Considerations for the Direction of Mobility Humanities Education: Focused on Study Cases of the Mobility Humanities Education Center of Konkuk University[1]

JOOYOUNG KIM   Assistant Professor, Academy of Mobility Humanities, Konkuk University[2]

Abstract

This paper attempts to find ways to utilize the new mobilities paradigm in the field of education in Korea by presenting the case of the Mobility Humanities Education Center established by the Academy of Mobility Humanities of Konkuk University. Education of mobility humanities enables people to realize how mobility shapes and changes culture and the promotion of humanistic knowledge. This kind of education based on the mobility humanities can be valuable in convergence-based Liberal Arts education and life-long learning in this era when the Fourth Industrial Revolution has given rise to many conflicting ideas and considerations in the field of education.

Keywords: Mobility, Mobility Humanities, Academy of Mobility Humanities, Mobility Humanities Education Center, Mobility Hi-Story 100 Lectures

Introduction

This paper is the first attempt to introduce the paradigm of "mobility," which has emerged in Europe and the U.S. over the last ten years, and to find ways to utilize it in the civic education field in South Korea (hereafter Korea). This also means opening a new chapter in humanities education for those living in the "Era of High-Mobility." Such practice, an example of which can be found in the social activities carried out by the Center for Advanced Studies University of Padova, may have a different direction but the purpose is the same.[3]

We might say that the era of high-mobility started when mobility technology became part of human culture, not a mere condition or means to live life. Studies on mobility originated from areas of social science, such as transportation geography, human geography, etc., but are now expanding with implications in disciplines which include philosophy, aesthetics, culture, and literature.[4] Further, academic interest in the topic is also expanding geographically from European and Northern America to Asia. In Korea, the Academy of Mobility Humanities of Konkuk University (hereinafter referred to as AMH), is now leading the studies on mobility. In particular, as a separate education institute for the general public, AMH has established the Mobility Humanities Education Center (hereinafter referred to as MHE), specializing in mobility humanities education.

The MHE pursues theoretical exploration and experimental practice focusing on "education on mobility humanities." In Korea, the term "mobility humanities" sounds unfamiliar and is a new concept even to the academic community. Further, education on mobility humanities has been attempted before. However, education is a very important area when it comes to shaping mobility, one of the terms used in the automotive sector, as a new agenda for humanities and social science. To this end, the MHE has dedicated itself to developing an education model while making efforts to define the concept of mobility humanities education and raise awareness of why it is necessary. In hopes of laying the foundation stone for starting a new chapter in civic education, this paper sets out to introduce this educational attempt.

Background and Necessity for Mobility Humanities Education

Mobility Paradigm and Liberal Arts

Mobility humanities is a study that considers substantial and virtual movement of humans, things, and relations, enabled by the development of mobility technologies including train, cars, aircraft, internet, and mobile devices, from

the perspective of "co-evolution between human beings and technologies."[5] It suggests answers to present and future challenges caused by advanced mobility from the viewpoint of the humanities, aiming to create a mobility-empowered society where life, thinking, and culture coexist in harmony.

The book *Mobility and the Humanities*, edited by Peter Merriman and Lynne Pearce, introduces in detail the reason why research on mobility is required in humanities.[6] In particular, Peter Merriman, one of the editors, argues that "historians, historical geographers, literary theorists, philosophers, art historians, architects, and art practitioners" have had a long-standing interest in "mobility," and it is closely related to "Philosophical Approaches that Value Movement, Flux, and Change."[7] Twenty-first century scholars studying mobility strive to establish a new paradigm through the mobility turn. Sheller and Urry's "New Mobilities Paradigm"[8] discusses a trans-disciplinary field of mobility; Peter Adey suggests a way to break down the position of the mobility turn,[9] and David Bissell applies mobility to the trajectory of life.[10] These analyses show how useful it is to identify a social change and which social classes would experience changes in life through mobility.

To the general public, mobility is simply a term that is widely used in the automobile industry in the context of autonomous vehicles, transport systems based on the sharing economy, and mobile industry, and the concept is only considered in relation to technologies. This is because it has not been long since mobility became a research subject in humanities. However, this is a time when academic research is translated into people's knowledge faster than ever.[11] Therefore, the research achievements need to be instantly converted to civic education, and this will be emphasized once again with reference to the Fourth Industrial Revolution to be discussed below. In Korea, where mobility-related research started later than in other countries, people rarely identify themselves as moving subjects even though they actually live in a hyper-connected, highly mobile society. On 25 March 2019, *Chosun Ilbo*, a Korean daily newspaper, published an article entitled "I Move, therefore I am … Mobility became a Hot Topic in Humanities," shedding light on the Academy of Mobility Humanities of Konkuk University. This may be the first major newspaper article that acknowledges mobility as a subject in the humanities domain.

The current widespread outbreaks of COVID-19 clearly show why mobility is essential to human life. Infectious diseases recorded as apocalypse, wars, deportation, terrorism, and the destruction of transportation, as symbolized by the sinking of the Titanic, are some negative examples of suppressed mobility. These are repeatedly reproduced through a variety of media such as news, documentaries, photos, novels, movies, paintings, comics, music, etc., giving rise to various

subcultures. In other words, mobility has already played a role in our lives by being recorded as a clear phenomenon and being presented in discourse. *The Plague*, written by Albert Camus, would serve as the best example of literary culture for the current COVID-19 situation. This negative perception on mobility is based on the problems related to the distribution of mobility capital and power issues, like countries' use of fossil fuels that has led the world's economic development in modern times or ecological problems such as the environmental damage caused by plastics.

Then, why do people not recognize these as mobility phenomena? This is because, whether historians, writers, or media makers, thought leaders and influencers only focus on the results of a disaster, are not able to recognize the causes, or are ignorant. In other words, people ignore the cause, which is mobility. Therefore, we should concentrate on investigating the principle of mobility when it comes to education in mobility humanities as Liberal Arts.[12]

On the other hand, there is also the concept of mobility for leisure such as travel and romantic mobility for exploring an unknown world.[13] People experienced modern times through travelogues, developed a spirit of adventure listening to the stories of Columbus' explorations,[14] and never forgot the moment of landing on the moon.[15] A chance encounter during a journey may change life itself.

