

SKY CASTLE: A REFLECTION OF CHALLENGES OF FAMILY INSTITUTION IN KOREAN
SOCIETY THROUGH TV DRAMA



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SKY CASTLE: การสะท้อนความท้าทายของสถาบันครอบครัวในสังคมเกาหลีผ่านละครโทรทัศน์



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งานวิจัยฉบับนี้มีวัตถุประสงค์เพื่อศึกษาการดำรงอยู่ของสถาบันครอบครัวท่ามกลางบริบทการ
เปลี่ยนแปลงในสังคมเกาหลีตลอดจนถึงการเป็นภาพสะท้อนของสังคมและผลกระทบของการศึกษาต่อ
สถาบันครอบครัว งานวิจัยฉบับนี้ใช้วิธีการวิจัยคือ Documentary Research ที่รวบรวมเอกสารข้อมูลที่
เกี่ยวข้องกับปัญหาสังคมเกาหลีในปัจจุบันและ Content Analysis ในการวิเคราะห์ฉากและบทพูดจากซี
รีส์ Sky Castle

ผลการวิจัยพบว่าสังคมเกาหลีให้ความสำคัญกับการประสบความสำเร็จทางการศึกษา
ส่งผลให้เกิดความกดดันและความเครียดต่อเด็กเกาหลี ซึ่งประเด็นทั้งหมดนี้ถูกสะท้อนผ่านครอบครัวในซี
รีส์ Sky Castle ครอบครัวเหล่านี้ต่างรับมือกับความท้าทายของการศึกษาเพื่อดำรงไว้ซึ่งสถาบันครอบครัว
โดยการปรับตัว ฝ่าฝืน และท้าทายกลับในรูปแบบของ ค่านิยม ความรุนแรง และเครือข่าย ซึ่งรูปแบบ
เหล่านี้ถือเป็นปัญหาเรื้อรังในสังคมเกาหลีที่ Sky Castle ได้วิจารณ์สังคมเกาหลีเพื่อผลักดันให้สังคมดำรง
อยู่ต่อไป

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The purpose of this research is to investigate the existence of family institution in the context of changes in Korean society, as well as the societal reflections that come from them and the impact of education on family institutions. The methodology of this study is documentary research, which entails locating papers on current social issues in Korea, as well as content analysis, which examines scenes and dialogue in the series “Sky Castle”.

According to the study, Korean society places a high priority on scholastic achievement that it puts children under pressure and stress. All of these are represented through the families in the series. Characters attempt to deal with educational challenges in a variety of methods to sustain the family institutions, including adaptation, violation, and challenges. These are exemplified by the concepts of value, violence, and connection which are chronic social problems for which Sky Castle criticizes Korean society in order to move society forward.

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CHAPTER I INTRODUCTION

1.1 Introduction

Sky Castle aired on the JTBC channel in South Korea from November 23 to February 1, 2019, with 20 episodes lasting one hour each. This drama received a positive response not only in South Korea, but also globally, as it was broadcast to other countries via VIU or Netflix, including India, Sri Lanka, and South East Asia, including Thailand. The ratings for this drama were also very high in South Korea, with episode 19 receiving the highest rating of 24.622 percent and also receiving the highest rating on the JTBC channel. Sky Castle had the highest rating of any Korean drama on the cable TV channel.

It was difficult for dramas at the time to achieve a T.V. rating of around 20% due to other online channels such as Youtube, Netflix, or illegal websites, but Sky Castle could entice people to watch it on television when it was on air. Furthermore, the actors and actresses in this drama were not A-list stars, but they received the highest rating.

This drama directly reflected the problems of Korean students' lives and education systems, which is one of the reasons why it may appeal to Korean viewers. As a result, the rating quickly rose. Sky Castle directly reflected and criticized Korean society's educational values through an engaging storyline.

Family institution as a social microcosm

Many issues concerning social structures are depicted in Sky Castle, but I will only focus on family issues. The family can be viewed as a microcosm of society. What has been a challenge in society also reflects in a challenge within a family institution, but before I move on to the story line, I will define a family and explain how a family can be viewed as a microcosm.

Concept of family

Family is one social grouping with a common parentage and cooperate economically in one larger society. It constitutes with father mother and children. There are three identified definitions of the concept in Ugal and Orim's articles (David Betelwhobel Ugal and Peter Obi Orim 2009).

- Family has father, mother, children and other members that are to be there by culture or otherwise and family is grouping.
- Many household or families who may occupy the same place and same time, called Society or lager society
- Microcosm that was defined as the miniature, reflection of a large entity.

In conclusion Ugal and Orim's defined that family is a miniature, which reflects the larger society.

According to Moon Hyun Ah (2017), author of Changes in Korean Economic and Family Structure, A family is a social unit that exists in all societies. According to Moon, if we see changes in family institutions, we can expect to see changes in larger society. Because the family is a microcosm of society, when society in that country changed, so did the family system. So, if we study the changes from family which represent and reflect society, we will understand both of changes in personal and society (Moon Hyun Ah 2017).

Furthermore, many scholars defined "family" in the same way. However, there is one definition that is most academically accepted and can describe family

today, which is “family is more than two people who decided to live in one house, use resources, decide problems, and give important to live together” by Olson and Defrain (Poonsyk Vejvithan 2014).

Microcosm

Every society is built on the foundation of the family. Every country's structure contains elements of family. Whatever structure exists in society can also be found in the family. Because the family pervades larger society, solving social problems begins with the family. As a result, we can refer to family as a "microcosm" of larger society because family is a reflection and representation of larger society (David Betelwhobel Ugal and Peter Obi Orim 2009).

Finally, a family is a microcosm of a larger society, and the emergence of a family is directly related to the larger society. The family has the same organizational or structural arrangement as larger society. Because families constitute the majority of the population in society and serve as the foundation of the individual in society, an individual's behaviour in the larger society is a reflection of his or her familial background (David Betelwhobel Ugal and Peter Obi Orim 2009).

As a result, issues in larger society can be traced back to family problems, and if we want to solve social problems, we must start with the family to which individuals are born before being initiated into larger society. (David Betelwhobel Ugal and Peter Obi Orim 2009) We can see that a microcosm is a miniature unit that reflects a larger entity. So, family serves as a microcosm in larger society, and family reflects larger society. As a result, Microcosm depicts the image of changes in Korean society. This study will employ microcosm to investigate family institutions that reflect Korean society.

A brief story of Sky Castle

Sky Castle is a fictitious village where society's elite live. In fact, SKY is a combination of the initials of Korea's top three universities: Seoul National University, Korea University, and Yonsei University.

The story started with Lee Myung Joo's family. Mother Lee Myung Joo, father Park Soo Chang (doctor), and their only son Park Yong Jae comprised this family (a high school student who could enter Seoul National University in faculty of medicine)

This family expected their son to follow in the footsteps of his father and grandfather. Lee Myung Joo went to any length and expense to send Yong Jae to Seoul National University. She, for example, pushed Yong Jae to study hard for Seoul National University and hired coach Kim Joo Yong to tutor her son.

Park Yong Jae received a certificate from Seoul National University's faculty of medicine, which made his parents proud. Other families in Sky Castle congratulated the family and were curious as to how Yong Jae's mother managed to get Yong Jae to attend Seoul National University. Yong Jae, on the other hand, escaped from home after the celebration day to live with Ga Eul and left a letter in his Ipad to his parents about parental pressure that pushed him to study all the time, to be number one in class, and to only attend Seoul National University. These concerns were not for him, but for the sake of his parents' reputation.

Myung Joo went in search of Yong Jae after reading his letter. She eventually found her son, but he was not pleased to see her and yelled at her to leave him alone. Myung Joo was suicidal because she was depressed. Park Soo Chang (Park Yong Jae's father) was very upset, resigned from his position as a doctor, and left Sky Castle village because he was no longer a doctor. However, near the end of the drama, Yong Jae returned to see his father and decided to return to university, but this time to major in counseling psychology for youth because he wants to help students who are in the same situation as him.

Lee Soo Im's family moved into the house after Myung Joo's family tragedy. Lee Soo Im (mother), Hwang Chi Yong (father and doctor), and their only son, Hwang Woo Joo comprised this family (high school student).

This family was an example of a parent who did not compel their son to study hard. Soo Im never forced her son to study hard or attend extra tutorial classes, which caused Soo Im's attitude toward her son to be diametrically opposed to the attitudes of other Sky Castle families. Soo Im, for example, offered to close down Cha Min Hyuk's reading club, which gathered children in Sky Castle to share ideas from philosophy books, because she believed that many children would not want to join this club. Furthermore, Soo Im wishes to write a book about the tragedy of Yong Jae's family, which has sparked opposition from other Sky Castle families.

Mother No Sueng Hye, father Cha Min Hyuk (Professor), oldest daughter Cha Se Ri, and twin Cha Gi Jun, Cha Seo Jun comprised No Seung Hye's family (high school students). Children in this house were subjected to intense pressure from their father, who wanted to reach the top of society but failed. As a result of his failure to reach the top of society, he pressed his children to study hard and reach the top of the Pyramid (society), and he pressed his twin to compete with their classmates to be number one, even the twin themselves. He tutored his children alone in a dark classroom because he believed the darkness would help them concentrate on their studies.

Seung Hye attempted to protect her children by balancing with her husband. For example, she destroyed Min Hyuk's classroom, causing Min Hyuk to retaliate by cutting credit cards Seung Hye and decreasing her income from him, and Sueng hye reacted against him by cooking a dinner for her children rather than him.

When Se Ri returned to Korea from America, everyone in Sky Castle was proud of her, especially her father, because she was a Harvard student. However, when Se Ri's secret that she made up a story about Harvard University caused her parents to be furious and sad, Se Ri apologized to her parents and explained why

she made up the story about Harvard University. In America, when she was in high school, she copied a report from the internet to a teacher, which caused her to be denied admission to the Ivy League. She explained that she had been pressured by her father to study hard and rise to the top of society, so she was afraid that her father would be angry at her, and she wanted to make her parents proud of her, so she made up this story. Furthermore, she revealed her desire to open a bar and her refusal to continue her studies, which enraged her father, but Seung Hye completely understood Se Ri and decided to protect her daughter on her own.

This parent argued about their children's attitudes throughout the story. However, near the end of the story, Seung Hye took her children away from her husband and began sending divorce letters to him on a daily basis in order to put pressure on him if he did not change his attitude toward children. Finally, Min hyuk changed his attitude toward his children and apologized to his wife, and Sueng Hye returned her children to her home.

Jin Jin Hee's family consists of Jin Jin Hee (mother), Woo Yang Woo (father), and Woo Soo Han, their only son (Junior high school student). Unlike other families, this family's background was not extensively discussed. Jin Hee attempted to follow Han Seo Jin's lead on how she supports her daughter's admission to Seoul National University. Woo Soo Han, the only son in this family, was not good at learning until there was one issue that caused Soo Han to flee from home because his mother forced him to study hard, but Jin Hee found him and they opened their minds to each other. However, in the end, this family learn from other family about study pressure and they won't pressure their son about hard study.

Han Seo Jin's family This was the main family in the story. Han Seo Jin (mother), Kang Joon Sang (doctor), Kang Ye Seo (high junior school student), and Kang Ye Bin (youngest daughter) make up this family. Seo Jin had a past secret that she kept hidden. Her father was a butcher, which was considered an unsavory occupation in society at the time. When she married Joon Sang, who came from a good family and whose father was a doctor, she changed her name from Kwak Mi

Hyang to Han Seo Jin and invented a new past in which her parents worked in Australia. (The only people who knew about Seo Jin's past were her mother-in-law, Joon Sang, and Soo Im, who was her high school friend.) Seo Jin expected her oldest daughter, Kang Ye Seo, to enter Seoul University's faculty of medicine, because pressure from her mother-in-law that she had to make Kang Ye Seo a third-generation doctor only. She compliments Myung Joo on the methodology she uses to support her son's enrollment at Seoul National University. Despite the fact that the celebration was for Yong Jae's mother, Seo Jin was a host in that celebration. Finally, Myung Joo introduced Seo Jin to coach Kim Joo Yong (Before Yong Jae escaped from home and she committed suicide herself). However, after Myung Joo's death, Seo Jin realized that coach Kim was the person who caused Yong Jae's family tragedy using Yong Jae's Ipad. While Coach Kim, Yong Jae's tutor, provoked Yong Jae to avenge parent by destroying parent's expectation after Yong Jae was admitted to Seoul National University.

Seo Jin was also concerned that the tragedy that had befallen the Yong Jae family would befall her family as well. She argued with coach Kim because of Myung Joo's tragedy and stopped hiring her to tutor her daughter, but she couldn't find a new tutor to teach her daughter, so she returned to seek reconciliation with coach Kim, believing she could prevent that tragedy.

Kang Joon Sang, Seo Jin's husband and a doctor at a prestigious hospital. Joon Sang aspires to be the hospital's director, but when the current director hired Hwang Chi Yong, a friend of the director from the same university, to replace Soo Chang, he believes Chi Yong is a competitor for promotion in the hospital.

Kang Ye Bin, the youngest daughter and a junior high school student, was not good at learning, so her mother clearly preferred Ye Seo over her. Sometimes Ye bin needs to unwind after a long day of illegal study. For example, she stole snacks from a convenience store with a friend and ran away from home.

Kang Ye Seo, the oldest daughter and a high school student, was a brilliant student in her class. She aspired to study medicine at Seoul National University and

hired coach Kim as her tutor. Coach Kim, on the other hand, not only tutored Ye Seo to Seoul National University, but she also wishes to destroy Ye Seo's future. Ye Seo had a classmate, Kang Hye Na, who was disliked by Ye Seo and a competitor of Ye Seo. When Hye Na's mother died as a result of illness, she discovered that Joon Sang was her father. Hye Na's mother was Joon Sang's ex-girlfriend, and she was pregnant, but Joon Sang was unaware of the situation and married Seo Jin.

When Hye Na discovered that Joon Sang was her father, she attempted to relocate to Seo Jin's home because she had no one left and wanted to be admitted by her father. Coach Kim, who investigated Hye Na's background until she discovered that she was Joon Sang's daughter, persuaded Seo Jin to allow Hye Na to stay at her home (for time bomb in this family). After Hye Na moved to Seo Jin home, Seo Jin knew about Hye Na's secret and Ye Seo respectively.

However, Hye Na discovered in Ye Seo's room that exam tutor books from coach Kim had been taken from real school exams. Hye Na went to coach Kim to threaten her about the exam because she felt it was unfair, and she made a deal with her. She proposes to coach Kim that Ye Seo be denied admission to Seoul National University. If coach Kim does not do what she says, she will find out about the cheated exam, so coach Kim hires someone to kill Hye Na. Coach Kim assassinated Hye Na and assailed Hwang Woo Joo, resulting in Woo Joo's arrest.

After Hye Na died, Joon Sang discovered she was his daughter with his ex-girlfriend, which made him feel very guilty and sad (because before Hye Na died, he chose to treat the hospital director's grandchild and moved Hye Na to another hospital). So Joon Sang reflected on why he had become a doctor and tried to get promoted for what. Joon Sang resigned from a hospital, infuriating his mother.

Joon Sang's mother scolded him at home, but he opened his mind to the fact that he had been forced by his mother throughout his life to become a doctor and rise to the top of the hospital, to the point where he had no idea who he truly was or what he truly desired. Joon Sang's words were also heard by Seo Jin and Ye

Seo, causing them to stop thinking about third generation doctors and Seoul National University.

Ye Seo and Seo Jin decided to expose coach Kim despite the fact that Ye Seo had to be fired because an exam had been leaked from school, because they wanted to help Woo Joo, who had been arrested because of coach Kim. As a result, Coach Kim was arrested for the murder of Hye Na as well as exam corruption. So, Woo Joo was acquitted and released from prison.

