

MIGRANT CHILDREN AND YOUTH

Wellbeing and Integration around
the World

Edited by Loretta E. Bass

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VOLUME 36

MIGRANT CHILDREN AND YOUTH

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SOCIOLOGICAL STUDIES OF CHILDREN
AND YOUTH VOLUME 36

**MIGRANT CHILDREN AND
YOUTH: WELLBEING AND
INTEGRATION AROUND
THE WORLD**

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INVESTOR IN PEOPLE

*To my children, Gus and Elliott,
and to children everywhere.*

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INTRODUCTION TO MIGRANT CHILDREN AND YOUTH: WELLBEING AND INTEGRATION AROUND THE WORLD

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ABSTRACT

This volume centers children and youth as migrants in a global context and considers what migration means for their social integration, wellbeing, and rights. This collection includes children's migrant experiences and voices, drawing upon research from different contexts and regions and from varied methodological and theoretical orientations. With 3.7% of the world's population living outside of their country of nationality, which represents a doubling of the world's international migrants since 1990, and with 36 million children among the world's 284 million international migrants, children and youth represent a substantial component of this vulnerable population. Likewise, this volume includes research that examines migrant children vis-à-vis violence, trauma, and cultural dislocation, as well as their resilience and use of cultural capital to contest social and economic hardship and racial-ethnic discrimination.

Keywords: Migrant children; integration; discrimination; dislocation; inequality; resilience

INTRODUCTION

International migration has doubled over the period 1990–2024, with an estimated 304 million international migrants worldwide in 2024 (United Nations, 2025). This amounts to 3.7% of the global population, the highest percentage and more people, historically, who live in a country where they were not born. As the world grapples with economic disparities, increased ease of mobility, demographic shifts, and the effects of climate change, migration is increasingly a factor

shaping the lives of children and youth across the globe. Representing a mixture of challenges and opportunities, migration affects their wellbeing, social integration, and rights in profound ways, and an estimated 36 million migrant children comprise a significant portion of the international migrants globally ([United Nations Children's Fund, 2021](#); [UN DESA, 2020](#)). Child migrants face distinct challenges and heightened vulnerability as they navigate their lives amid instability, systemic violence, and cultural dislocation. Compounding this, child migrants and even those of migrant descent have been documented to suffer from social exclusion, as most are visible minorities in the host country, so their racial-ethnic status may convey immigrant status and/or non-legal immigrant status and any associated stigma ([Bass, 2014, 2018](#)). The research contributions in this volume explore these dynamics, offering insights into various child migrant experiences and the intersection of migration with racial-ethnic status, socio-economic status, and cultural capital.

RESEARCH CONTRIBUTIONS ON MIGRANT YOUTH AND THEIR COMPLEX REALITIES

Eunchong Cho's study on South Korean second-generation migrant youth takes an innovative approach by using Johan Galtung's peace and conflict theory. Through semi-structured interviews with key informants such as teachers, policymakers, and nongovernmental workers, Cho reveals that migrant youth face three forms of violence: direct violence (e.g., bullying), structural violence (e.g., educational inequalities), and cultural violence (e.g., prejudice rooted in national identity). This research highlights the compounded difficulties faced by second-generation migrants in South Korea, urging for a deeper understanding of systemic violence and the need to foster "positive peace" to improve their life chances.

In contrast, Estefanía Castañeda Pérez shifts the focus to transborder youth in the Mexico–US border region. Drawing upon 82 in-depth interviews, she investigates how young people – both US citizens and non-citizens – experience the psychological and emotional toll of frequent encounters with US Customs and Border Protection officers. The research identifies "The Talk" as a shared practice within transborder families to prepare youth for the racialized expectations of crossing the border. This practice, rooted in parental concern for their children's safety, is indicative of the emotional strain placed on youth of Latin American descent living near the United States. These insights reveal how border enforcement not only affects their legal status but also inflicts long-term psychological damage, complicating their integration and overall wellbeing.

Lucie Macková and Andrea Preissová Krejčí's study focuses on the enduring effects for former child refugees who fled the wars in the former Yugoslavia in the early 1990s, particularly their experiences in Czechoslovakia, their country of asylum. This longitudinal research, based on interviews with 19 former refugees, explores three phases of their refugee experience: memories of home, life in exile, and their return. These refugees' experiences, shaped by their age at the time,

emphasize the significance of support from peers and teachers in fostering resilience during exile. This focus on the post-migration effects and relating them to resilience-building during childhood is a unique contribution to the child migration literature.

