Being inside, outside or in-between across Finland and South Korea

An investigation on cultural identities with Korean immigrant children in Finland

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: An investigation on cultural identities with Korean immigrant children in Finland

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Abstract

This master thesis explores perceptions on identities as a being inside, outside, or in-between through the engagement with a group of Korean immigrant children living in Finland. The question is “How has cultural and national identities been deconstructed and formed in the association with hybridity of Korean immigrant children in Finland?” It touches upon flexibility, plurality, and hybridity in cultural and national identities of the researcher and the Korean immigrant children based on Homi K. Bhabha in his book the Location of Culture (1994).

To understand implication of hybridity and plural identities of the immigrant, I used two methodologies. One is crystallization as a methodology and it enables to crystallize multiple genres and voices of data. The other is visual ethnography with the children and it includes a part of auto-ethnography with the engagement with my reflexive writings.

With the account of hybridity, I conducted the task of collecting daily pictures of the Korean immigrant children in order to gain their aspects of living in Finland and their images. For the second part, I conducted the workshop of drawing mind maps and writing an introduction for Finland and South Korea.

As a result of the investigation, I could unfold the way how hybridity is presented through writings, mind maps, and daily pictures. Children’s pictures show a possibility of being ‘in-between’ and creating the third space on a process of translating a culture. Also, it presents the differences between 1.5 generation of an immigrant and the second generation on a sense of attachment to one side of countries. Mind maps and writings of the children for Finland and South Korea reveals that narratives of a nation could be related with their daily life, but easily directed by representative images and narratives.

According to Bhabha(1994), hybrid identities and cultures from the immigrant enable to create the third space because of untranslatability between multiple cultures. The result of the work with the children addresses a possibility of forming their third space, but it leaves a question on hybridity in the digital era where every culture is connected and streamed on the virtual reality. I leave a question unsolved on a possibility of forming hybrid culture and identity when the internet is used for the second generation of the immigrant as a drive to reinforce a sense of longing for rooted, singular, and original identity and their culture. It casts a question on meaning of hybridity emerged from the internet.

Keywords Identity, Hybridity, Immigrant, Nation, Post-colonialism, Homi K. Bhabha
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1. Introduction

Background of the Research

After spending a year in Finland and Norway, I went back to my home country, South Korea, for my summer vacation. I was surprised by large interest and attention of Korean media on culture and lifestyle of Nordic countries, since I was exposed to a number of books, documentaries, TV programs, commercials using the images of Nordic culture and lifestyle. The most impressive one among all different visual materials was a TV commercial for an apartment with the title of “The Apartment from Nordic Countries”. Apartments are the most popular form of housing especially in Seoul and their commercials could be easily found on Korean mass media.
In the beginning of the commercial, it showed black and white images of Seoul surrounded by skyscrapers under the grey sky with sounds of car klaxons and noises of a city center. A narrator of the commercial said “If you cannot change the world, change your home.” Then, the next image was full of forests while the narrator happily said “Looking for the life of hygge” and there was a small footnote on the bottom explaining the meaning of hygge, which was comforting and happy life in Nordic countries. The narrator continued saying that the secret of happiness in Nordic countries could be found in an eco-friendly city. Finally, it showed a different apartment surrounded by a big forest with stiff and narrow woods that are rarely grown in South Korea. To be honest, my family has lived in the same apartment for almost 20 years in Seoul and we saw that several trees were cut so easily because residents decided to increase the space for parking lots instead of keeping the old trees that had been there since 1980s. However, the commercial implied that we could live in the apartment surrounded by a ‘Nordic’ forest with so much happiness, while Seoul was described as a doomed city.

According to the Oxford Dictionary (Oxford dictionaries online, 2018), the Danish word ‘hygge’ means a quality of coziness and comfortable conviviality that engenders a feeling of contentment or well-being. I realized
that the word ‘hygge’ has been widely used in Korean visual culture in order to give people a sense of happiness and comfort, while the notion of the word was often mixed with Finnish or Swedish representations. When I went to the biggest bookstore in Seoul, I saw one essay book, ‘Hyvää Finland: True Simple Life.’ The book was displayed on a very noticeable place in an essay section of the book store. The book focused on the Finnish way of a happy life.

I became disturbed by great deal of obsessions in using idealized images and stories on Nordic countries, as I experienced a part of Nordic life as a foreign student. Whenever my Korean friends asked me about my experiences in Finland, I often tried to break their expectations saying “what you see on Korean mass media is not true in reality.” Then, my friends’ questions made me wonder about the ‘true reality’ in Finland and how they could be presented through visual materials. I started to ponder the images representing the reality and stereotypes on Nordic countries.

On the one hand, I came to meet a group of people who have been living in Finland as an immigrant with all different background, as I started to work as a teacher in the Korean language school in Helsinki. I met a group of Korean immigrant children every Saturday to teach them Korean language. When I had a break time after the class, I talked to a child born in Finland. Suddenly he pointed out the other boy and described him as a ‘non-Korean’. I asked why he defined the other boy as a non-Korean and he answered that “it is because he doesn’t look like Korean and even he is not polite at all as much as many other Koreans.” Actually the other boy’s father is Finnish-Russian and his mother is Korean, so he has light brown hairs and eyes with pale skin. I was fascinated by his answer because it seemed to imply that for this particular child a part of Korean identity must include good manners and politeness, black hair and eyes, and non-white skin color. It was an interesting
moment which raised curiosity on their identities with Korean background and their perceptions on Finland.

My original purpose of the thesis was to discover images showing a part of life of Finland from the perspective of Korean immigrant children in order to break the stereotypical images produced in South Korea. It led me to conduct the workshop and task to learn their perspectives on life in Finland and their identities. I expected Korean immigrant children to show different perspectives from those produced in Korean mass media mostly repeating happiness in Nordic countries. Therefore, I was supposed to compare ‘two different’ images in this study. However, after I conducted the task and the workshop with Korean immigrant children, I realized that my perception was stereotypical as well and binary enough particularly on their identities and life in Finland in a slightly different way from the Korean mass media. So I came to the final stage to question my perception. Why did I feel uncomfortable to stereotypical images after spending only one year in Nordic countries? Why did I expect Korean immigrant children to show their ‘real’ Finnish life? How has my perception been shifted while the investigation with the children was being conducted?

**Research Questions**

In Trinh T. Minh-ha’s essay, *Elsewhere, within here* (2011), she “leads her readers through on investigation of what it means to be an insider and an outsider” (Minh-ha, 2011, p.1). I would like to track her question and argue on a road of investigating one’s perception shifted from an insider to an outsider
or from an outsider to an insider or merely ‘being in the middle’ between two cultures.

The thesis investigates shifted perceptions toward the cultural identities as a Korean and an immigrant and their changes which have been wider and complex after the experience of living in Nordic countries. The study is discussed in the question, “How has cultural and national identities been deconstructed and formed in the association with hybridity of Korean immigrant children in Finland?” It tracks two stages showing shifted perceptions through the researcher’s personal experience and the engagement with Korean immigrant children. The first step reveals the pre-stage where I was struggling with conflicted identities as a Korean living in Finland and shows the starting point of the thesis before the encounter with Korean immigrant children. It is analyzed with my reflexive writings and presents the process of recognizing layers of one’s identities particularly as an Asian. In doing so, it traverses the conception of identities, belongingness, and binary notions between Asia and Europe, while they are distorted and conflicted on the process of adapting myself to a new culture.

The second stage presents the engagement with a group of Korean immigrant children. Their daily pictures and interviews show a wide range of cultural activities and their aspects of living in Finland. From the encounter with Korean immigrant children, I could be engaged with hybrid in culture and identities based on the main theory from Bhabha’s *The Location of Culture* (1994). It serves as the basis in developing questions on identities associated with the nationality crossing ‘Finishness’ and ‘Koreanness’ through the workshop with the Korean immigrant children.

In short, the thesis could be regarded as the trip to track the shifted perception traversing identity, hybridity, and nationality discussed in the field.
of post-colonialism especially from Bhabha according to personal experiences and engagement with Korean immigrant children. The thesis question suggests two sub-questions. The one is “how has the hybridity been presented through daily pictures, mind maps, and writings from Korean immigrant children?” It is related with hybridity in culture in the digital era where immigrant children could be easily connected with either their rooted culture or adapted culture regardless of their actual location. The other is “how could the national narratives of Korean immigrant children be formed?”. It is demonstrated in the final chapter of data analysis and discussed in the relationship with hybridity of identities.

In addition, the thesis could be largely divided into two themes depending on the time and perspectives on identity. The one is a binary notion on single culture, identity and nationality that drove me to find out ‘Finnishness’ and originality of Finnish or Korean culture, while I was reluctant to see stereotypical images and stories about Nordic countries produced in Korea. It was my perspective caught in the time before conducting the experiment with Korean immigrant children. The other is the encounter to hybridity after the engagement with Korean immigrant children. It leads me to reflect my shifted perspectives on stereotypical images of Nordic countries and life in Finland.

I would say that the thesis is not actually resolved in one clear question, since it requires readers to follow multiple voices obtained from the children and I as a researcher. However, it could be a journey of following one’s perception which has been searching for location of identities, while shifted as a being ‘inside’, ‘outside’, or ‘in-between’. Although the study looks through vast areas of identities, the topics on culture, identity, and nationality
could be discussed and resolved in the same ground for opening up a
discussion on meaning of hybridity and identity in the present era.

About the Chapters

The following chapter shows the framework of the thesis to
demonstrate the background of the conception hybridity (Bhabha, 1994). In
order to give a full understanding about hybridity, the background for
discussions on culture, identity, and nationality in the field of postcolonialism
are introduced in the literature review mainly based on the writings of Homi
K. Bhabha.

In the chapter 3, the methodologies are introduced to explain how my
perception has been shaped with using crystallization and visual ethnography.
As a methodology, crystallization enables researching multiple genres and
aspects. At the same time, visual ethnography work is associated with myself
and a group of Korean immigrant children, since the work is highly engaged
with their aspects and mine of living in Finland.

In the chapter 4, I explain processes and details of my data. Data
consists of my reflexive writings, daily pictures collected from Korean
immigrant children including interview with three of them, their mind maps
and writings from the workshop. The process of conducting the work with the
children is described in details. Also, I explain personal backgrounds of my
participants, the group of Korean immigrant children, as they are important to
understand differences and similarities in results of the children for the same
tasks.
The chapter 5, 6, 7 are the actual data and its analysis and suggest three topics depending on the data and interpretations on them. The chapter 5 presents my reflexive writings to introduce my relocated, distorted, and conflicted identities, since I came to Finland. In the chapter 6, daily pictures are introduced with the interview with three of them.

For the final data and its analysis chapter, the workshop with the Korean immigrant children demonstrates how the narrative of the nations is found in children’s writings and mind maps especially after watching a travel documentary. They are discussed based on Bhabha’s notions on the nation and nationality as well.

The conclusion tracks back my journey for identities between South Korea and Finland engaged with myself and participants. As a result, the thesis will allow readers to displace their identities with tracking one’s relocation in cultural identities. In the process of tracking perceptions, the aim of the research will be achieved, as readers could become flexible for shifting and relocating themselves apart from the belief in their rooted identities in a single location.

2. Literature Review

This chapter explores the conceptions of ‘ambivalence’, ‘hybridity’, and ‘third space’ introduced in *the Location of Culture* (1994) and *Nation and Narration* (1990) written by Homi K. Bhabha and demonstrates the relationship with the thesis. To draw upon his conceptions, it is preceded to elaborate main notions from Edward Said’s *Orientalism* (1995) and Frantz Fanon’s *Black Skin and White Masks* (1986), as they became the basis for
Bhabha to discern his different stance toward the colonized and the colonizer in the ground of post-colonialism.

The first part introduces a brief background of their interpretations in the relationship between the colonized and the colonizer through two texts showing roots of post-colonialism before Bhabha raised problems regarding the same topic. Then, ‘ambivalence’, ‘hybridity’ and ‘third space’ are explained for the following chapters in the relationship with my research questions.

**The Introduction of Homi K. Bhabha in the Ground of Post-colonialism**

The ground theory of the thesis is based on main ideas of Homi K. Bhabha who has been prominent in the field of post-colonialism, as his notions on culture, identities, and the nation has brought a new way of seeing boundaries between the colonized and the colonizer and broken binary perceptions on them with suggesting ‘hybridity’ in culture. In his book *the Location of Culture* (1994), he introduces several conceptions such as ‘ambivalence’ and ‘hybridity’, while he demonstrates a process in forming stereotypes of the colonized with discovering cracks that Edward Said had not found in his representations between the West, the colonizer and the East, the colonized.

