

# Limitations of an Individualistic Approach to Quality of Life and Exploration of the Recognition theory: Application and Suggestion of the “Better Society Index”

Nam-og Kim<sup>1</sup> · Seoung-ho Ryu<sup>2</sup> · Mun Cho Kim<sup>3</sup> · Ansik Chang<sup>4</sup> · SeungHye Seok<sup>5</sup>

Received: 31 March 2018 / Accepted: 25 April 2018 / Published online: 1 June 2018

© Korean Social Science Research Council 2018

**Abstract** This study examines Korean society through the “Better Society Index” (BSI), which evaluates society at the individual and community levels, and searches for the future direction

---

This work was supported by the National Research Foundation of Korea Grant funded by the Korean Government(NRF-2017S1A3A2066149)

---

✉ Nam-og Kim (First author)  
namog21@hanmail.net

Seoung-ho Ryu  
shryu@kangwon.ac.kr

Mun Cho Kim  
muncho@korea.ac.kr

Ansik Chang  
chas74@naver.com

SeungHye Seok (Corresponding author)  
sukmozzi@gmail.com

<sup>1</sup> Social Integration Research Center, Kangwon National University, Kangwon-do, Korea

<sup>2</sup> Department of Visual Culture, Kangwon National University, Kangwon-do, Korea

<sup>3</sup> Department of Sociology, Korea University, Seoul, Korea

<sup>4</sup> Social Integration Research Center, Kangwon National University, Kangwon-do, Korea

<sup>5</sup> Social Inclusion Research Center, Kangwon National University, Kangwon-do, Korea

of society. Recently developed indicators of the quality of life have started from the criticism that individual happiness cannot be measured as a single item such as GDP. Needless to say, because of the individualistic approach, these indicators have some limitations to evaluate the discrimination that arises from social relations and the ignorance resulting from gender and individual identity. Therefore, the BSI (Better Society Index) distinguishes between the BLI (Better Life Index) and the SRI (Social Recognition Index). Based on these two dimensions of BSI, this study presents four types of society: the humiliation society, the exclusion society, the connivance society, and the respect society. As a result of applying the BSI to Korean society, we found a discrepancy in that the level of recognition was lower compared to the level of the quality of life. In particular, the comparison of 25 GUs in Seoul shows that Socho, Kangnam and Songpa are the exclusion society type with high quality of life but low recognition level. Those with low-level quality of life such as Chungnang, Kangso, Kuro, and Songdong showed a high level of recognition, but this implies the possibility of being indifferent rather than showing respect or hospitality toward the other. Such a discrepancy between the quality of life and recognition implies that policies aiming at improving the quality of life, such as distribution, are insufficient to stimulate community harmony and cooperation. Eventually, this suggests an innovative transformation of the social problem framework. In other words, this study suggests “rematching,” which aims at solving the problem by pursuing convergent hybridity beyond the simple mix of heterogeneous categories.

**Keywords** recognition · respect · quality of life · GDP · Social Index · Dignity Society

## Introduction

Richard Sennett named the phenomenon of “the scarcity of respect” as a symptom of our time. Even though the foundation of this society is based on respect for each other by treating each other as equal, today’s society only selects and recognizes a small number of people. As a result, most people do not even receive necessary respect. Inequality permeates here. Of course, even people at the bottom of the socioeconomic chain can claim their dignity and self-esteem. But the social foundation for their dignity and self-esteem is very fragile. Therborn’s claim that inequality is a profanation of human dignity can be understood in this context. He argued that inequality leads to suffering by interfering with the capacity to make a human being; that is, with the skills and knowledge necessary to live as a human being, and to make choices for a dignified and wealthy life (Sennett, 2002, 2004, p. 16; Therborn, 2014, p. 9; Ryu, 2015).

Inequality is not limited to economic disparities. There are many types of inequality. For example, there is an existential inequality that is based on unequal distribution and other individual-related inequalities, including vital inequality, which is an opportunity to sustain life as an organism, autonomy, dignity, degree of freedom, right to be respected, and the right to develop the self. In addition, there is resource inequality, which is related to the fair distribution of resources. This results in a variety of consequences, such as humiliation, submission, discrimination, premature death, health deterioration, alienation, poverty, lethargy, stress, anxiety, lack of self-confidence. Inequalities are directly linked to economic, social, and

cultural hierarchies, impairing not only the resources necessary for people to participate in social activities, but also the potential that anyone can develop the resources needed for social activities, health, and self-esteem (Therborn, 2014, pp. 68-69). These results are dangerous because they imply the possibility of sinking the entire society by promoting social fracture through manifesting social feelings such as shame, despair, anger, hate, and hatred. In this respect, Emcke's argument that a hate society is not a cause but a result of an extremely unequal society is very convincing (Emcke, 2015; Ryu, 2017).

Recently, the reality of Korea has indeed become urgent. Polarization of the social system is being sharpened with the widespread global inequality. As economic problems are combined with multiple social and cultural characteristics in a multi-layered way, polarization is coming to the point where it regulates and suppresses everyday actions and consciousness. It is noteworthy that the current landscape of conflicts has moved from the "distributional conflict" of the past growth era where interest was focused on how and with whom to share economic output, to the complex conflict that is characterized and combined by the desire to recognize identity and difference, despair, suffering resulting from cultural ignorance, and elements of emotion such as social anger. It is obvious that it is time for a new awakening and innovation about social conflict.

Today we are suffering from a lack of respect supply stemming from multiple inequalities. This means depletion of status, prestige, recognition, honor, and dignity. These become indicators leading to the killing field of society due to loss of happiness and extreme degradation of social quality (Sennett, 2004, p. 72). Therefore, in order to answer the question of what is the better society that we want to live in, this study starts from the situation of now and here and focuses on the specific question that can capture the individual's life world. Ultimately, we aim to present new alternatives for the measures of the aspects of a desirable life or indicators beyond the existing indicators of quality of life or happiness usually discussed at the individual level. In order to do this, we reorganized the existing quality of life indicators into the experiences of individuals' everyday life. Through the process of discovering the indicators that reflect gaps and disharmony in everyday life, we tried to develop a prototype not for a society whose members compete for more privileges, but for a new life in which everyone works together for a better society. The Better Society means a society that encompasses not only individuals' quality of life but also social recognition of others. In terms of complementing the limitations of existing objective assessments and reflecting subjective assessments, this approach is significant and required.

The Better Life Index (BLI) and the Social Recognition Index (SRI) presented in this study reflect the essence of the new problems that our society is facing. And, ultimately, they reflect that a society founded on hospitality, respect, and cooperation through mutual understanding that goes beyond tolerance and mere inclusion will become a real society with social integrity.

## Theoretical background

### Transition of conflict paradigm: From distribution to recognition

Traditionally, the unfairness of economic distribution has opened the era of class politics, demanding that workers' value be distributed equally to workers. The economic deprivation of most people who are forced to stay in a state of constant poverty is reaffirming the "pauperization thesis," which is interpreted as the transference to a small number of people of the surplus value and accumulated capital produced through the low-wage work and financial speculation of many people. This argument has been the basis of polarization and has resulted in "distribution politics." In spite of the participation in economic activities of most members of a society, distribution of wealth is concentrated on a small number of people. And, since economic polarization has forced many people to be in a life of impoverishment and creates a divided society by amplifying conflict, it is unavoidable that many people are at risk.