Afshan Paarlberg, Vernise Estorcien, and Patricia Snell Herzog examine the role of nonprofits in supporting displaced youth's civic integration. They investigate how organizations providing legal aid and mentoring contribute to the social inclusion and legal rights of child refugees and asylum seekers. Their study introduces an empirical approach, demonstrating how national public data can be used to analyze nonprofit support systems for displaced youth, offering insights into the social integration process and highlighting how these organizations fostering positive outcomes for migrant youth.

Zafar Khan's research, on the other hand, focuses on climate-induced displacement, particularly among Pashtun children in Pakistan. His findings underscore the intersectionality of climate change, colonial history, and socio-cultural exploitation. The displaced Pashtun families, already marginalized by their tribal customs and traditions, face extreme vulnerability and cannot afford the basic needs for their children. As a result, the climate-induced displacement compels migrant children to work in domestic labor at an early age, and because of the hidden nature of domestic labor, children face heightened vulnerability. Unlike other studies, his work highlights the compounding effects of climate change on displacement, where the impact for children is both immediate in terms of basic needs and long-term in terms of sociocultural integration.

Oyindamola A. Okuwa and Loretta E. Bass tackle the issue of racism and mental health among children in the United States using a nationally representative sample. They find that adolescents who experience racism are significantly more likely to suffer from mental health conditions. This research is especially relevant for migrant and second-generation youth, as it points to the compounded effects of racism and migration status on mental health. Their research finds a robust association between having experienced racial discrimination and poorer mental health outcomes and calls for greater attention and more research to disentangle the relationship across race and mental health outcomes for children.

Last, Johanne Jean-Pierre, Maria Brisbane, Sabrin Hassan, Jonathan Bailey, and Hawa Barrie contribute to understanding the role of cultural capital in shaping Black immigrant youth's perspectives on school discipline in Ontario, Canada. Drawing from Bourdieu's social reproduction theory, they argue that the transnational cultural capital of being a newcomer young person plays a significant role in shaping their school experiences. Their findings diverge from the other studies in this volume, by focusing on migrant youth in the educational setting, and how cultural capital, shaped by both the country of origin and the migration context, influences youth's perceptions of authority and discipline in their new environment. Their research further underscores that the intersection of migrant status and racial identity reveals a deeper understanding of young people's lived experience as migrants.

COMMON THEMES AND INSIGHTS

Across these studies, several key themes emerge. First, migrant youth are frequently subject to various forms of violence – whether direct, structural, or cultural – and these experiences deeply affect their social integration and mental health. Many of the studies also highlight the centrality of race and racialized experiences in shaping the lives of migrant youth. Castañeda Pérez, Jean-Pierre et al., Okuwa and Bass, and Cho all point to the ways in which race and migrant status compound the challenges faced by youth, whether in the context of border enforcement, school discipline, or mental health.

However, the contributions also diverge in their focus and methodologies. Some studies, like Cho's and Khan's, focus on the structural factors influencing migrant youth's experiences – whether in terms of systemic violence or socio-cultural exploitation. Others, like Castañeda Pérez and Jean-Pierre et al., emphasize the psychological and emotional toll of being a child migrant. The geographical and cultural contexts of these studies – ranging from South Korea and Mexico to Pakistan and Canada – highlight the diverse ways migration shapes children and youth across different settings.

In conclusion, this volume sheds light on the complex, multifaceted experiences of migrant and marginalized children and youth. By examining various forms of violence, trauma, cultural dislocation, and integration challenges, this edited volume collectively underscores the urgent need for policies and practices that address both the immediate and long-term needs of migrant children and youth, particularly those facing racial discrimination, economic hardship, and disrupted or compromised education.


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CHAPTER 1

CONSTRAINTS AND LIFE CHANCES OF SECOND-GENERATION MIGRANT CHILDREN AND YOUTH IN SOUTH KOREA

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ABSTRACT

This study addresses the underexplored challenges of second-generation migrant children and youth in South Korea by applying Johan Galtung’s peace and conflict theory to analyze direct, structural, and cultural violence. Using semi-structured interviews with 14 key informants – including teachers, policymakers, non-governmental organization (NGO) workers, and government officials – this research integrates diverse professional perspectives, offering a novel methodological approach. The findings reveal pervasive forms of direct violence (e.g., bullying), structural violence (e.g., educational disparities), and cultural violence (e.g., normalized prejudices linked to national identity), which collectively constrain the life chances of these youth. By drawing on perspectives relevant to both youth and migration studies, this research offers insights into how systemic and cultural factors uniquely shape the experiences of second-generation migrants. It underscores the need to address both overt and systemic violence to foster “positive peace,” providing theoretical and practical contributions to these fields.

