

## **Compatibility of Values of Security to Korea's Ethno-demographic Change: Analysis Based on the Values of Security in Educational Curriculum**

PARK Soohye

Graduate School of International Studies, Seoul National University

David A. Baldwin articulated that national security in the post-cold war era is no longer equal terms to military security. Security has become a more comprehensive term, defined as “a low probability of damage to acquired values.”<sup>1</sup> Any value(s) that a nation desires to protect can become center to security policy, but failure to specify values included in a concept of national security can generate policy confusion.<sup>2</sup> The value(s) need not to be fixed, however, since values change from one socio-historical context to another.

This research monograph placed attention on the new social context that Korea is entering: the ethno-demographic change caused by international movement of people. As of September, 2010, the foreigner population consists of over 5% of the Korean population. Around 1,500,000 are foreign workers and 167,000 are spouses of Koreans. 50% of all marriages occurring in rural Korea are international marriages. As a result, there are over 92,000 children from these foreigners and multicultural/multi-ethnic families being raised under Korea's educational curriculum. In rural area, over 49% of children under the age of 19 are expected to be multicultural/multiethnic children by year 2020.

In the midst of the rapidly changing ethno-demography, it is important to question whether the value(s) included in Korea's security concepts are compatible to be shared value(s) in the new multicultural/multi-ethnic Korea. It is especially important to question whether the security values taught under the Korean educational curriculum are compatible to be the shared values with the multicultural/multi-ethnic children. This study analyzed the national security values in Korea's ethics textbooks of primary and secondary schools, for these are basic units in which national values, including security values are taught under Korean educational curriculum.

In sum, the analysis revealed that the fundamental value of security that appears to be less compatible in the multi-ethnic/multicultural Korea was the value “devotion to country and people” emphasizing on homogeneity of nation-state (as being “ethnic Han”). Statistics project that by 2020 over 49% of rural residents that are less than 19 years of age are expected to be of multi-cultural/multiethnic families. In such ethno-demographic change, the validity of current value(s) of security taught through ethics curriculum be reconsidered, re-identified and re-directed by the Korean government to suit the new demographic environment. Otherwise, social and political conflicting resulting from the less compatible values taught to children of naturalized Korean nationals and ethnic Koreans may become possible as they become adults and political constituents.