The fact that we can move using means of transportation is a special cultural feature given only to human beings, and capitalism[16] was created as we acquired the ability to move. Crops are transported so that people around the world can enjoy a cup of coffee and petrochemicals are today produced without oilfields. The new transportation technologies of human beings, who discovered fire (energy) while using animals (horses) as a means of transportation, however, turned into a threat to the earth due to the excessive use of fossil fuels. Here, we need to realize that the main cause of environmental issues these days is the movement of people. It also explains why electric cars, car-sharing, and bicycle-riding are bound to increase. Hence, education in mobility humanities has to emphasize providing awareness of how mobility affects human culture so that people can be conscious participants of their historical life.

However, interests in mobility also draw our attention to immobility, a state of not being able to move around.[17] Immobility occurs in areas where the right to move is prohibited or limited. The restricted movement between South Korea and North Korea is an important example of immobility and another example is that of refugees' inability to cross borders. The relocation of ethnic groups under Stalin's notorious forced migration policy or Hitler's concentration camps are noteworthy illustrations of immobility. There are also various cases of immobility that we are not conscious of but which are present in many forms in our daily lives: stairs,

the use of a wheelchair, and being unable to pay a toll (cars, trains, buses). In some areas with crossing gates, we also experience immobility if we (or our cars) are not authorized to enter. This suggests that we are going to realize more and more immobile situations in our daily lives. In this sense, education in mobility humanities should be an opportunity to show the value of human rights and lives.

The general public knows that mobility is selected as the theme of the Dubai Expo and that cycling movements are gaining popularity across the world. Further, we are living in an era where travel has become one of the most powerful recreational activities. In this paper, raising the level of the public's knowledge from mere awareness to a state of logic and realization will be examined as the fundamental framework for mobility humanities education.

Backgrounds of Mobility Humanities Education in Korea

There are no precedents in Korea for studies in mobility humanities education, but the diastrophism in education related to the Fourth Industrial Revolution can be used as reference. The paradigms of education have rapidly changed under the influence of the unprecedented, revolutionary changes brought about by "the 4th Industrial Revolution," as Klaus Schwab, the founder and executive chairman of the World Economic Forum mentioned at the 2016 meeting of the Forum. Schwab suggested that "nowadays, we are at the door of a revolution that fundamentally changes our life, work, and personal relation," and stressed that we are now experiencing a historical change in terms of velocity, breadth, and depth, and systems impact.[18] Mobility humanities explore what the ways of life might be in a hyper-connected society based on mobility technology, focusing on mobility technologies such as the "Internet of Things (IoT) and unmanned transportation," among technologies related to the Fourth Industrial Revolution, including big data analysis, AI, robotics, IoT, unmanned transportation (unmanned aerial vehicles, unmanned vehicles), 3D printing, and nanotechnology.

Unlike the past when knowledge was created, transferred, and used for a long period, today knowledge is easily created, reproduced, distributed, and consumed and the amount of knowledge produced is also astronomical. Further, there are almost no constraints of time and space when it comes to the distribution of the produced knowledge. The loss of historical origins and overflow of fragmented information make it difficult to get information that will improve the quality of life and also rapidly shorten the life of information, the period during which the information is useful.[19] "The great explosion of information that is constantly produced at the speed of light requires restructuring of contents of education,"[20]

which means that we, as subjects living in this era, are in a situation that demands continuous innovation through education.[21]

Article 4 (Ideals of Lifelong Education) of the "Lifelong Education Act" in Korea specifies that "(1) All citizens shall be guaranteed equal opportunities for lifelong education, and (2) Lifelong education shall be conducted based on learners' willing participation and voluntary study." This article guarantees the basic principles and rights about general education stipulated in the Constitution and more specifically the Framework Act on Education. Lifelong education guided by openness, diversity, and autonomy is essential today as we are in constant need of the knowledge to understand social change.[22]

The general public needs to find lifelong education centers to continuously update their knowledge. Here, media offers us an important opportunity to "involve, affect, and utilize 24/7 in every corner of our lives."[23] Therefore, it is desirable to use media for education by complementing the merits and demerits of classroom lectures, on-site participatory lectures, and online lectures. The MHE utilizes these three types of lectures in its education programs so that anyone can participate in learning as a part of lifelong education. In particular, the MHE plans to offer online lectures in English for people around the world to join the education. These modes will be exhibited at the Venice Architecture Biennale 2021.

On the other hand, we need to be alert to the fact that economic thinking based on technocentrism is deeply entrenched at the center of the change in educational trends that started from the shock of the Fourth Industrial Revolution. In particular, it is necessary to pay attention to the criticisms about "a harmful consequence of technocentrism and addiction to growth"[24] regarding Korea's response. Given the importance mobility technology has in the era of the Fourth Industrial Revolution, it is essential to align human values with cutting-edge mobile technology. Now, human beings are facing a common enemy: "mass unemployment and job instability, increased labor intensity, workaholism, mental and physical exhaustion, poverty and violence, surveillance and control by the 'Big Brother,'[25] and impeded human capability (autonomy, sensations in the hands, memory, observation, concentration, etc.)."[26] In response to this, it is desirable to introduce education of a twenty-first century character to enhance the value and extend the identity of human beings.[27] Given these considerations, it is necessary to interpret mobility technology from the perspective of humanity studies in Korea and educate people on the correlation between mobility and human life. As Simon Cook explained how people in London cannot help but become immigrants for educational and economic reasons, Koreans, especially those living in Seoul, also do not recognize that they are moving like Londoners. This is because Koreans are not motivated enough to identify themselves as moving subjects. Education in mobility humanities,

therefore, is a process of finding the answers as to how we, as humans, have enjoyed mobility technologies throughout history and how we can preserve our humanity as we continue developing mobility technologies in the future.