Keywords: Migrant children; South Korea; cultural violence; bullying; education; inequality

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INTRODUCTION

Since the 1990s, South Korea, long known as a homogeneous society, has experienced a significant influx of migrants and non-Korean ethnic residents. The foreign resident population has grown significantly, from 148,731 in 1997 to 910,149 by 2006, reaching 2,049,441 in 2016, and 2,507,584 by 2023, now comprising approximately 4.8% of the total population (E-narajipyo, 2024). This growth led to an expanding second-generation migrant population, including children of immigrants and youth migrants who arrived at an early age. For example, the number of students enrolled in primary and secondary schools (including elementary, middle, and high schools) with at least one parent of non-Korean origin was 46,954 in 2012, 82,536 in 2015, and 193,814 in 2024, indicating the count for each respective year (Korean Educational Development Institute, 2024, p. 36). Despite this population growth, the challenges and experiences of these second-generation individuals have been given relatively little scholarly attention compared to those of first-generation migrants.

Research in Western societies has highlighted the distinct challenges faced by second-generation migrants, who often have little control over their place of residence and upbringing. Unlike their parents, they are raised in the host country, attend local schools, and assimilate into the dominant culture. Yet, they frequently encounter social barriers and discrimination, despite sharing linguistic, social, and cultural similarities with native-born residents. These formative experiences can have profound impacts on their lives. South Korea's relatively recent shift toward immigration creates a unique setting to explore integration challenges, deeply influenced by its longstanding emphasis on ethnic homogeneity and a national identity shaped by historical and geopolitical tensions.

This study investigates how these dynamics manifest in South Korea, focusing on the experiences of second-generation migrants through a peace and conflict theoretical framework. Using in-depth interviews with teachers, NGO workers, government officials, and the first non-Korean ethnic member of the National Assembly, the study sheds light on the structural and cultural barriers to integration. These key informants, as both observers and participants in intercultural tension resolution, offer context-specific insights into the visible and hidden challenges faced by second-generation migrants. By applying Johan Galtung's theoretical framework, this study identifies instances of direct, structural, and cultural violence and uncovers systemic challenges consistently observed across interviews.

The core data for this study are drawn from the researcher's master's thesis, published in 2018, based on data collected in 2017. Although demographic shifts may have occurred since then, the major issues identified – such as bullying, educational disparities, and identity conflicts – are closely linked to life-stage challenges rather than specific time periods. By addressing these challenges, this study sheds light on the unique struggles and experiences of youth and child migrants, offering insights into their development within South Korea's evolving multicultural society.

THEORETICAL FRAMEWORK: JOHAN GALTUNG'S PEACE AND CONFLICT THEORY

Johan Galtung, a seminal figure in Peace and Conflict Studies, offers a comprehensive framework for understanding societal conflicts and envisioning pathways to peace. His concepts of peace, violence, and their interrelations provide valuable tools for analyzing complex issues, including the integration challenges faced by migrants in South Korean society.

Galtung (1969) defines peace as the absence of violence, expanding the conventional understanding by linking it to human potential. He argues that violence occurs when there is a disparity between actual and potential human realizations. This broad definition includes not only physical harm but also systemic factors that inhibit individuals from achieving their full potential. According to Galtung, violence manifests as direct violence – such as physical assault or murder – and structural violence, defined as harm caused by systemic inequalities that inhibit equitable access to resources, opportunities, and rights. Structural violence is particularly insidious because it is often invisible, embedded in social systems, and normalized within society.

Building on this foundation, Galtung differentiates between two types of peace: negative peace and positive peace. Negative peace is achieved through the absence of direct violence, addressing immediate harm and conflict. Positive peace, on the other hand, requires systemic transformation to dismantle the structural inequalities that perpetuate harm. For Galtung, addressing structural violence is essential for sustainable peace; dismantling these systemic inequalities is a prerequisite for achieving positive peace, which requires transforming the societal conditions that perpetuate harm.