Indeed, today many people have realized that we are not flourishing together, which is a key factor in the front line of social divisions. We find that most people "live a hard life, but 1% of the top class live a completely different life," and there exists an economic gap that 99% of people feel is contextualized and emphasized as distributive justice and distributive politics (Stiglitz, 2013, p. 34). In Korea, conflicts of distribution are represented in the form of labor and management conflicts empowered by the "labor movement" in the times of development. The polarization that started in the wake of the IMF crisis resulted in high insecurity and conflict by amplifying the collective sense of crisis (Kim, 2008, p. 47).

The conflicts of distribution are still a major factor in Korea. However, the social problems that have recently become prominent in our society are being transformed into new conflicts such as shame and insult, which come from the reification of social relations, social exclusion, and ignorance, and going further, they move toward the emergence of social anger. It is important to the point that shame can be a repressive mechanism that creates social conformity, insult can lead to desire for retaliation, and anger, which is a psychological reaction to ignorance, can be an important source for social struggle (Barbalet, 2007; Honneth, 2011). All of these feelings stem from the disapproval of others, such as social exclusion and ignorance, and this is the main background for why the politics of difference and recognition should require social recognition of identity and difference. In this respect, according to Honneth, disdain or insult is a kind of moral damage. And it is a persuasive theory because these acts are considered as an obstacle to the fulfillment of life (Honneth, 2011, p. 14).

Recently, the issue of minority discrimination (economic, racial, ethnic, gender, body, taste, consumption, etc.) has been highlighted as a social issue. This is because our society values personal identity more highly than economic issues. This reveals that the disapproval or ignorance of individual identity and personal value becomes the core of social injustice. The social inequality is not limited to the economic arena, but spreads to cultural areas such as lifestyle, including tastes. As a result, conflicts stemming from insensitivity to and ignorance of others are further expanding (Seok & Chang, 2016, p. 82). It seems that the disapproval toward the difference creates various kinds of "pain groups." This is the reason why the recognition of difference can be the social "justice." There is a growing challenge to the

distributive paradigm, from Marx to Ackerman, Van Parijs, Sandel, and Rawls.

According to the perspective that the distributional conflicts stemming from unfair distribution is the core of social conflict, distributive justice is the key to resolving this conflict. Even though the means of pursuing distributive justice differs by a scholar, all come to the point that the economic wealth of the society should be distributed even to the lowest so that everyone can benefit and improve their quality of life. However, it is criticized that it only regards the economic gap as social injustice, and this approach has the limitation of achieving social justice only through economic redistribution.

Honneth argues that social conflict cannot be limited to the problems of economic distribution. The core problem of conflict begins from when it holds off the recognition of rights and gives insults and ignorance to others. Ignorance and insult become a motivation for social struggle by raising anger as a psychological reaction to ignorance and insults. In addition, ignorance and insult become serious obstacles to the formation of self-identity by denying the individual's emotional desire, moral judgment ability, and unique personality (Honneth, 2011, p. 14). Young, from his book *Justice and the politics of difference*, also criticizes the distribution paradigm that conceals diverse social discrimination by setting only the fair distribution of economic resources as social justice. Social conflicts arise from ignorance, stigmatization, and prejudice against individuals or groups, and therefore it is argued that social injustice should be related to group differences (Young, 2017).

The common argument of the "recognition politics" of recognition justice scholars such as Honneth, Young, Kymlicka, and Taylor is that the fundamental problem of modern society is the identity of an individual, and that identity is established by the recognition of others. By recognizing the differences between groups and advocating the positive effects of the differences, the minority groups restore their own identity repressed by the dominant culture and affirm the value and specificity of their culture. This is the "politics of difference," and it is the way to realize "recognition justice." Regardless of whether the individuals are women, foreigners, sexual minorities, persons with disabilities, taste minorities, or different in appearance, social justice means a society in which all people enjoy opportunities, rights, and power equally without receiving any stigmatization, prejudice, ignorance, or insult. Therefore, it is critical that the realization of recognition justice is the key task of enhancing the quality of society, where everyone can have their identity and live their lives freely.

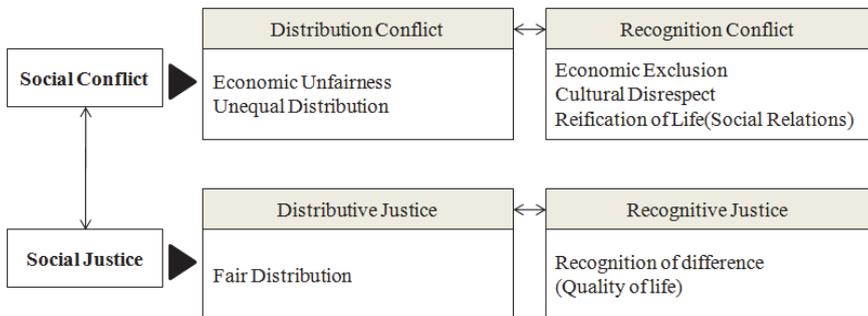


Fig. 1 The axis of social conflict and social solution

Now social conflicts are expanding from the distribution disputes that are spreading over economic distribution to the recognition conflicts represented by the politics of identity and difference. Therefore, the discussion on social justice is shifting from the justice of distribution to the justice of recognition discourse. The core and key sources for conflicts of recognition are insult or anger caused by economic exclusion, cultural ignorance, and alienation by the spread of instrumental human relations. Today's main task is to create a society where individuals and groups can embrace their identity and live their lives successfully. What is required for this is recognition of difference. In short, the key issue of the recognition paradigm is located in "equality of participation" and equality of dignity.

It should be noted that distribution and recognition are not conflicting concepts as in the case of distribution or recognition represented by Fraser and Honneth's debate. Under the "appropriate share to each of us" principle, the justice of distribution has an inseparable relationship with exploitation, oppression, ignorance, and exclusion of denials, which the justice of recognition scholars emphasize. Ultimately, the realization of equality of participation and quality of dignity is directly related to the exclusion from the right of distribution, which is directly related to the issue of power, and eventually gears toward ignorance and insult. Therefore, the conflicts of recognition should be understood as broader concepts that include distributional conflicts.

This "theory of recognition" provides important clues to understanding the new conflicts in our society today. However, in terms of analyzing the concrete contents of social conflicts, the limitations in diagnosing real problems and seeking alternatives are revealed. This is because of the high degree of theoretical abstraction that the theory of recognition implies. Therefore, in order to analyze the specific empirical contents of conflicts in our society, it is necessary to refine the abstract concept of recognition. Based on Honneth's theory of recognition, we try to understand the current status of recognition conflict, which is a new aspect of conflict in Korea, through questions regarding economic exclusion, cultural ignorance, and social relations. Economic exclusion and cultural ignorance are issues related to the deprivation of legitimate rights, and the reification of social relations is based on the distortion of human desire and the recognition of others by spreading oblivion. Throughout this, it distorts and limits the possibilities of individuals' lives. These are mutually overlapping phenomena, and there is a problem of sharpening recognition conflicts by undermining the justice of recognition, such as equal recognition, equal participation, and the dignity of equality. Therefore, the first step in finding a new way to a better society should start with understanding the depth and extent of the conflicts by tracing the new social conflicts that are becoming serious.