    With these considerations in mind, let us examine the goals of the actual educational contents that are currently developed. We now live in a "convergence-based world"[28] that is complicatedly intertwined. What is needed at this time is fundamental sophistication to understand the convergence-based world, the ability to interpret the current state, and the capability to solve problems using these. The MHE aims to accumulate knowledge necessary for the convergence-based world and to establish human sciences that enable skills of interpretation problem-solving through mobility humanities education. People can prepare for the future society only when they have life-cycle learning capabilities that include self-directed learning attitude and aptitude, understanding of changes in science technology, ICT capability, and interests in life-long learning.[29] In this sense, continuous life-long learning, a goal of mobility humanities education, is an education of humanities that is required at this period of time to understand a society driven by mobility technology. The MHE designed the curriculum by classifying the subject for education as Humanities Dream Class (Youth),[30] Humanities Happy Class (the middle-aged),[31] and Humanities Hope Class (the underprivileged)[32] so that "continuous life-long learning" is available to local communities. For instance, education sessions can be prepared for elementary, middle, high school, and college students separately considering their academic levels. In particular, the Humanities Hope Class is run for the vulnerable classes who find it difficult to get proper education, which include the elderly, immigrants, the mobility restricted, and the disabled who have difficulties in coming out to receive education sessions. However, the MHE did not further divide the class because such subdivisions can lead to a kind of discrimination or differentiation. The "Mobility Hi-Story 100 Lectures" was designed in terms of life-long education, by letting instructors give lectures that considers students' levels of achievement and interests at the site of education after developing a common sample course.

The Reality of Mobility Humanities Education

Planning and Operating the "Mobility Hi-Story 100 Lectures"

The goal of studying mobility humanities is to consider how mobility affects our lives, how it forms and changes the culture, and how it leads the discourse on humanities. In what ways, then, can such academic study contribute to the formation of knowledge in civil society? Hypothetically, education of mobility humanities has

to demonstrate how mobility affects our lives in terms of considerations employed by the humanities. It also has to help people realize how mobility shapes and changes the culture in order to promote humanistic knowledge through this.

The mobility humanistic education carried out by the MHE as a pilot project is an educational model designed to face the present and prepare for the future; it is an attempt to find a new methodology to connect mobility research and mobility education. At the same time, it suggests a meaningful vision for "life-long learning" in Korea's Liberal Arts education in this era of the Fourth Industrial Revolution.

In this regard, the MHE has planned and run the "Mobility Hi-Story 100 Lectures"[33] which offer lectures that are 100 minutes in duration. The basic setting for "Mobility Hi-Story 100 Lectures" is a classroom lecture but online courses using YouTube are also available for those who cannot personally attend the classroom. In order to help the general public to develop humanistic knowledge through "Mobility Hi-Story 100 Lectures", the MHE has developed curriculums and carried out civic education sessions according to the following directions:

1) Provide an understanding of the principle of mobility: analyze the development of mobility that has been the destiny of mankind to find the cause, process, and effect and understand the principle. (Knowledge)

2) Encourage participants to recognize themselves as a subject of mobility: recognize oneself as a historical subject of mobility who appears as a distinct phenomenon in human history. (Reason)

3) Provide expanded awareness of the ethics of mobility society: realize the ethical calling in the global high-mobility era and proactively join the efforts to solve social problems. (Ethics)

The three directions above are organically converged with each other to serve as a central axis penetrating the basics of "Mobility Hi-Story 100 Lectures." The "Mobility Hi-Story 100 Lectures" are divided and operated into three categories: Knowledge, Reason, and Ethics.

The following presents the contents of research and education courses, which are classified into seven areas: 1) Digital contents, 2) Technology, 3) Gender, 4) Environment, 5) Justice, 6) Art, and 7) Space, and these will be modified and supplemented as further research is conducted. Lectures have their specialized areas, but they are closely related to each other and are not separated from each other.

The first category is "Knowledge." The "Mobility of Crops and World History" consists of the following five lectures: 1) Pepper: The Oldest Crop in Latin America, 2) Tobacco: Is it a Gift from God or Smoke of the Devil?, 3) Sugar, the "White Gold": Sugar Changes the World, 4) Corn: Religion & Culture of Mesoamericans,

Table 1   Curriculum of Mobility Hi-Story 100 Lectures (77 out of the target 100 lectures are developed)

	Knowledge	Reason	Ethics
Digital Contents	Understanding Mobility through Spatial Theory and the Development of a Digital Culture Map (10 lectures)	Cinema Paradiso of Mobility—Focused on Netflix (1 lecture)	Digital Citizenship in a Mobility Society (3 lectures)
Technology	Efficient Use of Smartphones (5 lectures)		Mobility Technology and Civic Participatory Politics (5 lectures)
Gender	Mobility in Literature: Movement and Border Crossing of Women (3 lectures)	The Changing History of Digital Contents (3 lectures)	Mobility Transition and Gender—"Gender" beyond Gender (5 lectures)
Environment	Mobility of Crops and World History (5 lectures)		Mobility Ecological Humanities for the Real Grown-Up (10 lectures)
Justice		Career Exploration for Youth and Mobility—a Journey to Find Me of Yesterday, Today, and Tomorrow (3 lectures)	Social Philosophy for Urban Communities in the Era of Mobility (10 lectures)
Art	Understanding Mobility from the Perspective of Korean Dance (3 lectures)	Mobility in Art History: Edward Hopper who Depicted Modern Life (3 lectures)	Ecole de Paris: Foreign Painters in Paris (3 lectures)
Space	Reading the Space of Mobility (1 lecture)	Mobility in the City (1 lecture)	Mobility and Design Psychology, Synesthesia Modality, and Mobility (3 lectures)

and 5) Potato: a Crop that Witnessed the Development and the Rise and Fall of the Inca Civilization.

This lecture covers the global impact of the mobility of crops produced in Latin America through an exploration of world history. By looking at the origins of pepper, tobacco, sugar, corn, and the potato, crops that are widely consumed around the world, and how they spread to the world, it provides an understanding of the historical and sociocultural issues of Latin America. Through this knowledge course, learners examine mobility formed in Europe, Asia, and Africa through crops of Latin America to acquire the ability to think of mobility from "the southern" or "non-western" point of view.

The second category is "Reason". Take "The Changing History of Digital Contents" as an example. This consists of three lectures: 1) Mobility in Media Seen through the Rise and Fall of the Film Industry, 2) Feminity and Gender Mobility Reflected in Korean Movies, and 3) Reproduction of Women's Labor in Korean Films and Mobility. Example questions covered in this lecture are as follows: How is the gender of women realized and consumed in modern Korean films? How are the change and difference of gender reproduction reflected in Korean movies related to gender mobility? And in what way does the reproduction of women's labor show hierarchical mobility? This Reason course helps learners to recognize the social issues regarding hierarchy in mobility through mobility reproduced in the media, so that they can reflect on their problems as a subject of recognition.