Coach Kim, on the other hand, mentioned her background, stating that she had lived in America with her husband and one 9-year-old genius daughter. Coach Kim pushed her daughter to study hard until she developed a panic disorder, resulting in an argument between coach Kim and her husband, and they decided to divorce. Coach Kim wanted to be able to care for her daughter, so she murdered her husband in the form of a car accident, but her daughter was unintentionally in that car. Her husband died, but her daughter did not, and she became aphasic. Coach Kim is unable to accept the truth and feels deeply responsible for her daughter, and she wishes to destroy another family in order to console herself.

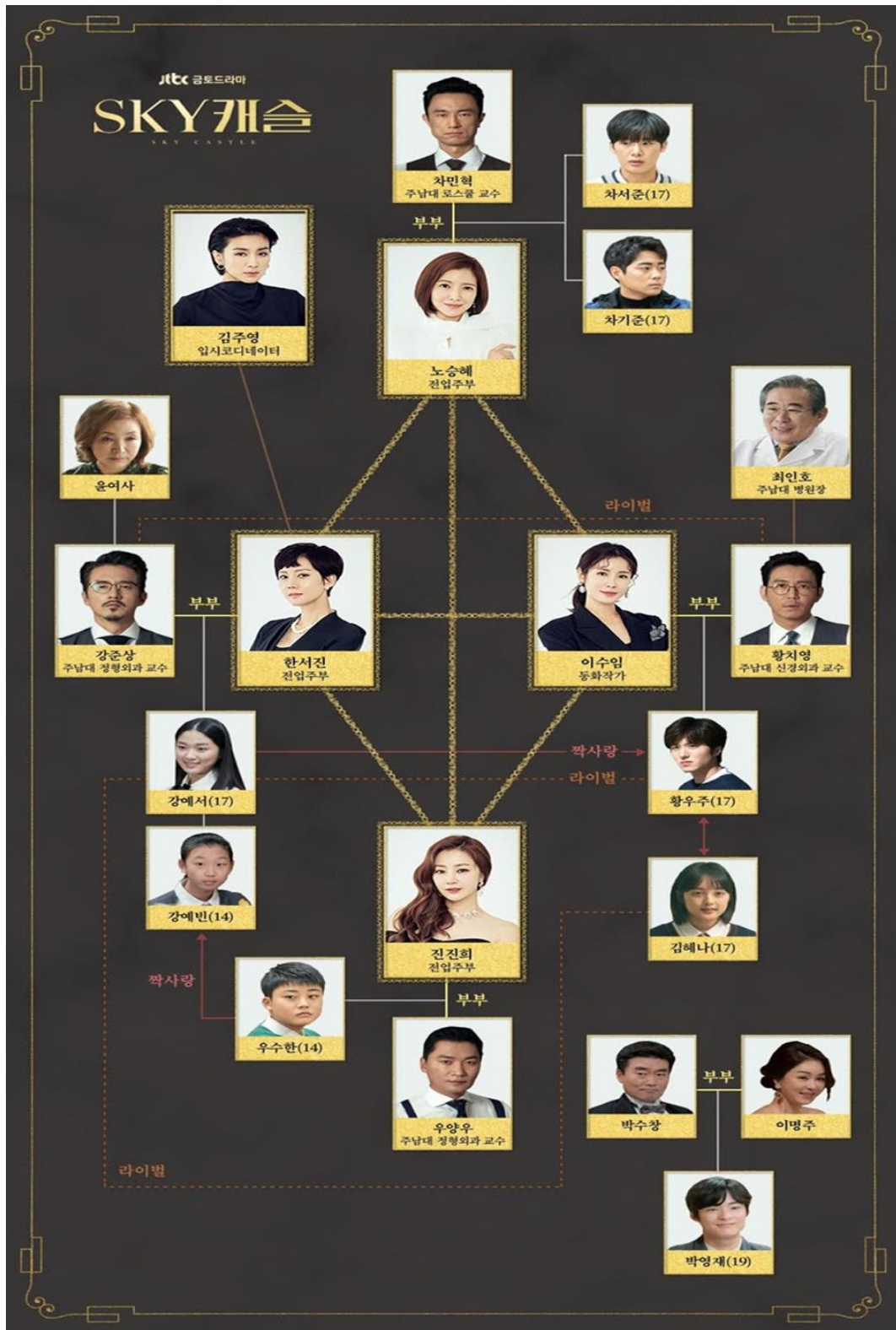
Finally, Woo Joo, who was released from jail, learned about the world outside of school, discovering that there were many things he had never known outside of school. As a result, he decided to resign from his sixth year of high school and travel abroad to pursue his dream. Furthermore, other parents learned about their children's overworked studies throughout the story, and they now allow their children to make their own decisions.

We can see that there are numerous issues in Sky Castle that pose a challenge to Sky Castle families, such as education, value, violence, and connection. Sky Castle pointed out that those issues were raised against the institution of Families. Those families in Sky Castle reflected on how those issues challenged family institutions and how family institutions changed as Korean society changed. However, the issues that have been raised against each family in Korea are not the same, and this will be investigated in this study.

This study will look at the family issues depicted in Sky Castle as well as the changes in Korean family institutions as seen through the eyes of the Sky Castle families. Furthermore, this is the only drama in Korea that addresses family issues, so there are new issues to consider.

As a result, in the following chapter, chapter two, I will review some of the important literature on Korean society, the family system, education, and social mobility. In this chapter, I will highlight some of the key debates or arguments from previous research. Then, chapter three, I will provide information regarding the current situation in Korean society especially on educational system and problem with in my opinion is one of the key challenges to the contemporary family. The role of chapter three is to provide social context before I will introduce Sky Castle in the next chapter for the reader to understand how the story in Sky Castle can be situated in the real context of society. The narrative from the Sky Castle will then be thoroughly examined in Chapter four. In this chapter, I will highlight some scenes from Sky Castle that depict education before moving on to discuss challenges in the next chapter. In chapter five, I will analyse regarding the effect of the challenges in three dimensions namely value, connection, violence. Finally, in the last chapter of this thesis is my conclusion which to discuss about the relation between Sky Castle and Korean society.

Figure 1 Family tree map in Sky Castle



Translate (From up to down and Left to Right)

차민혁 Cha Min hyuk

주남대 로스쿨 교수 Professor of school of Law in Chunam University

부부 couple

노승혜 No Seung Hye

전업주부 housekeeper

차서준 Cha Seo Jun

차기준 Cha Ki Jun

김주형 Kim Joo Yong

입시코디네이터 University Exam coordinator

윤여사 Madame yoon

강준상 Kang Joon Sang

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라이벌 competitor

한서진 Han Seo Jin

전업주부 Housekeeper

최인호 Choi In Ho

주남대 병원장 director of Joonam University hospital

강예서 Kang Ye Seo

짝사랑 one-sided love

강예빈 Kang Ye Bin

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우수한 Woo Soo Han

박수창 Park Soo Chang

이명주 Lee Myung Joo

박영재 Park Yong Jae



1.2 Hypothesis

1. Nowadays, Korean families are facing a number of challenges, especially education system. Once facing educational challenges, families have to adapt, violate, and challenges it back among challenges in the form of value, violence, and connection in family

2. The above assertion is based on the analysis of a series, Sky Castle, which was intentionally made to portray social problems to Korean audience. Through the series, the relation between the media and society can be observed. The media are doing their jobs by attempting to convey the ongoing social problems by means of questioning or critically reflecting such problems. The purpose is to find a viable solution to the problems in the society where the inequality in many aspects is conspicuous and push society forward.

1.3 Research Question

Main question: How Korean family deal with challenges in Korean society as depicted through “Sky Castle” series

Secondary question

- What are the challenges of Korean society today?
- How education play role in present day Korean society relation?
- How education affect family institution?

1.4 Objective

- To study how family institution can exist among changes in Korean society and how it reflects society
- To study how education influence on family institution

1.5 Research Methodology

1. Documentary research

I will collect related academic journals related to changes in contemporary Korean society from libraries or internet, in the topic of society, education, value, and family in Korea. Moreover, I will search sources about Sky Castle and social problem from the internet and documents from statistic Korea and Korean statistical information service about changes in Korean population.

2. Content analysis

I will collect the issues that challenge to families in Sky Castle that emerge in each episode and analyse that how it affects to family in Sky Castle, how each family deal with it. Compare and contrast issues that challenge to families. Finally, conclude the issues that challenge to the families and how adaptation of each family.

* Because this thesis was written during the Covid-19 pandemic, it is unable to survey deeper information in Korea.

Table 1 List of episodes challenges against Sky Castle Families

Issues	Families	Episodes
Education	Lee Myung Joo Han Seo Jin Lee Soo Im No Sung Hye Jin Jin Hee	1, 2, 3, 4, 6, 9, 20
Value	Lee Myung Joo Han Seo Jin Lee Soo Im No Sueng Hye	1, 3, 4, 10,11, 17, 18, 19
Violence	No Sueng Hye	1, 4, 16, 19, 20
Connection	Han Seo Jin No Sueng Hye	10, 13

CHAPTER II

LITERATURE REVIEW

Before the study challenges Korean family institution, we must understand how Korean society has changed. This literature review is divided into three parts. The first one is Korean society in contemporary. Then, I move on to the second section focusing on the family system. Within this section, I look at Confucianism, contemporary family, change in Korean family, value in family, role of wife in South Korean family. The last section is education and social mobility. In this section, I will review about how education can affect social mobility in Korean society.

These three sectors will be mentioned as issues that challenge Korean family at present. Nowadays, Korean society challenge family institution by many issues and family institution is one unit of society, so we must study both of Korean social context and family together.

2.1 Korean society in contemporary

After declaring independence from Japan in 1945 and Korean war in 1953, Korea was poorest country in the world because of the war. However, Park Chung Hee President (1961-1979) wanted to make Korea to be an internationally known country in order to compete with other countries. He focused on export policy in developing country, which increased GDP per person quickly as soon as possible.

So, Park Chung Hee, the president at the time, encouraged Koreans to work in industrial sectors and to use education to develop human resources so that Korea could develop into a developed country. Korea has now advanced to the level of a developed country. However, becoming a developing country has had a wide-ranging impact on Korean society.

2.1.1 Education

Korean people have placed high value on education because of Confucianism ideal which has been around since in Joseon dynasty. Confucianism emphasised that education was the most important in society. Young people should study hard and make use of knowledge to develop country (Daniel Tudor 2017). Confucianism remains in Korean society until the present day and Korean people follow the Confucian principles in daily life. It is cultivated deeply in Korean society and have an influence on today's people.

The value of education is called “education fever” in Korea, which causes many problems in Korean society such as excessive private education expenditures, social disharmony between the rich and the poor, promotion of an academic attainment-oriented society, and “examination hell” to universities (Jeong-Kyu Lee 2006).

Education fever became a traditional characteristic. Parents invest much money on education for their children and expect that if their children get a higher education, they will gratitude them in the future. For rich parents, their children must take extracurricular classes at school and also study after school hours with private tutors, causing resentment to poor families that cannot afford such tuition. However, intense competition, parental force to study hard, and examination hell brought stress to their children. Korean student became emotional turmoil, leading to a loss of self-esteem (Clark W. Sorensen 1994).

Korean peoples believe that Entrance to prestigious universities has strong effect to the future life that they will get a good career and higher social status (Sunhwa Lee and Mary C. Brinton 1996). Also, Shin and Koh mentioned that parents paid a lot of money for their children to attend prestigious universities, regardless of the cost. This process is for job competition in the future for their children (Sunwoo Shin and Myung-sook Koh 2005).

Private tuition was referred to as Hagwon in Korean. Parents pay a lot of money to Hagwon for their children's university entrance, but it causes stress in the children because they have to study hard and do a lot of homework both in school and Hagwon (Daniel Tudor 2017).

Moreover, there are a private tutor that tutor examination to student for entrance to universities. Education system in school is not satisfied and sufficient for parent and student. Therefore, both Private tutoring and demand for hiring those private tutors in parent is very increased significantly. Private tutoring, on the other hand, created inequity between higher-income and lower-income parents because hiring private tutoring is prohibitively expensive for low-income families (Sunwoong Kim and Ju-Ho Lee 2010).

Kim and Lee argued that there are a lot of disadvantage in private tutoring. For example, private tutoring just focused on test-taking strategies but did not focus on the intellectual, emotional, and physical development of the students, there are not equality between poor family and rich family in competition and teaching in classroom might decrease because both teacher and student will approach to private tutoring (Sunwoong Kim and Ju-Ho Lee 2010).

Furthermore, prestigious universities in Korea are no longer sufficient for the Korean people of today. Rich families send their children to Ivy League universities to study. Because they will have a better career opportunity if they graduate from elite universities in a foreign country, some parents choose to send their children to study abroad (Daniel Tudor 2017).

Many articles stated that Confucianism was the main influence on education in Korea, and that they had to enter prestigious universities, which caused stress in children. Education in Korea became the first priority in Korean society, and the name of the school or university where they graduated became an honor to them (Zuk-Nae Lee 1999).

According to the authors mentioned above, education is the most important aspect of Korean society. Korean families will go to any length to ensure their children's academic success. And it has an impact on children's minds, causing them to be dissatisfied with their education and suffer from low self-esteem. In this study, the education problem will be used to examine the challenges from Sky Castle.

2.1.2 Value

Since the late nineteenth century, when the West arrived in Korea and Japanese colonization began, Koreans have received both new religion (Christianity) and new knowledge from Japan. Because of these external factors, Koreans transitioned from the traditional to the modern periods (Zuk-Nae Lee 1999).

According to Ronald Inglehart (2005), a country's modernisation occurs when society shifts away from religious belief and toward rationalisation and secularisation. When humans progressed and new scientific discoveries were made, they gained autonomy and self-expression. Finally, the knowledge centre is no longer religious in nature. It means society change from tradition to modernisation (Ronald Inglehart Christian welzel 2005). Furthermore, Kim and Hoppe-Graff (2001) define modernisation as the state of social, scientific, and technological development at the time (Hye-On Kim and Siegfried Hoppe-Graff 2001).

In contrast, Moon (2017) stated about modernization that it was quite ambiguous in Korea, but she concludes that it changed from traditional society to modern society during the Japanese colonial period because Japan destroyed old government systems in Korea such as monarchy or social stratification and brought new modernity to Korea (Moon Hyun Ah 2017).

In Eun Ki Soo's book, Korean People's Values, he surveyed about changes in values in Korean society and discovered that Korean peoples are more individualized from attitudes toward nation or myself. According to Inglehart, modernization comes with individuation, but the family system remains strong in Korean society due to attitudes toward family (Eun Ki Soo 2016).

Similarly, even though Koreans are more individualized, the family system remains strong in society. Family still has an impact on children's decisions, such as education, career, and marriage (Hye-On Kim and Siegfried Hoppe-Graff 2001).

It is possible to argue that as Korea modernized, Korean society became more individualistic, but family institutions continue to influence individuals in society. This study will demonstrate the impact of families on their children. Furthermore, for a broader time span, this study will use the term "contemporary" rather than "modern".

However, nowadays, competition in Korean society is very high in every class of society. Such high competition will be described in the following paragraph.

After the Korean war, the gap among people in Korea was narrow as everyone was poor due to the effects of the war, between 1957-1969, Gini coefficient in Korea average just at 26.3% --except Lee Sung Man, the first president, and his followers who corrupted.

Nevertheless, the poverty brought equal opportunity of education, equality in society, and ambition to get out of poverty, regardless of social backgrounds (social class and family). All these led to the intense competition in society (Daniel Tudor 2017)

Professions, such as doctor, lawyer and positions in Chaebol company were believed to release them from poverty and granted financial security to their family. However, positions in those jobs were not sufficient for society. Hence, people competed one another from school to job applications. People in this generation (around 1961-1979) was called "industrial warriors" because they grew up in Korean industrial period. When these people got married and had a children, they taught their children to be competitive, so competition in Korean society has remained in society until now (Daniel Tudor 2017).

