

2024 SNU AC-Toyo GIC Co-Lecture Series 4

The influence of Asian pop culture fandoms on the social and political participation of millennial Chileans

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SNU AC



Introduction



- This study analyzes the influence of Asian pop culture fandoms on Chilean young adults' political and social involvement, particularly in recent social movements (the first and second decades of the 2000s)
- .Min, Wonjung (2022). Reworking the Cultural Imaginary: K-Pepsi Chile, Neo K-Pop, and Exoticized Otherness. *Seoul Journal of Korean Studies* 35(1), 77-95
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- Min, Wonjung (2021). Mis Chinos, Tus Chinos: The Orientalism of Chilean K-pop Fans. *International Communication Gazette* 83(8), 799-817. First Published Online June 2, 2020
- Yoon, Kyoung, Min, Wonjung, & Jin, Dal Yong (2020). Consuming the Contra-Flow of K-pop in Spain. *Journal of Intercultural Studies* 41(2), 132-147. First Published Online Feb. 11, 2020



- Min, Wonjung, Jin, Dal Yong & Han, Benjamin (2019). Transcultural Fandom of the Korean Wave in Latin America: through the Lens of Cultural Intimacy and Affinity Space. *Media, Culture & Society* 41(5), 604-619. First Published Online Sep. 14, 2018
- Min, Wonjung (2023). ¿Cómo el K-pop ha influenciado culturalmente a los nuevos profesionales después de la pandemia? [케이팝이 코로나 19 팬데믹 기간 중 칠레의 신세대 전문직들에게 미친 영향]. In Sandra Iturrieta Olivares & Clément Colin (Eds.) *(Re)hacer vínculos durante y después de la pandemia: la reterritorialización como propuesta teórica* [팬데믹 기간 과 이후의 (재)연결: 이론적 제안 정립] (227~242) . RIL Editores.
- Min, Wonjung (2021). Receiving Unfamiliar Culture in Post-Colonial Latin America in the Digital Age: Interpretations of Anime, Manga, and K-pop by Chilean Fans. In Jin, Dal Yong (Ed.). *The Routledge Handbook of Digital Media and Globalization* (222-229). Routledge



- Min, Wonjung (2017). Korean Wave Reception and Participatory Fan Culture in Latin America: What Lies Beyond the Media Reports. In Tae Jin Yoon & Dal Yong Jin (Eds.), *The Korean Wave: Evolution, Fandom and Transnationality* (145-172). Lexington Books



The influence of K-Pop is being linked to the Chilean riots

- October 18~November 21, 2019
- 60 million comments on SNS
- 19.3%, origin outside Chile
- Venezuela, Russia, those critical of President Piñera
- '- Young people: K-pop fans, highly influenced by alternative digital media
 - "as a sample, at no cost, to show possible products to be delivered to generate intelligence"
 - K-pop fans: a strange and rebellious lower-middle class culture of social network users



ACTUALIDAD

13 DE OCTUBRE DE 2020

Así fue la caída del polémico informe big data del Gobierno que atribuyó al K-Pop influencia sobre el estallido social





- Brigada Otaku Antifascista
- May 21, 2020
- "We have no homeland, not national festivals. We have communists in resistance and rebellious memory."
- Mugen in *Samurai Champloo*



#19





Tengo evidencia irredargüible de los vínculos del K-Pop con la protesta. La tomé en la primera semana.

#EvasiónMasiva
#estonopreñido
#ojos
#dignidad
#machuamvuglankichai
#estallido social
#CONSTITUCIÓN
#superlunes
#noestamos en guerra
#resolución determinada