The third is the "Ethics" course. For example, "Digital Citizenship in Mobility-enabled Society" deals with the way the advancement of communication technology reconstructs the mobility society, and consists of three lectures: 1) The Development of ICT and the Appearance of Mobility-enabled Citizens, 2) Mobility-enabled Citizens, and 3) Characteristics and Future of Mobility-enabled Citizens. In the traditional industrial society, the mobility of material goods and people was important, but in the information society, mobility of the so-called information goods is emphasized and the information goods and people show converged mobility between online and offline modes. Focusing on these phenomena, this course explains the concept and characteristics of citizens who newly appeared in the ICT-based mobility-enabled society and suggests ethics for them. In particular, the "Ethics" course emphasizes how mobility technology is connected with cultures and affects our lives. What is important here is to provide an understanding of the conflicts between technological determinism and social constructivism through the philosophical concept of coevolution and to encourage learners to make an independent decision about an ethical way of living.

The Mobility Hi-Story 100 Lecture Series covers various topics regarding mobility humanities education, so some may point out that each lecture has different characteristics. However, given that the Lecture Series is the first mobility education contents developed in Korea, it was thought desirable to have variety. Further, unlike typical curriculums pursued at undergraduate or graduate schools, diverse subjects are required to meet various preferences, since this course is to be delivered to unspecified learners.

The example lectures above are categorized by the character of the course, not level of difficulty. For instance, to help understand the basics of mobility, the MHE creates video clips of 2–3 minutes' duration and offers them on YouTube. These are about the basics but not too easy to understand.[34] That means, the courses in

mobility humanities offered as civic education in the form of "Mobility Hi-Story 100 Lectures": 1) have goals set for each level, 2) offer educational contents that are available online and offline, and 3) are delivered to learners of Humanities Dream (youth), Humanities Happy (the middle-aged), and Humanities Hope (the underprivileged) classes. The focus of these contents is on enhancing the learners' ability to think, but there is room for improvement in the sense that continuity of learning is not guaranteed.

Out-of-Classroom Lectures and Online Lectures

As an out-of-classroom lecture, the participatory education section of the MHE offers the "Mobility Humanities Week Events" that are held regularly once a year and "Mobility Humanities Fairs" that are held frequently. The MHE also offers a variety of events that citizens can participate in for a week under the "Mobility Humanities Week Event" banner. On the other hand, the "Mobility Humanities Fair" consists of visits to historical sites of mobility through walking mobility programs such as "Exploring my Neighborhood" and "Mobility Humanities of Walking," essay contests, and lecture meetings, etc.

1) Mobility Humanities Week Event: Under the program the MHE sets a week as Mobility Humanities Week and invites local residents to the university to conduct exhibitions and participatory education sessions that aim to promote mobility agenda. Citizens can learn and share their understanding about practical mobility by exhibiting or displaying their artworks related to mobility, participating in film festivals, book concerts, or speech contests, and taking part in an event called Campus Walking Mobility.

2) Mobility Humanities Fair: As a humanities-related event that is open to citizens all the year-round, the following events are held: "Exploring My Neighborhood", "Mobility Humanities of Walking," "Essay Contests on Mobility", "Seminar", etc.

In particular, "Exploring My Neighborhood" is a program to raise under-standing of mobility humanities by having participants visit historic sites in the region where they live to experience history and culture. The purpose of this program is to give an opportunity to recognize the humanistic value of the region again through the historical humanities assets of the relevant area, such as ancient palaces and old roads. The event "Mobility Humanities of Walking" does not concentrate on a specific place like "Exploring My Neighborhood," but rather focuses on the act of walking itself and observing the present and future of our society and considering the reason why we need to walk while walking

together with citizens. These kinds of participatory programs were presented in the Korean media and promoted to not only the citizens who participated but also all over the country, contributing to enhancing awareness of mobility humanities.

In order to share the research achievements in mobility humanities with society and the general public, the MHE developed online lectures of the "Mobility Hi-Story 100 Lectures" using a channel on YouTube and started a streaming service in February 2020.[35] The MHE is planning to develop up to 100 lectures by next year, and the titles of the current 31 lectures that are streamed online are as follows.

- Mobility and Films I
- Mobility and Films II
- Mobility and Films III
- Mobility and Platformization
- Mobility and Smartphone
- The Paradigm Shift of Mobility Films
- Mobility Society and Information Revolution
- Offline-based Movement of Information
- Information Power of Future Mobility Society
- Advantages and Disadvantages of ICT-based Mobility Society
- ICT and Coevolution of Mobility Citizen
- Characteristics of Mobility Citizen
- Mobility in History I: "Hill", a Geographical and Humanistic Boundary
- Mobility in History II
- Mobility in History III
- Human Evolution and Mobility: The First Family Photo taken in the Serengeti
- Human Evolution and Mobility: Fire, the Condition of Human Migration
- From Africa to the End of the World
- Wheels that changed Mankind to Tourists
- Mobility Revolution and its Limitations
- Feminity and Gender Mobility Reflected in Korean Movies
- Reproduction of Women's Labor in Korean Films and Mobility
- Mobility in Media Seen through the Rise and Fall of the Film Industry
- Mobility by Value Design: Mobility
- Mobility by Value Design: Value Design
- Mobility by Value Design: Digital Transformation
- Pepper: The Oldest Crop in Latin America
- Tobacco: Is it a Gift from God or Smoke of the Devil?
- Sugar, the "White Gold": Sugar Changes the World

- Corn: Religion and Culture of Mesoamericans
- Potato: a Crop that Witnessed the Development and the Rise and Fall of the Inca Civilization

In-Classroom Lectures and Statistical Analysis

As mentioned above, the representative mobility humanities education carried out by the MHE is the "Mobility Hi-Story 100 Lectures," which is an open lecture system available online and offline. It offers both traditional in-class lectures and online lectures using YouTube services. The classroom here means a space equipped with teaching aids and materials for the lecture, and the best example is classrooms of elementary, middle, and high schools. The merit of in-classroom lectures is that both teachers and learners can intimately relate to the common topic. As the focus of this type of lecture is to communicate knowledge, however, it is not easy to open a lecture unless there are interesting topics as well as citizens with a strong desire to learn. Therefore, in-classroom lectures need to be prepared with interesting topics that are tailored to the level of learners.