### **From personal happiness to societal happiness: GDP, BLI and BSI**

In the discussion of economics so far, it has been assumed that happiness will be determined by materialistic measures. A typical example is gross domestic product (GDP). The GDP developed by the US Department of Commerce during the Great Depression of 1930 was widely used as an indicator of material production capacity before and after World War II. Under the assumption that economic income has an absolute impact on the quality of life, GDP has become an index reflecting the quality of life and the level of social development of a country.

However, it reveals that GDP cannot reflect noneconomic elements such as the quality of life or the development of social culture, which are an important part of human happiness. Stiglitz and colleagues expressed strong skepticism about measuring people's happiness with GDP. According to them, the average value of GDP cannot be a measure for economic well-being. Even if the per capita income is increased, it is possible that real income has decreased. Quality of life is more related to a family's income and consumption rather than society's production. In particular, the increase of government spending due to unemployment and poverty, the purchase of weapons, and medical expenses made necessary by smoking, drugs, alcohol, and stress could increase the level of GDP, but problems such as income inequality, reduced leisure time, environmental degradation, and resource depletion are excluded from the GDP estimation even though they are important factors in individual happiness (Lee, 2012). In fact, the average of GDP inevitably overlooks the issues of distribution, which results in underestimating a situation in which social inequalities are intensifying. In addition, there is a paradox that people's satisfaction will not increase if their income exceeds a certain level regardless of how much they have. In other words, material and financial figures do not influence individuals' happiness and satisfaction.

Stiglitz argued that quality of life is determined not by a physical environment but by a living environment, and it is not reasonable to convert happiness into prices. According to Stiglitz, in order to measure individuals' happiness, it is important to understand the actual expenditure level of the household, such as the consumption, income, wealth, and income distribution (Stiglitz, 2009). This led to the development of the Better Life Index (BLI), which is a comprehensive index that includes various elements such as the maintenance of life, leisure, social capital, and social environment. The BLI, which can assess how current economic, environmental, and human resources are distributed and efficiently managed across the population, identifies what areas are lacking and important in each country by sharing and ranking results among OECD members.

Due to the fact that income and happiness are not proportional to each other, psychologists try to explain the limitations of GDP as "desire." Since happiness is subjective, the desire for happiness is varied. For example, in order to raise the level of quality of life, once a certain level of material desire is accomplished, a new desire, such as sense of belonging or love, is activated. Accordingly, happiness and satisfaction were regarded as the sum of the pure combinations of requirements (material conditions) and desires (immaterial conditions). That is, the areas are considered as the multiplication of these factors. But there is more besides income, belonging, and love. There is value. Even though there may be various materials and nonmaterial needs at the individual level, there exist collective and community values and happiness beyond these needs. A martyr who threw himself onto the bomb to save the group, a volunteer who jumped into the war and took care of the wounded, the descendants who stood up day and night to keep the graves of their ancestors safe from the redevelopment plan. Most people, who are not special people, regard care or fairness as an important value in their relationships with others. And they feel discomfort or anger when those values are damaged. At this time, value is a very important axis of happiness that cannot be explained by the requirements and needs of life at the individual level. Its value is narrowly defined as recognition which preserves identity as a member of the community in social relations, and it is widely defined as justice in which individuals try to coexist harmoniously with others by suppressing their

selfishness. Therefore, a better society should have mutual recognition and coexistence at the collective level as well as the material or immaterial condition of life at the individual level.

At present, our society is divided by many borders, not only in economic polarization but also in culture. Widely used terms such as the “Gap-Eul” (power – non power) relationship and “loser” show that the collective divisions and exclusions are spreading not only to income but also to appearance, marriage, and taste. At this point, it is appropriate that the happiness equation for our society should be an integrated model that encompasses requirements, desires, and values. Obviously, it aims to integrate and harmonize the community beyond individual satisfaction.<sup>1</sup>

So far, organizations such as the OECD and the EU have developed indicators to measure quality of life based on personal conditions and needs. This is because it is believed that a society that can satisfy various conditions of happiness for each individual is considered to be a better society. However, the need to define the nature of a better society raises the need to present the Better Society Index (BSI), which includes personal happiness (needs and desires) as well as societal happiness (values). Rather than asking, “What is the level of our society?” BSI goes further by asking “What kind of society do we live in?” The conversion of these questions can reveal all kinds of problems and pains, which cannot be captured at the level of the individual, and mutual ignorance or mutual misunderstanding in a society where different groups necessarily coexist (Bourdieu, 1993).

## **Analysis of South Korean society through the “Better Society Index” (BSI)**

### **Data**

A better society should not only satisfy the required material and nonmaterial life conditions at the individual level but also ensure mutual recognition and coexistence at the collective level. Under this premise, the “Better Society Index” (hereafter referred to as “BSI”) aims to measure the degree to which a society has become a better one. Towards this end, BSI was made to have two dimensions: (1) the “Better Life Index” (hereafter referred to as “BLI”) for measuring the individual quality of life; and (2) the “Social Recognition Index” (hereafter referred to as “BSI”) for measuring people’s mutual recognition of their social relationships. In this study, detailed items under the aforementioned two components of BSI (i.e., quality of life and social recognition) were formulated, and a questionnaire survey was carried out to apply them to South Korean society, and subsequently to evaluate them. The research was outsourced to and conducted by Korea Research from December 1 to December 30, 2017. The sampling was performed through the proportional allocation of population by sex, age, geographical region, and income among the 350,000 panels of Korea Research. The total number of respondents was 3,186, and their sociodemographic background is shown in Table 1.

---

<sup>1</sup> Some excerpts from Kim (2016), Let’s expand the ventricles of a happy box. Hankyoreh21. Heri Review 39.

**Table 1** Sociodemographic backgrounds of the survey respondents

Division		Frequency (number of people)	Relative proportion (%)
Sex	Male	1592	50.0
	Female	1594	50.0
Age	People in their 10s	68	2.1
	20s	558	17.5
	30s	666	20.9
	40s	787	24.7
	50s	697	21.9
	60s	410	12.9
Educational background	Middle school graduate or under	214	6.7
	High school graduate	1152	36.2
	College or university graduate	1427	44.8
	Graduate school graduate	98	3.1
Monthly household income	Less than 1 million won	45	1.4
	1–1.99 million won	175	5.5
	2–2.99 million won	336	10.5
	3–3.99 million won	535	16.8
	4–4.99 million won	514	16.1
	5–5.99 million won	564	17.7
	6–6.99 million won	314	9.9
	7–9.99 million won	374	11.7
	More than 10 million won	190	6.0
	No income	139	4.3

Based on the above, the result of the components of BLI and SLI in South Korean society is as follows.

## BSI components

### *Requirements of a good life for South Koreans: BLI*

The BSI component of the quality of life at the individual level was constructed to be subjectively measurable based on the items presented in the OECD BLI. The OECD BLI consists of 11 items measuring the material and nonmaterial life conditions considering that individual happiness cannot be reduced to a single economic dimension. The measured items under the material life conditions were assets, income, occupation, and housing, while the measured items under the nonmaterial life conditions were health, work-life balance, education, social relations, public participation, environment, safety, and life satisfaction. The OECD BLI has the highest explanatory power for measuring individual happiness among the world's leading indices (Jung & Kim, 2015; Cha, 2013); however, for most of the items, the objective measurement method had limitations in reflecting the quality of life as actually experienced by individuals. For instance, while South Korea's education system is typically ranked 7th in the

OECD BLI, in reality it shows accumulating problems, such as overheated competition, high cost burden of private education, and obstruction of social mobility through education. Because of the objective measurement limitations of the original 11 items of the BLI of the BSI, they were transformed into subjective measurement items. In addition, these sub-items were reconstructed into the main factors influencing the quality of life in South Korean society.