In the beginning of the book, he tries to define the meaning of ‘post’, since the territory of his academic field is categorized as post-colonialism. As for the indication of this controversial prefix, he selects the word ‘beyond’, rather than ‘after’.
The ‘beyond’ is neither a new horizon, nor a leaving behind of the past. We find ourselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion. (Bhabha, 1994, p.1)

It implies his perspectives in identity, time, and the space, which could not be defined as a fixed term. In addition, he cites the text from Renée Green, an African-American artist, to open up a question on multiculturalism. “Multiculturalism doesn’t reflect the complexity of the situation as I face it daily... It requires a person to step outside of him / herself to actually see what he / she is doing” (as cited in Bhabha, 1994). It raises a question in multiculturalism formed from a hope to embrace diversities of the culture in the era of globalization. The questions in multiculturalism open up the ground for my thesis, since my previous perceptions toward two culture between Finland and Korea were binary and conflicting at the same time. I believed that there would be a space where different cultures were encountered and multi/inter/transculturalism would exist for untangling conflicts in the boundary between multiple cultures. Before conducting the work with Korean immigrant children, I expected to see certain Finnishness in their life, while I imagined that their Finnishness would be different from the pictures that Korean mass media produced. In other words, I wanted to like to see the ‘real’ Finnish life in Korean immigrant children’s pictures, which would indicate
that the pictures from Korean mass media would be wrong and stereotypic. At the same time, I started to wonder about my confusions in new identities since I came to Finland

It triggered me to read *the Location of Culture* (1994) to solve conflicting ideas about cultural and national identities. For the understanding of the book, ground theories from Edward Said and Frantz Fanon are fundamental because Bhabha uses a plenty of texts from Said’s *Orientalism* (1995) and Fanon’s *Black Skin, White Masks* (1986) and raises a problem in those two texts in perceptions toward the colonized the colonizer. Both of texts are regarded as the pioneer in discovering oppressions in the colonized. Particularly Said (1995) exposes the mechanism in how the West represents the East as its fundamental ideology to exploit the colonized and justify their relationship from the view of the ‘superior’ colonizer. “Said argues that the way people in the West discussed the Orient developed a set of discourses of orientalism which set up an allegedly superior Western self in relation to an allegedly inferior non-Western other” (Huddart, 2006, p.5).

Said indicates the particular relationship between the West and the East as a discourse showing a power relationship. He explains that “the relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony” (Said, 1995, p.5). Therefore, in this relationship, Occident and Orient are parallelized with a clear distinction in their boundaries and contrastively defined as two terms in their parallel line, since “the two geographical entities thus support and to an extent reflect each other” (Said, 1995, p.5). So, “orient is experienced” (Said, 1995, p.58) in a particular shape that Occident have built with their lenses, which could be called ‘stereotype’. Stereotype is emerged in the ‘line drawn between two continents; Europe is powerful and articulate; Asia is defeated
and distant” (Said, 1995, p. 57). In this sense, Occident tends to have ‘ambivalence’ in its behavior toward Orient. Since Occident locates itself in the superior position, Orient naturally becomes a new land to be explored so that Occident could give enlightenment to Orient as its superior master in the civilized world. So Occident feels superior, unstable, and curious at the same time, whenever unexpectable parts of Orient are discovered. Said said “the Orient at large, therefore, vacillates between the West’s contempt for what is familiar and its shivers of delight in- or fear of- novelty” (Said, 1995, p. 59).

On the other hand, Fanon (1986) focuses on psychoanalysis in collective symptom of non-white particularly from observing those who were born in ‘black’ but living in the ‘white’ land, Europe like his personal background. In Black Skin, White Masks (1986), he insists that non-white paradoxically would like to become the white following their patterns of behaviour and culture, while they are under the control of the colonized from the white. The example of the Antillean is given for understanding their perceptions as non-white who was once colonized, but has come to Europe with their confused ideas about their identities.

When in school he has to read stories of savages told by white men, he always thinks of the Senegalese…. The Negro lives in Africa. Subjectively, intellectually, the Antillean conducts himself like a white man. But he is a Negro. That he will learn once he goes to Europe; and when he hears Negroes mentioned he will recognize that the word includes himself as well as the Senegalese. (Fanon, 1986, p.148)
Fanon exposes conflicting identities of the Antillean who has been exposed and educated by the culture of the colonizer and find their position different from their false identification when they actually encounter with the ‘white’ in France. Fanon insists that non-white’s longing for becoming the white is made by their unconsciousness, which creates an illusion as if it was structured not by the white, but by non-white. He said, “the Negro makes himself inferior. But the truth is that he is made inferior” (Said, 1995, p.149).

According to Said and Fanon, binary conceptions between the west and east, the colonizer and the colonized, the white and non-white are based on differences in their races, culture, and identities and they are regarded as the two columns which would never be mixed.

The post-colonial perspectives on conflicted identities as a non-white living in Finland are demonstrated through my reflexive writings in the chapter 5. In the chapter, the binary divisions between the East and the West are presented to explain previous state where I was struggling with accepting new identities after the experience of living in Finland. Although Fanon indicates psychological symptom of the ‘black’ according to his identification, the analysis on his race is corresponded to my self-perception as well. Therefore, the notions on ambivalent states of the colonized and confictions on my race are elaborated through my personal stories, reflections and feelings, as they are traversed to the perspectives that Fanon and Said also could embody through their experiences as a non-white and immigrant in the ‘West’. It opens up the ground for discussing an inherent perception on identities as an Asian and immigrant and leads readers to track a path for the road of my thesis journey from the beginning.
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**Stereotypes, Ambivalence and Hybridity**

Bhabha pays an attention to differences and otherness that Said and Fanon had admitted to reveal oppressions in stereotypic perceptions to the colonized. He explains that “the construction of the colonial subject in discourse, and the exercise of colonial power through discourse, demands an articulation of forms of difference - racial and sexual” (Bhabha, 1994, p.67). He adds that such an articulation delivers belief in existence of “‘original’ identity or a ‘singularity’ to objects of difference” (Bhabha, 1994, p.67). In his perspective, colonial discourse is dependent on defining differences between the East and the West and ironically it produces a fixity in stereotypes on the process of exposing discrimination toward the colonized. So, certain stereotypes of the colonized could be expected while they are limited to one category or one location regardless of its diversities in race, sex, and other identities. Bhabha(1994) points out that Said’s disposition between the East and West in his representation leads them to be confined to certain boundaries. “Edward Said proposes a semiotic of ‘Orientalist’ power, examining the varied European discourses which constitutes ‘the Orient’ as a unified racial, geographical, political and cultural zone of the world” (Bhabha, 1994, p.71).

However, his perspectives on ambivalence is not grounded on one way direction from the colonizer, while the colonized. Rather than positioning the colonized as the passive agent, he suggests that the relationship between them is a result from negotiating with each other. In the relationship, the colonized is required to fulfill the colonizer’s ambivalent demand, which is to represent the colonizer’s reality “of a difference that is almost the same, but not quite white” (Bhabha, 1994, p.86).
Mimicry is emerged in the meantime when ambivalent demands of the colonizer are imposed to the colonized and the colonized tries to imitate and represent the colonizer in the similar way, which should not be exactly the same. As a result of mimicry, the colonizer could confront itself reflected by the colonized including its defaults and flaws, which is not expected especially from the inferior object. In this ground, mimicry, in other words the partial presence, could trigger the colonizer to face its imperfection, which should not be allowed to accept. Therefore mimicry has “its double vision which is disclosing the ambivalence of colonial discourse also disrupts its authority” (Bhabha, 1994, p.88). At the same time, contrary to Fanon who revealed the black’s desire for becoming white and following the white’s identity, Said believes that “mimicry conceals no presence or identity behind its mask” (Bhabha, 1994, p.88). So there is no originality that the colonized could completely copy with using its strategy, mimicry.

Hybridity is emerged in between as the result of ambivalence colonial authority, when mimicry accidentally creates a part of the reality of the colonizer in ‘quite similar’, but ‘not the same’ way. As Bhabha insists that there is nothing behind the mask in the presence of the mimicry, hybridity is not based on originality of single identity or culture, but creates its own space where the authority of the colonizer could be disturbed by mockery.

It displays the necessary deformation and displacement of all sites of discrimination and domination. It unsettles the mimetic or narcissistic demands of colonial power but reimplicates its identifications in strategies of subversion that turn the gaze of the discriminated back
Hybridity allows the colonized to return the surveillant gaze to the colonizer with subverting the previous position between them. Hence, reversed positions make the colonized resist and bring back ‘the eye of power’ to the colonizer. Consequently, hybridity becomes the space for subverting, demonstrating, and resisting, rather than resolving discriminations between the colonized and the colonizer. Bhabha adds that “hybridity has no such perspective of depth or truth to provide: it is not a third term that resolves between two cultures, or the two scenes of the book, in a dialectical play of ‘recognition’” (Bhabha, 1994, p.113).

At the same time, it opens a new way for the minority “so that other ‘denied’ knowledges enter upon the dominant discourse and estrange the basis of its authority” (Bhabha, 1994, p.114). As a result of the hybridity of identity and culture, the binary notions between self / other, inside/ outside, the colonized / colonizer, the east / west could be blurred and would not exist in parallel lines where the boundary between them never meets. (Bhabha, 1994)

While my writings represent colonial states for two countries between Finland and South Korea from the view of myself in the chapter 5, a part of hybridity is presented through Korean immigrant children’s pictures in the chapter 6. Their pictures show that the range of their activities in their daily life could be a spectrum that traverses the continent from Finland to Korea. On the other hand, their pictures and interviews shows a transition in the digital era and its influence on forming cultural identities. Finally, it leads to demonstrate what it means to present hybridity beyond the colonial text, when every cultures are streamed and connected in the ground called ‘the internet’.
The Third Space

Bhabha insists that culture could not be located in a single category and definition. With this account, he emphasizes his conception on culture again with introducing ‘the third space’ as a final destination of the book. As hybridity is based on its fluidity without being bound to a pureness of culture, the third space is highly engaged with the fundamental ideas of hybridity, but it is suggested as a frame where his major conceptions toward the culture, modernity and postmodernity could be congested and entangled.

The chapter 11 in the book *the Location of Culture* (1994), ‘how newness enters the world’, implies the perception of the future in hybrid culture. He predicts the world with more engaged in hybridity particularly when a great deal of migrants overflow and their cultures are mixed apart from their ‘original’ location where it was supposed to be. He articulates ‘the third space’ as ‘in-between’ where newness could be squeezed and finally invent a new form of hybrid culture and identities.

What must be mapped as a new international space of discontinuous historical realities is, in fact, the problem of signifying the interstitial passages and processes of cultural different that are inscribed in the ‘in-between’, in the temporal break-up that weaves the ‘global’ text.

(Bhabha, 1994, p.217)
He insists that in-between space of culture enables to accept interstitial passages emerged between a couple of ‘different cultures’, which is supposed to be fully understood without a gap in the global text and multiculturalism in a large context. Therefore, ‘in-between’ is the left place where the translation between cultures could not be entirely performed. Bhabha indicates the process of translations between cultures, particularly in the relationship between the colonized and the colonizer, could not avoid of accompanying with total integration. “The migrant culture of the ‘in-between’, the minority position, dramatizes the activity of culture’s untranslatability; and in so doing, it moves the question of culture’s appropriation beyond the assimilationist’s dream, or the racist’s Nightmare” (Bhabha, 1994, p.224).

So, entire translation and assimilation between cultures would not be possible and it emerges in-between space where the minority and the migrants could be liberated without a pressure on assimilation to the major culture and identification or the colonizer group. Again he highlights his opposition to a binary composition of culture, since he perceives the third space “where difference is neither One nor the Other but something else besides, in-between” (Bhabha, 1994, p.219).

In addition to the essay, The Third Space: Interview with Homi K. Bhabha (1990) written by Rutherford addresses the third space and its engagement with hybridity in his spoken words. From the beginning of the interview, he clearly states the confinement of diversity in culture especially in the relationship between ‘the host’ and ‘the migrant’.

a norm is constituted and given by the host society or dominant culture, which says that ‘these other cultures are fine, but we must be
able to locate them within our own grid.’ This is what I mean by a certain of cultural diversity and a containment of cultural difference. (Rutherford, 1990, p.208)

In his sense, the belief in a possibility of embracing a certain culture in the relationship, the migrant versus the host or the majority, would rather generate the binary division and their unequal relationship that actually colonial perceptions has been exploiting and repeating.