In high school, students have to study hard and compete each other to enter the best university. If any students can enter elite universities, it will be the pride of family too. So, many students are expected to take extra classes after school.

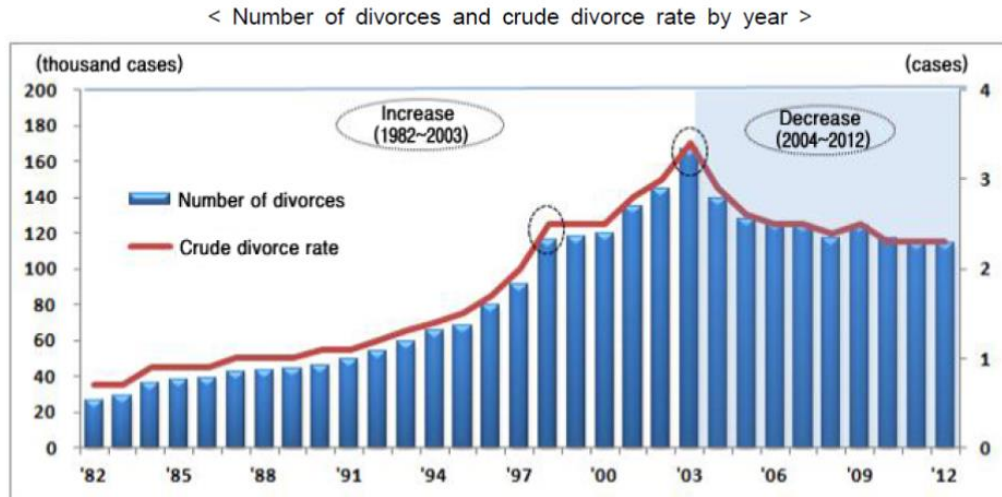
Moreover, in the day of entrance examination, government regulate to stop using loud sound during listening test even airplane cannot depart or arrive at noon because they were afraid of disturbing students.

As we can see, competition in society has always had an impact on Korean society. As a result, the purpose of this research is to investigate the effects of family institutions and how the family in Sky Castle challenges competition value.

2.1.3 Divorce

In the past, divorce in Korea was not accepted in society especially women Furthermore, during the Joseon dynasty, women's roles were drastically reduced. If a husband's wife was unable to bear a son, he had the right to divorce her. (Daniel Tudor 2017). Divorce rates, on the other hand, increased significantly after the 1980s. Divorce can occur for a variety of reasons. Nonetheless, the graph shows that attitudes toward divorce in Korea have shifted. Domestic violence is sometimes the cause of divorce. This study will look at how domestic violence was depicted in Sky Castle and how they dealt with it.

Figure 2 Number of divorces and crude divorce rate by year



[Table 1] Number of divorces and crude divorce rate

(Unit: thousand cases, case)

	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	-
Number of divorces	26.1	28.5	35.8	38.2	39.1	42.3	42.8	44.0	45.7	49.2	53.5	59.3	65.0	68.3	79.9	91.2
Crude divorce rate*	116.3	117.4	119.5	134.6	144.9	166.6	138.9	128.0	124.5	124.1	116.5	124.0	116.9	114.3	114.3	-
	0.7	0.7	0.9	0.9	0.9	1.0	1.0	1.0	1.1	1.1	1.2	1.3	1.4	1.5	1.7	2.0
	2.5	2.5	2.5	2.8	3.0	3.4	2.9	2.6	2.5	2.5	2.4	2.5	2.3	2.3	2.3	-

* The number of divorces per 1,000 population

Source from: statistic Korea



2.1.4 Connection

The meaning of corruption in Cambridge dictionary is “dishonest or illegal behaviour involving a person in a position of power, for example, accepting money for doing something illegal or immoral”

Corruption exists in both society and government in Korea. We can see in government since Lee Sueng Man, South Korea's first president, had a corruption with his followers, such as Chaebol companies and his group in government. Furthermore, he suppressed his opponent and distributed land to his group.

This study, on the other hand, will concentrate on societal corruption. The word "Cheong" in Korean means "association of more than two people with similar

backgrounds." Cheong can occur in any society. We are the same Cheong if we come from the same university, school, or hometown. As a result, Koreans are more likely to favour people who share the same Cheong (Daniel Tudor 2017).

Cheong, according to Berkowitz 2004, is the fundamental foundation for all types of relationships: husband and wife, family members, friends, and neighbors. Cheong can be thought of as a spiritual bond that is formed unconsciously through direct or indirect contact and shared experience. (Dan Berkowitz and Jonghyuk Lee 2004).

For example, in the governments of Park Chung Hee, Chun Doo Hwan, and Roh Tae Woo, important political positions came from the same hometown as the president (Daniel Tudor 2017).

Corruption can emerge in a single social group if they share the same Cheong. The term Cheong will be used in this study to examine how families in Sky Castle help themselves.

2.2 Family system

About Korean Family institution, we can identify traditional family and contemporary family. However, this research will mainly focus on contemporary family. Before studying a Korean family transformation, we should know Confucianism first because Confucianism influenced Korean society especially in late Joseon dynasty and also influenced Korean family for a long time.

2.2.1 Confucianism

Confucianism is a Chinese ethics that has influenced not only China but also Korea and Japan. However, Confucianism arrived in Korea before the Joseon Dynasty period (1392-1910), but Korean society used Confucianism as an administrative ideology during the Joseon dynasty period, and Confucianism ideology was deeply ingrained in Korean society since the Joseon dynasty period. (Moon Hyun Ah 2017).

Joseon dynasty was identified into 4 periods.

1. 14th century: beginning of Joseon dynasty
2. 15th century: Confucianism to be political ideology in society
3. 16th century: arguing changes in society
4. 17th century: spread Confucianism in Korean society to every class in society

Confucianism holds that the universe is one big family to which everything is related. Confucianism, according to Samgang Oryun, divides people into five categories.

1. Ruler – minister, royalty and trust
2. Parent – child, affection and filial piety
3. Husband – wife, differentiation and harmony
4. Elder – younger sibling, precedence and affection
5. Friend – friend, trust / honesty and trust / honesty

Three principle power rules

1. Right ruler beyond minister
2. Right parent beyond child
3. Right husband beyond wife.

2.2.2 changes in Contemporary family

A Korean family was an extended family that lived in one household with relatives from three generations during the Joseon dynasty. Furthermore, when a woman married, she had to move to her husband's house, as she was the property of her husband's family. Furthermore, a wife had to be obedient to her in-laws,

which was the qualification for a good wife in the Joseon dynasty. Man was a breadwinner who went to work outside to make money and had power over the family, whereas women only did housework and cared for children. Elite women were forbidden to work outside because it was a man's duty (except for low-class women such as Ki Saeng and Shamanism). “The father is the boss, and the mother is his obedient assistant,” it was said (Insook Han Park and Lee-Jay Cho 1995).

Many people from rural areas moved to cities to work between 1961 and 1979, resulting in an increase in the number of city residents. Family structures have also changed, with extended families giving way to nuclear families (Insook Han Park and Lee-Jay Cho 1995). There was also a shift in gender roles. Women have been working outside since 1961. Women, on the other hand, were still expected to leave work when they had children (Hyunah Yang 2008).

Higher education is currently the most important value in Korean society because it opens the door to success in career, life, and social class. When their children succeed, the family's reputation will benefit as well. As a result, parents go to great lengths to ensure their children's success, and in return, children must live up to their parents' expectations (Hye-On Kim and Siegfried Hoppe-Graff 2001).

Figure 3 Transformation in contemporary family

Family size: The average number of household members decreased from 5.0 to 3.3 between 1975 and 1995 (Source : Korean National Statistical Office 1999a).

Family structure: In general, urban families today include only family members from two generations.

Marriages: Typically, marriages today are no longer arranged by the parents, although the couple may ask for the parents' consent.

Parental roles: Today, the fathers' authority rests only on his role as breadwinner. Because of the high priority given to education, power relations have changed from father- to mother-dominance because it is the mother that is mainly engaged in the education and academic career of the children.

Source from: Mothers Roles in Traditional and Modern Korean Families: The Consequences for Parental Practices and Adolescent Socialization

2.2.3 Value in family

Anackaorn Buramatdhananon examined this drama using Roland Barthes' Myth concept and Lefebvre's Critique of Everyday Life in her article "The Communication of Korean Social Values through Television Series SKY Castle." The writer discovered that Sky Castle reflected three values (Anackaorn Buramatdhananon 2019).

- A mother's devotion is reflected in her children's academic achievement.
- The wife and daughter-in-law valued upholding the paternal family's reputation.
- People with good genes are the values that are portrayed in the image of successful people.

According to Anackaorn Buramatdhananon (2019), women in Korean society are expected to be just the mother and good daughter-in-law for the paternal family, and they should come from good families to be good wives. Furthermore, Anackaorn mentions that this drama demonstrates how women must fight for their rights and values in society (Anackaorn Buramatdhananon 2019).

Anackaorn (2019) discovered that mothers in Sky Castle violate societal values, but she lacks knowledge of how family institutions function in Korean society in the face of current challenges. This study will look for changes in Korean family institutions as well as new aspects that Anackaorn did not discover.

2.2.4 Role of wife in South Korea family

stated in their article that a wife must establish her position in her husband's family and make herself acceptable to her in-laws. In addition to housework, she must raise her children and support their education. A mother's success is measured by her children's academic achievements. This is especially true in today's families. It is referred to as "Inner master." In Korea, however, fathers were expected not to be involved in their children's education because this was the responsibility of the mother (Hye-On Kim and Siegfried Hoppe-Graff 2001).

This research will analyse the family influence on education and the effects of education on family and how those old family traditions challenge the families in Sky Castle and how it reflects society.

2.3 Education and social mobility

Education is also linked to social mobility due to the superiority of educational value in society. When a student has a good educational background, he or she will have a better chance at a good career.

Cho (2016) defines social mobility as changes or movement in social status or position of individuals or groups that can occur horizontally or vertically. Horizontal mobility refers to changes at the same level, whereas vertical mobility refers to changes at a different level (Youngdal Cho and Hiwon Yoon 2016).

Mobility in social class can be classified into two types: ascending mobility, which moves toward the upper class, and descending mobility, which moves toward the lower class. For example, ascending mobility occurs when one businessman is promoted to CEO. Position demotion, on the other hand, is referred to as descending mobility (Youngdal Cho and Hiwon Yoon 2016).

Vertical mobility, on the other hand, was seen frequently in contemporary society, and it was also seen more in cities than in rural areas. Furthermore, as an individual or as a group, individuals in one society can change both intra-generational mobility and inter-generational mobility, vertically and horizontally. When children's positions differ from those of their parents, this is referred to as inter-generational mobility (Youngdal Cho and Hiwon Yoon 2016).

Cho discovered that higher education is the most important factor in an individual's ability to achieve their life goals because employees with higher education have an advantage in terms of higher pay and promotions. (Youngdal Cho and Hiwon Yoon 2016). Furthermore, relation between education and social position directly affect social positions and social mobility (Youngdal Cho and Hiwon Yoon 2016). Their own background from parents has a little effect but it is not as important as education (Youngdal Cho and Hiwon Yoon 2016).

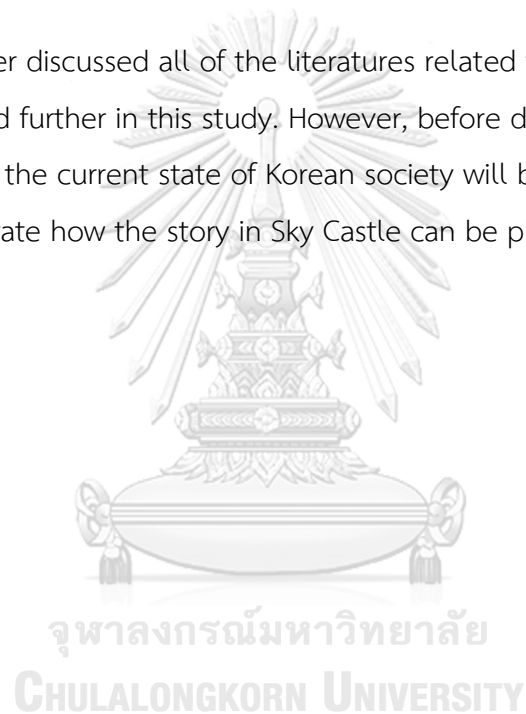
Thurow mentioned education inequality, stating that even though educational opportunities are expanding, wealthy parents continue to have an advantage over those who invest in education. They spend a lot of money on their children's education in order to gain a competitive advantage and a better job in the future, so rich people have more options than poor people (Youngdal Cho and Hiwon Yoon 2016).

It was mentioned that positions are goods and services that distinguish one another. As a result, everyone desires those goods in order to derive value for themselves (Youngdal Cho and Hiwon Yoon 2016).

Many authors agreed that education is the most important thing in society and that knowledge allows them to advance to a higher class. However, there is a social inequity in that rich people can afford to invest more in higher education than poor people (Youngdal Cho and Hiwon Yoon 2016).

In conclusion, Cho argues that university education is essential in Korean society because it is the primary factor for social mobility (Youngdal Cho Hiwon Yoon 2016). As a result, education is critical for Korean society. This study will look at how social mobility is reflected and illustrated in Sky Castle.

This chapter discussed all of the literatures related to this research topic, and it will be examined further in this study. However, before delving into Sky Castle, information about the current state of Korean society will be provided in Chapter three to demonstrate how the story in Sky Castle can be placed in the real context of society.



CHAPTER III

THE SITUATION IN TEMPORARY KOREAN SOCIETY

In this chapter, I will describe current situations in temporary Korean society to demonstrate how family in Sky Castle is placed within the context of society, as I did in Chapter two when I reviewed all of the literatures on Korean society and Korean family issues. There were many social issues depicted in Sky Castle, which was based on real-life events. Furthermore, there are aspects of Sky Castle dealing with education challenges from family, such as value, violence, and connection. As a result, before moving to Sky Castle, this chapter will provide information about temporary Korean society in aspects of education, value, violence, and connection.

3.1 Education system in Korea

Korea's education system is now the 6-3-3-4 system, with primary school grades 1-6, secondary school grades 1-3, high school grades 4-6, and university grades 1-4. However, Korean society places such a high value on educational values that it causes social problems.

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3.1.1 the reason of Emphasis on education in Korea and Education fever

Since the Korean War, the Korean government has placed a high value on education. Everyone was encouraged to study in order to produce efficient human resources to help the country develop. As a result, compulsory education from primary to secondary school was provided at no cost (Nopadol Chartprasert 2017).

According to the OECD 2015 data, the share of people with at least an upper secondary education was higher than the OECD average of 98 percent, compared to the OECD average of 84 percent. The proportion of people with tertiary education is 69 percent, compared to 42 percent on average across the OECD (OECD 2016).

It was illustrated that Korean society gives importance to education very much from share of people who attain education was over than OECD rate because, for Korean society, education is the ladder to successful and social mobility in society. Graduation from a prestigious university is a superior chance in the future and is proud of both of themselves and their family. The name of a prestigious university in Korean society is very outstanding because the attitude of Koreans to SKY Universities is very dignified.

According to the survey of Chae et al., senior official 88.9%, congressmen 83.9% and senior executives 82.3% graduated from Korea's top 20 universities (Sun-Hee Chae 2004). So, attending a prestigious university has an impact on one's social status in the future.

Graduation from a prestigious university is significant not only for the student but also for the family. As a result, it is safe to say that education poses a significant challenge to Korean society, as well as increasing competition for admission to universities among students.

Confucianism is also one of the reasons why Koreans value education because Confucianism taught that children should be educated in order for the country to develop in the future. It has an impact on Korean society all the way down to daily life, and Korean society today still places a premium on educational value.