For the detailed measurement items of BLI, a dimension of BSI, the material life conditions were measured in terms of the household debt ratio, awareness of the burden of housing expenses, and awareness of the burden of private education expenses. This is because the areas of real economic burden in South Korean society are housing and education, which are the highest-priority consumption areas. Education was measured in relation to the expansion of social opportunities using questions like “Does school education help develop your abilities and those of others in the South Korean society?” and “Did school education actually help create life opportunities for the South Korean society?” The environment, as with the OECD BLI items, was measured in terms of the level of satisfaction with the air and water quality. Civic participation was measured by adding charitable donations as well as voting.

Social relations like bonding social capital and bridging social capital were evaluated. This is based on the distinction by Putnam (1995). Bonding social capital is a concept that includes emotional support, physical assistance, and other great benefits (e.g., lending a substantial amount of money to someone else), while bridging social capital is the benefit gained from casual relationships. It is a concept that includes the possibility of gaining a real income from new information on distant relationships and from broader views of the world. Bonding social capital was measured through the following options: (1) There are a lot of people around me who can help me solve my problems; (2) There are people who can run to me for help in emergency situations; (3) I have friends who can help me fight against injustice; (4) There are people with whom I can talk with my hair down; (5) There are people with whom I can talk when I am lonely; and (6) There are people who will give me advice when I’m making an important decision. Bridging social capital, on the other hand, was measured through the following options: (1) I get to know the world better when I am in contact with other people; (2) I get workplace information through the people I know; (3) I feel connected to others when I meet other people; (4) I often come to know new people through people I’ve already known; (5) I feel that I belong to the bigger world because I meet other people; and (6) I have ever tried new things by meeting other people.

While the OECD BLI measures safety based on objective indicators like the crime and murder rates, safety was measured in this study by dividing the factor of anxiety into two sub-factors: anxiety about one’s present life and anxiety about one’s future life. Anxiety about one’s present life was measured as the anxiety directly related to one’s living conditions, such as one’s livelihood, residence, and medical care, while anxiety about one’s future life was measured as the anxiety related to old age, employment, and retirement. Health, which was presented as an important item under the OECD BLI, was excluded from the exploratory analysis in this study because the current health status of the survey respondents influences other variables. Work-life balance was also excluded from the exploratory analysis because it is limited to the survey respondents with paid occupations. Finally, life satisfaction was also excluded from the exploratory analysis because it is a dependent variable rather than a variable that determines the quality of life.

The results of the factor analysis of the BLI measurement items are as follows. As shown in Table 2, the constituent items of the OECD BLI at the objective level were classified into five factors at the subjective level for the South Koreans.

**Table 2** Factor analysis results of individual quality of life (BLI)

Items	Education	Economy	Environment	Social Relation	Civic Participation	Cronbach's $\alpha$
Social Opportunities through Education	.936					.899
Ability Development through Education	.935					
Housing Expenses Burden		.809				.651
Life Anxiety		.649				
Future Anxiety		.635				
Burden of Private Education Expenses		.604				
Household Debt Ratio		.540				
Satisfaction with Water Quality			.916			.876
Satisfaction with Air Quality			.914			
Bridging Social Capital				.894		.759
Bonding Social Capital				.874		
Donation Participation					.778	.266
Vote Participation					.584	

\* Only factor loadings with values greater than 0.5 are listed.

It should be noted that although many scales have measured the material life conditions based on objective items like assets, debts, and income, other elements, such as life insecurity (dietary life, housing, medical care services) and future anxiety (occupation, old age), were deeply involved in the current material dimensions and were extracted as one factor (Cronbach's  $\alpha=.651$ ) in this study. Therefore, it can be said that for most South Koreans, the conditions of a good life are economic capital, education, environment, social relations, and civic participation.

### *Mutual recognition for coexistence with others: SRI*

The Social Recognition Index (SRI) is designed to assess the degree of coexistence and harmony with others on a community or relational level. Recently, as inequalities have spread to the world of microscopic living, non-recognition and discrimination against others have occurred at the level of subjective relationships, where one's being an equal member of the community is denied because of subjective, rather than on objective or physical, criteria (Seok & Jang, 2015). As a result, there are minorities whose existence or equivalent social recognition is being denied in each area of South Korean society. In addition, there is consistent discrimination against these minorities.

Due to the foregoing, this study measured the degree of social recognition (or exclusion) in

South Korean society through the discriminatory attitudes towards minorities. Specifically, SRI identified the factors of fundamental discrimination by citing social relations, such as in the question “What will happen if the following people join your group or organization?” At this time, the minorities as targets for social recognition consisted of 25 groups extracted from the areas of sex, taste, body, marriage, poverty, and diaspora. As shown in Table 3, the relevant social groups were more likely to be considered abnormal, socially discriminated against, and excluded. Therefore, a society’s recognition of the relevant social groups can be utilized as a direct indicator of the society’s care and respect for the socially weak.

The discriminatory attitudes of the general public towards minorities in South Korean society were divided into a total of five factors: (1) discrimination based on “marriage/appearance”; (2) discrimination based on “deficiency” (e.g., deficiency in a specific resource); (3) discrimination based on “inferiority” (falling short of the normal category); (4) discrimination based on “addiction”; and (5) discrimination based on “taste” (related to a certain symbol or preference).

**Table 3** Factor analysis results of mutual recognition in communities

Items	Marriage/ Appearance	Deficiency	Inferiority	Addition	Taste	Cronbach' $\alpha$
Divorced Woman	.871					.939
Single-parent Household	.843					
Divorced Man	.841					
Unwed Mother	.823					
Single Unmarried Person	.816					
Cohabiting Couples without Marriage	.729					
Short Man	.591					
Obese Person	.553					.925
Intellectual-Disabled Person		.784				
North Korean Defector		.760				
Physical-Disabled Person		.757				
Migrant Worker/Refugee		.711				
Multi-cultural Family Member		.680				
Recipient of Basic Living		.648				
Poor Filkers		.607				.896
Renouncer of Employment			.790			
Inferior student (Student with Poor Grades)			.727			
Unemployed person			.682			
Delinquent Borrower			.641			.846
Drug addict				.872		
AIDS patient				.855		
Alcoholic				.840		.834
Transgender					.853	
Homosexual					.846	
Taste similarity (Otaiku)					.574	

More specifically, discrimination based on marriage/appearance has various targets, such as divorced women, single parents, divorced men, single unmarried people, cohabiting unmarried

couples, short men, and obese persons. It can be said that it represents the mechanism of recognition and discrimination that operates extensively around the keyword of marriage (Cronbach’s  $\alpha=.939$ ). The targets of discrimination based on deficiency mainly include people with disability, recipients of the National Basic Living Security and the elderly poor. It was also confirmed, however, that various other groups, including the North Korean defectors (Saeteomin), migrant workers, and multicultural families, are the targets of discrimination based on deficiency and exist in the mechanism of discrimination and recognition (Cronbach’s  $\alpha=.925$ ). The targets of discrimination based on inferiority include people who are no longer looking for work, inferior students (low academic achievers), unemployed people, delinquent borrowers (people with a bad credit) (Cronbach’s  $\alpha=.896$ ). The targets of discrimination based on addiction include patients with specific diseases (e.g., AIDS), drug addicts, and alcoholics (Cronbach’s  $\alpha=.846$ ). Finally, it can be said that the targets of discrimination based on taste include not only people with different sexual preferences (transgender, homosexual, etc.) but also culturally inclined groups (otaku) (Cronbach’s  $\alpha=.834$ ). As such, it can be said that minorities in the South Korean society show a lack of social recognition because they have been concretely becoming the targets of discrimination and exclusion in the domains of marriage/appearance, deficiency, inferiority, addiction, and taste.