In his later work, **Galtung (1990)** introduces the concept of cultural violence, which refers to the elements of culture – such as religion, ideology, language, and science – that justify or normalize direct and structural violence. Cultural violence serves to mask or legitimize systemic harm, making it appear acceptable or even natural. For instance, economic theories like comparative advantage can perpetuate global inequalities by justifying the exploitation of poorer nations. These cultural narratives exacerbate the hardships of migrants, who often seek opportunities within inherently imbalanced systems, reinforcing the structural violence underpinning societal inequalities.

Applying Galtung's framework provides a multidimensional lens for analyzing the challenges faced by second-generation migrants. This study categorizes violence into two key forms: direct violence and structural/cultural violence. Direct violence refers to explicit harm encountered in interactions with Koreans, such as bullying and discrimination. In contrast, structural and cultural violence encompass systemic inequalities and cultural norms that justify or perpetuate these disparities. By identifying these patterns of violence across interviews, the research aims to uncover the systemic barriers and cultural justifications that shape the experiences of migrant children and youth, ultimately seeking pathways to address these challenges.

SECOND-GENERATION MIGRANTS

This study defines “second-generation migrants” broadly as an inclusive term encompassing diverse groups of migrant children and youth in South Korea. These include children of migrant workers, individuals with mixed ethnic parentage where one parent is Korean and the other is a non-Korean immigrant, youth returnees from displaced Korean ethnic families or those raised abroad due to parental migration, and child refugees. By adopting “second-generation migrants,” rather than terms like “Kosian” or “multicultural children,” the study emphasizes their shared experiences of integration and the structural and cultural barriers they face. This inclusive framework advances a sociological understanding of the common challenges these youth encounter, particularly in education and social integration, while also linking their experiences to broader literature in other contexts.

The relatively recent history of immigration in South Korea means that most second-generation migrants are children and youth. Demographic data provide evidence of their growing presence: as of 2024, 193,814 second-generation migrant students – accounting for 3.8% of all primary and secondary school students – were enrolled. Of these students, 31.65% had at least one parent from Vietnam, 25.43% from China, 8.67% from the Philippines, and 5.79% from Korean-Chinese (*Joseonjok*) backgrounds. The remaining 28.46% had parents from countries such as Japan, Cambodia, the USA, Korea–Russia, and Central European regions. In terms of family composition, 75.74% of these students came from international marriages (with one Korean parent), while 24.26% had both parents of foreign origin. These figures provide a snapshot of the second-generation migrant population but are limited to school-aged children and do not account for other age groups or cumulative totals (Korean Educational Development Institute, 2024, pp. 31–32).

Understanding the migration pathways of their parents is essential to contextualizing the experiences of second-generation migrants. Labor migrants, the largest group of foreign residents in Korea, typically hold temporary work visas and face significant barriers to permanent residency or citizenship. Their numbers surged after the 1988 Seoul Olympics, which eased entry restrictions to meet labor demands (Park, 2008, p. 73). Since the 1980s, Korea’s expanding manufacturing sector has relied heavily on foreign workers for labor-intensive jobs that native Koreans often avoid. Policies such as the “Foreign Industrial Training System” and the “New Employment Permit System” facilitated this influx but imposed discriminatory restrictions, including limited residency rights and challenges to family reunification (Lee, 2007, pp. 84–86; Oh, 2009, p. 309). These restrictive policies shaped the lives of first-generation migrants and had profound implications for their children. Many migrant workers, despite these challenges, brought their families to Korea or started families locally, contributing to the rise of second-generation migrants (Oh, 2009, pp. 309–311).

The educational challenges faced by children from migrant families have become a key focus in sociology, social welfare, education, and migration studies (Cho, 2011; Kang, 2009; Oh, 2009). Oh (2009) warns that without adequate

educational and social support, these children risk becoming a marginalized ethnic group, emphasizing the need for tailored interventions to address systemic barriers and foster their integration into Korean society.

Marriage migration constitutes another significant pathway for migrants in Korea. Based on 2015 data, international marriages accounted for 7.4% of all marriages, with 62.6% involving Korean men and foreign women, compared to just 22.9% involving foreign men and Korean women (Statistics Korea, 2017). Among Korean men in these marriages, the largest age group was over 45, while most foreign brides were in their 20s or early 30s. Foreign brides primarily came from China (27.9%), Vietnam (23.1%), and the Philippines (4.7%) (Statistics Korea, 2016), reflecting a trend of older Korean men marrying younger women from other Asian countries. By 2023, international marriages accounted for 10.2% of all unions, with 19,717 of the 193,657 total marriages involving a foreign spouse (Statistics Korea, 2024). These trends underscore the continued significance of marriage migration in shaping South Korea's demographic and cultural landscape.