The emphasis on education was dubbed "education fever," and students worked hard to gain as much knowledge as possible. Education fever has a negative impact on both students and parents. Parents spend a lot of money to send their children to Hagwon and hire private tutors so that their children have a better chance of getting into the best universities. However, students are unable to enjoy their daily lives because of stress from school.

3.1.2 Hagwon

Hagwon is a private after-school tutoring institute. Hagwon is a popular place in society for parents to send their children to study more outside of school. According to statistics Korea, the private education participation rate for primary students was 83.5 percent, 71.4 percent for secondary students, and 61.0 percent for high school students in 2019. Despite the fact that the proportion of high school students is lower than in other groups, it has been increasing year after year since 2015. Furthermore, in terms of one-on-one tutoring, high school students pay the most for one-on-one tutoring.

3.1.3 Effect on students

Korean students were heavily pressured by their parents to study hard. A parent expected them to attend a prestigious university. As a result, they were expected to do well in school and then go to Hagwon to improve their grades at school and for the university until midnight. If their grade falls, the parent will be upset, putting parental pressure on the child. Furthermore, Korean students must read a book from both school and Hagwon, and they have no free time because they must attend Hagwon after school until midnight. Parents go to great lengths to

ensure their children's success, including paying a lot of money to Hagwon and hiring a good tutor to tutor their children one-on-one.

However, even though the government imposed a curfew on Hagwon in order to limit parental expenses and to protect students' mental health, it was ineffective due to high demand from both student families and Hagwon (Hoon Choi 2013).

Studying hard in high school student is for getting into top university especially SKY (Seoul national university, Korea University, Yonsei University). Graduating from SKY will be a superior chance in careers. Moreover, it will also be a source of pride for parents if their children graduate from SKY university. The value of competition and success in education is a legacy passed down from a parent who was an industrial warrior. Nowadays, children are subjected to parental pressure.

Furthermore, simply entering SKY is no longer sufficient. Rich parents will send their children to Ivy League universities to study. Graduation from a prestigious university in a foreign country is not only a better career opportunity, but also a source of pride for a parent.

Students are under a lot of pressure to study hard, and parental pressure has a big impact on them. Suicides were the leading cause of death among people aged 10 to 19, according to Korean statistics (2017). Furthermore, a Hanguk University (2014) study surveyed adolescent suicide ideation in South Korea. They discovered that 68 percent of adolescents had experienced depression, while only 32 percent said no, and 45 percent of adolescents had experienced suicidal ideation, while only 55 percent said no. The reason for suicidal ideation the first was an academic issue, the second was a peer relationship issue, and the third was a family issue. This survey demonstrated that family and education have an impact on children and place pressure on them (Sooyoun Zong 2015).

In 2015, the suicide rate was identified by age, with the first being the 20 age group (41.3 percent), the second being the 30 age group (35.5 percent), and the third being the 10s age group (27.1 percent), which was the age group of high school to university (YNA News 2016).

The rate of suicide and the reasons for suicidal ideation demonstrated that academic stress and family were major contributors to the problem in adolescence. Furthermore, it has become a social issue as a result of education problem today.

3.1.4 Emphasis on education by government

We can see the emphasis on education in Korean society, both in society and in the family. In society, we can see the government's emphasis on Sunueng day, as the government halted the departure of the plane and military practice during the English listening test time. Furthermore, they created a facility for a student who is going to take an exam. For example, prepare a car siren for a student who arrives late for an exam, as well as public transportation for a student, especially on that day (Anackaorn Buramatdhananon 2019). Even in the midst of the Covid-19 pandemic, the government is preparing exams for students who have been infected with Covid-19.

Furthermore, on Sunueng Day, a student's parent or senior will go to cheer up at the exam site, and they will give a flower or gift to the student after the exam is completed.

We can see that Korean society places the highest value on education because academic success is their source of pride. As a result, education continues to have an impact on Korean society.

3.2 Value in contemporary society

As I mentioned in Chapter two, the Korean family has evolved from a traditional family to a contemporary family, and people's attitudes have shifted to individualism, but family institutions continue to have an impact on people. Furthermore, as a result of social changes, there are more competitions in today's society. In today's society, doing something over someone else is the norm. Moreover, there are more competitions in contemporary society because of social changes. Doing something over other is normal in contemporary society. Therefore, Korean society emphasizes the value of society.

When they go somewhere, both men and women will make up their faces and have something valuable for their image. The importance of image in collectivism society cannot be overstated. This value is referred to as “Chemyeon”.

3.2.1 Meaning of Chemyeon

Chemyeon means a person's face and grace, or the image of a person's face. Chemyeon was another Confucian legacy. Confucianism taught that people must follow the expectations of society, particularly in matters of duty. It will be a shame for people if they fail to meet society's expectations (Zhang Zhigang 2013). It means that everyone must adhere to society's values to the letter. For example, in the past, married women were expected to be both a good wife and a perfect mother for the household. Husband has to go to work outside as well.

Confucianism has had a harmonious influence on Korean society, which has received Confucianism since its inception. In the past, the Yangban family, in particular, was expected to be perfect in society. As a result, the Yangban family must strictly adhere to Confucianism in order to avoid social embarrassment.

3.2.2 Influence of Chemyeon on Korean society

Nowadays, following the development country period, Korean society has become more competitive to be superior to others in terms of obtaining a career position in society. As a result, people desire not only to be respectful of others, but also to be more perfect than others. Nowadays, Koreans create their ideal image for society in order to be accepted. For example, when Koreans go out, they will put on makeup and wear a luxurious dress to look their best (Daniel Tudor 2017). Therefore, we can see many popular cosmetic brands from Korea, such as Etude, Skinfood and Innisfree.

Furthermore, cosmetic surgery is extremely popular in Korean society. Koreans have the highest rate of cosmetic surgery in the world, with an estimated 13% of the population having cosmetic surgery, and around 50% of women in their twenties having cosmetic surgery (Rattiya Dasopa 2013).

We can see how the popularity of cosmetics and cosmetic surgery demonstrated how Koreans placed a premium on body, image, and beauty. It also includes criticism of others. Koreans will not publicly criticize others. For example, analyst investment in Yeouido (where the business is located) will indirectly show the weakness of another company while also labeling the product "buy" (Daniel Tudor 2017).

We can see that in Korean society, the image of the individual, family, and organization is emphasized. As a result, Chemyeon is one of the Korean society's values, along with family and social interaction.

3.2.3 Influence of Chemyeon on family institution

In the family system, if their children graduated from a prestigious university in the country, or especially in a foreign country such as the United States or the United Kingdom, it will be a good image of the parent to others. According to Anackaorn (2019) stated that “ A mother's devotion is reflected in her children's academic achievement” (Anackaorn Buramatdhananon 2019). As a result, we can see parents spending a significant amount of money on their children's education in order for them to gain admission to a prestigious university.

However, if children are unable to follow societal values, it will be a failure not only of the children but also of the parents, because the perfect mother is a success for your child's education. Without a doubt, many children have committed suicide as a result of parental and academic pressure.

Furthermore, holding Chemyeon was reflected not only by ordinary people, but also by celebrities and congressmen. Sulli, a singer, committed suicide in 2019 as a result of being a victim of cyberbullying. President Roh Mu Hyun committed suicide in 2009 after his wife was linked to corruption. Recently Park Won Soon, who was Seoul mayor, committed suicide because he was reported sexual harassment from his worker.

The Korean people clearly do not want Chemyeon or their image to fail. If Koreans are humiliated, they will be ashamed, and if they are unable to bear it, they may commit suicide, causing one of social problem.

3.3 Violence

Every country on the planet has some form of violence. Violence refers to actions or words that are intended to cause harm to others. As a result, physical and verbal

violence can be directed at others. Furthermore, violence can be found in both the family and society.

3.3.1 Gender inequality in Korea

Gender inequality remains very high in Korea due to the social system in which men have held primary power and have predominated over women since the past, also known as patriarchy. And the influence of Confucianism, which identified the duty of women, continues to have an impact on society today.

Previously, women were expected to only be housewives at home, and working was forbidden. Women working in politics, in particular, are a rarity. Women's status was obviously lower than men's in the past.

Furthermore, in Joseon dynasty period, wife abuse is not illegal, and the wife had no right to report the husband because married women move from her own family to the husband's family, leaving her unable to report (Jacqueline Putnam Epstein 2007). As a result, it is possible to assert that women's status was unequal.

Even though the influence of Confucianism and patriarchy has decreased in modern society, we can see the value of patriarchy still pressing women today, and we can also see some social movements requesting the resolution of women's issues.

We can see gender inequality in women's economic lives. Despite the fact that women have had equal access to education since 1970, women are paid less than men and work in handcraft and factories rather than as knowledge workers. Women are also underrepresented in the workforce.

Women's economic participation rate in 1970 was 39.9 percent, while men's rate was 77.9 percent. Women's participation, on the other hand, increased year after year from 1970 to 2010, reaching 50.9 percent in 2010 (Orapan Jantao 2014).

Despite the fact that women's economic participation has increased, women continue to face sexism in the workplace. Some employers also refuse to hire women because they believe that when women marry, they must resign in order to raise children. When married women return to work, however, they find themselves in a rut. As a result, it is difficult for women as well (Jean S. Kang 2017).

3.3.2 Sexual Harassment in hierarchical family

the family system is a hierarchical system in which father-mother-children are represented. Domestic violence stems from a patriarchal society in which men outnumber women. Therefore, Domestic violence against women, both verbal and physical, is still prevalent in the home. Throughout history, superior power has been used to oppress those who are weaker than them. Some dictatorships, for example, use a dictator to govern the country. A parent can order or punish their children in a family system. As a result, we can refer to it as a hierarchy. However, in some families, particularly in patriarchal societies, the husband will use his power as the family's head to oppress the wife as well.

According to a Korea statistic (2018), 352,659 women called the 1366 Women's Call Centers for help with their problems. It showed an increase from 2017 to 289,032 cases. The first was for domestic violence, with 189,057 cases, and sexual violence, with 27,683 cases. It demonstrated that a large number of women had been abused by domestic and sexual violence. These are long-standing issues in Korean society.

However, there are social movement groups that advocate for gender equality in society, such as Feminism, which promotes gender equality in society in a variety of fields, including law, labor, and women's issues.

3.3.3 Changes in the roles of women

Even though the 1948 constitution, influenced by the West, enacted more gender equality, granting women more rights in the field of law and elevating women's status, the principle of inequality remained in the law in the field of family law.

When new information about equality enters Korea, women's attitudes shift toward seeking equality. As a result, many social movements, such as the Women's Legal Counseling Centre, the YWCA, and the Women's Issues Research Centre, as well as feminism, advocate for revising the family law system to achieve true gender equality. For example, ask for equal sharing of inheritance and divorce laws, equality in female divorce, and the abolition of the family head.

Furthermore, women's organizations operate requests about women in the workplace, requests for gender equality in hiring, and requests for the law to prohibit sexual harassment and push for the law to protect sexual harassment and gender equality in the workplace.

Sexual harassment is prevalent in today's society. For example, Jang Ja Yeon, an actress, was sexually abused and committed suicide in 2009; another actress, Goo Ha Ra, was attacked by her boyfriend and also committed suicide. In 2018, there was a #metoo trend in Korea that demanded justice for women who had been sexually abused as well as the disclosure of cases of sexual harassment.

Many social movements pushed for women's roles in Korean society to be equal to men's. Women in the modern era have been influenced by education, attitude, and globalization. As a result, Korean women have begun to demand gender equality.

Furthermore, according to Statistics Korea (2018), women were admitted to university at a rate of 73.8 percent, which was higher than men's rate of 65.9 percent.

In addition, there are more women working in Congress. Women worked in Congress at 50.6 percent in 2018 and in law professionals at 28.7 percent, up from 26.1 percent in 2017. It reflected a significant improvement in women's status compared to the past

3.4. Connection

Cheong, as mentioned in chapter two, refers to their group's feelings of happiness, anger, worry, sadness, and affection for one another. It included a shared history in their group. They also have the word "Woori."

3.4.1 Woori

Woori is a Korean word that means "we". It means that a large number of people in one group became woori. One of the families is also woori. When one woori emerges, it will have a conversation with the other woori in their group. For example, if a company has freshmen join working together, the senior will teach and introduce them to the work, as well as share their background and welfare with the freshmen (Inju Yang 2006).

3.4.2 Collectivism society

Because of the feeling of one Cheong, the relationship of family, alumni, region, and state is very important in Korean society, and Korean people often call people from one group that Woori, such as woori nara (our country). Furthermore, Korea ranks 18th in the world in terms of individualism (Ivana Načinović Braje 2019). Individualism is high if the individual index rank is very low. As a result, despite being more individualistic than in the past, Korea remains a collectivist society.

If a society's collectivism is very high, it means that the family institution still has a strong influence on Korean society. In the business field, it reflected Korean culture that there is a culture of succession within the family. We can clearly see in the Chaebol company that the company is passed down from father to son or family members.

3.4.3 Chaebol and connection within family

In Korea, the term Chaebol refers to a large industrial conglomerate and a top business. Chaebol frequently operates on the basis of family ownership and success within the family. Chaebol has a diverse business portfolio, and these businesses dominate the Korean market. Companies in Chaebol include Samsung, Hyundai, LG, and Lotte.

Why did the Chaebol family do succession? Its origins can be traced back to the Joseon dynasty. During the Joseon Dynasty, when Yangban was a bureaucrat, they obtained the land from the royals, and this location was passed down to a descendant third generation. The land was seized if no descendant was a bureaucrat (Daniel Tudor 2017). As a result, Descendant of Yangban must pass an imperial examination in order to become a bureaucrat.

Because it was one of society's values, the value of succession in the family is still present in contemporary society. In modern society, Chaebol is also known as Neo-Yangban. As a result, a family institution continues to have an impact on business operations in order to pass on their property. As a result, a Chaebol succession is a family succession. When the chairman retires or dies, the position is frequently filled by the oldest son, son-in-law, father-in-law, and niece. For example, when Samsung's founder, Lee Byung Chul, died, his son, Lee Kuen Hee, took over as chairman, and his member family also held top positions in the Samsung conglomerate. Cheong Ju Yong founded the Hyundai Motor Company. He had seven

sons, known as the "seven princes." Five of his sons are in charge of ten Hyundai corporations and are top executives. The current president of Hyundai, Cheong Mong Gu, is the sixth son of Ceng Ju Yong (Chansup Chang 2004).

Lee Kun Hee, the chairman of Samsung, died recently (2020), and his three children, Lee Jae Yong, Lee Boo Jin, and Lee Seo Hyun, will succeed him. It demonstrated that the Chaebol company is still successful within the family.

3.4.4 Culture in the workplace

As previously stated, Cheong and Woori came from social interaction. It also consists of a senior system and a clearly defined hierarchy in a group of society. It means that subordinates must be loyal to their superiors and that superiors must be concerned about the well-being of their subordinates (Choong Y. Lee 2012).

Furthermore, because Korean society is hierarchical, there is a senior system in the workplace in which subordinates respect superiors and juniors respect and obey seniors, reflecting the social hierarchy. The relationship between superior and subordinate, as well as between senior and junior, is very important for their benefit because someone can give you a benefit that you want.

Cheong appeared in every family and society in Korea, and it also reflected political corruption. In politics, we can see people who came from the same Cheong taking advantage of each other. For example, in Park Chung Hee's, Chun Doo Hwan's, and Roh Tae Woo's governments, the important political positions in each government came from the same hometown as the president. Recently, in Park Guen Hye's government, she gave superior rights to a close friend and engaged in a lot of corruption.

Individualism is more prevalent in today's Korean society. Koreans prefer to live in apartments rather than houses, as was the case in the past. Cheong in society has decreased as a result of these social changes, but the feeling of Cheong remains in Korean people, with people who come from the same background or hometown having a special feeling for each other.