Based on the above five factors of BLI and the five factors of SRI, the components of BSI were derived as shown in Figure 2.

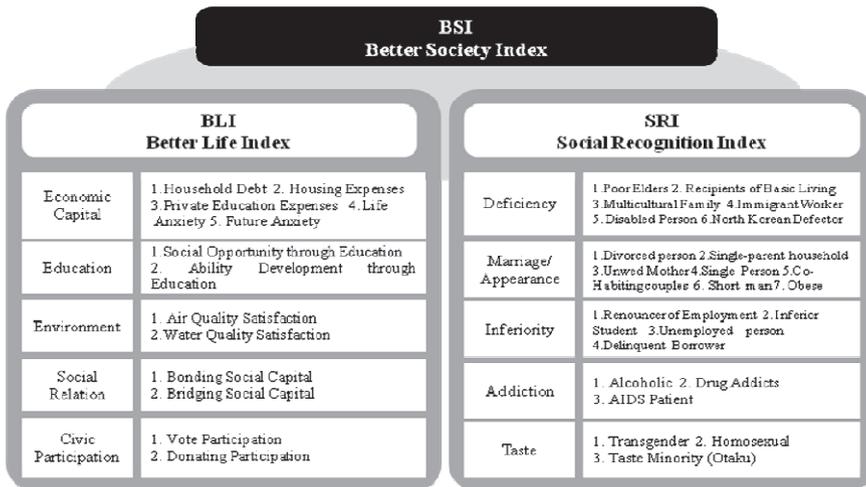


Fig. 2 BSI (Better Society Index) components

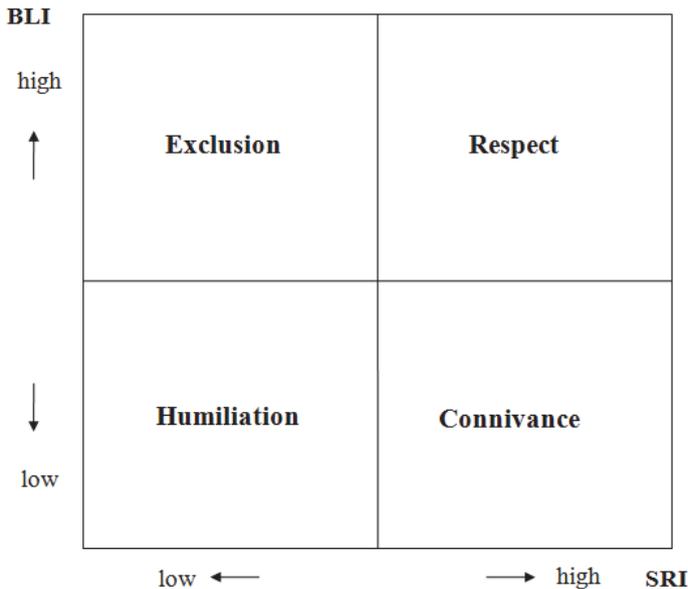
### Typology of the society based on BSI

The concept of a better society can be implemented as “collaborative coexistence,” in which individual happiness and community values are harmonized with each other. To achieve collaborative coexistence, the material and nonmaterial conditions that can enhance the quality of life of individuals should first be improved. Next, the heterogeneous beings with different strata, generations, educational backgrounds, races, and values should be respected and should

communicate and cooperate with one another. In other words, no matter how perfectly the problem of material distribution is resolved, South Korean society cannot be maintained by hostility, exclusion, zero tolerance, and strict punishment, without mutual recognition among the members of the society, but only by solidarity, inclusion, and tolerance.

In addition, a look at the aspects of today's conflicts will reveal that the scope of conflicts is being extended from interest conflicts in basic living opportunities to identity conflicts, with focus on internal-external group consciousness, where the interest conflicts involve a distribution struggle for limited goods and social opportunities, while the identity conflicts correspond to the struggle for equality recognition (Honneth, 1995). In fact, the social conflicts in the real world result from the intersection of these two dimensions, and the gradation and exclusion are embodied in a dual form, not in an independent form (Kim, Lee, & Jang, 2015).

Accordingly, a society can take the form of collaborative coexistence or hostility and aversion depending on the level of distribution and social recognition. Distribution here includes not only the economic level but also the differences in the environment, educational opportunities, social relations, and participation resulting from it (BLI). Social recognition refers to the discrimination and exclusion based on differences in appearance, marriage status, taste, and deficiency in one's relationship with others (SRI). Based on the two, the social types shown in the following figure can be cited.



**Fig. 3** Social types depending on the levels of distribution and recognition

### *Humiliation society*

A society of humiliation/contempt has a low quality of personal life and a low recognition of others. This is a society that causes confusion such as “struggles against everyone else,” where

self-preservation is the highest priority (Hobbes, 2007). This is Hobbes's description of human beings without powerful rule, but the recent neoliberal system, which emphasizes infinite competition, puts human beings in the same situation as the natural state. Competition is a problem directly linked to the survival of the individual. Therefore, it creates an obsession to protect and care for oneself, and spreads the awareness that one can survive only by putting down others (Kim, Lee, & Jang, 2015). In a society that is forced into this infinite competition for survival, individuals lose their tolerance towards others, hold on to their values by despising and destroying others, and cannot afford to consider their own social roles.

### *Exclusion society*

A society with a high level of personal life but low recognition levels can be referred to as a society of aversion/exclusion. In recent times, individuals have been exposed to much anxiety due to the reorganization of society into a post-structuralist system characterized by pluralization, softening, and individualization. Anxiety continues throughout life events such as schooling, occupation, promotion, health issues, and old age, causing fear that at any moment one may lose one's current position and be kicked out from society. In such a situation, distinction is further stressed to preserve one's economic and symbolic capital and to acquire or emphasize one's self-worth based on one's differences from the social border groups (Bourdieu, 1983). This distinction leads to social exclusion in that it forms a social closure through institutional and cultural boundaries even though it does not have an objectified form, like goods (Parkin, 1979). Thus, social exclusion extends to the process of progressively being disconnected or rejected from the mainstream or moral foundations of the society, beyond the "situations where scarce resources are inaccessible or inequitable in social activities or participation" (Room, 1995; Turner, 1989, 1997).

### *Connivance society*

The typical social situations that occur when the quality of life and the level of social recognition are low are tolerance and assistance. Tolerance is to refrain from exercising power and to acknowledge coexistence, even though one may exert violence or persecution towards other subjects considered bad or disgusting. Nonetheless, most citizens are indifferent to the suffering of those who are isolated from their surroundings and who live in harsh environments. Assistance, therefore, is a kind of indifference that allows differences as long as these do not infringe on one's own life. In other words, tolerance or assistance is opposed to exclusion, which practices active rejection and separation of others, but is also different from respect, which welcomes strangers with a different language, race, values, and identity (2005). This can still be interpreted to have a different meaning due to its charitable character (Moon, 2011).