In Korea, the elementary, middle, and high schools offer co-curricular activities through "After School Programs"[36] other than the regular curriculum. The MHE sends its instructors to the "After School Programs" and offers mobility humanities lectures for young students. In addition, it also offers lectures in municipal education institutes such as the Seoul Science Center, providing education to middle-aged and older citizens.

In 2019, the "Mobility Hi-Story 100 Lectures" offered 21 lectures (22 lectures last year, 43 lectures in total) at the Seoul Science Center, Seongdong Foundation for Arts & Culture, High School Attached to the College of Education, Dongguk University, Konkuk University Middle School, etc., and conducted a survey to check the lecture conditions.[37] The results of the survey (conducted on 25 July 2019) on the "The 4th Industrial Revolution Technologies in the Era of Mobility" delivered as an after-school program in the High School Attached to the College of Education, Dongguk University located in Seoul are as follows: In a sense, it is difficult to arrive at a well-rounded quality evaluation of the "Mobility Hi-Story 100 Lectures" based on these survey results, which were dependent on analysis of short-term statistical data. Nevertheless, it is expected that these survey results can make meaningful contributions in terms of data accumulation and future predictions regarding the early stages of mobility humanities education in Korea.

Out of the total 27 male students who attended the lectures, three (11.1%) were from Gwangjin-gu, where Konkuk University is located, 16 students (59.3%) lived in Seoul other than Gwangjin-gu, and eight (29.6%) were from areas other than

Seoul. The time required to reach the school was as follows: 13 students were within 10 min. (48.1%), nine students within 20 min. (33.3%), one person within 40 min. (3.7%), and four within 50 min. (14.8%).

To the frequency analysis on the awareness of the MHE, the organization that offered the lectures, 22 students (81.5%) responded that they "didn't know" about the existence of the MHE. And 25 students (92.6%) heard about the lecture and its contents through their teacher. However, one student (3.7%) learned about the lecture through the MHE website, one student (3.7%) heard about the lecture from his acquaintance, and one student (3.7%) learned about it from both the website and his acquaintance.

When asked how they would like to acquire information on the lecture, nine students (33.3%) said they wanted to learn through websites, five (18.5%) preferred e-mail, four (14.8%) wished to receive leaflets from the MHE, two (7.4%) selected websites of other educational institutes, two (7.4%) opted for online community websites, and five (18.5%) selected others. These figures are meaningful as they reflect that 33.3% of learners are very actively interested to get information about the lecture, and 18.5% wanted to have the information through e-mail, which can be interpreted as they are also somewhat active. This means that the lectures received positive responses in the sense that 48.8%, almost half of all students, became interested in the lectures. However, answers from those who wanted to acquire the information from sources like websites of other educational institutes that are not directly related to the MHE can be interpreted as an indirect refusal, meaning it is necessary to come up with plans to engage the other half of students more positively.
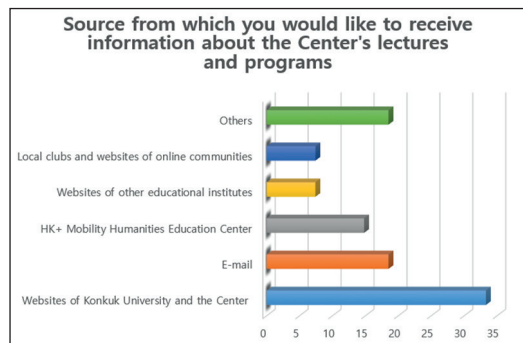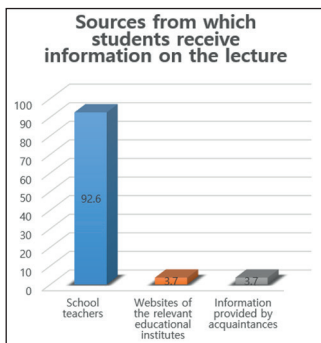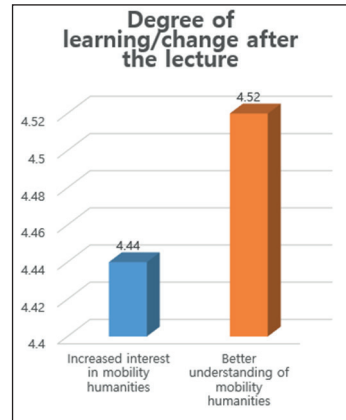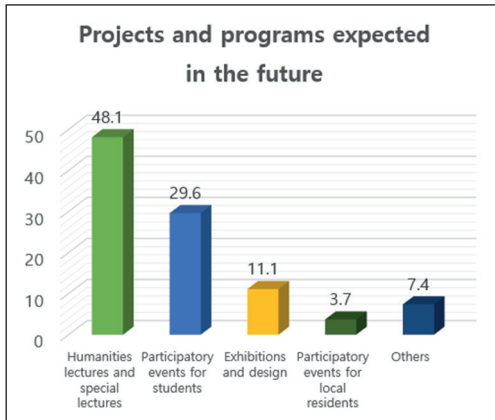