He stresses again that hybridity is not designed to duplicate ‘originality’ of culture. “The importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the ‘third space’ which enables other positions to emerge” (Rutherford, 1990, p.211). Therefore, in the process of translating the third space engaged with hybridity, the negotiation crossing multiple identities and cultures is necessary. He emphasizes that this process “may demand that you should translate your principles, rethink them, extend them” (Rutherford, 1990, p.216). In short, a negotiation and translation require both of the host and the migrant to de-construct boundaries of cultures and rebuild them according to their own principles, which leads to finally create the third space.

The Nation and its Narratives

For the last part of data collection, I conducted the workshop to learn children’s thoughts about Finland and South Korea and their relationships with two countries. To draw upon the relationship with the data from the
workshop based on the nation and its narratives mainly demonstrated by Bhabha (1990), firstly my exploration for the last theory chapter is on the ground of two literatures regarded as the basis for developing notions of the nation and nationalism in the field of post-colonialism. Ernest Renan’s *What is a nation?* (1990) and Benedict Anderson’s *Imagined Community* (1991) are discussed briefly to draw the fundamental conceptions of the nation. Then, the construction of the narratives on the nation and the way how Bhabha demonstrates it are explained in order to expand discussions on children’s ways of thinking about two countries through their mind maps and writings.

In *What is a nation*, Renan casts several questions on definitions and elements of forming the nation. He demonstrates that language, geography, ethnography, and religion would not be necessary to establish the conception of the nation with using several actual examples. He asks “How is it that Switzerland, which has three languages, two religions, and three or four races, is a nation, when Tuscany, which is so homogeneous, is not one?” (Renan, 1990, p.12) Rather than those elements, he focuses on a trait of stories that the nation has been sharing for a long time to celebrate and commemorate their past and the history. He notes that “to have common glories in the past and to have a common will in the present; to have performed great deeds together, to wish to perform still more- these are the essential conditions for being a people” (Renan, 1990, p.19). Therefore, “a nation is a soul, a spiritual principle” (Renan, 1990, p.19), rather than a objective term.

Likewise, Anderson clearly defines the nation as “an imagined political community” (Anderson, 1991, p.6).

I propose the following definition of the nation: it is an imagined
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political community - and imagined as both inherently limited and sovereign. It is *imagined* because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion. (Anderson, 1991, p.5-6)

Anderson (1991) points out that the nation is imaginary, because people in the same nation would not know all members, but believe that they would exist for their nation in their imagination. In other words, the nation is “the modern nation is a matter of simultaneity, with each member of the imagined community precisely able to imagine him - or herself as one among many, right here, right now” (Huddart, 2006, p.106).

Based on the notion developed by Renan and Anderson, Bhabha agrees on the character of the nation narrated and constructed by certain myths. On this account, he pays an attention to narratives of the nation’s own myths and stories as one of the most important factors to build “an imagined political community” (Anderson, 1991, p.6). In his book, *Nation and Narration* (1990), he regards the character of the nation as “a symbolic force” (Bhabha, 1990, p.1).

Nations, like narratives, lose their origins in the myths of time and only fully realize their horizons in the mind’s eye. Such an image of the nation- or narration- might seem impossibly romantic and excessively metaphorical, but it is from those traditions of political thought and literary language that the nation emerges as a powerful historical idea.
in the west. (Bhabha, 1990, p.1).

According to Bhabha, nation’s own narratives could be used for the reinforcement to construct the nation with metaphoric and romantic expressions and stories. However, Bhabha considers narratives of a nation as a continuously changing state as a similar way how he demonstrates identities and hybridity. “Bhabha rejects the well-defined and stable identity associated with the national form. It is not that he rejects national identity entirely, but that he wants to keep such identity open” (Huddart, 2006, p.101). In this ground, he focuses on two directions called ‘the pedagogical’ and ‘the performative’, when narratives are established and affects to form “a sense of nationness” (Bhabha, 1990, p.2). One is the pedagogical considered to be rigid and fixed by accumulation from certain histories, then it could be easily exploited to pass narratives to the next generation without giving possibilities of changes and further openness. On the contrary, the other is the performative, which could be subverted and recreated from other disruptions because of its flexibility and openness. As he mainly insists that a process of forming identities is corresponded as the negotiation, two territories for constructing narratives are also regarded as the contestment for constant changes.

Hence, “in the production of the nation as narration there is a split between the continuist, accumulative temporality of the pedagogical, and the repetitious, recursive strategy of the performative” (Bhabha, 1990, p.297). According to Bhabha, narratives influenced by two colliding directions could create a possibility of producing new narratives, because their process is simultaneously happening from the result of the contestment between them.
Regarding this condition, Huddart (2006) adds that “the play between the pedagogical and the performative means that category of ‘the people’ constitutes both an established fact and an open becoming” (Huddart, 2006, p.111). Although the traditional and fixed narratives and its product affected by the pedagogical could not be entirely removed, they could be highly affected and rebuilt from the performative. In the result of this simultaneous contestment, counter-narratives could be emerged and it “continually evoke and erase its totalizing boundaries -both actual and conceptual- disturb those ideological manoeuvres through which ‘imagined communities’ are given essentialist identities” (Bhabha, 1990, p.300). Particularly Bhabha focuses on a role of the immigrant as the performative, since they are not possible to narrate their origin and its nation influenced by the pedagogical.

The mind maps and writing acquired from the workshop with the Korean immigrant children are discussed in the chapter 7 in the relationship with the influence of the pedagogical and the performative in terms of narratives of Finland and Korea from their point of view. The elements of the pedagogical that I unconsciously imposed during the workshop are exposed through the influence of the visual materials used in the workshop.

3. Methodologies

This chapter touches upon the two main methodologies used for building a frame to collect and analyze the data. Crystallization as a research method is introduced in order to make readers understand the data which consists of multiple voices and genres. It enables readers to shift positions on their cultural identities, as they read voices from Korean immigrant children
and the researcher with their several identities as an Asian, immigrant, and the children living in Finland. Pictures, interviews, and my reflexive writings are engaged with each other, so that the entanglement of the data reflecting multiple aspects through different genres could be crystallized with unfolding each part of the complexities in a wide range of topics on culture, identities, and nationalities. For the part of the crystallization, visual ethnography is mainly used to construct the work with the children and myself. Therefore, it could be the ethnography work to the targeted group of the minority, but it includes a part of auth-ethnography work at the same time because of reflexive writings.

In the chapter, the introduction of the data is explained as well including the processes and purposes of the work with the children and ethics and consents. In addition, the personal background of the participants is given in details for a better understanding on the data and its interpretations before readers jump into the actual data and following data analysis. For the last part of the chapter, the consent and ethical problems are explained.

**Crystallization**

The methodological path of the thesis is based on ‘crystallization’, which was stated as a new perception of qualitative writings in accordance with a flow of post-modernism and challenges to traditional methodologies in *Writing a Method of Inquiry* (Pierre & Richardson, 2005). In this essay, Richardson suggests perspectives on qualitative research writings including ethnography and its practices as well. As an alternative way of writing beyond the traditional methodologies, crystallization is suggested with using the
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traits of crystals, but opposing the notion “triangulation” which has been used for the validity of the research. According to Richardson, “crystals are prisms that reflect externalities and refract within themselves, creating different colors, patterns, and arrays casting off in different directions” (Richardson, 2005, p.963). With this account, each data makes a role for reflecting a different perspective, which could be eventually becoming closer to produce new knowledge. However, he points out that the triangulation is a different approach, since it is intended to establish a set of validity and “a researcher deploys different methods- interviews, census data, documents, and the like- to “validate” findings” (Richardson, 2005, p.963).

In this sense, I used crystallization as a main methodology to embody scattered data into a crystal in order to unfold a wide range of topics and keywords, although they could be condensed into one huge ground called ‘identity’ and ‘hybridity’. Particularly, the notion of hybridity could be defined as neither one essence, nor single line, since it could not be pinpointed to certain location. Rather, hybridity could be converted to a spectrum or prism. Therefore, crystallization is more possibly compatible to this work for making a frame and untying the entanglement of the data. The following paragraph explains a particular purpose of the research using crystallization.

Crystallization’s position on knowledge, truth, reality, and values means that when using this methodology, research questions need to embrace the fluidity of ideas. The purpose of research is not to find one singular meaning or truth. Instead, research questions and designs embrace experiences of individuals within social contexts. (Kuby, 2014,
In this regard, my experiences are unfolded to show a part of the hybridity as well as pictures from Korean immigrant children within the same ground, but presents a different position as a pseudo-immigrant grown up who has been confused and conflicted on the cultural identity after moving from ‘homeland’ to Finland. To be honest, the initial targeted participant was supposed to be only Korean immigrant children, however, I found it more fruitful to present a process of contradictions and expectations in my previous stage before conducting the work with the children. As a result, readers could easily access to the work, which has been edited and altered several times. So, both identities and experiences from the children and the researcher “mutually inform each other and the intersubjective truths we generate” (Ellingson, 2009, p.33). On the other hand, Ellingson proposes five principles crystallization and the following paragraphs show two of them.

Utilize more than one genre of writing (e.g., poetry, narrative, report) and/or other medium (e.g., video, painting, music).

Include a significant degree of reflexive consideration of the researcher’s self and roles in the process of research design, data collection, and representation. (Ellingson, 2009, p.10)

Reflexive writings about the process of the data collection and researcher’s experiences are narrated and combined with the interview, mind maps, and pictures from the children. It “enables researchers to embrace the messy, complex, and fluid in all aspects of research that disrupt more stable,
fixed, and singular notions of research” (Kuby, 2014, p.133). The aim of the research is not to produce one definition on the identity, but to create the ground for further discussions. Throughout the data, readers are expected to understand multiple positions of those who have been moving and shifting between Korea and Finland. For the part of addressing experiences from the view of the single group and individual, ethnography is selected as a method.

**Visual Ethnography**

The investigation on images produced from Korean immigrant children traces a method of visual ethnography with picturing their daily life from their perspective. “Ethnography requires immersion into a culture and generally relies on inductive analysis of detailed field notes and often informal and/or formal interviews of participants” (Ellingson, 2009, p.54). I worked as a teacher in the Korean language school, so I could be possible to contact to them once a week and be immersed into a part of their life. Even though I could not be involved with their daily life out of the school, it was a preferably good position for me as a researcher to observe their life without my assumptions and unconscious influences to the tasks.

Children were asked to take pictures of their life using their smartphone and tell details about pictures. So, their pictures are “interwoven with personal identities, narratives, lifestyles, cultures and societies, as well as with definitions of history, space and truth” (Pink, 2001, p.17). Since I collected their pictures without being engaged in their actions of taking pictures, they were able to show a part of their reality and experiences. Their personal voices represent new knowledge on meanings of life in Finland as an
immigrant child. In this sense, it could be defined as one of visual ethnography, as “it may arrive at a close understanding of the world” (Pink, 2001, p.20). In short, ethnography approaches from the eyes of Korean immigrant children could be able for readers to understand their world and reality. It means new knowledge on notions of identities between Finland and South Korea is produced.

In addition to the ethnography work with the children, autoethnographic texts are added to provide changes and confusions in the notion of culture and identity, as I moved into Finland and encountered the group of Korean immigrant children. Moreover, the autoethnographic data presents a process of one’s personal experiences engaged with multiple layers of identities that I was not able to recognize before the investigation. Therefore, my writings “display multiple layers of consciousness, connecting the personal to the cultural” (Ellingson, 2009, p.63), while they are expanded to produce different knowledge and its reality through my own experiences. “It does not claim to produce an objective ‘truthful’ account of reality, but should aim to offer versions of ethnographers’ experiences of reality” (Pink, 2001, p.18). Throughout my reflexive writings, readers could reach to a part of reality reconstructed by my experience as an Asian living in Finland.

4. Data Collection

**About the Data Collection and Analysis**

Data collection is divided into three activities. The first part is extracted writings from my blog. It is the basis for me to reveal unconscious
perceptions toward life in Finland as an Asian. The second part is pictures from Korean immigrant children and the interviews with three of them. The last part is the mind maps and writings about Finland and Korea conducted in the Korean language school.

The purpose and process of data collection are explained in the following part to enable readers to track data that could be seen separated and unrelated. Unlike the traditional structure of the thesis, data collection is not separated from data analysis, as it is difficult to understand data analysis without following the contents of data. Particularly pictures and mind maps need to be discussed with the actual contents. Therefore, after the details of data collection are introduced, actual data is presented with its analysis. Each chapter offers the ground for further discussion on each topics with its own titles.