### *Respect society*

A socially respectful society is an ideal model, with the highest quality of life (BLI) and social recognition (SRI). Respect here is equivalent to Heidegger's caring for others or Dewey's

involvement. It implies positivity about all people's special qualities or values (Honneth, 2006). Furthermore, the attitudes towards others in a socially respectful society are in line with the concept of hospitality. On a daily basis, hospitality refers to the house owner's warm welcoming of guests. In other words, it is hospitality that prods one not only to let a guest stay in one's residence but also to give him or her food and entertainment (Moon, 2011). Here, hospitality refers to unconditional hospitality, without weighing the qualification of a guest. Therefore, in a respectful society, human beings are entitled to be treated as equal communicators based on universally valid norms, despite their differences. Respect based on coexistence through mutual recognition is a necessary condition for forming a harmonious community life as well as for establishing one's own identity.

## BLI and SRI levels in South Korean society

### Mismatch between BLI and SRI

The application of BSI to South Korean society shows the quality of life and the level of social recognition perceived by the society's members. Table 4 compares each factor with a basis point of 100. Among all of the BLI items, the perception of the social relations (73 points) was the highest, while those of education (55.3 points) and the environment (55.4 points) were relatively lower. Meanwhile, measurements of SRI showed that the social recognition level based on marriage/appearance (70.4 points) was the highest, while the social recognition levels based on taste (39.5 points) and addition (21.9 points) were very low.

**Table 4** Mean values of BLI and SRI (on a basis of 100 points)

BLI		SRI	
Social Relations	73.1	Marriage/Appearance	70.4
Civic Participation	67.7	Deficiency	60.3
Economic Capital	62.0	Inferiority	58.6
Environment	55.4	Taste	39.5
Education	55.3	Addiction	21.9
Total	62.7	Total	50.1

BSI Mean Score = 56.4

The notable facts are as follows. First, the SRI (50.1 points) is relatively lower than the BLI (62.7 points) in terms of the overall average value. That is, the social recognition level in the communities is far behind the individual quality of life. This can be said to be a phenomenon that emerges as a result of the disappearance of a community that has protected individuals in the rapid transformation of South Korean society into a society with a neoliberal system and with compact economic growth, and one that embodies a new way of life (Kim, 2009; Lee, 1998). The survivalism extends beyond economic survival in infinite competition to social survival in the space of a social recognition struggle that dominates the social space. Especially in South Korean society, where the mechanism of social recognition is very narrow and

monotonous, the drive for social survival tends to induce “a snobbery struggle” for social recognition (Kim, 2009, p. 182). Therefore, even after a certain degree of wealth is achieved, the struggle for social recognition, a social existence value, can be further intensified to prove that one belongs to the normal category of the privileged rather than the “just surviving,” which is reflected in the discrimination against minorities who deviate from the normal category.

Second, the gap between the highest and lowest scores among the factors of SRI is much larger than that among the factors of BLI. For BLI, the gap between the highest and lowest scores of social relations is 17.8, while that between the marriage/appearance recognition score and the addition recognition score is 48.5. This phenomenon can be explained in terms of the relationship between the factors of BLI and SRI. In the case of BLI, the gap between the factors is reduced in light of the results of existing research showing that the higher the economic capital (socioeconomic status), the greater the size of the social capital, the greater the frequency of citizen participation, and the greater the number of educational opportunities (Kim & Kim, 2013; Kim, 2007). This suggests that BLI (quality of life) can be improved through a proper distribution policy. In the case of SRI, however, the methods employed in social recognition struggles in the current society continuously generate new boundaries and the need to obtain social recognition, demonstrating that each factor is not correlated with any other factor. In other words, racial boundaries are created in the lower class for foreign workers, while discrimination based on appearance, taste, and addition is more prominent in the upper class (Seok, Kim, Ryu, & Kim, 2016). This class differentiation of discrimination against minorities means that it is difficult to alleviate the exclusion and discrimination against others and to enhance the level of social recognition with only a proper distribution policy.

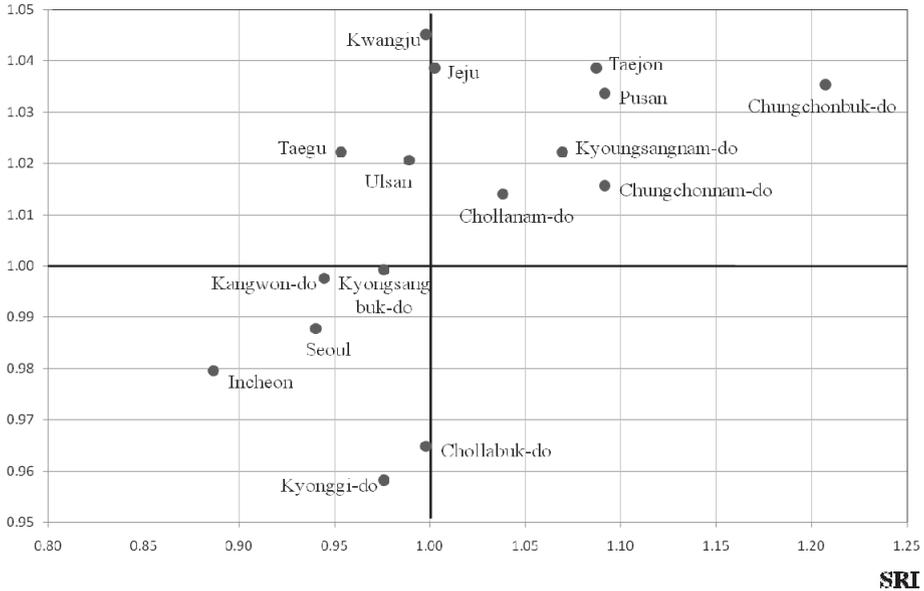
### **BLI-SRI distributions in the region**

This study examined the four types of society, each characterized by humiliation, exclusion, connivance, and respect according to the quality of life (BLI) and social recognition (SRI) indices, which are the main axes of BSI. BSI was applied to the 16 municipalities in South Korea, and resulting BLI and SRI distributions are shown in Figure 4, which displays the relative position of each municipality when the average scores of BLI and SRI are set to 1.0.

The BLI-SRI distributions in the 16 municipalities in South Korea are divided into four areas based on the average value of 1, and the characteristics of each area are as follows. The Seoul, Incheon, and Gyeonggi-do regions showed the type of society where both the BLI and the SRI are low. This means that the people living in these municipalities lead individualized lives in a fierce competition for survival, and disregard and contempt are frequent as a way of gaining social recognition. Especially in Seoul and Incheon, where the SRI is low, there is a higher degree of heterogeneity among the members of the community compared to the other municipalities. According to Sennett (2003, 2004), the widely accumulated anxiety among individuals amidst the uncertainties of today's societies has to do with the process of “otherization.” In other words, the constitutional heterogeneity of the community strengthens the exclusion of and discrimination against others in a situation where the quality of life (e.g., economic capital, social relations, citizen participation) is low. In contrast to the aforementioned municipalities, the Busan, Taejeon, Chungcheongnam-do, Chungcheongbuk-do, Gyeongangnam-do,

and Chollanam-do regions showed the respectful society type, where both the BLI and SRI are high. Another difference is that the individual quality of life is high, and the openness to nonstandard marriage or appearance, deficiency, inferiority, and taste groups is also high. Openness here means unconditional hospitality and respect despite one’s differences with others.

