

Extended Editing Example Pages: First Edit

Given the strong emphasis on ethnic nationhood prevalent in Korea, the recent multicultural boom in Korea is surprising. The real puzzle, however, is immigrants' attitudes towards the multicultural boom. The immigrants themselves are silent, indifferent, or even critical of, this multicultural boom (Oh, 2007; Lee, 2007). This is in strong contrast to immigrants in Western European countries. In those countries, multiculturalism has become one of the most popular modes of political claims-making among immigrants (see, e.g., Koopmans and Statham, 1999; Koopmans et al., 2005). Indeed, some scholars suggest that multiculturalism gained its international popularity as a result of politically active immigrants seeking cultural recognition (see, e.g. Kymlicka, 2005).

Given the international popularity of multiculturalism, it would be advantageous for immigrants in Korea to make multicultural claims to gain international support. In addition, the idea of multiculturalism—pursuing peaceful coexistence among different ethno-cultural groups within a single nation-state—could prove to be an attractive alternative to Korea's current focus on a singular ethnic nationhood. For immigrants intending to settle in Korea, replacing the present ethnic notion of Korean nationhood with a multicultural one would be beneficial in the long-term. The recent multiculturalism boom in Korea seems to indicate that the idea of multiculturalism has finally become acceptable to not only Korean activists and intellectuals but also to government officials. But despite this context, immigrants in Korea either eschew or reject multiculturalism.

Why do immigrants in Korea eschew multiculturalism when the context and opportunity structure seem so favorable for embracing multiculturalism? This paper sets out to address this puzzle. I argue that the concept of classification struggle (Bourdieu 1984, 1994; Bourdieu and

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Comment [J2]: Later in the text can use quotes or examples from these sources as support for this claim?

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Comment [J5]: Again, be a little more specific. What are they rejecting, exactly? A goal of a multicultural country, the use of the term as a label or what?

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Wacquant 1992; Fraser 1997; Goldberg 2003, 2007; Swartz 1997) can not only help to solve this puzzle of multiculturalism in Korea but can also provide a better conceptual framework for understanding migrant political mobilization. Classification struggle, simply put, refers to symbolic struggles over social categories of belonging. The political claims-making of immigrants is embedded in the ongoing classification struggles among immigrants themselves (in-group classification struggle) and between institutional actors and immigrants (within-group classification struggle). As I will explain shortly, these two types of classification struggles center around whether or not and how immigrants are to be incorporated into the hosting nation-state.

Adding classification struggle to the analytical toolkit yields a convincing solution to the puzzle of multiculturalism in Korea. The institutional actors (the Korean government and Korean activists on behalf of immigrants), intentionally and unintentionally, refuse to acknowledge immigrants as full members of the Korean nation-state; immigrants are either those who should return to their home countries or those who need to acquire certain qualities in order to be included in the Korean nation-state. Further, even if immigrants acquire those qualities, they are still classified as inferior to ethnic Koreans. Immigrant activists believe that the multiculturalism boom, initiated and promoted by institutional actors, only perpetuates the negative classification of immigrants as less than full members of the Korean nation-state. By refusing to embrace the multicultural boom, immigrant activists protest such negative classification.

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Comment [J6]: Better than what? If you are not directly comparing it to something, change this to helpful

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Comment [J7]: I'd add a little here to fill out this definition of classification struggle. You might quote the original scholar (looks like it's maybe from Bourdieu?) or give some specific examples.

Comment [J8]: You use this phrase a lot and I'm not sure exactly what you mean by it. That might be because it's not my area of study, but you might want to be a bit more specific or add a footnote about how you are using this term.

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Comment [J11]: Add a footnote here stating that this is the term you will use for activists who are themselves immigrants as opposed to Korean-born activists you discussed earlier.

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Comment [J12]: Maybe paradigm is a better word than boom??

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Comment [J13]: You switch back and forth between multicultural boom and multiculturalism boom. Pick one and stick with it.

Comment [J14]: In the above paragraph you need to be more specific about the ways in which the classification struggle theory explains this specific example.

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