**Data Collection 1: My Reflexive Writings**

The first part consists of a reflexive diary that I have been writing in my blog in Korean from time to time since 2017 summer. Particularly the diaries from August to September of 2017 were written in Seoul, Korea when I had a long summer vacation after spending each semester in Helsinki and Oslo. Afterwards, the rest of the diaries have been written for the present moment in Helsinki. They were extracted according to contents that could be relevant to the thesis topic in terms of identities as an Asian and immigrant. For this thesis, I translated the diaries from Korean to English. Although they were not initially designed to be used as data in the thesis, they became relevant as a tool for me to realize the previous stage where the belief in
complete identities and culture was entangled and conflicted after the collapse of my identity in Finland. It enables readers to track my changes of my perceptions.

**Data 2: Daily Pictures of Korean Immigrant Children**

The second data shows pictures of daily life that Korean immigrant children took with their own smartphone camera. I have collected pictures of Korean immigrant children for two months from April to the end of May, since I worked in the Korean language school. I aimed to investigate images of their daily life in Finland from the perspective as an immigrant children. I was fascinated by diversities in their background in terms of race and identities. I assumed that their views would produce new images and perceptions on Finnish daily life. Then, the initial aim was to acquire images of Finnish life showing ‘true’ and ‘pure’ Finnishness, which might prove that the stereotypic notions and pictures from Korean mass media were wrong. Honestly, the task started with the assumption of the researcher, but the result of the task led the research to broad topics in an unexpected way.

After obtaining the consent of the children and their parents, I assigned them a task to take pictures of their daily life. They took pictures and sent them to me during weekdays after they came back from school because of the restriction in using a smartphone in their school. In case of the weekend, I could collect pictures from morning to night. I chose a smartphone camera as a tool to report their daily life, because it was one of the most accessible and comfortable way for children to participate in the task. Kakao Talk, the Korean messenger application, was selected for the same reason, since they were using
Kakao Talk more than Facebook and Instagram and agreed that Kakao Talk was the easiest way to communicate with them.

I intended that they would upload pictures similar to the way they upload on Instagram or Snapchat in order to make them feel easy to complete the task and gain more access to their daily life. So I only gave certain time to take pictures without limiting the topics so as to follow their innocent eyes in their daily life and not be influenced by my assumptions. The children sent pictures showing their daily life at a certain time period such as 10:00~11:00, 14:00~15:00 through Kakao Talk. The time for taking pictures was three times a day during the weekdays and four times a day during the weekend. Pictures could be anything showing their activities, feelings, statements and mood on fixed time.

In addition, I asked them to add hashtags to show their status of pictures and explain their feelings and mood. I used the term “hashtag” in order to deliver a sense of easiness for completing the task. At the same time, I led them to express their mood without feeling burden and it enabled me to collect a short description in pictures whenever they sent me pictures. Regarding the rules of hashtag, I tried to reduce a wall of the language, since their proficiency in Finnish and Korean was all different and very wide depending on their background, even though they were all in the same class. Then, they could add hashtags in Finnish, Korean, and English as well, but mostly they wrote them in Korean and English except the specific Finnish words describing food or a name of the district. For Korean hashtags, I translated into English and added them on the bottom of the pictures.

Lastly I conducted interviews with three children in order to acquire a background and details about their pictures, feelings and mood when they took pictures. I was supposed to conduct interview with all of them, but only
three of them agreed to be interviewed. The part of the interview is mixed with the pictures.

Data Collection 3: Mind Maps and Writings about Finland and South Korea

I conducted the class in order to learn how they perceive Finland and South Korea in their written language. While pictures are regarded as the visual representation showing a part of their daily life from their view, mind maps and writings are used for articulation of their perceptions to two countries and nationalities in written words. In addition, in the early stage of collecting the data, I was supposed to compare ‘different’ thoughts about two countries and collect their opinions after showing the apartment’s commercial and the introduction part of a travel documentary about Finland made in South Korea.

First of all, I asked them to draw a mind map about Finland so as to investigate their initial thoughts about the place where they live. I asked them to write adjective, verb, and noun as many as possible, since I intended to see their thoughts without a limit of a form in a language. For the second part, I showed the apartment’s commercial and introduction of the travel documentary about Finland, because I wanted to know how they would react to stereotypical visual materials and description produced in Korea. The documentary has narrations to introduce Finland to Korean audiences showing several images of Finland. I asked them to tell about their opinions
about two episodes of the documentary and to write their own introduction of Finland, as if they could be a narrator in those kind of the documentary.

**Participants: Korean Immigrant Children**

The target group consists of five 12 years old children and one 10 year-old. Three girls and three boys are in the group. They are all in the same class in the school because the class is divided not based on their age, but their level of proficiency in Korean. However, their proficiency in Korean is still varied depending on their background. One girl moved to Finland 4 years ago because of her father’s occupation and a 10 year-old boy also moved here a year ago for the same reason. However, the boy will leave Finland next year, since his father is staying in Finland only for three years. The rest of them were born in Finland and have visited Korea a few times during their summer or winter vacation. Even though the level of proficiency in Korean is different, they don’t have a problem in understanding daily conversations in Korean. Some of them are familiar with Korean culture because of their previous experiences in Korea, but most of the children born in Finland have been in touch with Korean culture only through the Internet and their parents. Lastly, the participant F participated only in drawing a mind map and writing two introductions of Finland and Korea while it was conducted in the class.

A: 12 years old. Male. Born in Finland from both Korean parents.
B: 12 years old. Male. Born in Finland from Korean mother and Russian-
Finnish father.

C: 12 years old. Female. Born in Korea from both Korean parents. Moved to Finland. Attended several international schools.

D: 12 years old. Female. Born in Finland from both Korean parents.

E: 10 years old. Male. Born in Korea from both Korean parents. Moved to Finland one year ago because of his father’s occupation. Expected to leave Finland next year.

F: 12 years old. Female. Born in Finland from Korean mother and Finnish father.

Ethics and Consents

My participants are under 18 years old, so I asked their parents for the permission of the participation in my thesis work. I asked the children if they could send pictures with using their smartphone after the school and if they are interested enough in taking pictures of their daily life. After I got their permissions, I sent their parents an email to explain procedures of participation and the topic of the thesis in brief. I explained the goal of the thesis and full explanations of a process to their parents, but intended not to explain details about the thesis to children in order to prevent from unconsciously fostering my pre-assumptions and expectations when they are given to take pictures. So, I only mentioned to children that I would investigate life of Korean children living in Finland from their perspectives and the contents would consist of pictures. The document of the consent form was sent to only their parents and not shown to children.
Children under the age of 16, sometimes 18, are assumed not to be capable of making informed judgements about their participation in research projects (hence they are very often described, somewhat controversially, as ‘vulnerable’ research participants). To prevent any possible risk to them, research with children usually requires the consent of both the child and their parent or legal guardian. (Rose, 2016, p.363)

The consent forms were all signed from their parents and shown to the children as well to approve their permission again.

5. Relocated, Distorted and Conflicted Identities between Finland and South Korea

This chapter demonstrates the way how I could arrive at the topic ‘identity’ between Finland and South Korea and it finally leads to track self-perceptions on life in Finland as a pseudo-immigrant and Asian. The collision of the identity after moving to Finland reveals layers of my unconsciousness through diaries that has been disturbing to see stereotypic images and stories of Nordic countries. In the end, it triggered me to have a big interest in investigating life of Korean immigrant children in the hope for discovering new and real images and stories about Finnish life and their identities. Therefore, it is the starting point to read hidden self-perception to culture, identities, and nationality which conclusively guided me to be engaged
with the group of Korean immigrant children as another scope to understand ‘the other’ within a similar social ground.

In my personal history, writing always has been my joy and relaxation. So, I have been using writing as an external gate to express feelings and understand the road of my state continuously asking myself where I am. Particularly, since I came to Finland, I have been writing a piece of diaries to release strugglings in everyday life in the land where I became an alien.

In this regard, writing has been a role for me to “evoke new questions about the self and the subject” (Richardson, 2005, p.965) and became more “contextual and rhizomatic” (Richardson, 2005, p.965). I found a part of writings in my blog were entangled with several topics about my race, cultural identities, nationality, and a sense of belongingness. Therefore, it enables to “evoke deeper parts of the self, heal wounds, enhance the sense of self- or even alter one’s sense of identity” (Richardson, 2005, p.965).

I classified topics of the writings as three situations and processes on the road of perceiving the self and the other, as a being inside or outside. The first chapter is the relocation of the identity that allowed to dispose myself into a different category, non-white and non-European. It is the prologue of opening a situation of myself who were physically moved to Finland and confronted to ‘different position’. Then, the second part reveals feelings for ‘different position’ from colonial perspectives and presents the battleground where my race, knowledge, language, and culture could be denied, distorted, and projected according to self-inferiority created from a binary division, the West and the East. In the end, it drives to explore plural and incomplete identities and accept a process of constructing them. The final chapter is confliction of my perception to stereotypic stories and pictures of Nordic countries. It enables to track my confliction for reading stereotypical notions.
about Nordic countries and confront to the situation when I could subvert the norm about ‘home’.

**Relocation**

“I was a buoy floating around, whereas they were rooted in a ground.”

15.11.2017

I was tired of explaining and promoting myself to meet new people. There were few opportunities for natural encounter. Even though I met Finnish friends, we were in a different position. I was a buoy floating around, whereas they were rooted in a ground. Honestly speaking, there was no reason for them to attempt to be a friend to me since I speak English and do not speak their own language.

Winter in Finland is terribly dragging people to the underground. Human who have barely been exposed to the Sun easily wither like a plant. It made me encounter myself with being covered by a blanket in my room, as if I was floating around an island where no man has lived.

11.2.2018

Life in Finland is totally different from the one that I had back in Korea. It would be the laziest days ever in my life. I often go swimming, think about what to eat for dinner daily in a supermarket, write a journal at night and listen to a Korean variety show as if it were a radio.
One day, I imagined the scene when I am getting on a plane heading back to Korea after urgently finishing a thesis, but I could not be satisfied with it. I am afraid of going back to the world full of overtime work and busy life. However, if I decide to cling on to this perfect world where nobody works until late, ironically I have to deal with an unstable status and unbearable loneliness as an Asian and an immigrant.

I started to perceive a ‘different position’ between the host and the immigrant comparing the relationship between Finnish people and myself as a buoy and a plant rooted in the ground. It made me move my position into ‘unstable’ and ‘unbearable’ one in ‘this perfect world’ because I could not feel like I belong in Finland. Belongingness became significant to recognize my status in Finland, because a part of my identities that used to be rooted in Korea has been deconstructed. Through the relocation of my body, I could understand “straightforward relations between subjects, places and identities” (Rogoff, 2000, p. 6). It drove me to confront hidden layers of new identities that would not have surfaced if I stayed in South Korea as a ‘middle class kid’ under the same identification in terms of race. It enables me to “recognize that while the fragmentation of identity caused by a life-altering change in my life slowly and gradually guided me towards questioning all aspects of identity”(Suominen, 2003, p.58).

I could be ‘the other’ when I encountered the world and people with different races and cultures who seemed to be rooted in a ground. “Othering” could be possible for me to relocate myself in a different category that I have never thought about. Thus, othering enables to see my identities as a plural, which could be often distorted and easily collapsed. In the sense, “Identity is
largely constituted through the process of othering” (Minh-ha, 2011, p.37) and I could enter the new world where I could be projected in a different position. Ironically, relocation of the body is the starting point to see myself in diverse and plural layers in terms of race and cultural identities.

Distortion

“I looked like a spotted puppy squeezed among the white ones.”

23.8.2017

I could count how many times I have queued in Oslo and Helsinki for the past year. In Nordic countries, it is rare to queue and go through the crowds. However, I have waited for almost half an hour once in Oslo. It was the opening party day of Murakami Takashi’s exhibition. It might have been crowded because of the fame of the artist or popularity of Japanese culture or the discounted price for the special day. For some reasons, I could see fashionable and trendy youngsters being patient with the queue. To be honest, I was not really into his works and conception as well, but I was patient enough too because it was the first time for me to see his real works with my own eyes. Finally when I entered to the exhibition, I could understand this long queue. Mixture of Buddhism, Anime and Otaku culture in Japan was shocking to a European who have ever seen those exotic elements from a documentary or Japanese films. It was a similar moment when I told European friends that my family is a buddhist. Sometimes I could sense that they looked at me with a curiosity and a kind of admiration.
At the same time, It reminded me of the phenomenon when art museums in Seoul held the exhibition that consisted of exactly the same composition from a part of the collection in ‘worldwide’ museums with the title “Tate Modern from the U.K” or “the Louvre from Paris”. They were so popular that I could see young Koreans queuing as Norwegians did in Oslo.