Overall, this chapter provided information about Korean temporary society in many aspects, such as education, value, violence, and connection in Korean society. The majority of this chapter was comprised of a survey and information from society in preparation for the next chapter's real-life background.



CHAPTER IV

THE ANALYSIS OF EDUCATION CHALLENGES ON FAMILY IN SKY CASTLE

According to Chapter three, the researcher provided information about temporary Korean society, which Sky Castle reflected in drama. For a long time, those situations were social issues in Korean society.

As a result, in chapters four and five, we will talk about families in Sky Castle and illustrate the educational issues and social challenges of the family institution. However, in this chapter, we will analyze the challenges of education versus family in Sky Castle before moving on to dealing with family challenges in Chapter five.

In the drama, one of the main issues that Sky Castle families faced was education. Education had an impact on every family, and it caused many issues for Sky Castle families. The education problem was illustrated as having such a high value for those Sky Castle families and influence on Sky Castle families. However, Sky Castle families learn about the disadvantages of education fever and change their attitude toward remaining family institutions. This chapter will look at how education influenced Sky Castle families until they became disadvantaged as a result of it.

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4.1 The effect of education challenges

We can see in Sky Castle that education was one of the main themes of the drama. Every family wants their children to succeed in school, and parents put pressure on their children to study hard, causing stress.

4.1.1 Lee Myung Joo's Family

In this family, Park Yong Jae embodied a student who was stressed out by his family and his education. He had mental illness as a result of being forced to study

so hard all the time since he was a child. He had suicidal thoughts and did not want to study anymore, but coach Kim persuaded him to enroll at Seoul National University and throw the medical school acceptance letter to his parents and leave them.

According to coach Kim, this is true revenge because it makes them the happiest while also destroying their happiness.

“Do you not want to study again? Isn't it even worse because your mother tells you to? Then shall I tell you an interesting story? Once upon a time, there was an elderly couple with three sons. All three passed the state exam and returned to their hometown as officials. The overjoyed parents hosted a party for the villagers and danced all over the place. But all three sons fell from their horses and died on the spot. The mother felt so wronged that she visited the underworld and wailed as she asked the king of the underworld. Why did you take my sons? And why did you take all three together? Then, the king of the underworld put mirror before her that showed her past. The couple owned an inn when they were younger. They wanted their customer's money, so they killed them and buried them underneath the kitchen floor. The tree men they'd killed were reincarnated as the couple's three sons. They were called child geniuses as they grew up, and the couple loved them more than anything. They passed the state exam and made their parents happier than even before, and then died that very instant. That's how they got their revenge. They obeyed their parents and lived the lives expected of them, and when their parents were at their happiest, they crushed it in one go. Because that is true revenge.”

Figure 4 Coach Kim told the story of three man and provoked him to revenge, EP 3



As a result, Park Yong Jae devised a plan to exact revenge on his parents by enrolling in university and exceeding their expectations. After being admitted to Seoul National University, Park Yong Jae left the university and fled to live with Ga Eul (He also got Ga Eul's contact from coach Kim). Furthermore, before leaving, Park Yong Jae expresses his anguish to his family on his Ipad.

Figure 5 Park Yong Jae is venting his depression on his Ipad, EP 1



“I want to die, they should have just killed me. Ga Eul is the only decent person in sky castle. I searched for ways to commit suicide. How do I make them suffer? I wonder why my mother gave birth to me. She shouldn't have had me if she was going to curse me. She said I'm failure for not winning an award at KMO (Korean Mathematical Olympiad). Why did I have to born into such a terrible family? All they ever talk about is getting perfect scores. I wonder if they'll relieved if I die. I really just want to cut myself with a knife. I'm going to get out of this house Let's study hard until then. Let's study. Let's get it done. Let's give them what they want. That way, I'll be able to get my revenge. They say they love me, but they should be honest and say they need something to brag about. Three generation of doctors? They treat Ga Eul like a past because she's not well-educated. How can dad still call himself a doctor? I feel terrible that I have parents like them.”

Park Yong Jae, EP 2

“Since I was seven, I've studied every single day without a day off. Even if I got sick, hurt, or passed out, you forced me to take class until 2 am. You said I didn't deserve to eat if I didn't get the best grades. Didn't you tell me to get out and die if my grades dropped? It was a living hell to me. I couldn't have survived if it weren't Ga Eul.”

Park Yong Jae vented to his mother, EP 2

After Park Yong Jae escaped from home, Lee Myung Joo committed suicide, and Park Yong Jae's father resigned from his position as a doctor. This family placed too much emphasis on educational value for the sake of the family's image and ignored their son's feelings until they were attacked by that value. Lee Myung Joo committed suicide as a result of his failure to maintain social value. This was a schism in the family.

Figure 6 Park Yong Jae is arguing with his mother and Ga Eul is looking at them, EP 1



4.1.2 Han Seo Jin's family

Kang Ye Seo, in contrast to Park Yong Jae, was a selfish girl who was very ambitious to get into Seoul National University's medical school and become a third-generation doctor like her father.

Kang Ye Seo's mother, Han Seo Jin, also wishes her daughter was a third-generation doctor because her mother-in-law ordered her to make Kang Ye Seo a third-generation doctor. If she can complete Kang Ye Seo as a daughter, she will be a perfect mother who can meet her mother-in-law's expectations, law's and when her daughter succeeds in her life, she will succeed as well. Furthermore, she can make a good image of her husband's family.

Figure 7 Han Seo Jin asked for money from her mother for paying to coach Kim, EP 1



As a result, Han Seo Jin, like Lee Myung Joo, aspired to be the perfect mother. Even though Han Seo Jin is aware that coach Kim caused tragedy in Lee Myung Joo's family, she persists. She went above and beyond in asking Coach Kim to be her daughter's tutor. For example, give her a large sum of money and request that she return to tutor her daughter until coach Kim returns to tutor Kang Ye Seo.

Figure 8 Han Seo Jin gave a lot of gold to coach Kim, EP 4



Coach Kim attempted to destroy the Han Seo Jin family while also tutoring Kang Ye Seo. She persuaded Han Seo Jin to take Hye Na to live with Kang Ye Seo in her house for a time bomb, but Hye Na returned time bomb to coach Kim instead, so coach Kim killed Hye Na, causing Kang Joon Sang to mourn.

4.1.2.1 People who are empty shells as a result of only following their mother

Kang Joon Sang, Kang Ye Seo's father, was a reflection of people who were groomed and trimmed by his mother until success as a doctor and he was ambitious to succeed as a doctor (being director of hospital) until he doesn't care about anything around him.

Kang Joon Sang was also forced by his mother to study hard his entire life in order to become a second-generation doctor, and he was expected by his mother to advance to the position of hospital director. He only followed his mother until he realized he needed to be a doctor and advance in his career. He doesn't know who he is and he wants. When he realized Hye Na was his daughter and she died as a result of his actions, he repented and reflected on his life in the past. He was ambitious for what? And he discovered that he has no idea who he is, and that his life is an empty shell with no trace of himself in it. There is only what his mother told him to be. After his daughter died, his ambition returned to attack himself.

Figure 9 Kang Joon Sang sent Hye Na to another hospital, EP 15



As a result, he resigned from a hospital and asked Kang Ye Seo to reveal the exam that was leaked for report coach Kim. His mother was enraged by his performance. This is a conversation between Kang Joon Sang, his mother, and Han Seo Jin. It reflected Kang Joon Sang's confession to his daughter about the darkness in his life.

Figure 10 Kang Joon Sang told his feeling to his mother and Han Seo Jin, EP 18



“even if my life is nothing but an empty shell, despite that little? If only I had been more mature. If I had known to look around me and behind me instead of focusing solely on reaching the top, I wouldn’t have killed Hye Na like that. I’m going to resign from Junam University Hospital.”

Kang Joon Sang, EP 18

“Have you lost your mind? You’ve been through so much to get here. You’ll be the next director?”

Kang Joon Sang's mother, EP 18



“Mom, when will you stop pushing me onstage? You’ve groomed and trimmed me, and showed me off. Haven’t you received enough applause? Because you groomed me so much, I lived almost 50 years without knowing who I really am.”

Kang Joon Sang, EP 18

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“I’ve done so much to raise you well. Thanks to me, you’ve been able to enjoy a successful life as a doctor at a university hospital. And you’re blaming me now?”

Kang Joon Sang's mother, EP 18

“Honey, what is your true self? You’re a son to mother, a father to Ye Seo and Ye Bin, a husband to me, and a university hospital doctor. Isn’t that would you are? Who else would you be?”

Han Seo Jin asked Kang Joon Sang,

“There is no Kang Joon Sang. I don’t know who I am. I’ve been working toward goal of becoming the hospital director. While pursuing that goal, I ended up killing my own daughter. Why is that title so important? It doesn’t matter. I have no idea who I am. I feel like I’m nothing.”

Kang Joon Sang, EP18

4.1.2.2 Reduce the emphasis on education

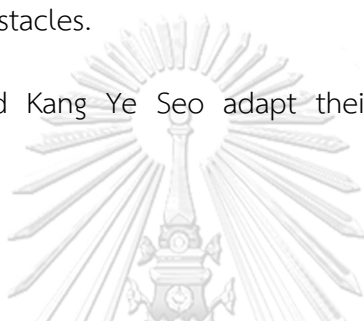
Although this dialogue was not understood by Kang Joon Sang's mother, it had an impact on Han Seo Jin and Kang Ye Seo who were listening by chance. Han Seo Jin understood Kang Joon Sang's feelings and reduced her ambition toward her daughter because she did not want her daughter to be an empty shell like Kang Joon Sang. As a result, she no longer expected her daughters (including her eldest daughter, Kang Ye Bin) to study hard in school and refused her mother-in-law's that Kang Ye Seo become a third-generation doctor.

Kang Ye Seo learned about the empty shell from Kang Joon Sang. As a result, she loses interest in becoming a doctor in order to pursue her other interests. She dropped out of school to assist Hwang Woo Joo and sacrifices one year of her time to take the General Educational Development test and gain admission to the

university the following year, after which she will reconsider becoming a doctor. It represented her abandonment of her ambition.

This family exemplified educational challenges and violated the value of education within the family by ceasing to be a doctor. They abandon their ambition and change their attitude after realizing the impact of value following (The form of violation will be discussed in detail in the following chapter.) As a result, this family did not encounter a tragedy like Lee Myung Joo's, and the family can exist because they could overcome obstacles.

Han Seo Jin and Kang Ye Seo adapt their educational attitudes in this dialogue.



“Mom, I cleaned and organized my room. I threw out all the expected questions I got from Coach Kim, and I made a new study plan as well. Have a look”

Kang Ye Seo, EP20

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“Don’t be anxious. Have you forgotten what your dad said? He said you shouldn’t rush. He advised you to take your
“You’ll study on your own?”

Han Seo Jin, EP 20

“Mom, you told me not to be anxious.”

Kang Ye Seo, EP 20

“Okay. You should try studying on your own. You know you can tell me right away if you find it hard, right?”

Han Seo Jin, EP20

“Of course”

Kang Ye Seo, EP20

4.1.3 No Sueng Hye's family

Cha Min Hyuk, No Sueng Hye's wife, was insane in his belief in the power of the family head to force family. This family represents a group of children who were forced to study hard by their father, who covered up his failings and tried to make his children successful instead of him. He tutored his children in order for them to succeed in society.

4.1.3.1 Education for ascension to the highest levels of society

Cha Min Hyuk's academic method was harsh and stressful for his children. He built a dark classroom to block out outside noises and placed an artificial pyramid in this classroom to represent reaching the top of the pyramid society.

He enjoys forcing his twin sons to compete for each other in exams, and if anyone fails to complete his homework, he blames him and compares him to the pyramid.

Figure 11: Cha Min Hyuk is blaming Cha Seo Joon and force him to the top of Pyramid, EP4



“Your grandfather only graduated elementary school and owned a small laundry business. Despite such an environment, I dreamed of becoming a president. Your grandfather, who washed other people’s clothes all his life, live right here (he pointed at the bottom of the pyramid), at the very bottom of the pyramid. But I managed to Pass the bar exam with the highest score and become a prosecutor. And that’s how I’ve climbed the social ladder up to this point (he pointed at middle of the pyramid). A chief Public Prosecutor. A Deputy Prosecutor General, and then a Chief Prosecutor General. A congressman, a party leader, and...Blue House (He pointed at the top of the pyramid). I wanted to keep climbing the ladder to the very top, but my dream got ruined while helping my father-in-law. And that’s why I changed my goal. It doesn’t have to be me. My son...will get the top. My goal now is to make sure my son gets to the very top. You don’t think I can do it? I’ve already laid the groundwork. If you just try a little bit harder, you’ll be able to climb to the top smoothly. Can you do that, my son?”

4.1.3.2 Semiotic of pyramid

Cha Min Hyuk's lifetime ambition was to reach the top of the pyramid, as stated in the dialogue above. He made a comparison between the pyramid and social class. The bottom of the pyramid represents the lower class, and the top of the pyramid represents the highest level of society. He wished he had made it to the top of society, but he did not. As a result, he wished that his children could reach the top of the pyramid instead of him.

4.1.3.3 Domestic violence is caused by educational challenges.

No Sueng Hye and Cha Min Hyuk are disappointed and enraged when Cha Se Ri returns from the United States and is discovered to have lied about her admission to Harvard University. During an argument between Cha Se Ri and her father, however, her speech inspired No Sueng Hye, Cha Gi Joon, and Cha Seo Joon, resulting in domestic violence, fighting between the wife and husband, and fighting between the children and father.

Finally, this family violates and challenges the educational challenges through violence. As a result, Cha Min Hyuk does not expect Cha Se Ri to attend university and instead allows her to pursue her dream of opening a pub on her own terms. Cha Gi Joon and Cha Seo Joon were not required to study hard in order to gain admission to university. Everyone has the ability to do whatever they want. This case exemplified the escalation of domestic violence as a result of educational challenges, and it will be discussed deeply in Chapter five.

Figure 12 Cha Se Ri argued with her father and told her feeling, EP14



4.1.4 An example of a family that does not compel their child to study hard: The family of Lee Soo Im

Lee Soo Im's family was reflected in comparison to other families in Sky Castle who never send their son to learn after school, and Lee Soo Im represents people who want to change the educational problem.

4.1.4.1 Intentions to write a Lee Soo Im book for change educational issue

When Lee Soo Im attempted to write about the tragedy in the Park Yong Jae family, she caused a squabble with other families because other families did not want a matter in Sky Castle to be revealed. Not only did Sky Castle families oppose her book, but coach Kim as well, because tragedy can be traced back to her.

Lee Soo Im wants to write this book because she believes that we should tell the issues of a high school student to society in order to remind other families of the tragedy. Even though one book cannot change the world, someone must take the first step, such as this conversation between Lee Soo Im and Park Soo Chang (Park Yong Jae's father).

Figure 13 Lee Soo Im asked Park Soo Chang for writing the book about Park Yong Jae,

EP11



“Every year, young students die because of their grades or the stress of getting into college, but the world isn’t changing at all. Until when do we need to watch those kids suffer from such wrongful and sad deaths?”

Lee Soo Im, EP 11

“So are you saying you believe that you can change the world by writing a book?”

Park Soo Chang, EP 11

“It won’t change right away, but someone must step up. If we keep trying”

Lee Soo Im, EP 11

However, Lee Soo Im received permission from Park Yong Jae to write his story because he wanted his story to serve as an example to other families and help to resolve this issue.