The following are the results of analyzing the "Lecture Satisfaction Survey" on a scale of five points with six items. The overall satisfaction on the six items was 4.78 points on average, which is 94.6 when converted to 100 points. The

satisfaction on the benefits of the lectures was the highest, which means the significance and necessity of mobility humanities education were well understood by the students. Further, when it comes to the intention to recommend the lecture to others, the responses scored 4.81, which was high. However, when asked if they would attend a similar lecture, the responses scored 4.67, suggesting that improvement is required in this area.
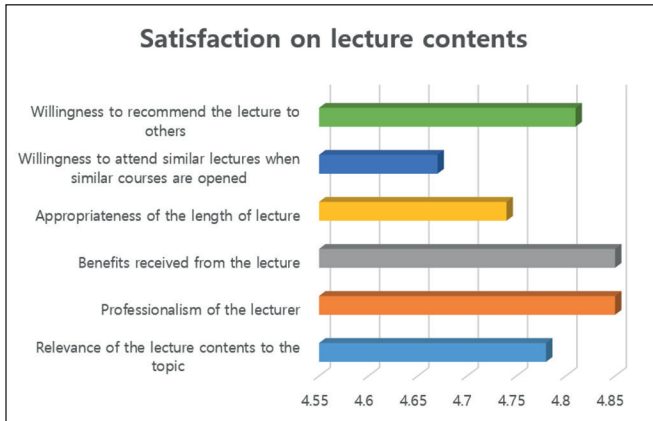
In an analysis on the opinions for the direction of the Center's future programs, almost half of them, 13 students (48.1%), expected lectures on humanities and special lectures, eight (29.6%) said they wanted participatory events for students, three students (11.1%) wanted exhibitions and design-related events and one (3.7%) wanted participatory events for local residents. Two students (7.4%) selected other options, which include "fun" and "visual approach of youth to the future-oriented technology." These results reflect that the MHE's approach to learners is in line with the participatory model for students or local residents, which will be reviewed later.

Next we present the results of a technical statistical analysis on the degree of learning or change after taking the lectures of the "Mobility Hi-Story 100 Lectures" on a scale of five against two items. The average score was 4.48 or 87.0 when converted to 100 points. The scores for all items were over 80 points: the score for "Increased interest in mobility humanities" was 4.44 on average or 86.1 point out of 100, and that for "Increased understanding of mobility humanities" was 4.52, which is 88.0 when converted to 100 points. Given that this lecture dealt with a topic that was unfamiliar to students who were new to mobility humanities, this is a good result.

Projects and programs expected in the future

Humanities lectures and special lectures	Participatory events for students	Exhibitions and design	Participatory events for local residents	Others
48.1	29.6	11.1	3.7	7.4

Degree of learning/change after the lecture

Increased interest in mobility humanities	Better understanding of mobility humanities
4.44	4.52

In order to identify the correlation of satisfaction on lecture contents, on lecturers and the learning environment, the overall satisfaction, and the degree of learning or change after the lecture, Pearson's correlation analysis was performed. As a result, it was established that the satisfaction on lecture contents was positively (+) correlated with the satisfaction on lecturers and the learning environment (4=.74, p<.001); the correlation between the overall satisfaction was also positive (+) (r=.47, p=.014); and regarding the degree of learning or change after the lecture, it showed a positive (+) correlation (r=.83, p<.001). The satisfaction on the lecturers and the learning environment was not positively correlated with the overall satisfaction, but it showed a positive (+) correlation with the degree of learning or change after the lecture (r=.76, p<.001). Further, the overall satisfaction did not show a positive correlation with the degree of learning or change after the lecture.

Multiple regression analysis was also performed to verify the impact that the satisfaction on lecturers and the learning environment had on the degree of learning or change after the lecture. It showed that F=32.90, which means the significance probability was proved to be fit. The R-squared value was .73, which means that the satisfaction on lecturers and the learning environment could explain about 73% of the degree of learning or change after the lecture. As a result of significance test on the regression coefficients, it was verified that the satisfaction on lecture contents had a positive (+) effect on the degree of learning or change after the lecture (β=.57, p=.001), and the satisfaction on lecturers and the learning environment also positively (+) affected the degree of learning or change after the lecture (β=.34, p=.040). Therefore, it is possible to conclude that the degree of learning change increases with greater satisfaction on lecture contents, lecturers, and the learning environment. When comparing

Table 2   Correlation between the satisfaction and changes after the lecture
Unit: r(p)

Variables	1	2	3	4
1. Satisfaction on lecture contents	1			
2. Satisfaction on lecturers and the learning environment	.74 (<.001)	1		
3. Overall satisfaction	.47 (.014)	.24 (.233)	1	
4. Degree of learning or change after the lecture	.83 (<.001)	.76 (<.001)	.26 (.187)	1

Table 3   Effect of satisfaction on degree of learning or change after the lecture

Dependent Variable	Independent Variable	Standardized Regression Coefficient	T	Significance Probability
Degree of change after the lecture	Satisfaction on lecture contents	.57	3.68	.001
	Satisfaction on lecturers and the learning environment	.34	2.18	.040
F=32.90(p<.001), R^2=.73				

the standardized regression coefficients of the two variables, the effect of the satisfaction on lecture contents on the degree of learning or change after the lecture was greater than that of the satisfaction on lecturers and the learning environment.

The results of verification with the above statistics are as follows:

1. Public relations for the 'Mobility Hi-Story 100 Lectures' are required.

2. After the lectures, about 50% of learners showed an active interest in the lecture contents, but it is necessary to find ways to engage the other half more positively.

3. There were some achievements as most of the learners were satisfied with the lectures and their understanding of mobility humanities was changed in a meaningful way.

4. It is necessary to expand the base for mobility humanities by proactively and continuously providing the "Mobility Hi-Story 100 Lectures." Apart from this, it is confirmed that there is a need for participatory learning.

Conclusion

This paper has addressed education focused on mobility humanities using the case study of the Mobility Humanities Education Center of Konkuk University in Seoul. The case of mobility humanities education is significant in that it opens a new chapter in Liberal Arts education that is necessary for the era of high-mobility by establishing an education model in the early stage. The education on Liberal Arts by the mobility paradigm will be a good example as it can be used in convergence-based Liberal Arts education and life-long learning in this era when the Fourth Industrial Revolution has given rise to many conflicting ideas and considerations in the field of education. As is well known, mobility technology and systems have rapidly evolved, as seen through the development of driverless cars and air taxis. Now, we need to reconsider whether the development of mobility technology will make our lives happier. The HK+ Mobility Humanities Education Center (MHE) will offer people opportunities to think about how mobility development will be involved in human lives. Also, knowledge and information spread through mobility humanities education will enable people to reflect and express their thoughts and opinions on decisions regarding future mobility technology made by the government and companies with a stake in these developments.