The rural–urban divide has also influenced marriage migration patterns. As many Koreans migrated to cities in the late 1990s, older residents, particularly unmarried farming sons, sought brides from other Asian countries to sustain rural households (Lim, 2010, p. 66). Marriage migrants often benefit from structured integration policies, such as the 2008 Support for Multicultural Families Act, which facilitates their social and cultural adaptation through diverse initiatives, including language classes, family counseling, cultural education, and the establishment of multicultural family centers to support their integration and the education of their children (Kim, 2011, p. 1594). These resources are aimed at helping marriage migrants and their families adapt to Korean society while fostering social inclusion. In 2015, 19,729 of the 438,000 children born in Korea were from multicultural families (Statistics Korea, 2016, p. 1), marking them as a growing demographic whose integration is increasingly vital as they enter adolescence and adulthood. Marriage migration has not only diversified family structures in South Korea but has also contributed to the formation of new ethnic identities among second-generation migrants.

Research on marriage migration often highlights human rights violations and social integration challenges. Practices like bride payments in marriage arrangements contribute to unequal power dynamics, with women in multicultural families frequently treated as property. This imbalance can result in family conflict and even violence (Cho et al., 2014; Lee, 2014). Scholars have proposed various solutions, including social welfare programs and policy reforms (Cho et al., 2014; Kim, 2012; Song et al., 2015). The term “Kosian” (a blend of Korean and Asian), once used to describe multicultural children, has been criticized for its discriminatory undertones and is no longer widely used (Park, 2008, p. 202). Multicultural children in South Korea often face identity struggles, particularly within school environments where peer conflicts and cultural misunderstandings can lead to feelings of isolation and challenges in forming stable relationships (Kim et al., 2015).

Another significant group within South Korea's migrant population is ethnic returnees, including Korean-Chinese (*Joseonjok*), who face unique challenges rooted in South Korea's "hierarchical nationhood" (Seol & Skrentny, 2009). Despite sharing Korean ancestry, *Joseonjok* are legally classified as foreigners and relegated to low-status jobs, reflecting South Korea's prioritization of economic and geopolitical interests over cultural kinship. While *Joseonjok* are preferred over other foreigners due to their perceived ability to integrate into Korea's homogeneous society, they still face significant discrimination and are assigned a lower social status compared to native Koreans and other ethnic Koreans, such as Korean Americans. This hierarchy exemplifies the selective inclusivity of Korean nationhood, where co-ethnics are simultaneously recognized and marginalized.

Expanding beyond these primary groups, second-generation migrants also include those from mixed ethnic backgrounds, such as children of American soldiers and Korean mothers born after the Korean War. Historically, these mixed-ethnicity individuals, particularly those born to Black American soldiers and Korean mothers, faced heightened discrimination, with terms like "Tui-gui" (meaning "half-breed") used pejoratively (Park, 2008, pp. 200–201). Despite their mixed heritage, they were often a minor social concern due to the greater emphasis on paternal lineage in Korean society.

Finally, refugees and their children constitute an emerging segment of South Korea's second-generation migrant population. Enacted in 2012, Korea's Refugee Act was the first legislation of its kind in Asia, designed to facilitate refugee acceptance and integration. The number of annual refugee admissions in South Korea increased from 36 in 2008 to 105 in 2015 (Min & Cho, 2017, p. 5). Following the enactment of this law, South Korea began resettling small groups of Myanmar refugees, including children and youth, with 22 resettled in 2015, 34 in 2016, and 30 in 2017 (Min & Cho, 2017, p. 11). Although these numbers remain modest, the increasing global movement of refugees suggests that South Korea's refugee population – and consequently its second-generation migrant demographic – may expand in the future, further contributing to the country's evolving multicultural landscape.

This study builds on existing literature to explore the experiences and challenges faced by second-generation migrants in South Korea. By examining these diverse groups collectively under the category of second-generation migrants, this study sheds light on their shared challenges, contributing to the broader sociological understanding of migration and integration in South Korea's evolving multicultural landscape.

RESEARCH DESIGN AND INTERVIEW SAMPLE

This study employs Johan Galtung's peace and conflict theory to examine the direct, structural, and cultural challenges faced by second-generation migrants. By applying this multidimensional framework, the research explores how various forms of violence intersect to shape their experiences.