4.1.4.2 Representation of a student who will no longer follow societal values: a challenge to education

Hwang Woo Joo was represented as a student who never was forced to study hard but he can study as well. After Hwang Woo Joo was arrested and taken to jail as a result of Coach Kim's actions, he discovered that he had spent his entire life following educational values to study, but that it had been destroyed by jail, and that his school certificate could not help him in any way because time in jail was very wasted for him until he could think about what he wanted. Is study the only thing that can help him in his life? As a result, Hwang Woo Joo decided to resign

from school and travel to a foreign country in order to truly discover what he desired. According to this conversation between Hwang Woo Joo and his father,

“ I thought everything would work out if I studied hard. I thought getting good grades was the most important thing in life. But after I unexpectedly ended up going to jail. And after Hye Na died just like that. Grades and university? I realized that those mean nothing. When I was in prison, I was hit with the realization that the time I get for free is really precious. A day I get to live just by waking up is a valuable day that Hye Na never got to live. I can't waste my precious time solving problems to improve my grades when I don't even know how to live my life.”

Hwang Woo Joo, EP 20

“ Woo Joo, if it's hard for you, you don't have to go to university this year. But you should graduate from high school first”

Hwang Chi Yong (Hwang Woo Joo's father), EP 20

“Dad, did you ever imagine I'd be charged with murder? What good is a high school diploma in that situation? I need time to think about who I am and how I should live my life from now on.”

Hwang Woo Joo, EP 20

“Then, Woo Joo. How about taking a break from school? Take a year or so to figure yourself out.”

Lee Soo Im, EP 20

“While growing up in orphanage, I learned for myself how cruel the world treats the powerless. That’s why I think that even if it’s a bit hard for you right now, you should bear it. Graduate from high school and go to university, and then”

Hwang Chi Yong, EP 20

“Power doesn’t come from where I graduated from, Dad. Who I am, What kind of person I am, and what I live for. When all that is clear, isn’t that where power come from?”

Hwang Woo Joo. EP 20

Figure 14 Hwang Woo Joo tell his parent to resign from school, EP20



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Furthermore, Hwang Woo Joo was portrayed as a person who challenge against education by dropping out and was an inspiration to all of his friends The teacher in the classroom insulted Hwang Woo Joo for not studying on the day Hwang Woo Joo left school. All of his classmates express their displeasure with the teacher by throwing a paper on the table, skipping class that day, and leaving with Hwang Woo Joo. These actions were intended to challenge education system. according to these dialogues.

“He’ll (Woo Joo) end up regretting his choice in just one month. No, actually, I bet it’ll only take a week. The fact that you’re students is more important than anything. You’re high school seniors! You should be studying for university. Not dropping out of school. Self-exploration, my foot. What happens if you don’t get into the top universities?”

Teacher in classroom, EP 20

“We won’t be treated as humans.”

All of students, EP 20

“Should a teacher really be saying that? Does that mean people who don’t achieve that aren’t humans?”

Cha Gi Joon, EP 20

“Yes, that’s right. I can already see who’s going to be successful, and who’s going to end up living like trash.”

Teacher in classroom, EP 20

Figure 15 Cha Gi Joon threw the papers on his table immediately when his teacher insulted him, EP 20



Figure 16 Cha Seo Joon and all of students throw the paper respectively, EP 20



Figure 17 Everybody left from classroom and go to meet Hwang Woo Joo, EP 20



Figure 18 Everybody left from the school while it was in school hours together, EP 20



“We escape from hell”

Cha Gi Joon, EP 20

“Are you guys skipping class?”

Hwang Woo Joo, EP 20

Hey, you’re dropping out of school. We’re just skipping class for one day. What’s going to happen?”

Cha Seo Joon, EP 20

In conclusion, Lee Soo Im’s family reflected a challenge to societal educational values by refusing to follow societal norms; refusing to force son to study hard, writing a book to solve educational problems by Lee Soo Im, and resigning from school by Hwang Woo Joo.

4.1.5 Family who adapted with value of education: Jin Jin Hee's family

Jin Jin Hee embodied a mother who is hesitant to follow social values. She attempted to emulate another mother, but she is unsure whether she did so correctly or incorrectly. However, while she forced her son to study hard, she discovered how her son felt together, according to this dialogue, which reflected Jin Jin Hee's confusion about raising her son.

“Soo Han, studying is hard isn't it? I want you to become a doctor just like your dad, but whenever I see you having a hard time like this, I start to wish that you'd just grow up healthy and have a happy life. My mind changes day and night. To be honest, I'm not sure what's right”

Jin Jin Hee, EP 6

“Then why do you always tell me to study? “You're always nagging with me”

Woo Soo Han, EP 6

“I know, I wonder if I'm doing the right thing, but there's no answer.”

Figure 19 Woo Soo Han left a letter and escaped from home, EP 12



However, Woo Soo Han escaped from home one day due to stress from his studies and his mother. Woo Soo Han couldn't take the stress of academic pressure any longer, so he ran away from home. However, after Jin Jin Hee discovered Woo Soo Han, she discussed his stress with him. According to this dialogue, Jin Jin Hee discovered Woo Soo Han's feelings.

“I really want to get better grades and make you and dad happy, so it’s really upsetting that I can’t do as well as I want to. And you kept getting mad at me. I really want to do well but being stuck at the academy all day is extremely stressful.”

Woo Soo Han, EP 12

“It’s all my fault. I’ sorry. You see, I have no idea you were this stressed out. I must’ve lost my mind upon hearing that Ye Bin passed the level-up test. I promise you. I’ll never compare you to Ye Bin again. And the academic, too. I won’t force you to take more classes than you can huddle.”

Jin Jin Hee, EP 12



Figure 20 Jin Jin Hee listen to Woo Soo Han’s feeling, EP 12



Finally, when this family learned about the disadvantages of parental pressure on education from other families, they did not expect their son to succeed in school. Finally, this family changed their educational attitude toward their son so that they did not force him to study hard. This dialogue depicted changes in attitude in this family.

“What’s the point of making such a fuss to become the planning manager When you’ll just end up resigning? What’s the point of making their child the top student when they’ll just end up dropping out? Soo Han you don’t have to go to a specialized high school. You can quit taking preliminary classes for that.”

Woo Yang

Woo, EP 20

“Don’t be ridiculous. Honey, are you crazy?”

Jin Jin Hee, EP 20

“Come on. How can you say that even after seeing what happened to Ye Seo?”

Woo Yang Woo, EP 20

“I mean, if I think about Ye Seo, I do realize that I shouldn’t be to obsessed with private education. But to be honest, I’m still quite confused. As long as I can get Soo Han into medical school, I feel like I could even dance naked at Gwanghwamun plaza”

4.1.6 A representation of education to influence on family: Coach Kim

Coach Kim, on the other hand, represented education as an influence on a family, and everyone wanted to take her to associate with family. Despite the fact that she was extremely dangerous, everyone wanted her to tutor their children. When it comes to superior education, everyone wants to get it no matter what the cost or what it takes, and if any family is overly obsessed with education, it will be a disadvantage to that family. It was reflected in one question that coach Kim asked Han Seo Jin and Lee Myung Joo, and both said "yes." It reflected their desire for superior education for their children until they saw no danger in doing so.



“Even if the same kind of tragedy befall your family, will you accept it? I’m asking if you are willing to put up with everything.”

Coach Kim, EP4



Figure 21 Coach Kim asked Han Seo Jin “Even if the same kind of tragedy befall your family, will you accept it? I’m asking if you are willing to put up with everything.” EP 4



Coach Kim, on the other hand, was one of those who adhered to educational values, and she, like another family, was obsessed with education. She made Kei, her daughter, study so hard that Kei became aphasic as a result of an accident caused by

her. As a result, she desired to destroy other families in order to atone for her mistake by causing tragedy to other families similar to her own.

At the end of the story, coach Kim decides to commit suicide with Kei, but when coach Kim sees Kei madly writing math on the glass, she changes her mind. Coach Kim realized that her daughter had become aphasic as a result of her, and she was like the other families in Sky Castle who forced their children to study hard, so she cried out.

Figure 22 Coach Kim come to Kei who is writing math on the glass.



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Figure 23 Coach Kim cried because of her guilty



4.1.7 Do not believe in the value of education any longer.

No family was forcing their children to study hard by the end of the story because of the lesson about problems from education that ran throughout the story. It exemplified how every family rejected educational value. They no longer emphasize the importance of education and deal with educational challenges in form of value, violence, and connection, which will be discussed in the following chapter.

Even though the family in Sky Castle refused the influence of educational value, there are still parents in Korean society who are influenced by education. Parents who continue to hold educational value against their children and raise them to achieve academic success. In the final scene of the story, there was a new mother who moved to Sky Castle instead of Han Seo Jin. She was portrayed as a mother who was still immersed in societal values and exhibited a traditional value attitude. As a result, it was concluded with mothers in Sky Castle who had abandoned the traditional values of society, laughing at her, according to this dialogue.

“I was a dentist, but I quit a year ago to support the kids. Working mom’s kids almost never remain at the top of their class. By the way have you ever heard of an entrance exam coordinator? My older kid just started middle school and I need to start making plans for getting him into university.”

New mother in Sky Castle, EP 20

“My gosh, you’re being ridiculous. You want to hire a coordinator for a 14-year-old?”

Jin Jin Hee, EP 20

“Wait, isn’t that what you all do? I moved into Sky Castle because I heard it was the best place for the kids’ education”

New mother in Sky Castle, EP 20

“My daughter didn’t go to university. The younger twins are high school seniors, and they don’t have a tutor. They just study together with their friend.”

No Sueng Hye, EP 20

“My son is the same age as Sueng Hye’s twins. He quit school and is traveling.”

Lee Soo Im, EP20

“My son is in middle school. He goes to his academy only when he wants to”

Jin Jin Hee, EP 20

“My goodness. You people are so naive”

New Mother, EP 20

And it was ended by laughing from everybody at new mother.

Figure 24 New mother moved to Sky Castle and she was laughed by other mothers in Sky Castle, EP 20



Overall, it is similar to chapter three in that Korean society values education and wants their children to succeed in school no matter what it takes, even if many children suffer from academic depression. Park Young Jae, who had no happiness because of his family, exemplified the effect of education in that there is a lot of stress for children from their parents.

In conclusion, education appears to be the most important value in society, with every family in Sky Castle wanting their children to study. There are numerous reasons in Sky Castle for requiring children to study diligently. Some families had the reason that their parents had failed in the past and wanted their children to succeed instead of them, such as Han Seo Jin, Cha Min Hyuk, or coach Kim. Some families, such as Lee Myung Joo and Jin Jin Hee, want their children to succeed in education solely for the sake of societal value. They do, however, adhere to the value of education.

This chapter depicted issues that arose as a result of educational challenges that families faced, as well as how families dealt with those challenges. Every family reacts differently; some adapt, while others violate and challenge educational challenges. There are at least three approaches to dealing with educational challenges, which will be discussed in the following chapter: value, violence, and connection.

CHAPTER V

AN ANALYSIS OF DEALING WITH CHALLENGES AGAINST FAMILY IN SKY CASTLE

The value of education was such a high value, influence on family in Sky Castle and those family represent family who only pursue successful education and example of family problem caused by education because they can't see the disadvantage of it. Finally, they discovered the effect of the education problem and adapted their attitude toward education or violated educational values in order to remain family institution.

Sky Castle, on the other hand, demonstrated at least three approaches to dealing with educational challenges: value, violence, and connection. These families deal with challenge in various ways, which will be examined in this chapter.

5.1 Old value reproduce within contemporary family

According to chapter three, Korean society regards Chemyeon as their image, and the family institution continues to influence society. As a result, the perfect image of a family is also proud of the family. If any parent can help their children achieve success, such as admission to a prestigious university, it will be a source of pride for both the parent and the family.

The researcher discovered as a result of this research that “the following value of perfect family, if they can't, it will be a shame for family.” The academic success of their children is another definition of a perfect family. However, there are issues in Sky Castle that deal with this traditional value from family, which will be discussed in this topic.

5.1.1 A family that only followed the social values until they attacked themselves is an example.

Figure 25 Every Parents celebrate for Lee Myung Joo's successful that she could send her son to Seoul National University. Lee Myung Joo sit at the head of the table,

EP1



Park Yong Jae was accepted into Seoul National University's medical school, causing every parent in Lee Myung Joo's family to celebrate Lee Myung Joo's success (not for Park Yong Jae). Lee Myung Joo could successfully follow societal values, but it was exchanged for the torture of her son. She is only concerned with her and her family's image, but she has no idea how her son feels, According to Park Yong Jae's iPad.

“Tomorrow I'll escape from this hell. Now that I gave her SNU's med school acceptance letter, I've fulfilled my duties as a son. I, Park Yong Jae, am not your son anymore. What kind of parents raise a child just so they can boast? Don't look for me. With this, I'm cutting all ties with you two.”

Park Yong Jae, Ep 7

Park Yong Jae, on the other hand, unconsciously follows societal values. He allowed his family and education to influence him, and he only followed his parents' orders as a child. He never wanted to be a third-generation doctor, despite studying hard and getting into Seoul National University, but he followed his parents' orders until he suffered himself.

Finally, when Park Yong Jae dropped out of Seoul National University and fled, Lee Myung Joo committed suicide as a result of her own failings and depression. It corresponds to one sentence said by Han Seo jin to Lee Soo Im.

“Even if your husband’s successful, even if you’re successful, if your son’s a failure, so is your life”

If Park Yong Jae does not attend university, it will be a failure and a shame for Lee Myung Joo, who will be unable to follow society's values. As a result, in order to escape this shame, she committed suicide, and her death became a family tragedy.

Figure 26 Lee Myung Joo committed suicide herself, EP 1



5.1.2 violating traditional perfect value: Han Seo Jin's family

Han Seo Jin's family was also reflected as a family that adheres to societal values in order to create a positive image for the family. Kang Ye Seo, for example, was expected to be a third-generation doctor, as was Kang Joon Sang, who represented people who followed the values of society until he could succeed in a job. Han Seo Jin, who also followed societal values. She followed the daughter-in-law value that she must do what her mother-in-law orders. She was ordered to make Kang Ye Seo a third-generation doctor. Furthermore, if Han Seo Jin can make her daughter a third-generation doctor, it will reflect well not only on Kang Ye Seo but also on herself and her family.

Kang Ye Seo, who aspired to be a doctor and attend Seoul National University, was portrayed as a selfish young lady. However, she was also obsessed with the value of society to the point where she no longer knows why she wants to be a doctor. We can see in the end that she reconsidered becoming a doctor

Furthermore, Kang Joon Sang's mother or Han Seo Jin's mother-in-law were portrayed as a woman of the old generation who followed societal values and cared only about the perfect image of herself and her family. She encouraged Kang Joon Sang to become a second-generation doctor and instructed Han Se Jin to encourage Kang Ye Seo to become a third-generation doctor. She tried to present a good image for her family, but she was unconcerned about other people's feelings, particularly Kang Joon Sang, her own son. For example, when Kang Joon Sang expressed his feelings to his mother, his mother was unconcerned about his feelings but shied away from other people who were staring at them.

When Han Seo Jin and Kang Ye Seo heard Kang Joon Sang's feeling that he was an empty shell, Han Seo Jin and Kang Ye Seo truly understood Kang Joon Sang's feeling. Han Seo Jin did not want Kang Ye Seo to become an empty shell like Kang

Joon Sang. As a result, Kang Ye Seo and Han Seo Jin abandoned their ambition and rethought becoming doctors and what they truly desired.

This family exemplifies adapting their attitude by removing a three-generation doctor, learning from Kang Joon Sang's story, and no longer adhering to societal values. According to this conversation between Kang Joon Sang's mother and the rest of the family. It depicted attitude changes in this family between people at the top of the family (Kang Joon Sang's mother or Grandmother) and people at the bottom of the family. It reflected the refusal of old value in these dialogues.



“I wanted to give you your third-generation doctor. I want it just as much as you did. But I was afraid it would ruin Ye Seo”

Han Seo Jin, Ep 19

“Getting in Seoul National University’s medical school was all I ask for. That was the deal between you and me (Han Seo Jin and Kang Joon Sang’s mother). You couldn’t even do that and turn your kid into this mess.”