To this end, I would like to define mobility humanities education as a subject of Liberal Arts education that promotes human rights and raises awareness on the importance of life in this high-mobilities era as it establishes the principle of mobility and trains learners to recognize themselves as subjects of history in the process of the development of mobility. This education on Liberal Arts applies the three directions of knowledge, reason, and ethics to the "Mobility Hi-Story 100 Lectures." The curriculum for this has been developed and operated in seven areas: 1) Digital contents, 2) Technology, 3) Gender, 4) Environment, 5) Justice, 6) Art, and 7) Space.

In addition, it offers lectures to those who demand this education according to the life-cycle, enabling "continuous life-long learning" in local communities. These classes are classified as Humanities Dream Class for the youth, Humanities Happy Class for the middle-aged, and Humanities Hope Class for providing equal educational opportunities, letting instructors determine the level of lectures considering learners' level and interests at the site of education. Based on the evaluation of effects of mobility humanities education, the MHE will request financial support from the Korean government so that mobility humanities education will be firmly established as part of the liberal arts knowledge of our civil society. This feedback on the benefits of mobility humanities education will lead to the development of new courses and educational contents, providing opportunities for Korean

society to contemplate the advancement of mobility technology and its impact on human lives.

The results of the survey administered to the learners of the in-classroom lecture suggest that the lecture was partly successful. This is based on the finding that half of the learners consistently showed interest in mobility humanities education. One of the difficulties that the students had in understanding the educational agenda in the early stage might be that they were unfamiliar with the concept, but it was also observed that there is still room for improvement. The respondents of this survey were not forced to attend the lectures, but because of the lack of choice in the framework of "After School Programs," it was difficult to motivate them to voluntarily choose it. Most of the students attended the class based on a recommendation from their teacher, not by the information they obtained on their own. However, this will be resolved as lectures on mobility humanities are increased in the future, and for this, more promotion strategies should be prepared.

Although it appears that the lecture contents received positive feedback, it is necessary to develop contents and teaching methods that could attract the other half of the learners who did not express continued interest. Regarding this, a workshop for instructors of mobility humanities was held on 16 January 2020, and like learners, instructors also pointed out that it was difficult to motivate learners due to a lack of publicity. Instructor K said that "some learners showed interest in the lecture but more than half of them were tired of learning." To improve this problem, there were suggestions that: "instructors should prepare a lecture that is easier to understand and more fun," and "need to use humor when explaining the contents." Instructor P suggested that: "teachers should use more teaching aids and prepare more digital contents." In short, in order to develop quality lectures for the "Mobility Hi-Story 100 Lectures," 1) promotional strategies, a factor to draw attention from the learners, should be established, 2) lectures that are tailored to the level of learner need to be developed so that they have continued interest in taking the lectures, 3) workshops for instructors should be held on a regular basis so that they can exchange information on education, and 4) more surveys are required to get feedback from learners.

Lastly, the effects of online and offline lectures should be verified separately as online lectures have been developed for the "Mobility Hi-Story 100 Lectures." However, it has not been long since commencement of the online lectures, and hence a survey on the online lectures will be performed later. Moreover, although the survey and the analysis of feedback on the out-of-classroom participatory learning programs have been completed, the results will be announced through a separate paper as the amount of data is very substantial.

In developing the curriculums for mobility humanities education, emphasis needs to be placed on the relationship between mobility and subjects under the humanities domain even in the area of natural sciences or digital studies. Such an approach is essential to enhance humanistic thinking in the long term. For example, MHE developed a textbook titled "Mobility Ecological Humanities" for the lectures on ecological humanities. The book's cover has the phrase "Literary observation and scientific appreciation," which shows the ultimate purpose of this lecture, viz. an analysis of ecological humanities from the perspective of literature and science. Further, its contents also help learners to understand concepts of ecology through literary texts. This approach is also evidenced by "Mobility and Films," a book written as an extension of a course on mobility and movies. This book covers the history of films from cave paintings to theaters, explaining the moments when mobility cultures that developed in America and American theaters came to be involved in human life. This is part of efforts to help the public understand the role of mobility in humanities through an organic cycle of humanities lectures, online lecture contents, liberal art books, etc., and will be supplemented with more various and specific educational contents in the future.

Notes

1. This work was supported by the Ministry of Education of the Republic of Korea and the National Research Foundation of Korea (NRF-2018S1A6A3A03043497). Early versions of the article were presented at seminars in London and Lancaster.
2. Postal Address: 1101, New Millennium Hall, Konkuk University, 120 Neungdong-Ro, Gwangjin-Gu, Seoul 05029, Korea Email Address: jooyoki@konkuk.ac.kr.
3. "Mind travelling with the Museum of Geography," "Site-specific art installation at the railway station of Padua," "VenetoNight 2019—Researchers' Night" (https://www. mobilityandhumanities.it/social-activities/).
4. Peter Merriman & Lynne Pearce. "Mobility and the Humanities," *Mobilities*, 12–4 (2017), 493–508.
5. Lee Jin-Hyoung, "Sae mobillit'i paerŏdaim kwa mobillit'i t'eksŭt'ŭ yŏn'gu pangbŏp ŭi mosaek." *Taejung sŏsa yŏn'gu* 24.48 (2018): 382.
6. It is understood that the sociologists found mobilities an important element of a society and established an academic system first. However, mobility, once a topic under the social science field, is now studied under the humanities field.
7. Peter Merriman, "Rethinking Mobile Methods," In *Mobility and the Humanities*, Ed., Lynne Pearce & Peter Merriman (London and New York: Routledge, 2018), 167–187.
8. Mimi Sheller and John Urry, "The new mobilities paradigm," *Environment & Planning A* 38 (2006): 207.
9. Peter Adey, *Mobility* (Second edition), London and New York: Routledge, 2017.
10. David Bissell, *Transit Life*, Cambridge and London: The MIT Press, 2018.
11. If you think of the difficulties experienced in daily lives when you do not know the new terms introduced by advancements in smart phone technologies, you will recognize how rapidly a technology spreads and is applied to the people (Chung Seung Ho and Kim Won Taik, "Noin sayongja ŭi sŭmat'ŭ p'on sayong e taehan kaesŏn pangan yŏn'gu: sinch'ae

inchi-chŏk t'ŭksŏng kwa kaenyŏm, yongŏ, kisul ihae ŭi ŏryŏum ŭl chungsim ŭro." *Tijain yungbokhap yŏn'gu* 13–2 (2014): 277–295).