In the end, I was fascinated by the exhibition in Oslo because the compositions were exotic even for me, although I could not be satisfied with the Japanese porcelain exhibition partially held on the second floor, since nobody seemed to have a big attention to the description saying that Japanese porcelains were developed much from Korean potters they had kidnapped from Korea. At the moment, I could not help thinking about the Korean phrase that people tend to become a patriot when they are abroad.

4.8.2018

I came to another world in the late 20s. I became a peculiar existence only with my black hair and black eyes. When I was in Oslo for the exchange, I looked like a spotted puppy squeezed among white those in a group photo with school mates. I had few words to say, whenever friends from Europe talked about their major culture and history. I should be the one who was in need of learning their culture. Some friends who declared that “I like Asian” seemed to be interested in my nationality, Korea, more than myself, a human being. Sometimes I talked to them about Korean TV series that actually I have never watched.

I lost words. I used to like to explain myself with words and phrases. I lost the time when I could expand my little knowledge. I knew my knowledge ‘made in Korea’ would not be easily accepted. Whenever I said I like novels, but do not like Lord of the
Rings and Harry Potter, I could not avoid of receiving suspicious gaze. I do like Korean novels more than those.

The language and the taste that could explain a part of my identities has become something unnatural in Finland. I was so rush in delivering superficial substances of myself that I already forgot sophisticated and delicate tastes, which might have been immanent in myself. As my body has been moved to another level of the world, values that used to construct my world became nothing and useless.

The relocation of the body into a different race group enables me to encounter hidden inferiority to the major world, which means ‘Europe’ in my writing. I described myself as a spotted puppy squeezed in between of white ‘European’ one. The comparison in the description reminds of the story about the Antillean. The Antillean could be awaken from the identification that they have regarded different from the other ‘black’, since they arrived at France. With this account, I could notice a different position and identification which has been unconsciously immanent to my perception to European continent and the whiteness. So, regardless of the actual reaction from European friends, I found a sense of inferiority when I was engaged in a conversation about ‘their major’ culture. My unconscious inferiority was constructed by myself in the similar way of Fanon’s indication saying that “the Negro makes himself inferior. But the truth is that he is made inferior” (Fanon, 1986, p.149).

In addition, I use the word ‘Europe’ more than Finland in a binary definition continuously implying the boundary between the West and the East. The separated classification between the Occident and the Orient, the colonizer and the colonized, and the West and the East, leads to be trapped in my contradiction. It is the uncomfortable feeling of being categorized as homogeneous group, as Bhabha points out that Orient is defined “as a unified
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racial, geographical, political and cultural zone of the world” (Bhabha, 1994, p.71). On the other hand, I automatically disposed the other category indicating Europe or the West into the opposition, so it enabled me to conceive the belief about one single originality in identities and the culture, either as an European or Asian. Moreover, the experience in Murakami’s exhibition shows that I was feeling reluctant to the orientation of the interest in the West and the East. It seemed to be created from traditional characters of cultures that have represented two sides of the world such as exotic and oriental Buddhism in the Orient and developed cultural products in art museums from the Occident.

In doing so, I continuously reproduced ambivalent feelings toward the West and the East, while I could not recognize my binary definitions toward two ‘different’ worlds and reluctant feelings to two divisions created by others and even myself. Therefore, I could not be able to be open to the “form of negation which gives access to the recognition of difference” (Bhabha, 1994, p.75), since I voluntarily locate myself as “defeated and distant” (Said, 1995, p.57) Asian.

On the other hand, the construction of the identity as an Asian and immigrant, has been built again in Finland. It is the turning point for me to recognize incomplete and unstable identities in myself. Therefore, the belief in my own completed world could be collapsed, disjuncted, and distorted according to a new identification. It is a transition when I “naturally” feel a need to celebrate one’s uniqueness and individualism, however, restricted within an assumed group and among certain classifications of identity” (Suominen, 2003, p.63). So it finally allows to confront “constant placement and displacement of ‘who’ we are” (Suominen, 2003, p.63). It is an eye-opening stage where I could be free from united identities and finally realize “identity
is at once plural and partial”, as straddling two cultures at other times and falling between two stools” (Rushdie, 1991, p.15).

Confliction

“I was missing ‘unwanted stimulation’ in such a small room in Espoo.”

20.9.2017

I found that I was totally appropriate for life in a big city. At the first time when I arrived at Helsinki, I was amazed only with looking around the environment in my apartment. I thought I was lucky enough to live in this city in my life breathing clean air all the time. However, this feeling has stayed only for two months. Seoul, my hometown, is the city where a stream of stimulation is continuously pouring all around. There were overflowing of background musics that I didn’t want to listen, images that I didn’t even want to look at, and crowded people that I didn’t want to be pushed in between. I had to pass by ignoring them in the city.

However, I was missing ‘unwanted stimulation’ in such a small room in Espoo, as I had watched snows that seemed to be endlessly coming. Seoul is changing fast all the time, even I could not keep up with a pace of changes…

I have realized that I enjoyed quite much consuming stimulation of the city, since I came to the city of the nature, Helsinki. My friends in Seoul often asked about thoughts of living in a ‘paradise’ particularly after seeing my pictures uploaded on Instagram, which actually exposed only beautiful sides of the city showing pureness and cleanliness. Always I answered that “here are woods and there are woods too.” It meant I was surrounded by woods, but there was nothing more than woods in a mean way of
Being inside, outside or in-between across Finland and South Korea

speaking. Even though I went to the city center in Helsinki, I could not feel lively atmosphere. I recalled the flaring night with a sense of longing when I was drinking beer with friends and crazily criticizing ‘Hell Chosun’ (the term that describes Korean society as a hell because of too much competition and pressure)

20.9.2017

As soon as I came to Seoul, I started to read books in Korean like a baby who was learning to read letters for the first time. One day, I found one book in the biggest book store in Korea because it was displayed on the most noticeable place in the essay section of the book store. It was about simple life in Finland. It was said that Finnish people don’t spend too much for shopping, use a good product for a long time, and go on vacation surrounded by the nature. I could agree with a part of the descriptions. However, the whole contents of the book was mixed with the recent trend, ‘minimalism’ and it described Finland as a paradise on the earth. Pictures with full of forests and humble food on a plate which looked like handmade completely represented ‘our’ Korean fantasy toward Nordic countries. I could be exposed to a great deals of Nordic trend in Korea through TV and newspapers as well.

Home and abroad are sometimes intuitively determined according to the light of the sky on location, other times by the taste of native water, or by the smell of the environment, and other times yet, by the nature of the surrounding silence. Home then is not only in the eye, the tongue and the nose, but it is also, as in my case, acutely in the ear (Minh-ha, 2011, p.12).
In Elsewhere, within Here (2011), Minh-ha’s essay, she recalled the silent night when she escaped to the United States from Vietnam because of the war in 1970. During the war in Vietnam, she slept with a fear of unpredictable attacks and became familiar with the sound of the war. However, after she fled from the war and arrived at the safe and silent country, she could not sleep deeply because of the silence at night. As the conception of home was dependent on her ears, her identification on home is different from the norm and could be opposed to its adjective meaning, ‘homely’.

As for me, the traditional norm between the nature and the city has been re-created, since I found myself feeling unfamiliar and uncomfortable in the nature. ‘Unwanted stimulation’ became one of elements for me to identify ‘home’. Hence, my valuation between the nature and the city has been altered according to new definition of ‘home’ and ‘home city’. In this sense, the relationship of the nature and the city could not be parallelized as an opposition and it enables to produce a new frame of projecting two terms.

Finally, I came to arrive at uncomfortable feelings, as Nordic pictures and stories that I naturally accepted before coming to Finland have started to talk to me if they would be stereotypical. The disturbance is caused from the new definition and valuation ironically created from the collapse of my own compete world. The norms and identification could be replaced as an alternative one and It could be the way how norms, identity, and culture are subverted.

Therefore, the stereotypical composition creates the critical ground for me to gaze Finland and South Korea in a different way. I found it uncomfortable to accept the representation of Finland produced in South Korea, because of the “simplification” (Bhabha, 1994, p.75) of the culture.
The stereotype is not a simplification because it is a false representation of a given reality. It is a simplification because it is an arrested, fixated form of representation that, in denying the play of difference (which the negation through the Other permits), constitutes a problem for the representation of the subject in significations of psychic and social relations, (Bhabha, 1994, p.75)

According to Bhabha, stereotype is problematic, because it is not a mere simplification created by a false representation, but a denial state for negotiating differences between cultures and identities. In the case of Finnish or Nordic stereotype produced in South Korea, the rest of cultures other than welfare system and quality of life in Nordic countries could be easily removed and blurred because of denial state to accept them in South Korea. Rather, the Nordic phenomenon reflects severe conditions of Korea in terms of competitive society with long working hours, as stereotypical stories and images constantly create desires toward the Nordic countries caused from a lack of social boundaries and satisfaction in life in South Korea.

On the other hand, the Nordic phenomenon associated with images and conceptions of Minimalism in South Korea could be an example of hybridity in culture, since new identification toward Nordic countries has been combined with Korean desire, which is to pursue a quality of life more than success, status, and wealth that used to be a priority for older Korean generation. So, the former desire for the better life has been switched from the United State to Nordic countries according to a change of Korean perception to life. It enables
to produce Nordic culture and stories, which would not be originated from the Nordic countries, but something in between mixed with Korean desires. The reality that Korean build for Nordic life is ‘‘incomplete’ and ‘virtual’’ (Bhabha, 1994, p.86) because it is not either a duplication or a perfect imitation and finally triggers me to search for ‘pure’ and ‘real’ Finnish life. The recognition to incomplete world reflected by Korean desire could not be accepted for myself because of my belief in genuine and original cultural identities.

However, I could be able to subvert values of the nature and the city while I was shifted as an insider and outside between two cultures. It could be a process of engaging with hybridity from the experience expanding a layer of identities from a personal to social context. Consequently, I could be driven to meet a group of the Korean immigrant children with an expectation for producing new images of Finnish life.

6. Encounter with Hybrid Identity in Korean Immigrant Children

The pictures from Korean immigrant children are displayed with a further description regarding Korean culture and particularities in the data, before its analysis is introduced. The purpose of the task with Korean immigrant children was to investigate their images reflecting life in Finland from their aspects. Again, it was initially driven from my expectation searching for new images and stories of Finland from the Korean immigrant children’s views.

Therefore, this chapter explores the way how I could be engaged with hybridity through their interviews and pictures. First, I categorized pictures
According to common traits to show a scale of their culture and activities. Also, I added details of the pictures if they were engaged with Korean culture, contents and specific situations that children described when they sent pictures. Three categories are introduced with the interview with three of the participants. The first category briefly shows several pictures that people can sense a part of South Korea and Finland. The second one reveals that the children spend much time for gaming and watching on the internet or in a screen. I add the interview with the participant C, because she is the most distinctive child who spends most of time on virtual reality. The last one presents their school works and hobbies. In this part, the interpretations on their pictures is intervened with two interviews from the participant D and E. Three categories and three different interviews reveals differences on each of interviews and pictures depending on the background of the children as 1.5 or the second generation of Korean immigrant.

Regarding the interviews, I was supposed to have an interview with all of them, but only three children agreed on the interview. Based on the pictures, I had the interviews with three of them to gain their feelings and states when they had the task and took pictures. Moreover, I wanted to listen to their background stories of their pictures. I used a voice call through Korean messenger, Kakao Talk for the interview, because I intended to have the interview in depth individually without influences from other children in the school. Before the arranged time for the interview, I gave them a paper displaying all their own pictures to make them easily recall background stories and feelings, while they were looking at pictures. The daily pictures and three categories are noted again in the last data analysis chapter, as they are related with the notions on both countries that the children described in their mind maps and writings.
Between Finland and South Korea

#yummy dinner

#Korean school#Korean sushi rolls#happiness
#snacks#home#good#waiting tomorrow

#today is the day for eating Korean sushi rolls

# Dinner#Miso soup#bon a petit# So yummy# The best#Visually good
  #Korean soup with rice
Being inside, outside or in-between across Finland and South Korea

#sun#weather so good#spring

#bad weather#Vappu

#sent a picture a bit earlier
Being inside, outside or in-between across Finland and South Korea

#chilly #night#supermarket#yummy

#going home#cold#hungry#busy
Being inside, outside or in-between across Finland and South Korea

#a rain shower

#rainy weather#garden
Korean food was a big part of the pictures and children added long hashtags on food pictures with positive expressions such as happiness, the best, and yummy. Regardless of each different background of the children, they included Korean food in their daily life. Other than Korean food, there is nothing related with food pictures.