Kang Joon Sang’s mother, EP 19

“Didn’t you hear what Joon Sang said? He came first in the national exam and entered the medical school top of his year, but he told his life is nothing but an empty shell. He said your life is a failure. I was afraid I’d hear that too. I stopped because I didn’t want my child’s life to be an empty shell.”

Figure 27 Kang Joon Sang's mother argue with everyone in family, EP 19



Finally, Han Seo Jin's family did not adhere to traditional social values and also refused to obey their mother-in-law, despite the fact that Kang Joon Sang's mother was at the apex of the family. They can finally overcome the value of society.

5.1.3 Covering shame by making some perfect instead: No Sueng Hye family

Cha Min Hyuk was reflected as people who covered up his failings in the past and forced their son to succeed in order to cover it up. Cha Min Hyuk came from a poor family (though not as poor as Han Seo Jin), and his father owned a laundry business. He wanted to escape his status through political involvement, but he failed. Because of his failures in the past, he was the only professor, but others were doctors. As a result, he attempted to demonstrate his liberal arts skills by establishing a reading club to share liberal arts knowledge. This will improve his image in comparison to others.

“You wanted to show off your knowledge in liberal arts. Sky Castle is filled with people from decent backgrounds, so you need to compensate for your sense of inferiority. All the other’s kids dads were sons of doctors. But your dad owned a laundry business, and you’re ashamed of that.”

No Sueng Hye, EP 4

Figure 28 Arguing between No Sueng Hye and Cha Min Hyuk



Furthermore, Cha Min Hyuk's failure to reach the pinnacle of society became his failure and shame. As a result, he attempted to force his children to reach the top of the pyramid instead of him, reasoning that if his children were successful, he would be successful as well.

5.1.4 People who good at study (especially from abroad) will be perfect for other

Figure 29 Cha Se Ri talk about Harvard university life and she was so proud from everyone especially Cha Min Hyuk, EP12



Cha Se Ri reflected both the family's good and bad image. Everyone realized Cha Se Ri was a true Harvard University student, and they were extremely proud of her, especially her father, Cha Min hyuk. However, when her lies about Harvard University were exposed, Cha Min Hyuk and No Sueng Hye were deeply disappointed and humiliated. This reflected that if their children were accepted into a better university than Seoul National University, they would be proud of their family.

5.1.5 Challenges the value of society

When Cha Se Ri was discovered to have never truly been a Harvard University student, her family was disappointed, but Cha Se Ri expressed her desire to stop studying and pursue her dream.

According to these conversations, her father was so proud of the university's name that he was not proud of her. Cha Se Ri's feelings from these dialogues will lead to family violence for violating societal values, as described in the topic of violence.



“You guys (her parent) didn’t love me. You just loved the fact that your daughter was a Harvard student.”

“ You weren’t satisfied with just the person I was. It’s not like I wanted to lie you. Do you think I want to fool you? Your voice changed instantly whenever I told you I got a B. You made me think I had to get good grades to be considered your child!”

“ Does financially supporting your child make you a parent? How can you call yourself a parent when you raised me just to brag about me?”

Cha Se Ri told her feeling to her father, EP 14

However, as a result of the previous process of conflict and violence in this family for violating traditional values, this family no longer adheres to societal values. Cha Min Hyuk allowed his children to be free. Cha Se Ri does not attend university and pursues her dream of opening a pub, whereas Cha Gi Joon and Seo Joon, who were about to enter university, does not forced to study hard by their father.

5.1.6 The example of family who do not follow value of good image in society

Lee Soo Im's family reflected a family challenge to society's values. In Sky Castle, for example, parents expected their children to work hard in order to succeed and gain admission to Seoul National University, but Lee Soo Im contrasted this attitude with that of other families. She did not conform to what society expected of her.

5.1.7 Violating, challenge societal values

Finally, parents in Sky Castle placed a high value on their children's academic success in order to project a positive image of themselves. Parents benefit from their children's success. Finally, they violate and challenge society's values, and the family can continue to exist as a result of adaptation.

According to chapter three, Korean society still values Chemyeon or good image, and this is reflected in the family. If someone can create a good image for themselves or their family, such as sending their children to prestigious universities, they will be successful; however, if someone fails to follow Chemyeon, it will be a shame for them and lead to their demise, as it did for Lee Myung Joo.

5.2 Conflict and domestic violence

Cha Min Hyuk was portrayed as the family's head, who forced his children to study hard and oppressed his wife. This family reflected members of the family fighting with the patriarchal father.

5.2.1 Interrupt roles of wife by husband in raising children

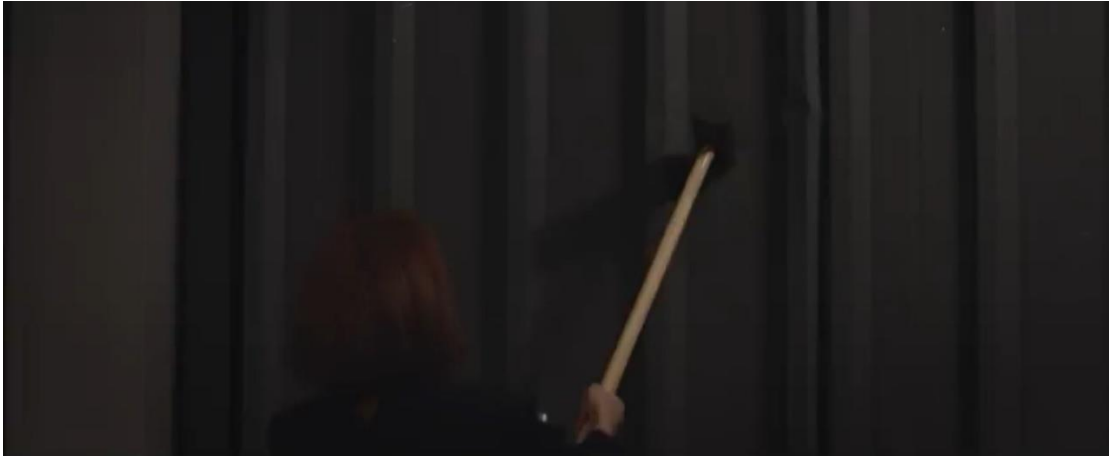
Cha Min Hyuk tutoring his son disrupted the role of the housewife, as children's education and other household chores were a wife's responsibility. A husband's responsibility should be outside household.

Cha Min Hyuk tutored his children in a way that put a lot of pressure on them, such as making a dark classroom for tutoring, comparing life to an artificial pyramid, and blaming his children and wife when he wasn't satisfied. No Sueng Hye, on the other hand, could not bear the thought of her children being stressed because of their father. Finally, she fought her husband in order to protect her children.

5.2.2 Battle as wife and mother

No Sueng Hye was portrayed as a feminist, wife, and mother who defied male authority. She violates patriarchy and the head-of-the-household system. She began to shield her children from their patriarchal father, who pushed his children to study hard in order to reach the top of the pyramid. No Sueng Hye started by destroying Cha Min Hyuk's dark classroom because her children were affected by it, which enraged Cha Min Hyuk.

Figure 30 No Sueng Hye destroyed Cha Min Hyuk's classroom, a semiotic of destroying birdcage for her children's freedom



As a result, Cha Min Hyuk used the power of the head family to cancel No Sueng Hye's credit card and instead give her weekly living expenses. This scene demonstrated how the husband has control over the family's finances.

Figure 31 Cha Min Hyuk cut No Sueng Hye's credit card. A semiotic of power of economic belong to husband



As a result, as a wife, No Sueng Hye fights back by seizing power in the household. She served Cha Min Hyuk a cup of noodles every day for dinner, but it was high-quality food for children. As a housewife, disrupt daily life.

Figure 32 No Sueng Hye gave a cup noodles to Cha Min Hyuk for dinner, a semiotic of domestic power



5.2.2.1 Destroy the family system for violating patriarchal and hierarchical bonds.

At the end of the story, No Sueng Hye uses the final battle to propose conditions to her husband, which she will divorce if he does not accept her conditions. Divorce is destroying the family system that was once comprised of a husband and a wife.

No Sueng Hye used the divorce condition to destroy the family system in order to break free from the patriarchal and hierarchical bonds that were torturing them. Furthermore, divorce by wife was a use of the wife's power to press and threaten the husband.

Figure 33 No Sueng Hye divorce Cha Min Hyuk and proposed many conditions, EP 18



She proposed many conditions to Cha Min Hyuk, including getting rid of the pyramid, stopping imposing educational and life values on children, stopping demoralizing children by labeling them failures, respecting children and treating them exactly how he would like to be treated, or she will divorce. Cha Min Hyuk, on the other hand, refused all of her conditions and told her to write a letter of repentance to him. As a result, No Sueng Hye took children to flee from home, left a letter of repentance to Cha Min hyuk, and went to the hideout. She stated in her letter that

“I regret marrying a man like Cha Min Hyuk without even having a single deep conversation about our values just to get away from my patriarchal father. As a mother of three, I failed to protect my children from Cha Min Hyuk’s coercive and abusive educational methods and neglected my children’s pain and suffering for almost two decades. I deeply regret my past decisions. They say that broken tools can be repaired, but people cannot be fixed. I ignored that saying and did not give up hope on Cha Min Hyuk. I wholeheartedly regret thinking that way. P.S. I’m leaving the divorce paper on your desk. Sign and submit them”

No Sueng Hye, EP 18

Figure 34 Cha Min Hyuk read No Sueng Hye's a letter of repentance in his house
Lonely, EP 18



While No Sueng Hye and her children were hiding in hideout, she sent a divorce letter to Cha Min Hyuk's house every day and demanded that he sign it. Finally, Cha Min Hyuk sent her a message apologizing and promising to fulfill her conditions completely. No Sueng Hye and her children to return home.

5.2.3 Battle as children

Aside from the battle as a wife and mother, this family reflected a rejection of patriarchy and hierarchy in the family. Children in this family decided to resist their father's pressure to study hard and the patriarchal father's power to take their power.

5.2.3.1 The Beginning of the battle

When Cha Se Ri returns to Korea, her lying is exposed, resulting in an argument between Cha Se Ri and her father. However, while they were arguing, Cha Se Ri's words inspired No Sueng Hye and her twin brother (Cha Gi Joon and Seo

Joon). No Sueng Hye, in particular, began to protect Cha Se Ri more.

Furthermore, Cha Se Ri also inspired her brothers to challenge their father.

“I no longer want to try being the daughter you want me to be. I don’t want to live my life according to your plan. The top of the pyramid? Who are you to demand we get there when you couldn’t even do it?”

Cha Se Ri told her feeling to her father, EP 14

“Who cares what everyone else thinks as long as I’m happy? Dancing give me joy. I get do excited when I see people unwinding at the club. So, Dad, please do me a favor and respect my decisions. Before I start completely ignoring you, who only respects those who graduated from elite schools.”

Cha Se Ri told her feeling to her father, EP 15

Figure 35 Cha Se Ri tell her wish to her father and her speech inspired to her mother and her brothers, EP 15



5.2.3.2 Battle between subordinate (Mother and children) and authority (Father or the head of family)

In one scene, Cha Min Hyuk insulted Hwang Woo Joo about going to jail and it was a cutting competitor for Cha Gi Joon and Cha Seo Joon. Cha Gi Joon was unable to listen after his father insulted his friend, so he took Cha Min Hyuk's artificial pyramid, which was his father's complete aspiration, and threw it on the floor, breaking it. This scene represents the beginning of his father's resistance and battle. Cha Min Hyuk became enraged as a result. Finally, No Sueng Hye, who was with them at the time, ordered her twin children to throw Cha Min Hyuk outside the house and leave him there until he realized.

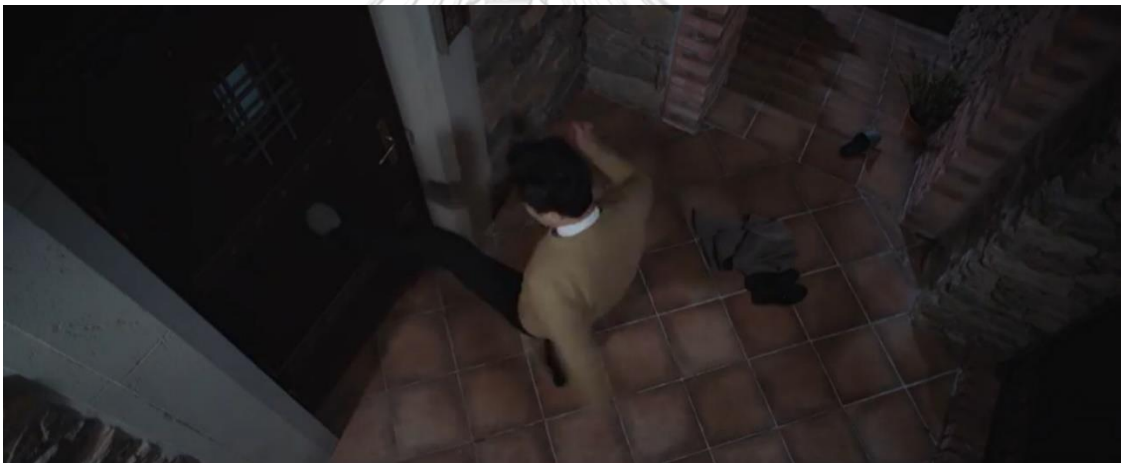
Figure 36 Cha Gi Joon threw Cha Min Hyuk's pyramid broken. Pyramid means complete aspiration of Cha Min Hyuk, resisting his father, EP 16



Figure 37 No Sueng Hye ordered her kids to throw their father to the outside. It means refusing the value of patriarchy and hierarchy in society, EP 16



Figure 38 Cha Min Hyuk in the front of house and kicked the door, EP16



Throwing father outside by children and mother means undermining patriarchal power and hierarchy in society while also opposing their patriarchal father. This acting entails attempting to challenge the patriarchal and hierarchical values that pressed society, and this family violated those societal values in order to take their freedom and free them from patriarchal father's bondage.

Cha Min Hyuk returned home with a new artificial pyramid that was larger and stronger than the previous one. The new pyramid entails using his patriarchal power to suppress all conflicts within the family, but it can only stop those conflicts, not what everyone wants.

Figure 39 Cha Min Hyuk and his new bigger and stronger pyramid, EP 17



5.2.3.3 Ignoring their father

After Cha Min Hyuk brought a new pyramid or used his power to end the conflict, No Sueng Hye destroyed the family system in order to get what they wanted through divorce, as I mentioned in the battle as a wife and mother. It also was demonstrated how children ignore and no longer respect their father. Stop respecting, for example, in this dialogue.

“Why am I a failure? You’re the one who has failed. They say your life is successful if you’re respected by your children. Hey twins. Do you guys respect dad?”

Cha Se Ri, EP 18

“Respect? I’d love to respect him if I could.”

Cha Gi Joon, EP 18

“I want to respect him, too.”

Cha Seo Joon, EP 18

“Dad, you heard that, right? You’re failure, not me. I pity you the most, Dad. You’re a total failure. You’re at rock bottom. An epic failure.”

Cha Se Ri, EP 18

Furthermore, we can see their children reject their father in one scene. When No Sueng Hye relocated to a hideout with her children for a period of time, their children chose to live with their mother rather than their father.

“We can’t live with you, Dad”

Cha Gi Joon, EP 19

“Dad, I’m really sorry. But we’re happy, and we like living without you”

Cha Seo Joon, EP 19

5.2.4 Surrendering and step back of authority

Cha Min Hyuk realized he couldn't live without his family, so he agreed to No Sueng Hye's conditions and sent her a message to apologize in exchange for her terms. As a result, No Sueng Hye returned home with her children.

It entails relinquishing authority in order to preserve the family institution. He realized he couldn't live without his wife and children, so he surrendered and stepped back from his position of power, refusing to interfere with the role of wife and children in the maintenance of the family.