#EVAADE
#renunciapiñera
#noestamos en guerra

BIG

#CHILEDESPERTÓ

#PlazadelaDignidad
#ASAMBLEACONTINENTE
#PLAZADELADIGNIDAD

DATA

MUSIC BANK
IN CHILE

net dream THEBOYZ iUUIU KATY-DLE ATEEZ TWICE & YOUNGBOYS STAYC



Changes in the Asian Pop Culture Fandom

- Raise their voices in relation to social issues
-



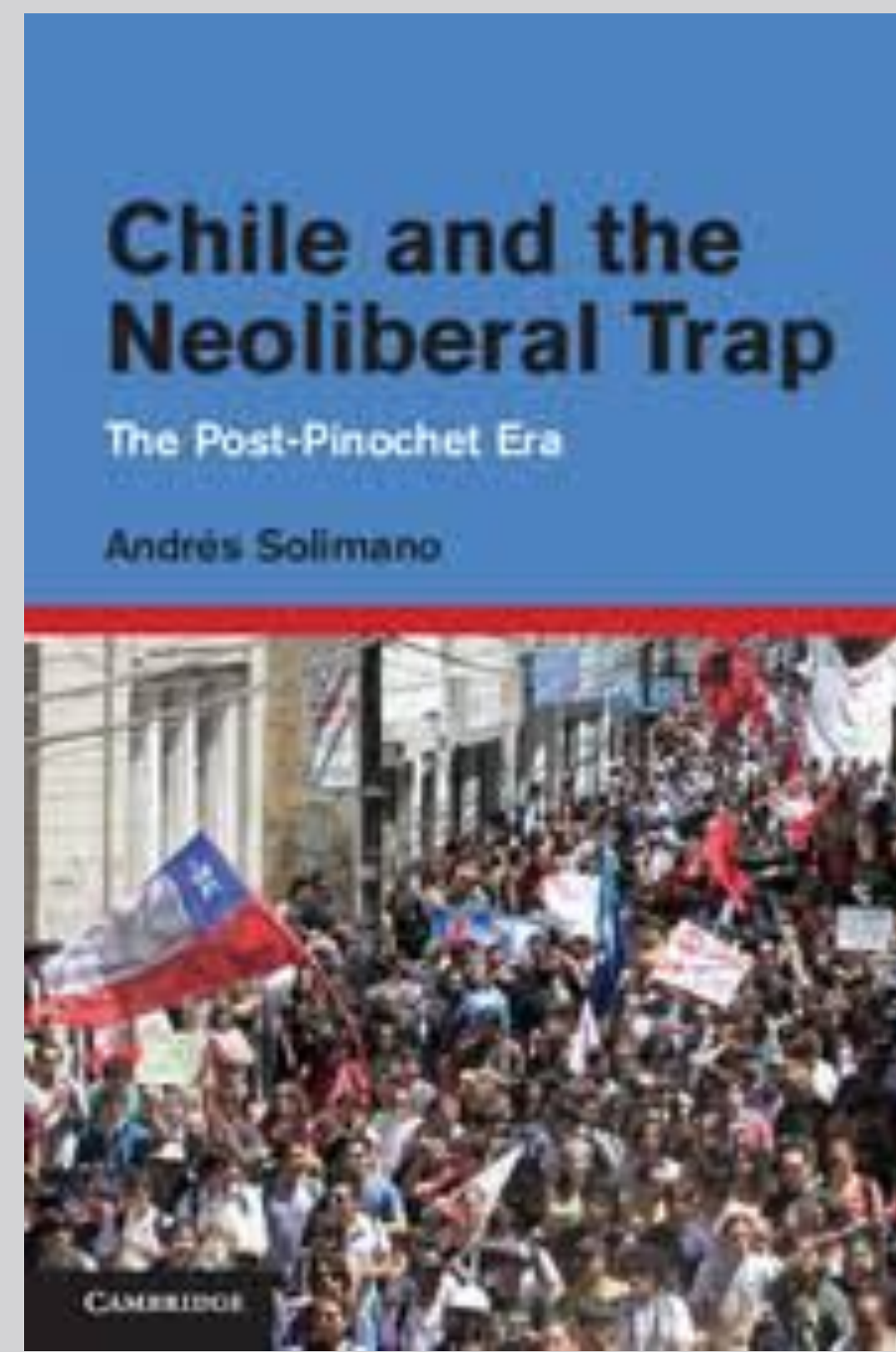
- Methodology
- 12 semi-structured interviews held in November–December 2019 & 42 Surveys in 2024
- This study seeks to understand whether and how participation in these fandoms enhances young people's political and social activism. In addition, it explores the impact of the values Asian pop culture productions promote in the construction of young people's identities and civic engagement. Fundamentally, this study aims to provide deep insight into how Asian pop culture, through its fandoms, is shaping new forms of social and political participation in Chile, reflecting a global phenomenon of growing cultural interconnection and activism.