To capture these dynamics, the study relies on the narratives of 14 key informants – professionals who have observed interactions between second-generation migrants and Koreans in diverse settings such as classrooms, immigration offices, NGOs, military environments, and local communities. These key informants include teachers, government officials, NGO workers, and policymakers, whose professional experiences provide valuable insights into explicit and implicit challenges faced by migrant children and youth. While the study does not draw on direct accounts from second-generation migrants, these informants offer critical perspectives on systemic patterns of exclusion and discrimination.

Semi-structured in-depth interviews were conducted over 7 months, from May to November 2017. Each session lasted 40–80 min and included open-ended questions designed to uncover barriers to integration. Participants received the questions in advance and were briefed about the study's purpose. Eight participants were teachers from public primary and secondary schools, while the remaining six included officials from the Ministry of Justice, Gyeonggi Province's local government, the national assembly, the military, and civil society organizations. Their roles, as of 2017, are detailed in [Table 1.1](#).

Table 1.1. Key Informants for an In-depth Interview.

List	Pseudonym	Profession	Location	Relevant Experience
1	EH Ko	Public School Teacher	Nowon-gu, Seoul	16 years of teaching; 2 years of multicultural classes
2	HA Bang	Public School Teacher	Nowon-gu, Seoul	5 years of multicultural classes
3	KJ Lee	Public School Teacher	Guro-gu, Seoul	8 years of teaching; 6 years of multicultural classes
4	EH Cho	Public School Teacher	Guro-gu, Seoul	7 years of teaching; 6 years of teaching multicultural classes
5	JH Lee	Public School Teacher	Suwon-si, Gyeonggi Province	19 years of teaching; 2 years of teaching multicultural classes
6	MH Cho	Public School Teacher	Dalseong-gu, Daegu Metropolitan City	10 years of teaching; 5 years of teaching multicultural classes
7	GY Choi	Public School Teacher	Nonsan-si, Chungcheongnam Province	3 years of teaching multicultural classes
8	TH Shin	Public School Teacher	Pocheon-si, Gyeonggi Province	1 year of teaching multicultural classes
9	JN Lim	Government Official in the Ministry of Justice	Seoul	20 years in the Ministry of Justice; 10 years in foreign and integration policies
10	SJ Jeong	Local Government Official in Gyeonggi Province	Gyeonggi Province	2 years of implementing multicultural center programs
11	TM Song	Republic of Korea Army Captain	Nonspecific	10 years in the army; 8 years as company commander managing soldiers with migrant backgrounds

(Continued)

Table 1.1. (Continued)

List	Pseudonym	Profession	Location	Relevant Experience
12	Jasmine Lee	Proportional Representative of the 19th National Assembly	Nonspecific	5 years as a policymaker; immigrated to Korea in 1995
13	Youngil Choi	Head of Gimpo Foreign Center	Gimpo-si, Gyeonggi Province	12+ years working in civil society organizations
14	Boksoon Kim	Chairperson of Siheung City Regional Children Center Council Head of Choongin Regional Children Center	Siheung-si, Gyeonggi Province	12+ years teaching in regional children centers

Participants were recruited through direct contacts and online platforms, including a teacher's community forum, which facilitated the selection of eight teachers based on their teaching experience and regional diversity. For other professionals, the researcher identified suitable participants through profile reviews and direct invitations. To ensure confidentiality, pseudonyms were used to protect some participants' identities and those of the students discussed.

The interviews were systematically analyzed by coding the narratives to identify recurring themes. These themes were then categorized into forms of direct and structural violence, with additional attention to the cultural factors that normalize and perpetuate these patterns. This method provided a comprehensive understanding of the systemic barriers shaping the experiences of second-generation migrants.

DIRECT, STRUCTURAL, AND CULTURAL VIOLENCE

Second-generation migrants in Korean society encounter various forms of violence that hinder their integration and development. Using Johan Galtung's framework of direct, structural, and cultural violence, this section examines how these interconnected forms manifest in their daily lives, with a focus on educational and social contexts. The analysis is divided into two parts: direct violence, such as bullying and discrimination, and structural and cultural violence, which encompass systemic barriers and normalized prejudices.

Direct Violence

Direct violence against second-generation migrants is often overt and includes behaviors like bullying and social exclusion. Such acts frequently target their physical or cultural attributes, creating immediate and visible barriers to their inclusion.