Finally, this family can maintain and survive despite the fact that the patriarchal father has surrendered and taken a step back. Furthermore, it reflected a violation of patriarchy and hierarchy in society.

According to chapter three, patriarchy was a social problem in Korean society. However, some social movements in contemporary society attempted to change the role of women, and the roles of Korean women have changed significantly.

In conclusion, No Sueng Hye and her children reflected on their ongoing struggle with society's value system of academic success and how they can break free from its shackles. It reflected a violent attempt to violate society's old values.

Figure 40 Cha Min Hyuk sent messages to reconcile with No Sueng Hye and accepted all of her conditions, EP 20



Figure 41 No Sueng Hye come back to Cha Min Hyuk, EP 20



5.3 Connection

According to Chapter 3, Korean society was a collectivist society, and there was Cheong in society. In Sky Castle Cheong was reflected in family succession and getting to know others who had benefited from what they wanted.

5.3.1 Changes connection within contemporary family

Park Yong Jae and Kang Ye Seo, a third-generation doctor. This is analogous to the succession of Chaebol ownership in society. Being a third-generation doctor not only enhanced the family's image, but it also ensured family continuity. Anyone who was not a doctor had to leave Sky Castle as well. It could be one of the reasons they need to be successful doctors. This point can be compared to previous Korean society, in which Yangban needed to succeed in order to keep their land.

The succession, however, came to an end with Park Yong Jae and Kang Ye Seo. Park Yong Jae did not want to be a doctor, and after a family tragedy, he decided to study counselling psychology in order to help other students who had a family problem like him.

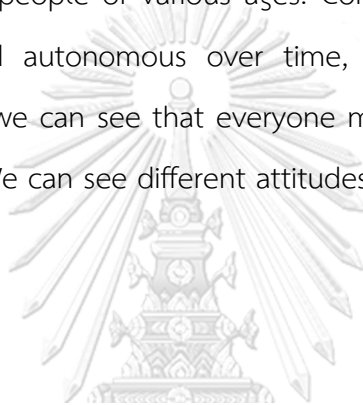
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Figure 42 Park Young Jae decided to get into university in counselling psychology instead, EP 20



Kang Ye Seo's family, from Kang Joon Sang to Kang Ye Seo, reflected succession in the family that they had to succeed their family image. However, when Kang Joon Sang resigns as a doctor and Kang Ye Seo learns about the empty shell from her father, she will reconsider becoming a doctor.

As a result, Kang Joon Sang's mother became enraged, and an argument broke out between Kang Joon Sang's mother and other family members. This point reflected the distinction between traditional and modern generations. It exemplified the disparities between people of various ages. Contemporary society has become more individualistic and autonomous over time, with less emphasis on family succession. As a result, we can see that everyone makes their own decisions rather than relying on family. We can see different attitudes changing as a result of Kang Ye Seo's speech.



“A third generation doctor. What good is it for? Why on earth is it a must? I’m not like you. We’re of different looks and age. Why should I think like you? I’ll decide whether or not I go to Seoul National University’s medical school. You have no say in the matter.”

Kang Ye Seo, EP 19

Figure 43 Kang Joon Sang's mother cried when she knew Kang Joon Sang will resign from a doctor, EP 19



Figure 44 Kang Ye Seo argued with her grandmother about being third-generation doctor, EP 19



According to Chapter 3, Chaebol companies or Korean high society have family succession, which is a connection culture within Korean high society. In this drama, Sky Castle depicted the culture of succession within a high society family by changing from a company to a doctor.

Furthermore, society's attitude has shifted in the modern era. The younger generation does not want to be told what to do by their parents and prefers to do what they want. We can see Park Yong Jae and Kang Ye Seo making their own decisions about their future. It reflected a greater degree of individualism.

5.3.2 Connection outside family for benefit

Cheong was reflected in Sky Castle as a senior-junior with the same background for benefit. Han Seo Jin, for example, flattering Lee Myung Joo and celebrating for Lee Myung Joo as she sent her son to Seoul National University. Furthermore, Jin Jin Hee also flatters Han Seo Jin for her own benefit. It reflected junior to senior flattery for the benefit of the junior (senior Lee Myung Joo - Han Seo Jin - Jin Jin Hee junior). These compliments were intended to benefit their children's education.

5.3.2.1 Connection from same background

It is also in the workplace, in the hospital, where people who come from the same background or Cheong will benefit easily. For example, Hwang Chi Yong can get into Junam hospital despite having only graduated from a low-ranking university because he was friends with the hospital's director and had previously demonstrated his skill to the director.

Figure 45 Director of the Junam hospital introduced Hwang Chi Yong, EP 2



Furthermore, we can see Kang Joon Sang's ambition in that he attempted to promote his position and flattered the hospital's director for easily promoting. The hospital's director wants to get into parliament and find a connection in parliament, so he directed Kang Joon Sang to find a contact for him. Kang Joon Sang discovered that Cha Min Hyuk had known Mr. Baek, a member of parliament, since they were in elementary school. However, it will not go as planned because they cannot lie about knowing Mr. Baek's teacher while speaking with him. Finally, Kang Joon Sang only remained loyal to the hospital's director until he accidentally killed his daughter Hye Na. Kang Joon Sang resigned from the hospital after Hye Na died and stopped looking for a director connection.

Figure 46 Director of Junam hospital and Kang Joon Sang flatter Mr. Baek to talk about fake story of Mr. Baek's teacher, EP13



In Korean society, if two people have the same Cheong, they have a better chance of benefiting from each other, according to Chapter three. Sky Castle portrayed Cheong, and the same background was simple for them to exploit, such as a hospital director looking for Mr. Baek's background in order to contact him.

Finally, while academic success is important for family job succession, the family in Sky Castle prevents that succession by violating that link. The transition from old generation to new generation refers to the end of succession within a family by a new generation. While the older generation adhered to the old tradition of family succession, the younger generation, which is more autonomous, attempted to depart from traditional values and make their own decisions.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

This chapter will wrap up the situation in temporary Korean society and family challenges.

A family represents a microcosm of a larger society. As a result, a family can reflect society as a whole. This chapter will not only provide the conclusion, but also a reflection of a family to a larger society.

Moreover, the answers to the research question How Korean family deal with challenges in Korean society as depicted through “Sky Castle” series?-- will be in this chapter along with a discussion.

6.1 Influence of education on Korean society

Because of the influence of Confucianism, Korean society has always placed a high value on education. Well-educated people, particularly those who graduate abroad, have an advantage over working in today's highly competitive society, which is known as the education advantage. As a result, Koreans place a high value on education and graduation from a reputable university.

Parents are driven by education fever to spend a lot of money on their children's education. Obviously, children from wealthy families receive a better education than those from middle-class or lower-income families. This educational competition is also fueled by parental pride.

Inevitably, parents' expectations of their children getting into prestigious universities, particularly SKY universities, causes immense stress in their children. In some cases, children go through emotional turmoil and lose their self-esteem. Individuals' mental health issues can lead to social issues.

Sky Castle's families demonstrate the effects of education on families. We can see that everyone wants Coach Kim, who was portrayed as having superior education, to tutor their children regardless of the negative consequences.

According to Lee Myung Joo's family, education was so important to them that it destroyed them (coach Kim). Park Yong Jae represents a student who was stressed by both his family and school until he ran away from home, resulting in a family tragedy.

The family, as a microcosm of society, can reflect the larger society. As a result, the impact of Park Yong Jae's education can be seen in society, as many Korean students work hard and suffer from depression and stress as a result of their education and families.

6.1.1 Adaptation, violation and challenges with education

Families must adapt their educational attitudes in light of the tragedy in Lee Myung Joo's family. Finally, those Sky Castle families who passed the value of emphasis on education to not force their children to study hard in order to keep family institution and challenges it back, such as Hwang Woo Joo and Cha Se Ri. Hwang Woo Joo no longer learns and resigns from school in order to pursue his desires. Cha Sei Ri does not attend university and intends to open a pub as her wish.

Sky Castle reflected the transition from a traditional to a modern attitude. Today's children, on the other hand, do not have the same attitude toward education as previous generations. As a result, we can see changes in attitudes toward education from families in Sky Castle that no longer place a premium on education, and family institutions can coexist with this change through adaptation and challenge.

6.1.2 alternative education

Furthermore, in Sky Castle, the decrease in emphasis on education from family reflected changes in societal attitudes toward education. People who do not want to study in mainstream pedagogy now have an alternative education option.

Alternative education in Korea was defined as new educational practices within one ability that remedy the ills of systematic education and directs students to a better social form and school for a better life. Alternative schools were discovered by social movements to not stick with the education system because they discovered that education was the cause of various problems, such as dehumanization, alienation, and grievance and run away from education system that relied on the value of industrialization and it is likely popular in parent and student who are attempting to break away from the public education (Son, Jan et al. 2016).

Alternative schools adopt new modernized educational approaches rather than the public education system, which is comprised of scholarly, philosophical, or teacher orientations. It is, on the other hand, school for job-specific or developing their own unique abilities.

Alternative schools are popular among immigrants such as North Koreans and Southeast Asians due to discrimination in public schools. Korean parents and students who want to break away from element education attend alternative schools for a different educational experience. Among the education problems, it reflected a better choice of education.

6.2 dealing with education in various ways

We can see that education is critical to the Korean family and society. It is visible in society with such a high value placed on education. As I mentioned in Chapter three, even the Korean government places a premium on education.

However, according to Sky Castle, when a family is faced with educational challenges, they deal with them in at least three ways: value, violence, and connection.

6.2.1 Reflection on the value of perfect (Chemyeon).

Families in Sky Castle exemplified the importance of Chemyeon in society, implying that Koreans must project positive images in all aspects of their lives. Because of the value of Chemyeon, the families in Sky Castle represent the family's need to be perfect and maintain their image in society.

We can see that Lee Myung Joo's family failed to maintain the value of Chemyeon, which resulted in tragedy in the family as a result of the shame of failing. As a result of her failure, she committed suicide. It means that Koreans want to maintain a positive image in society and do not want to be embarrassed. It can be seen that Korean society does not want to lose its good image. However, those Sky Castle families eventually abandoned the value of Chemyeon, and they no longer followed the value of Chemyeon.

Families in Sky Castle choose not to pay the Chemyeon value. Han Seo Jin stops expecting Kang Ye Seo to be a doctor because she is afraid of becoming an empty shell like Kang Joon Sang, and Kang Ye Seo will decide for herself what she wants to be. Cha Se Ri challenges society's value of everyone graduating from a good university, but she does not attend university and instead opens a pub.

At this point, the Sky Castle family refuses to follow societal norms or values and instead decides what they want to be for themselves.

6.2.2 Violence, conflict in domestic and battle with authority

Korean society is patriarchal and hierarchical, with clearly defined roles for husband and wife. In society, respecting and obeying elders is also very important. At this point, Sueng Hye's family was depicted. Cha Min Hyuk was depicted as a tyrant patriarchal father who abused his wife and children.

6.2.2.1 Women who refuse to give up men.

No Sueng Hye was portrayed as a woman who will not surrender her husband and will protect her children from her husband's oppression. In order to protect her children, No Sueng Hye fights her patriarchal husband. She was portrayed as a feminist in a Korean society confronted with social issues such as patriarchy. She was an example of a woman who was able to overcome a patriarchal husband, and she inspired Korean women to face long-term social challenges.

6.2.2.2 Refusing to respect the older

This family's children refused to obey their patriarchal father and fought against him for their freedom in life. It reflected a shift in the attitudes of the new generation toward the power of unjust hierarchies, who do not believe in the value of patriarchy and have grown more autonomous in their ability to design their own lives.

6.2.2.3 Step back for keeping the family institution

Following the family conflict, Cha Min Hyuk, as the family's authority, surrendered to his subordinate in order to preserve the family institution. It represented a compromise in order to keep the family together. He has reclaimed his

power and no longer interrupts his wife. Furthermore, he gave his children the freedom to design their own lives. Finally, this family can exist by passing with violence and adopting the attitude of the family's head in order to preserve the family institution.

6.2.3 Connection within and outside the family

Cheong, Woori, and succession within the family are aspects of Korean culture, which is a collectivist society that leads to aggregation in society. Furthermore, if anyone comes from the same hometown or background (or the same Cheong), they will easily connect.

6.2.3.1 Succession within the family

Families in Sky Castle, such as Park Yong Jae and Kang Ye Seo's, reflected that graduation from a good university was important in family succession. This value is ingrained in upper-class society, such as the Chaebol family, who continue to run their business within the family.

In the end, both Park Yon Ja and Kang Ye Seo stopped being doctors in the family and decided for themselves what they wanted to be in the future. Park Yong Jae threw away his medical science certificate from Seoul National University and decided to study counseling psychology for youth. Han Seo Jin gave up trying to force her daughter to become a doctor, and Kang Ye Seo decided what she truly desired.

6.2.3.2 Making connections outside of the family and altering the attitude toward connections

To be successful, one must seek a connection with others in order to benefit from someone else's efforts. Korean society has a culture of same Cheong, which means that anyone from the same Cheong will have the same feelings and will easily get to know each other.

Kang Joon Sang is a representative of a group of people who have suffered as a result of their efforts to succeed in a family business. He prioritizes his career above all else, and when his daughter, Hye Na, dies as a result of his ambition, he is devastated. The author, in my opinion, warn audience not to become so engrossed in their ambitions that they lose sight of themselves and those around them.

In the end, members of Han Seo Jin's family (except Kang Joon Sang's mother) represent the new generation who have changed their attitude toward family success and have decided what they want to be for themselves rather than relying on the family. According to the last scene that Kang Joon Sang's mother, who represents an old generation attitude, argues with everyone in the family who has moved on from the old traditional attitude in the final scene. It reflected the fact that today's society is more individualistic, with greater autonomy and less reliance on the family than in the past.

Sky Castle portrayed the family's succession, similar to Chaebol. Sky Castle attempted to demonstrate independence and the ability to be who you want to be; otherwise, you will be unsure of who you truly are like Kang Joon Sang.

6.3 How Korean family deal with challenges in Korean society as depicted through “Sky Castle” series?

Overall, educational value, which is society's expectation, is a challenge to the family institution. Education is a perfect value that every family should complete for societal pride. Sky Castle families refused to do society's value by adapting, violating, and challenging it through value, violence, and connection. Finally, they can free from bondage of education and being perfect by themselves. As a result, they are free of the shackles of educational value and are no longer required to conform to societal norms. Because of the pass from societal bondage, family institutions can exist in the midst of challenges.

6.4 The recommendation from Sky Castle

Finally, Sky Castle intends to communicate with the Korean audience by depicting social issues in the series. Sky Castle did an excellent job as a media in conveying social issues to the audience by questioning and criticizing the issues in order to find viable solutions in society. By the way, as a Korean audience or society that has transitioned to contemporary society, they are still plagued by those social issues: education, value violence, and connection. Sky Castle's goal is to solve these issues and move this unequal society forward.

In my opinion, the screenwriter intended to use the media to address social issues. Sky Castle addressed many Korean social issues and inspired Koreans who were facing social challenges. As we can see from one of Lee Soo Im's conversations, she explained why she wanted to write the book. It reflected the screenwriter's desire to change the world through the medium of media.

“Every year, young students die because of their grades or the stress of getting into college, but the world isn’t changing at all. Until when do we need to watch those kids suffer from such wrongful and sad deaths?”

Lee Soo Im, EP 11

“So are you saying you believe that you can change the world by writing a book?”

Park Soo Chang, EP 11

“It won’t change right away, but someone must step up. If we keep trying”

Lee Soo Im, EP 11

Because the family is a microcosm of society, the family problem can be found in any country, not just Korea. Sky Castle can teach us about social issues and the effects of family issues, and we can apply what we've learned to our own families.



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