**BLI**



**Fig. 4** BLI-SRI distributions in the 16 municipalities in South Korea

Meanwhile, the Taegu, Ulsan, and Kwangju regions showed the exclusion society type, where the BLI is high but the SRI is low. The high level of BLI means that the economic capital or social relations, education, and citizen participation are kept at a high level. The low level of social recognition in these regions indicates, however, that social relations are formed with a focus not on openness and hospitality to others but rather as a closed group. Traditionally, the Taegu, Kyongsangbuk-do, and Ulsan regions are highly conservative based on their strong homogeneity. Such a strong network seems to be a positive characteristic in that social bonds that can give and receive emotional support exist, and the people living in these regions actively participate in elections and philanthropy. It can be said, however, that these actions are highly likely to be linked to the social exclusion of and closure to other groups and are prompted by a specific moral code existing in the in-group.

The BLI-SRI distributions of the 16 municipalities in South Korea showed that BLI and SRI do not necessarily have a linear relationship, and that the BLI and SRI levels may be opposite to each other, as in the Taegu, Ulsan, and Kwangju regions. This is more evident in the BLI and SRI distributions in the 25 autonomous districts of Seoul (Figure 5).

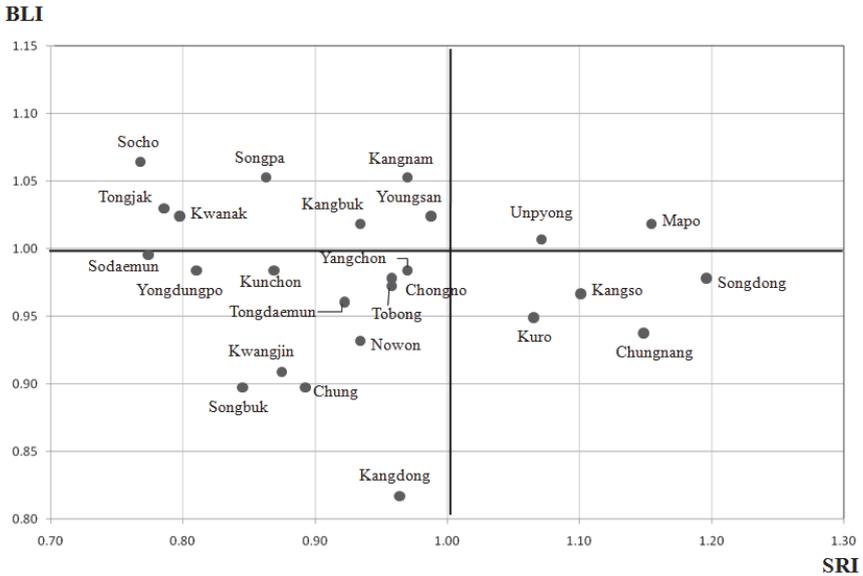


Fig. 5 BLI-SRI distributions in the 25 autonomous districts in Seoul

The BLI-SRI distributions in the autonomous districts in Seoul, Socho, Kangnam, and Songpa, which make up the Greater Kangnam Area, as well as in Youngsan, Tongjak, and Kwanak, show the exclusionsociety type, where the BLI is high but the SRI is low. This means that the quality of life (e.g., economic capital, education, social relations, citizen participation) is high but the level of non-recognition of and discrimination against others is high. On the other hand, Chungnang, Kangso, Songdong, and Kuro show the connivance society type, where the BLI is low but the SRI is high. Given, however, that most of the people in these areas have a lower household income than the average household income of the other autonomous districts in Seoul, the high level of social recognition in these areas may be interpreted as indifference and tolerance rather than hospitality and respect for others. Nevertheless, the fact that there are not only areas where the BLI is high but the SRI is low, but also areas corresponding to the opposite case suggests that the individual quality of life and the social recognition in communities are independent of each other, and that the policy measures for creating a better society show limitations in approaching the individual level.

**Conclusion: Mismatch paradigm and sustainable development model**

Since the 1960s, the Korean economy has been actively promoted by state-led growth policies and has been regarded as achieving economic development in a short period of time. On the other hand, the noneconomic sectors have been subjected to severe criticism because they are regarded as a stumbling block to the “first-class economy.” This contrary evaluation is also evident in various indices. That is, South Korea recently reached the top 10 position in terms of economic indicators such as economic size, trade volume, foreign exchange reserves, and

number of listed companies, but is at the bottom or mid-range in social indicators like fertility rate, divorce rate, suicide rate, and corruption. This situation can be clearly identified from the happiness-related indices of South Korea, which are at the medium level globally and at the bottom level among the OECD countries (Kim, 2016). This reality of the South Korean society, described as poverty in abundance or unhappiness in prosperity, can be regarded as a situation similar to the “post-materialist shift” referred to by Donald Inglehart (1990).

This kind of shift in the “desire system,” which is in line with De Chardin’s theological proposition of “material to mind” derived from the devastating experiences in the First World War, or with Fromm’s “ownership to life” raised under the oppressive system of the Nazi regime, has promoted the fulfillment of the life goal of “from external achievements to internal enjoyment,” with emphasis on the quality of life, such as freedom of speech, social participation, and improvement of one’s living environment, and thus helped upgrade the level of social expectation. Accordingly, most South Koreans not only regard it as a fundamental right to enjoy the material abundance achieved during the economic high-growth period of the past, but also to desire a new possibility of enjoying a higher level of convenience or fulfillment. In this process, the gap between the basic living conditions directly linked to survival and the goal of obtaining additional lifestyle components newly widens, resulting in new social conflicts or divisions.

In the early days of socioeconomic development, such a gap was expressed as a problem of deficiency, such as absolute poverty, and it has been represented by a thesis of gaps, such as relative poverty in the following stages. Recently, however, the society of South Korea has been expanded and reproduced with recognition of conflicts such as discrimination and ignorance despite the rise in overall wealth. The gap between existing living conditions and aspirations for future living conditions is becoming a new challenge as mismatch. Typical examples of the incongruity phenomenon are mismatch in growth and distribution, mismatch in work and life, mismatch in educational opportunities and employment opportunities, mismatch in participation and right, mismatch in material levels and dignity, and mismatch in development and preservation. This is also true of the mismatch between the level of personal life satisfaction and the community recognition index in the current South Korean society investigated through the BSI in South Korea.

The paradigm of mismatch suggests an innovative reform of the social problem-solving framework. That is, it presents “rematching,” which aims at harmonization rather than discrepancy through the fusion of heterogeneous categories as a new problem-solving method. Therefore, it is expected that it will contribute greatly to the discussion of the factiousness of the growth or re-growth theory from times past; of the de-growth theory, which is weak in feasibility; or of the theory of compromise (welfare growth theory, co-growth theory, citizen growth theory). Furthermore, the mismatch paradigm is expected to demonstrate a higher level of compatibility in the future society, which is expected to shift to the transcending convergence stage with the increasing intelligence, hybridization, and reproduction trends.

Therefore, it is judged that social integration, which is particularly demanded in the era of mismatch, occurs when the institutional and conscious circumstances that allow individuals and groups who have been despised, insulted, and socially discriminated against to live their lives proudly are established, and thus, social integration can be implemented through social inclusion based on mutual understanding, tolerance, and consideration. Although the understanding,

tolerance, and consideration of the other party may be a necessary condition for social integration, it cannot, however, be a sufficient condition. When accompanied by recognition beyond understanding, cooperation beyond tolerance, and respect beyond consideration for others through a more active and preemptive posture or behavior, social integration is expected to make headway into a higher-quality society equipped with social integrity, a “social society.”