12. See an analysis of the Mobility crisis by Fujita Emi and Kim Joo-Young, "Mobillit'I wiki rosŏ ŭi wŏnjŏn chaehae chiyŏk ŭl t'onghae pon puhŭng kwa chaehae ŭisik: Fukushima wa Fukushima wa Fukushima ŭi puhŭng." *Ilbon-ŏ munhak* 79 (2018): 395–421.

13. Shin Ji Sun, "*Kŏllibŏ yŏhaenggi* pŏnyŏk e nat'anan kyoyuk-chŏk mokchŏk ŭi pyŏnhwan koch'al." *Tonghwa wa pŏnyŏk* 11 (2006): 171.

14. Lim Su-jin, "*K'ollombŏsŭ hanghaerok*: sŏnggong han 'hanghae' wa silp'ae han 'palgyŏn' ŭi kirok," In *Humanities in Travel Journal*, Ed. by Korean Cultural History Geography Society. Seoul: Pulungil, 2018, 228–254.

15. Chae Yeonseok, "Illyu ŭi mirae rŭl hyŏksin-chŏk ŭro pakkun Ap'ollo 11 ho ŭi tal t'amsa," *Chisik ŭi chip'yŏng* 27 (2019): 1–2.

16. Gimm Gong Hoe, "Marŭk'ŭsŭ ŭi 'segye': kaenyŏm ŭi hyŏngsŏng kwa suyong kurigo chŏnmang," *Marŭk'ŭsŭ chuŭi yŏn'gu* 5.2 (2018): 20.

17. Mimi Sheller, "What Is Mobility Justice?" In *Mobility Justice*, Ed. by Mimi Sheller (London: Verso, 2018), 20.

18. Klaus Schwab, *K'ŭllausŭ Syubap ŭi 4 ch'a sanŏp hyŏngmyŏng* (Schwab's 4th Industrial Revolution). Ed. by Song Kyung-Jin, Seoul: Mekasŭt'ŏdi buksŭ, 2016, 10–13.

19. Son Donghyun, "Saeroun kyoyuk suyo wa kyoyang kich'o kyoyuk." *Kyoyang kyoyuk yŏn'gu* 1.1 (2007): 108.

20. Paek Seung Su, "4 ch'a sanŏp hyŏnmyŏng sidae ŭi kyoyang kyoyuk ŭi panghyang mosaek." *Kyoyang kyoyuk yŏn'gu* 11.2 (2017): 18.

21. Paek, "4 ch'a," 2017, 19.

22. "Life Education Act," The National Law information Center, accessed April 2, 2020, http://www.law.go.kr/%EB%B2%95%EB%A0%B9/%ED%8F%89%EC%83%9D%EA%B5%90%EC%9C%A1%EB%B2%95.

23. Ahn Jongbae, "4 ch'a sanŏp hyŏngmyŏng esŏ ŭi kyoyuk p'aerŏdaim ŭi pyŏnhwa." *Midiŏ wa kyoyuk* 7.1 (2017): 33.

24. Kang Sudol, "Kwahak kisul ŭi chŏngch'i kyŏngjehak pip'an." *Inmul kwa sasang* 221 (2016): 101–105.

25. Kang, "Kwahak," 2016, 90.

26. Kang, "Kwahak," 2016, 90.

27. Paek, "4 ch'a," 2017, 27.

28. Paek, "4 ch'a," 2017, 28.

29. Ahn, "4 ch'a," 2017, 30.

30. The Humanities Dream Class was named so in the sense of pursuing a mobility class that cultivates hope for the future. These classes are for elementary, middle, and high school students until they become college students and can attend professional Liberal Arts lectures.

31. The Humanities Happy class is for the middle-aged or the elderly who want self-improvements after graduating from college. The MHE sends its instructors to night classes established at life-long education institutes.

32. The Humanities Hope Class is for underprivileged learners in a blind spot of educational opportunities and is developed considering their circumstances.

33. Hi-Story is a newly-coined word which is a combination of two words, "story" and "history." The rapid development of mobility technology and the consequent advancement of movements of humans, objects, and relations in the high-mobilities era break down the distinction between time and space and require modern society and future society to be in a state of continuity (Hi-story). Therefore, Mobility Hi-story is a term that presents a timely request to create a high-quality story by cultivating humanistic literacy appropriate for the

high-mobility era (KU Academy of Mobility Humanities HK+ Mobility Humanities Education Center. http://www.mobilityhumanities.academy/12_lectures/history_list.html?lang=EN).

34. The titles of the total 10 lectures are as follows: 1) Mobility: Understanding of the Concept of "Mobility," 2) New Mobility Paradigm: Understanding of the Mew Mobilities Paradigm of John Urry, 3) Placelessness: Understanding of the "Placelessness" that Appears as Mobility Advances, 4) Irony of Mobility: Conflicting Functions of Mobility in Different Situations and Contexts, 5) Automotive Mobility: The Past and Future of Mobility of Automobiles that have Dominated Mobility in the Modern World, 6) Mobility and Gender: Gendered Mobility and its Outcome, 7) Mobility of Immigrants and Refugees: The Crisis of Global Mobility in the Era of High-mobility, 8) Homo Mobilicus and Smartphone: How Smartphones Enable "Homo Movence"?, 9) Mobility Justice: Introduction of *Mobility Justice* by Mimi Sheller, and 10) "Transit Life": Introduction of *Transit Life* by David Bissell. The titles themselves already imply the professional contents of each lecture. Each title implies that the professional contents are summarized in each lecture.

35. AMH Konkuk, https://www.youtube.com/channel/UCyHIeWcE1Y8qL2pmvhGrGOw.

36. In Korea, the "After School Program" has been actively carried out in schools after the regular curriculum ends, since the Education Reform of 13 May 1995. Soodong Kim, Jumyoung Young, Yeongmo Jeong, "A Study on the Current Status, Problems and Development Strategies of After-School," *Asia-Pacific Journal of Multimedia Services Convergent with Art, Humanities, and Sociology* 7–2 (2017): 855–864.

37. The survey was conducted by the author, the director of the Center, and the director of AMH, the parent organization of MHE, provided approval to use some part of the data in this paper.

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