitely feel more powerful, how can I explain it more precisely?...Right, I feel more confident as 'a part of this society' sharing the same agenda or goals with others, creating development. It gave me a sense of power. As an independent human being, I gained a sense of belonging and self respect to speak out about my social views through this group activity. So I do like to participate in AFN. You know, I was not a voiceless or faceless man in my home country

before migration. The migratory experience totally changed my life indeed. Eventually, I recognised that my illegal social position deprived me of a right to express myself and associate with others freely in this society. The pathetic man who was always hidden and tried to avoid meeting others as possible as I can was exactly me for several years. I was so sick of this marginalised positionBut, in this group, I finally seized my happiness again convinced that I am indeed a living person who had a brain, feelings, thoughts, voice and a special community.

확실히 좀 더 힘을 가지게 된 것 같은데, 어떻게 제대로 설명할지...같은 목표와 뭔가 동일한 것을 추구하면서 변화에 대한 생각들을 나누는 이런 모임의 한 부분을 담당하는 것 같아서 자신감이 생깁니다. ‘무언가의 일부’가 되는 것은 제게 힘을 불어 넣어줬죠. 제가 독립적인 인격으로서 발언을 할 수 있기 때문에 소속감도 있고 이 모임을 참 좋아해요. 당연히 이주를 하기 전에 우리나라에서는 저는 이렇게 얼굴 없는 인간이 아니었어요. 결국 저 자신의 불법 체류 처지가 자유롭게 말할 권리와 사람들과 어울릴 권리를 박탈한 걸 알게 된 겁니다. 늘 숨어사는 존재, 특히 경찰의 눈을 피해서, 제가 어느 순간 질려버린 거예요. 그런데요, 여기서는 제가 머리로 있고 생각도 있고 감정도 가진 살아 있는 인간이란 걸 확인하게 돼서 행복해요.

Interviewer: in my understanding, you could gain a sense of living and active agency through this community, and then what is the big difference from your previous life patterns?

이 모임 활동으로 진정 살아있는 느낌은 당신의 기존 생활과 어떻게 다른 것인가요?

Participant: I might say this activity taught me to take a step to create life changes. Whenever I join AFN, I feel some achievement. Not just consuming my energy under the external pressure like in my workplace, this autonomous participation gave me a sense of self-worth. Given that most my daily life has been dominated by working for 13 hours a day and that I fell down to bed as soon as I returned to my room, this group is a vitality of my tough days. Although the Korean society compels me to live as an invisible labourer, this group leads a transformation of my world. 이 활동이 제게는 사람의 변화를 가져다 주는 걸음을 가르쳐주었다고 할까요. 매회 참여할 때마다 모종의 성취감을 느끼게 됩니다. 마치 일터에서 그냥 내 에너지를 소모해 버리는 것이 아니라, 자발적인 참여는 제 자존 가치를 가져다 주는 것 같아요. 왜냐하면 보통의 제 일상은 하루 13시간 노동하고 그냥 침대 와서 쓰러지는 게 대부분인데, 우리 모임은 고단한 일상의 생기에요. 한국 사회가 저를 안 보이는 존재로 조용히 살길 종용하지만, 이 모임은 제 세계를 변화시키죠.

Interviewer: Socially invisible man could be transformed throughout this community experience?

그렇다면 사회적으로 보이지 않던 존재가 이 모임을 통해 변화했다는 것인가요?

Participant: Listen, AFN served as a meaningful bridge to connect my broken network with society. I have seen other members joined this network and changed their personal lives. We can re-apply different knowledge and skills that we have learnt through AFN in practice. Now I know that I became a different person gaining a critical social perspective. Although I am still an undocumented precarious worker, I started to say 'no' and present myself communicating with others. I became a little bit bolder with self governance in daily life, which empowers my potential ability to handle forthcoming issues. You see, those are what I learnt from our group.

아시아 프렌즈십 네트워크는 세상과 저를 연결해 주는 다리를 만들어 주는 것 같아요. 저를 포함해서 나를 멤버들도 그렇게 개인적인 삶에서 이런 변화를 활용합니다. 우리 멤버들은 이 모임에서 배운 것을 스스로 활용할 수 있는 것 같습니다. 저도 이제 비판적인 사회의식도 가지면서 좀 달라졌고요. 비록 여전히 불안한 처지의 불법이주노동자지만, 이제 아닌 것을 아니다' 라고 말할 수 있고 타인들과 소통하기 시작했어요. 일상에서 좀 더 대담해진 측면도 있어서 앞으로 제가 무수한 문제를 다룰 때도 힘을 키워줄 수 있다고 생각합니다. 바로 이런 변화들이 공동체 경험에서 제가 학습한 것입니다.

Interviewer: Thank you so much. I appreciate your precious time and thoughts.

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