## References

- Barbalet, J. (Park, H. S., trans.) (2007). *Emotion, social theory, and social structure: A macrosociological approach* (2001). Seoul: Ilshin.
- Bauman, G. (Jung, I. J., trans.) (2008). *Wasted lives: Modernity and its outcasts* (2004). Seoul: New-wave.
- Bauman, G. (Lee, I. S., trans.) (2009). *Liquid modernity* (2000). Seoul: River.
- Bourdieu, P. (Kim, J. K., trans.) (2002). *Weight of the world: Social suffering in contemporary societies* (2000). Seoul: Dongmunseon.
- Bourdieu, P. (Choi, J. C., trans.) (2005). *Distinction: A social critique of the judgement of taste* (1979). Seoul: New-wave.
- Cha, Y. J. (2013). An empirical study on the measurement of quality of life: Verification of the 2012 OECD Better Life Index (BLI) model. *Korean Public Management Review*, 27(2): 1-26.
- Craig, M. A., DeHart, T., Richeson, J. A., & Fiedorowicz, L. (2012). Personality and social psychology. *Personality and Social Psychology Bulletin*, XX(X) 1-13.
- Emcke, C. (Chung, G. I., trans.) (2017). *Gegen den Hass* (2016). Paju: Dasanbooks.
- Hobbes, T. (Jin, Y. S., trans.) (2008). *Leviathan: or The matter, forme and power of a common-wealth ecclesiastical and civil*. Paju: Nanam.
- Honneth, A. (Lee, H. J., & Moon, S. H., trans.) (2011). *The struggle for recognition: The moral grammar of social conflicts* (1996). Seoul: Aprilbooks.
- Honneth, A. (Kang, B. H., trans.) (2015). *Verdinglichung: Eine Anerkennungstheoretische Studie* (2014). Paju: Nanam.
- Honneth, A., & Fraser, N. (Shim, W. S., & Moon, S. H., trans.) (2014). *Redistribution or recognition? A political-philosophical exchange* (2003). Seoul: Aprilbooks.
- Jung, H. S., & Kim, S. A. (2015). Quality of life in Korea on OECD Better Life Index. *Health and Welfare Policy Forum*. 227: 75-88.
- Kim, M. C. (2008). *Polarization of Korean society: 1997 foreign exchange crisis and social inequality*. Seoul: Jipmoondang.
- Kim, M. C. (2016). Let's expand the ventricles of a happy box. *Hanyoreh21 Heri Review* 39. [http://h21.hani.co.kr/arti/HERI/H\\_special/41715.html](http://h21.hani.co.kr/arti/HERI/H_special/41715.html)
- Kim, M. C. (2016). “The life of the community: Various problems of the age” *The pursuit of happiness*. Seoul: Minumsa, 165-193.
- Kim, M. C., Lee, S. W., & Chang, A. S. (2015). Class conflict and social integration in Korea: Beyond redistribution and recognition. *Discourse* 201, 18(4): 5-34.
- Kim, M. C., Kang, W. T., Ham, I. H., Yoon, S. L., Kim, N. O., & Kim, T. H. (2015). A second study on the diagnosis of Korean social conflict: Diagnosis and solution of conflict structure in Korean society. National Integration Committee.
- Kim, H. J. (2009). The ethical deconstruction of the incarnated neo-liberalism. *Society and Theory*, 14: 173-212.
- Kim, H. J. (2015). Survival, survivalism: Young generation from the viewpoint of the sociology of the heart. *Korean Journal of Sociology*, 49(1): 179-212.
- Kim, J. Y. (2007). The relationship between socioeconomic status and health in Korea: Focusing on age variations. *Korean Journal of Sociology*, 41(3): 127-153.
- Kim, J. Y. & Kim, D. S. (2013). Effects of the subjective class consciousness and social capital on donation behavior. *Health and Social Welfare Review*, 33(2): 401-430.

- Kim, N. O., Ryu, S. H., Kim, M. C., Chang, A. S., & Seok, S. H. (2017). Discrimination and recognition conflicts: Comparison on regions(Gu) in Seoul. *Journal of Social Thoughts and Culture*, 20(2): 209-250.
- Kim, Y. W. (1997). *Tolerance and open society*. Seoul: Philosophy and Reality.
- Kim, W.S.(2013), Exclusion, reification and disrespect. *Philosophical Investigation*, 33:113-140.
- Lamont, Michèle, & Molnár, Virág. (2002). The study of boundaries in the social sciences. *Annual Review of Sociology*,28:167-195.
- Leach, C. W., Spears, R., Branscombe, N. R., & Doosje, B. 2003. Malicious pleasure: Schadenfreude at the suffering of another group. *Journal of personality and social psychology*, 84(5): 932.
- Lee, M. N. (1998).The Korean Association of Democratic Civic Education. *The Journal of Democratic Civic Education*, 3: 167-195.
- Lee, M. J. (2012). Predictors of attitudes toward own aging among middle-aged and elderly adults: Panel analysis using latent growth modeling. *Korean Journal of Social Welfare*, 64(1): 101-124.
- Lim, J. H. & Kim, J. S. (2014).An empirical analysis on the abhorrence group and tolerance of Korean society. *Oughtopia*, 29(1): 149-174.
- Moon, S. H. (2011). Responsibility tolerance, hospitality and recognition for others. *Korean Society for Social Philosophy*, 21: 391-418.
- Nussbaum, M. C. (2009). *Hiding from humanity: Disgust, shame, and the law*. NJ: Princeton University Press.
- Parkin, F. (1979). *The Marxist theory of class: A bourgeois critique*. London: Tavistock.
- Room, G. (1995). *Beyond the threshold: The measurement and analysis of social exclusion*. University of Bristol: Policy Press.
- Ryu, S. H. (2015). *Addiction to the rank*. Seoul: Gasse.
- Ryu, S. H.(2017). *What kind of society do we live in?* Seoul: Gasse.
- Sennett, R. (Cho, Y., trans.) (2002). *The corrosion of character: The personal consequences of work in the new capitalism* (1998). Seoul: Moonye.
- Sennett, R. (Ryu, K. E. trans.) (2004). *Respect in a world of inequality* (2004). Seoul: Moonye.
- Seok, S. H., & Chang, A. S. (2016). Change of discriminatory territories and attitudes in Korea. *Journal of Korean Society*, 17(1): 81-122.
- Stiglitz, J. E. (Lee, S. H., trans.) (2013). *The price of inequality: How today's divided society endangers our future* (2012). Paju: The Open Books.
- Therborn, G. (Lee, K. N. trans.) (2014). *The killing fields of inequality* (2013). Seoul: MoonyeChunchosa.
- Turner, B. (Seo, Y. S. & Park, C. H. trans.) (1997). *Citizenship and capitalism: The debate over reformism* (1986). Seoul: Ilshin.
- Young, I. M. (Kim, D. K., & Cho, K. trans.) (2017). *Justice and the politics of difference* (1990). Seoul: Motivebook.
- Walzer, M. (Song, J. W. trans.) (2004). *On toleration* (1990). Seoul: Meto.