On the other hand, children sent pictures of showing a scenery outside of their home, which could be possible for people to recognize their location surrounded by forests. It is still hard to recognize it as Finland, but seems similar with the stereotypical representation of Finnish environment.

Two types of pictures showing South Korea and Finland are presented again through the workshop of drawing a mind map for both countries.

Gaming, Screens, and Mobile

#watching#fun#TV
The first picture was taken from the participant A who was born in Finland from both Korean parents. He is a bilingual in Finnish and Korean,
but the movie he was watching was with a Korean subtitle. The picture showing the screenshot of youtube channel shows one video recommendation about Korean uniforms with the title, “Is my school uniform old-fashioned?” The participant C who took this picture has never been to a Korean school since she attended an international school in Genoa and then a Finnish school in Finland following her father’s occupation. The last picture is the screenshot of the popular Korean variety show called “Running Man” and she added the explanation saying “it has been a long time to watch the show”.

#fun#gaming

#playing a game with daddy
‘Reque’ in the first picture on this page comes from the English word ‘Request’, which is derived from Korean internet communities where people with the big interest in drawings gather and they request others to draw specific objects. Personally, I came to know the meaning and phenomenon of
the word for the first time through the picture. Reque is a new trend on the Internet between children and youths in Korea. The participant C took the picture because she spent the majority of her time at home drawing for herself or others particularly when she was requested in a Korean internet community.

Based on the majority of pictures that she sent, I had the interview with her. Following interview shows that the internet, mobile and the computer have an influence on her daily life such as drawing and even friendship.

The Interview with Participant C (The 1.5 Generation from Both Korean Parents)

*How long do you watch youtube?*
> I mostly watch youtube for 3 or 4 hours a day. The screenshot that I took was just the random video clips shown in my youtube. Most of time I watch the video like rankings around the world and something about drawing.

*Do you watch Finnish TV programs?*
> Nope. I don’t like them because Korean programs are funnier and more interesting.

*How often do you draw?*
> I used to draw 3 times a week especially when I experienced a slump.

*What is a slump for you?*
> Slump means the time when I could not improve my drawing skills and it wasn’t really going well than I expected. However, nowadays I got out of slump, so that’s why I draw for 2 hours almost every day.

*How about ‘reque’?*
> I have a youtube channel showing ‘reque’ processes and enjoy a lot. Even my youtube channel will be popped out on the second row when you search reque on youtube.

*Did you do it also for your friends here?*
Not exactly. I draw some by hands for friends here.

Then how is the life in Finnish school?
:hmm… so far it is okay.

How about learning Finnish? Can you understand most of things in a school?

Yes, I can communicate with them (she used the word ‘communicate’ instead of more plain and daily words such as ‘talk’, ‘tell’, and ‘understand’ in Korean). But the problem is I don’t know slangs, fad words and many new words used on the internet in Finland.

What is your most important thing in your room? If you pick three objects?

Definitely the first one is the thing I’m holding now. (smartphone) The second one is my tablet for drawing and the third one is my computer.

Among the pictures about gaming, screens, and mobile, the participant C sent three of them and she was distinctive for using the internet and electronic devices. She mentioned her usage of the internet and life with the interest in drawing with her tablet several times through the interview and hashtags as well. From the interview with the participant C, I could see the influence of the internet on life of the 1.5 generation of immigrants who are trying to adapt new culture and struggling in the meantime when she could not be apart from Korean culture. According to the interview and pictures, she draws with her tablet on the Korean internet community when she is requested to draw and likes to watch Korean variety show more than Finnish programs and spend 3 or 4 hours for watching youtube videos about drawing. At the same time, she feels ‘okay’ about life in a school in Finland and finds her problem in ‘communicating’ with friends in the school because she could not learn fad words and slangs used on the internet in Finland. She recognizes that knowing fad words could be related with a better communication in her
school, however, she feels reluctant to watch Finnish TV programs where she actually could learn Finnish culture.

In the relationship with her state, the research from Elias and Lemish (2009) shows “the immigrant youths from the former Soviet Union to Israel” (Elias & Lemish, 2009, p.533) shares a similar state of the mind. Through the in-depth interviews with 70 teenagers, they noticed that “the internet was exploited to reinforce original cultural identity, and so to gain better status in the new social environment” (Elias & Lemish, 2009, p.540). Anastasia, one of their interviewees, reveals how the internet could make her comfort saying that “when I am sad, I surf the internet. I can find pictures there, interesting stories about Russia” (Elias & Lemish, 2009, p.540). In the same regard, my participant C uses the Korean internet community to do ‘reque’ without being engaged with Finnish internet culture. Also, she confessed that she got through “a slump” that meant drawing skill could not be improved much. It means that drawing for her is one of priorities for forming satisfaction in her life. One of the most important activities could be drawing for her and her strong relationship related with drawing is based on ‘reque’ in Korean internet community where she could share the same interest with other Korean living in Korea. On the other hand, whereas she seems attached into drawing according to ‘reque’, she uses hand drawing in her real life for friends living in Finland. In the sense, she uses the internet “for virtual reconnecting to the homeland, thus preserving some continuity between the past and the present, keeping alive their original life story” (Elias & Lemish, 2009, p.542).

The immigrant’s tendency on attachment in the rooted culture could be opposed to the idea of hybridity emerged from multiple cultures. In the case of my participant as a 1.5 immigrant, the internet tends to reinforce a sense of longing for the originality for rooted culture rather than engagement with
new culture. Even though my participant has never been to any Korean schools, she watched the youtube video about Korean uniform culture and learned Korean school culture through the internet. In this sense, the binary conception of two identities between Korea and non-Korea could be built up through the internet, while Korean contents could be easily consumed in any other places for immigrants who eager to bring back their originality as a Korean. If Korean contents emphasized original and pure identities as a Korean on the internet, “a containment of cultural difference” (Rutherford, 1990, p.208) could have been clear and reproduced again through a majority of videos and images showing Koreaness and Finnishness. Although Bhabha insists that “untransibility” (Bhabha, 1994, p.224) of the culture between the host and the immigrant enables to create the third space where the ‘in-between’ culture could be emerged. However, my participant tends to search for translating her own Korean culture through the internet. Hence, newness from the immigrant group could not be penetrated into the host’s society, if the longing for the rooted culture from the immigrant is reinforced through the internet. “Untranslatability” (Bhabha, 1994, p.224) created from a process of translating and interpreting the host’s culture could be hardly emerged, if the immigrant finds a comfortable zone where they could resort within the same identifications on the internet. When every culture is easily streamed and connected on the internet, the immigrant could be rather free from pressures on total assimilations to the host’s society. In this case, if they are even blocked from imitating the host’s culture, the possibility of emerging the third space could be diminished. It could be the opposite situation when Bhabha perceived that “the assimilationist’s dream” (Bhabha, 1994, p.224) would be reinforced according to the overflows of migrants.
In this regard, 1.5 immigrant’s experience in forming identities could be different from the second generation in the relationship with the internet. How can I find a possibility for forming the third space? The following chapter shows that the second generation has a different aspect for two countries and their cultures.

**School Works and Hobbies**

It shows the home school materials in Korea, which was brought from the parents of the participant E, because they wanted to give him homeworks to keep up with the level of mathematics according to Korean school’s pace.
It is the diary in Korean from the participant A and he said he has been asked to write a diary every day in Korean from his father. His father has been checking vocabularies and grammar in Korean, so he could be fluent in speaking and writing Korean even though he was born in Finland and has been to Korea only a few times.

#the homework with furious mind#but I did it so well
Being inside, outside or in-between across Finland and South Korea

#violin#my friend

#piano#hobby#notes#practice

#Drawing#to my best friend#birthdaycard#Unicorn#Tomorrow is my friend’s birthday party
The Interview with Participant D (The Second Generation from both Korean Parents)

How about Kulttuuri Keskus? (culture center; she tagged as it is in Finnish)
Being inside, outside or in-between across Finland and South Korea

: That's the place where I took the lesson for the piano. It is once a week. And I practice playing the piano everyday.

How about the picture of the church? Is it Finnish or Korean church?
: I go to the church every weekend. The service is in English, so I go there with my parents, brothers and sisters except the oldest brother. He moved to the other church. But people are mostly Finns. We have Sunday school too and I like to meet friends there and Sunday school is conducted in Finnish.

What do you do in Sunday school?
: Sometimes we make a card and talk about the bible.

How about the birthday gift card?
: I saw the YouTube tutorial about drawing unicorn and drew it to make a birthday card for my friend, because my friend likes unicorn.

Do you watch YouTube and how long do you spend the time with mobile?
: Sometimes I spend a lot with my mobile. It is almost 30 minutes. (I said it is not a lot)

Then do you have Instagram or other social networks?
: Yes I have Instagram and Snapchat.

I saw you like BTS(Kpop boy band) in your kakao talk account profile! Do you like it?
: Yes I like them and in my class there are many students who like BTS and other Kpop artists. Nowadays Kpop is really popular.

Do you think yourself if you are close to Finns or Korean? I just showed her one bar like a spectrum. I explained that she does not have to be one category. I asked if she could point herself in a bar where two identities are in the edge, where she would like to point herself.
: I live here so I think I'm close to Finns. But I speak Korean to my parents. I speak Finnish with my brothers and sister. However, if some Korean come to my home, we speak Korean even between ourselves.

The participant D is the second generation, since she was born in Finland from both Korean parents who moved to Finland. She has two older brothers and one younger sister. Except the oldest brother, all of their siblings have been attending to the Korean language school, but I could see her always
talking in Finnish to her siblings in the Korean language school during the break time. She wrote many hashtags in English and Finnish, while the other Korean children wrote most of hashtags in Korean. At the same time her pictures consist of various daily pictures of doing homeworks, playing the piano, having Korean lunch and snacks, and walking around the garden at home, whereas the rest of the participants includes at least one of pictures showing playing a game and watching a video through a screen. Her only picture showing a screen is to do a homework for a French class. From the interview with her, I could see that she spends more time for school works and activities outside such as going to a culture centre and a church. I could not find the big influence of the internet from her daily life based on the pictures. However, as the second generation, her activities tend to go back and forth from Finland and Korea in the meantime when the participant C, 1.5 immigrant, seems to be attached to the Korean internet community.

In the end of the interview, I directly asked about her dual identities between Finland and Korea, since I unconsciously pointed out my assumption and revealed the topic of the thesis. Her answer indicates that she identifies herself closer to a Finn than a Korean, however, she added ‘but’ and said “I speak Korean to my parents”. Her language seems divided with two zones constructing her identities between a Finn and a Korean. Regarding the difference between two participants, “birthplace is, thus, key in determining identity categories for adolescence. Immigrant adolescents seek to create flexible combinations of identifications, using the fluid borders between the different labels” (Harper, Lavi, Nakash, Shoshani & Zubida, 2013, p.6). Therefore, the two case of my participants could show a different particularity created from their background.
In addition, I also added the explanation to make her understand better about dual or flexible identities, as I used a metaphor with the word ‘bar’ and even described it with my fingers when I had the interview with her in a video call. In the sense, the horizontal identities could be relevant to the second generation of the immigrant children, while the immigrant children who have moved to new culture could feel attached to one single identity and its originality to release their struggles for adapting themselves to a new country. I accidentally categorized dual identities as a separated division, even though I used the metaphor with the word ‘bar’. However, she carefully defined her as ‘closer to a Finn’, but not exactly either Finn or Korean. Hybridity in her identities could be implied to her unconsciousness, because her verbal expression in Korean from the interview reject herself to define as one category and she could not finish her sentence and mentioned she speaks Korean for the further explanation of her part of Korean identities.

In terms of dual identities of the immigrant in Finland. Oikarinen-Jabai (2015) investigates second-generation immigrant children and youth of Finnish-Somali space on their boundaries between two identities. In the case of the participant D, her identities as the second generation could be compared with the second generation of Finnish-Somali in the research from Oikarinen-Jabai, since her interview implies that she switches her languages depending on the surrounded environment and seems to be “negotiating the in-between spaces of different cultures, languages and value systems” (Oikarinen-Jabai, 2015, p.78). So, her switch from Finnish to Korean or Korean to Finnish could be the similar situation when one of participants in Oikarinen-Jabai’s research said “One is like James Bond, playing a role in a cover story,” which explains “his placement in-between cultures (Oikarinen-Jabai, 2015, p.78). My participant seems to play a role for crossing
a boundary for two languages. The horizontal identities (Ashcroft, 2001) could be regarded as ‘in-between’ space where there is no divisions between one and the other in defining identities, as horizon could not be either divided or segmented in a piece. Therefore, her flexibility in both languages and cultures shown from her daily pictures could create a possibility for further hybridity between Finland and Korea according to her own translations in two cultures.

When I asked which one could be her part in the scale from Finland to Korea, she could not complete her answer because her identities could not be defined as a single, pure and original Finnish or Korean. This could lead a process of the negotiation and it “may demand that you should translate your principles, rethink them, extend them” (Rutherford, 1990, p.216), since she re-constructs two cultural identities based on her translation and structures of both languages.

In the relationship with the third space, the recognition of the horizontal identities enables to discover “interstitial passages” (Bhabha, 1994, p.217). It could be corresponded with the reaction of my participant who could not finish her sentences and deliver possibility of her third space with the answer untranslated and blurred. As a researcher, the engagement with the Korean immigrant children unfolds me to feel the process of negotiations between a couple of cultures.

On this account, I have the final example showing a possibility of blurring categorization in an international space. I had the interview with the participant E who moved to Finland one year ago following his father’s occupation, which is supposed to be sojuring in Finland for three years. Hence, he goes to an international school in Helsinki and he has been living here for the second year now. I had the certain expectation in his interview, which could show his strugglings in his daily life as an immigrant, although he
would not stay here for a longer period. However, his answer was totally out of my expectation. The following contents shows a part of his interview.

*Who is your best friend in a class?*

: I used to be close to Yuko, japanese friend, but now I am hanging out with Lukas, half Finn and American. (He said ‘mixed’) There are many ‘mixed’ international students. Also teacher’s children are free for tuition fee so some of them are in my school.

*Have you changed since you came to Finland?*

: I grew up a lot.(height)

*Any other else?*

: Nothing special. It’s the same. But it is a bit inconvenience because I don’t understand Finnish. Some people cannot speak English. (I said Finns are mostly good at English).

When I asked about his changes after living in Finland, I unconsciously meant the change in his perception to life in Finland and certain degree of crisis in his identities. However, he literally mentioned his height and his answer was “I grew up a lot”. With patience for next answers, I asked again if there would be anything else other than height. He said “it’s the same” and only mentioned about the inconvenience in the language, because he is not learning Finnish in his international school.

His international environment, where he could hang out with a majority of “mixed” races according to his expression in Korean, could make him impossible for recognizing particular differences created from constantly othering them, because most students are “mixed” at least between two races or cultures. In this environment, negotiations between cultures could be necessary but leave a part of translations unfinished or unmarked. From his answer, he seems that he has not been through the situation when he had to deal with othering and categorizing. It could be possible because his
engagement in Finnishness or Koreanness could be diluted in an international environment where the reinforcement in one single nationality and its identity could not be strongly applied. Therefore, “assimilationists’ dream” (Bhabha, 1994, p.224) is possibly undermined through dismissing categorization between multiple cultures.

Finally, the last question on the data analysis leaves what could be ‘Finishness’ and ‘Koreaness’ for the Korean immigrant children in the relationship with their perceptions to both nationalities. The final data and its analysis examines how narratives of both countries could be formed and reflect their definitions on two nations from the view of being in-between.

7. My Finland and My Korea

The last chapter of the data shows two mind maps of Finland and South Korea. I explains the background of the participant and particularities so as to help readers understand their relationship between Finland and South Korea. Also the differences and similarities between the participants are demonstrated to make the basis for stepping to the next analysis.

In addition, I add the explanation and details about specific Korean culture and words that the children wrote in their mind map. The second part of the chapter presents narratives of Finland and South Korea written by Korean immigrant children after watching the apartment commercial and the short introduction of the travel documentary about Finland produced in South Korea. I expected them to gaze the visual materials with critical eyes as the same as I did, however, their reaction led me to investigate on forming narratives of the nation and nationality to the children who are ‘in-between’ of two countries.
In the last part of the chapter, the analysis on two mind maps and children’s writings explores how their daily life and the conceptions of the nation is related. Bhabha’s hybridity, the their space, and narratives of a nation are discussed with the association with ‘in-between’ identities of Korean immigrant children.

**Mind Maps of Finland and South Korea**

The task was to write adjectives, nouns, and verbs as many as possible to make them easily elaborate their thoughts about Finland and South Korea. I mentioned that they could write everything popped out of their mind when they thought about Finland and South Korea.

- Participant A
- 12 years old. Male. Born in Finland from both Korean parents.
- Fluent in Finnish and Korean because of his father who has been checking his Korean diary.
In his mind map of Finland, he wrote his personal relationships with the country. Home, school, and family are branched from the city, Espoo where he lives now. On the other hand, his mind map of Korea is focused on the words that he is not related except ‘family’ derived from formal language. Korean language is divided two forms. One is the informal language that people could use between friends and very close relationships. The other is the formal language that people must use to the elderly, strangers, and the person with a higher position. The use of the two languages is mostly decided depending on the age and position in social hierarchy such as a school and work. So, it could be the reason for this participant to write family words including the elderly in the expanded branches from ‘formal language’. He might have used the formal language to most of his older relatives in Korea.

Also the time when I conducted the workshop with the children was after the North-South Korean summit was held in April. The news about the inter-summit talk between North and South Korea was regarded as a huge
event, as it has not happened for 11 years since 2007 because of a tension and conflicts between them. As a teacher in the Korean language school, I prepared for the discussion class to teach them the past relationship in politics between two divided countries related with Korean history. He might have been influenced from my class and could think of the word ‘politic’ including North and South Korea. Moreover, Finnish media paid a big attention to this news as well, so it could be natural for him to think about the political situation.

- Participant B
- 12 years old. Male. Born in Finland from Korean mother and Russian-Finnish father
He also wrote the city where he lives, family, his school (kasaniemi ala-aste), and hobbies. He is a member of a soccer team in his school and he mentioned that he would be participated in a soccer competition. The other hobby is gaming for him and I have seen him always playing a game with his mobile during the break time. ‘Fortnite’ is the name of the video battle game. He wrote the description ‘Player unknown battling round mobile’ in English, so I transcribed it as it is. While he wrote his city, hobbies, school, and family for Finland, he made a simple mind map for Korea. He also wrote the political situation of North and South Korea and it could have been from Finnish media and my class in the school. Lotteria is the name of the fast food franchise restaurant in Korea. It is the Korea version of ‘Hes Burger’. He actually wrote ‘uhhh’ in English and ‘I cannot think more’ in Korean.

- Participant D
- 12 years old. Female. Born in Finland from both Korean parents.
As the other second generation participants wrote a city, school, and family, she also wrote Tapiola where she lives, school, family, and hobbies. At the same time she included the Korean language school as one of branches in the mind map of Finland. Compared to the mind map of Finland, Korean mind map is simplified with few branches developed. She said she is the fan of the famous Korean idol pop group ‘BTS’ when I had the interview with her. She was the only one who actually wrote Kpop, Korean pop, which has been
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popular around East Asia and recently even to the United States and some of European countries.

- Participant E
- 10 years old. Male. Born in Korea from both Korean parents. Moved to Finland one year ago because of his father’s occupation. Expected to leave Finland next year.
He has been in Finland for the second year, so his mind map of two countries tend to show opposite results from other second generation participants. He extended many words from Korea as similar as the other second generation children for their mind map of Finland. He listed the names of the districts where he has lived in Korea. However, Jeju Island is the touristic and popular island and Seogwipo is the district in the island. Although he did not write the family words for Korea, one of branches is ‘friend’ derived from ‘school’. Also, in Korea, a claw machine could be easily found especially next to a stationery shop close to a school, so he might naturally make a relationship with two words. On the other hand, he wrote few words for Finland and said to me that “it is too hard to think about Finland more, but I can write 100 words more for the mind map of Korea.”, when I conducted the workshop.

- Participant F
- 12 years old. Female. Born in Finland from one Korean mother and Finnish father.
She is the second generation, however, she wrote most of words showing the representation of both countries. She also wrote ‘Vantaa’ where she lives and school. However, she listed Finnish traditional food, mämmi and salmiakki with many representative words for Finland such as sauna, moomin, Nokia, Rovio. In the same account, she wrote Samsung and Korean representative snacks, Chocopie and Banana milk. Chocopie is the popular cookie which tastes like a small cake with a marshmallow inside covered by a chocolate. Banana Milk and Chocopie could be one of the representative Korean snacks with old history and they are easily found in any supermarkets in Korea. Also she wrote the words showing her part of relatives in Korea.

**My Finland and My Korea**

The result of the mind maps was partially influenced according to my example of the mind map for Korea I showed during the class. When I conducted the workshop, I briefly showed my example of the mind map for
Korea to the children before they drew their own mind map. I mentioned the food as one of branches and Seoul, my hometown, for the other branch. Fortunately I did not mention more than two big branches. I assume that my example could make an influence on the children’s map, because a majority of them wrote their home city and Korean food as well. However, it could not be only from my example, because I could see Korean food from the children’s daily pictures takes a major part of their life. Therefore, Korean food could be important for them to recognize as a Korean, so they took pictures of Korean food as a part of daily life and wrote many words related with Korean food for the mind map of Korea as well.

The mind map of Finland from the second generation children tend to show personal relationships with their life such as school, city, family and hobbies. Although I gave an example of Seoul and Korean food, I listed objects rather than relationships or human being. Therefore, they might have been influenced by my mind map, however, they still show their personal bond and relationship with the country, Finland. On the contrary, their mind maps for Korea show a list of objects rather than their relationship except their relatives in Korea. The food that they might have tried in Korea and political situation that they have heard from the media and my class presents their distance from Korea. Particularly, the participant A lists ‘competition’ as one of branches about Korea and relates it with school, job, and study. He has never experienced severely competitive Korean society but might have heard about it engaged with every stages such as numerous exams in a school and job markets as well through the media or his parents. Also, their mind maps for Korea are simplified with few branches developed and they actually took longer time to draw the mind map for Korea in the class. I asked them if they could write more and they said “no” and “there are very few things to write”.
On the other hand, the mind maps from the participant E born in Korea and moved to Finland one year ago shows the opposite tendency about two countries. He lists few words for Finland and many branches for Korea. He also mentioned that he could write 100 words more for the mind map of Korea if he took more time.

Contrary to the other participants, the participant E lists most of representative words for both of countries. She naturally relates two countries with the representations including culture, companies, and food such as Samsung, Nokia, and Salmiakki. She is exceptional among the other second generation children.

With this account of the definition of two countries as the nation, the children constructs their nation according to personal relationships more than languages, ethnography, and geography, as Renan insists that a nation’s conception could not be dependent on those elements. “A sense of nationness” (Bhabha, 1990, p.2) for the children is engaged more with their family, hobbies, food, and the city, which is deeply penetrated into their daily life. The daily pictures that they sent are related with their conception about especially Finland written by the second generation children. School, home, homeworks, exam, food, gaming, and playing the piano are the elements for them to establish ‘my Finland’ or ‘my Korea’, which could not be applied for the entire people in the “imagined community” (Anderson, 1991, p.6). Therefore, Finland for the second generation children could not be the particular space where “a symbolic force” (Bhabha, 1990, p.1) is imposed to establish the nation related with their identities. Rather, they perceive Finland as a compartment of daily life coincided with their pictures. Hence, their Finland exists not for the past associated with a glory of certain myth, but for the present “right here, right now” (Huddart, 2006, p.106).
For the same reason, the participant E makes deep relationships with Korea, while he could not think of more engagement with Finland. He basically lists objects and phenomenon for Finland, which seems not related with his daily life that he showed before with his pictures. Seal, euros, river, and snow are the words that he might have observed in Finland. Actually he sent several pictures of playing the violin and doing homeworks in Finland, but he could not come up his hobbies associated with his life in Finland. However, he lists ‘homework’ in the mind map of Korea, even though he left Korea one year ago. However, the participant F shows the mind maps for two countries and she collects representations of two countries. Although she lists family words for both countries like the other second generation children, Sauna and Mämmi are written as a bigger branch for the other representative words such as Nokia, Rovio, and Salmiakki. In the case of her mind maps, it indicates that the conception of a nation is still dependent on elements of representative narratives that would bind people to commemorate their nation with a glory of the past. Each of different results and reactions from the workshop are possible because they could not be exposed to implication of the ‘typical’ and ‘stereotypical’ narratives of two nations in the class. However, the next chapter demonstrates the way how the children narrate their nation, when they are highly exposed from visual materials representing the nation with a strategy of the pedagogical.

**Narratives and Images of Finland from the Travel Documentary**

The main purpose of the final task originally was to see how Korean immigrant children react to stereotypical visual materials about Finland
produced in Korea. I wondered about their ability to see those videos with their own critical eyes. Firstly, I showed the apartment commercial introduced in the background of the research in the beginning and the introduction part of two episodes from a travel documentary and then asked about their feelings, opinions and thoughts. The documentary is one of series, ‘Themes Around the World’ produced in EBS, one of the public broadcasting channels in Korea and it consists of four episodes with the title “The Finnish Winter that I have been dreaming.” Each episodes of the documentary includes the introduction part with a poetic narration presenting a total sketch of the episode and I showed the introduction part of two episodes.

Contrary to my reluctant feeling to the documentary, the children’s reaction seemed not arisen. Rather, they seemed to be struggling with giving any reflection about both the documentary and the commercial. I tried to draw their attention and reflection but they were silent. Only one boy said “this documentary is so boring.” When I asked them again if they could see something different from their thoughts about Finland, they said “no” or “I don’t know.” It seemed too hard for them to understand contents of the documentary. It was clear that I was the one actually expecting too much them to criticize in the same way that I did when I watched the documentary.

So, I quickly moved on the next step, which was to write their own introductions of Finland and Korea. I told them to write like an advertisement from a travel agency and naturally they started to draw Finnish flags and the land of Finland.

The following contents show the narration and images from the two episodes of the documentary and how the children wrote their own narratives about Finland and Korea with drawing and written words in Korean after
watching them. Then, the analysis on their writings is followed in the relation with forming the narratives influenced by the pedagogical.

“*The Finnish Winter that I Have Been Dreaming of*”

*It is no exaggeration to say that there are all green forests and clean lakes in Finland. Finland was lyrical and full of romanticism like Sibelius’ Symphony. Sami people called Nordic nomad has preserved the land of the ice, Lapland. And Santa Clause who I have ever waited to see every Christmas... In the old city, Turku, the tradition has been kept well. People enjoy the blue summer and romantic moment at white night. It is the place where people can dream of slower life surrounded by the untouched nature... This is Finland.*
There were people in the cottage surrounded by a forest and lake, which seemed to be only waiting for me. I learned how to communicate with the nature from them.

I got a full of energies from the nature.

If every countries and cities have a different rhythm of life, the rhythm of Finland could be ‘Largo’, which means very slow. I could see relaxed mind that makes people not compare pace of life with others and not to be in rush. Where has it come from?

Introduce Finland and South Korea
Finland is safe and good to live. The capital of Finland is Helsinki. Finland is famous for Moomin and Sibelius. In Finland, air is clean and there are many interesting things. Also, there is an amusement park and many opportunities to walk.

Finland. There are many forests.

Finland is more comfortable and safe country than Korea. The representative things in Finland is Santa Claus and Xylitol. Also there is a Fazer chocolate. Finland is a good place to travel and do healing (Korean expressions, which means a moment of relaxation deprived from the English word ‘heal’). Wanna buy a ticket to Finland?

Finland is the country.
● In Korea, there are a lot of good food, nice restaurants, and kind people. Also there are many mountains and islands, so people can have an experience with a sense of healing and thrilling. However, Korean thinks it more important to be comfortable than be safe, so people have to be careful of it. But still there is a exciting amusement park where people can enjoy.

● Korea is 8 hours’ distance away from Finland by a flight. In Korea, there are many various food and places where people can spend time. The capital of Korea is Seoul. It is really hot in the summer. In a Korean school, there are a lot of students studying hard.

● There are many people in Korea. Korean currency is Won.

Pedagogy and Performance on Forming National Narratives

The children’s writings and drawings for the introduction of two countries present a part of the narratives fixed and accumulated by the pedagogical. To be honest, I made several mistakes for directing them to write their own introduction. The narration from the documentary played a major role in forming a narrative of two countries when they were asked to write their own introduction. During the workshop, they seemed to be confused about how to write the introduction about two countries, so I gave the example again for a better understanding. Although I was feeling reluctant to stereotypical images and narratives of the documentary, I unconsciously mentioned ‘an advertisement from a travel agency’ as one of examples for introducing a country. As a result of all my mistakes, ironically I could find
relationships with the pedagogical and the performative by comparing the children’s mind maps and writings. Their writings seems affected by the way how I directed when I gave them detailed explanations about the tasks, whereas the task for taking daily pictures was out of my control.

When they were asked to draw the mind map for Finland, they could make a relationship with their personal life exposed in daily pictures as well. However, after watching the travel documentary and directed by my example, ‘an advertisement from a travel agency’, they started to draw a shape of Finland and Finnish national flag. In addition, in the case of the participant D, she wrote “Finland is famous for Moomin and Sibelius” in her writing, whereas she could not relate Moomin and Sibelius with her mind map of Finland. So, their construction for the same country, Finland, could be different depending on the way how they are directed.

In this sense, a strategy of the pedagogical has an impact on forming narratives of the nation. The poetic narration of the documentary implies that the precious nature, Christmas, and Santa Claus are the elements of recognizing Finland as the particular nation. Those elements are regarded as one of stereotypical images of Finland and its simplification in blurring diversities and particularities of Finland could affect children to describe Finland based on specific representations. Moreover, the documentary is expected to introduce Finland based on its originality and singularity within a constant comparison with Korea where every pace of life is busy and crowded. It “demands an articulation of forms of difference” (Bhabha, 1994, p.67) between Finland and non-Finland by showing particular images of Santa Claus village, Sami people, and a vast area of forests. Such an articulation enables to reinforce the narrative of Finland that “might seem impossibly romantic and excessively metaphorical” (Bhabha, 1990, p.1).
The effect of the pedagogical occurs within this ground, when romanticized, fixed, and metaphorical narration is imposed with powerful images full of the representations. The children focuses on the representation rather than their personal relationships after watching the documentary. However, I could find a possibility of implication of the performative through the writing about Finland from the participant A. He accidentally mixed the specific words used in Korea for introducing Finland. He introduced Finland as a good place to do ‘healing’, the word actually widely used in Korea and regarded as a particular Korean expression. Healing in Korean is the word derived from the English verb ‘heal’ and Korean borrows the meaning of ‘heal’ and use ‘healing’ in their Korean sentences accorded with Korean grammar. For example, Korean often say that I do healing or I go for healing, if I directly translates it from Korean to English. Mostly it means relaxing and soothing time when people could feel healed by certain effect such as nature and music. It ironically reflects the desire of Korean people who have been dreaming of ‘healing’ time but are surrounded by hectic and competitive Korean society in their reality. I was surprised to see the word from the participant A’s writing, because it is not the word that the child could learn from a Korean textbook. At the same time, he selects Xylitol as one of Finnish representations with Fazer chocolates and Santa Claus. Xylitol from Finland was a big hit in Korea, because one of the biggest food company in Korea promoted their ‘Xylitol gum’ through the commercial narrating that “every Finnish children chews a gum made of xylitol before they go to a bed at night”. It showed children who seemed to be Finnish and chewed a gum at night in the commercial. In the end of the commercial, Santa Claus suddenly came out and loudly spoke “Hyvä, Hyvä!” with a weird dancing. The commercial was such a huge hit that a majority of Korean could learn the
Finnish word ‘Hyvä’. I could not know if he knew the commercial, but highly assume that at least he knew Xylitol was a big hit in Korea and regarded as one of the Finnish representations rather than Moomin. He mixed the phenomenon and particular Finnish representation found in only Korea, when he was given to write the introduction of Finland.

His writing shows the aspect of the performative related with hybridity, since it could not be categorized as a particular culture or location. The traditional narratives followed by the pedagogical is naturally blurred, even though a part of the pedagogical remains. He invented his own narratives affected by his ‘in-between’ states. It could be compared with the states when “the play between the pedagogical and the performative means that category of ‘the people’ constitutes both an established fact and an open becoming” (Huddart, 2006, p.111). Hybrid identities between Finland and South Korea enable the participant A to mix two cultures and blur the boundaries between them. His writing is “neither One nor the Other but something else besides, in-between” (Bhabha, 1994, p.219). Therefore, his writing could not be categorized as pure Korean product or Finnish one and it leads Finnish people to translate his text, when it comes to understand ‘healing’ and ‘xylitol’ as one of Finnish representations. His own representation for Finland shows a possibility of “the ‘third space’ which enables other positions to emerge” (Rutherford, 1990, p.211). While he adds the new representation for Finland, the narratives formed from the pedagogical could recreate a possibility for accepting new positions from the immigrant. Also, his writing for Finland includes “Finland is more comfortable and safe country than Korea”. He naturally compared two countries for writing the introduction part of Finland. In his hybrid identities, his values for both countries could be contesting on a
process of translating one side of culture. The third space could be emerged within this contestment with leaving a part of translation unsolved.

8. Conclusion

The journey for the research started from feelings disturbed about stereotypical images and stories of Nordic countries produced in South Korea. It triggered me to track back the origins of my disturbance by unfolding perceptions and finally accepting identities in a plural and expanding existence. Particularly, the encounter with the group of Korean immigrant children opened up the door to recognize a wide range and spectrum of identities across Finland and South Korea.

Therefore, the thesis included two themes of perceptions. One was the pre-stage where I was struggling with accepting relocated and distorted identity as an Asian and pseudo-immigrant living in Finland. I used writing as a tool to recognize how my identities has been deconstructed and recreated in Finland. Every episode of the writings included my previous battleground where my binary notions on two continents were contesting and generating self-inferiority as an Asian living in the ‘white man’s land’. The other perception was the engagement with hybrid identities of Korean immigrant children. Their daily pictures, writing, and mind maps led me to expand questions from identities to nationality and its narratives in the relationship with hybridity.

Since my voices reflected from my writings were combined with the data of the Korean immigrant children, I selected crystallization as a methodology to elaborate multiple aspects on hybridity and identities with several genres such as autoethnographic writings, visual narratives, and
Being inside, outside or in-between across Finland and South Korea

interviews with the children. In this case, visual ethnography was applied to both myself and the children, as I was the researcher highly engaged with the children as their Korean language teacher and at the same time I was the participant in revealing layers in identities through my writings.

As a result of reflecting several aspects of a crystal in the thesis, the main question could explore plurality of identities as a being ‘inside’, ‘outside’, or ‘in-between’ crossing two continents based on multiple perceptions of self voices and the dynamics of the Korean immigrant children in Finland. The main question was “How has cultural and national identities been deconstructed and formed in the association with hybridity of Korean immigrant children in Finland?” and the answer for the question could be resolved into sub-questions according to the main literature of *the Location of Culture* (1994) from Homi K. Bhabha, since his conceptions on identities touched upon cultures, hybridity, and nation within correlations between them.

His literature helped me wandering around the vast topic called ‘identity’ and relating his notions on my participants and myself as well. Hybridity could be found in visual representations and writings from the children with mixed cultural forms between Finland and South Korea. I could see a variety of their daily life crossing from Korean food to gaming, mobile and hobbies as well. However, I found the big influence of the virtual reality from the daily pictures of the children and differences in attachment to one single identity depending on the immigrant generation.

In the relationship with hybridity of the immigrant children, I examined their definitions on Finland and South Korea. Their mind maps reflected a part of their daily life presented in their daily pictures, when they were not exposed from the powerful narratives that consisted of simplification.
in cultures and the nation. The influences from the pedagogical was demonstrated in the children’s writing because of my mistakes in conducting the workshop and visual narratives of the selected videos. Compared to the mind map that consisted of their personal relationships with the country, their writing after watching the travel documentary was revised with stereotypical notions and not related with their previous conceptions from the mind maps. However, I could find a possibility of the performative in the association with hybridity and the third space from the writing of the participant.

Consequently, I could be mostly accorded with Bhabha’s conception traversing identities, culture, and nation, except the one unsolved question. I started to ponder on the implication of the virtual reality in forming hybrid identities to the immigrant children. Although I could not collect many pictures from 1.5 generation immigrant children who showed big attachment to her or his rooted culture and identities, I could see overflows of presenting cultural differences and reinforcing a particularity of a culture especially on Youtube. Furthermore, looking back on my watching habits, my platform has changed from TV to Youtube. I also tend to consume more videos produced in Korea on Youtube for my relaxation even when I am in Finland. The Internet made it possible for me to communicate with Korean friends and consume Korean products rather than to learn about the host society. Even though this tendency could not be applied to the second generation immigrant, at least the first and 1.5 immigrant could be exceptional in the present era where every culture is streamed and connected easily and their longing for one single identity and culture could be reinforced. According to Bhabha, the third space and hybridity requires a process of translating multiple cultures and leaves a part of untranslatability. However, even the process of translation could be blocked with the big effect of the virtual reality where the immigrant could
easily catch up their location of culture regardless of their actual location. Accordingly, I believe hybridity could be examined again in the association with the function of the virtual reality if it is used as a tool for mixing and traversing cultures or reproducing differences of cultures.
9. References