Isolation

- Chile
- Geographical Isolation
- Spanish colonization (16th Century ~mid 19th Century)
- Independence (1818)
- Selective immigration policy (especially from Germany) - "to improve the race"
- Dictatorship (1973~1990)
- Neoliberalism- Chicago Boys, "Miracle of Chile"
- Inequality
- "Imaginary Europe"
- Eurocentrism
- Chinoism
- Globalization
- Internet





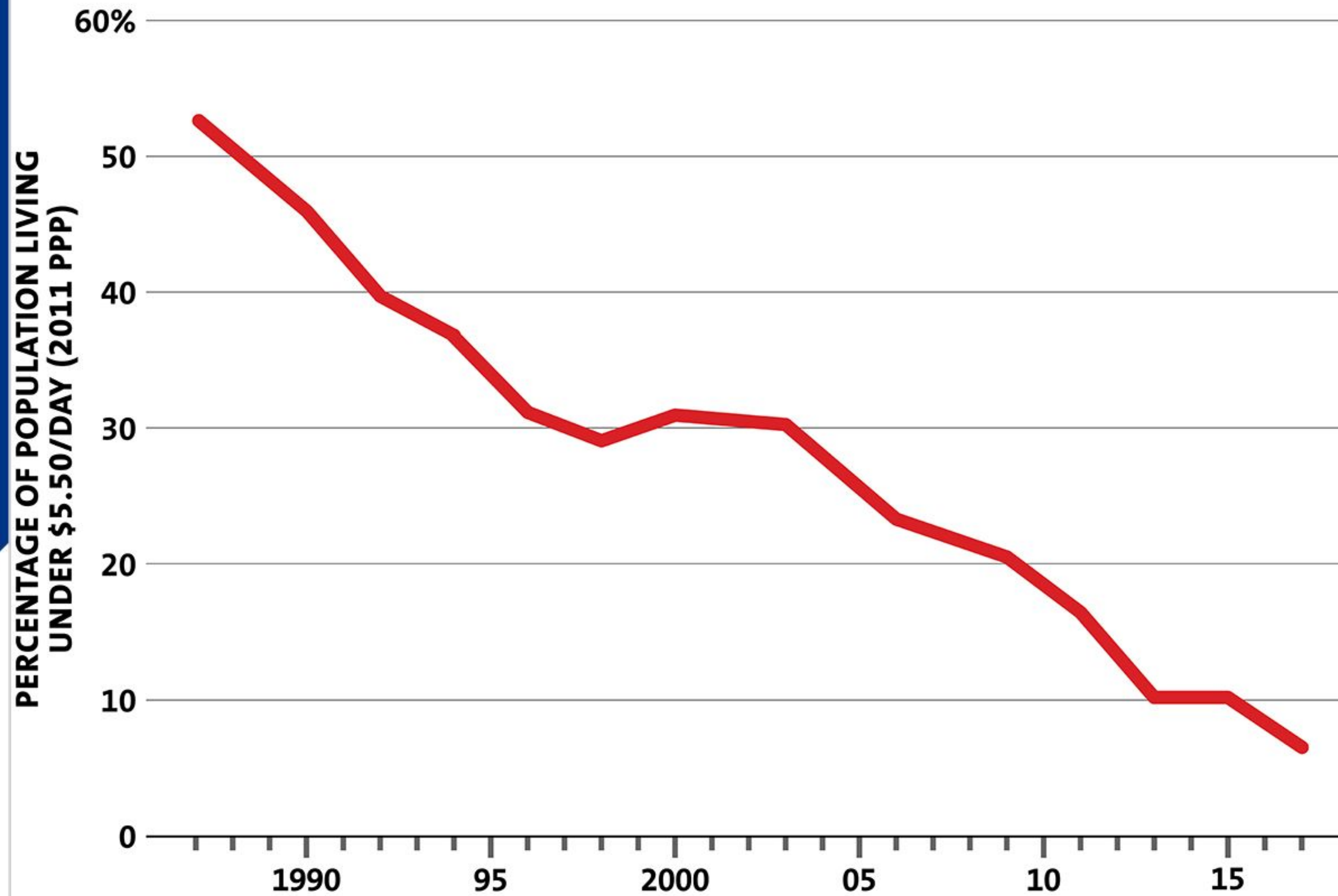
GDP PER CAPITA IN SELECT COUNTRIES



Source: International Monetary Fund



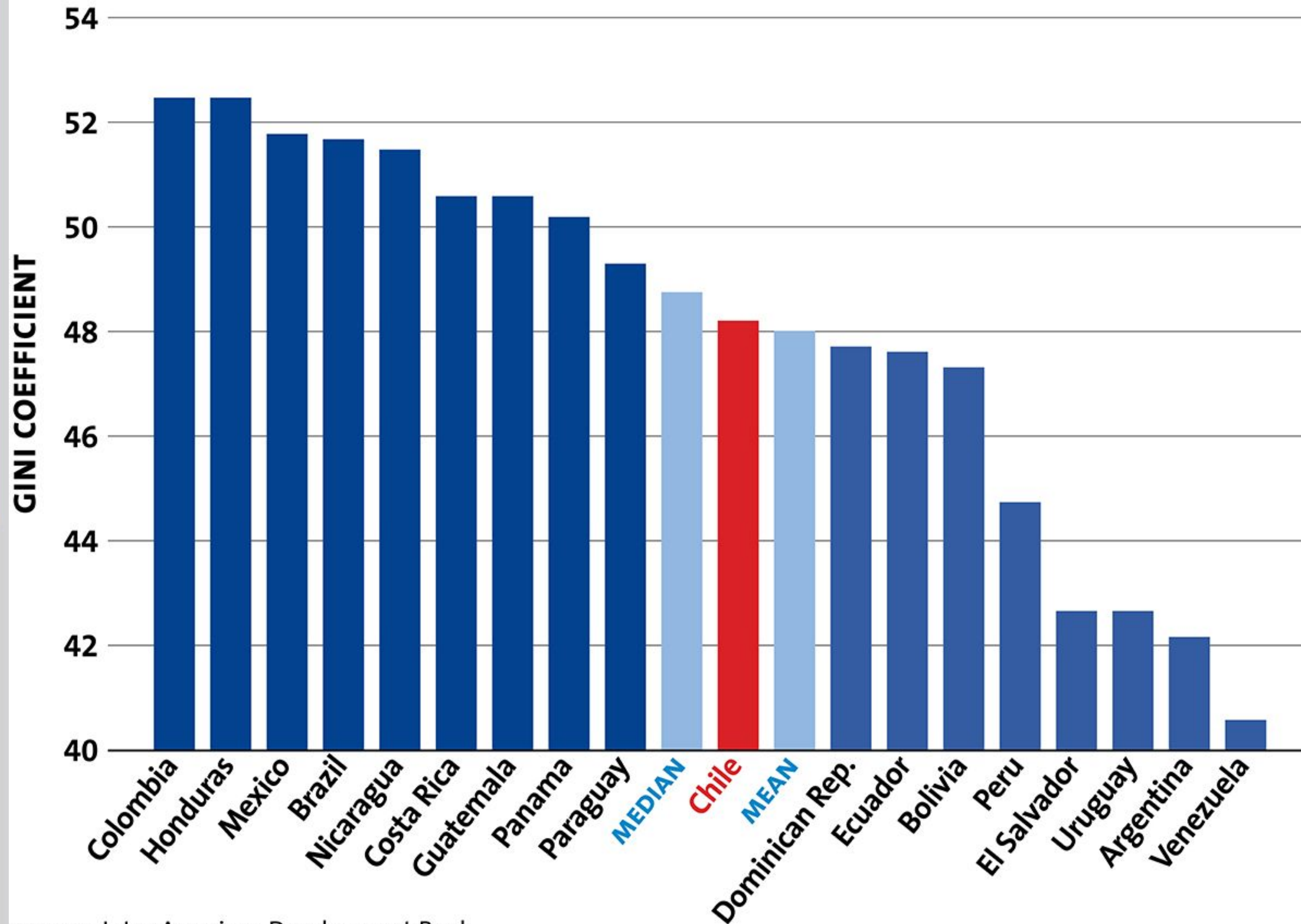
POVERTY IN CHILE



SOURCE: World Bank



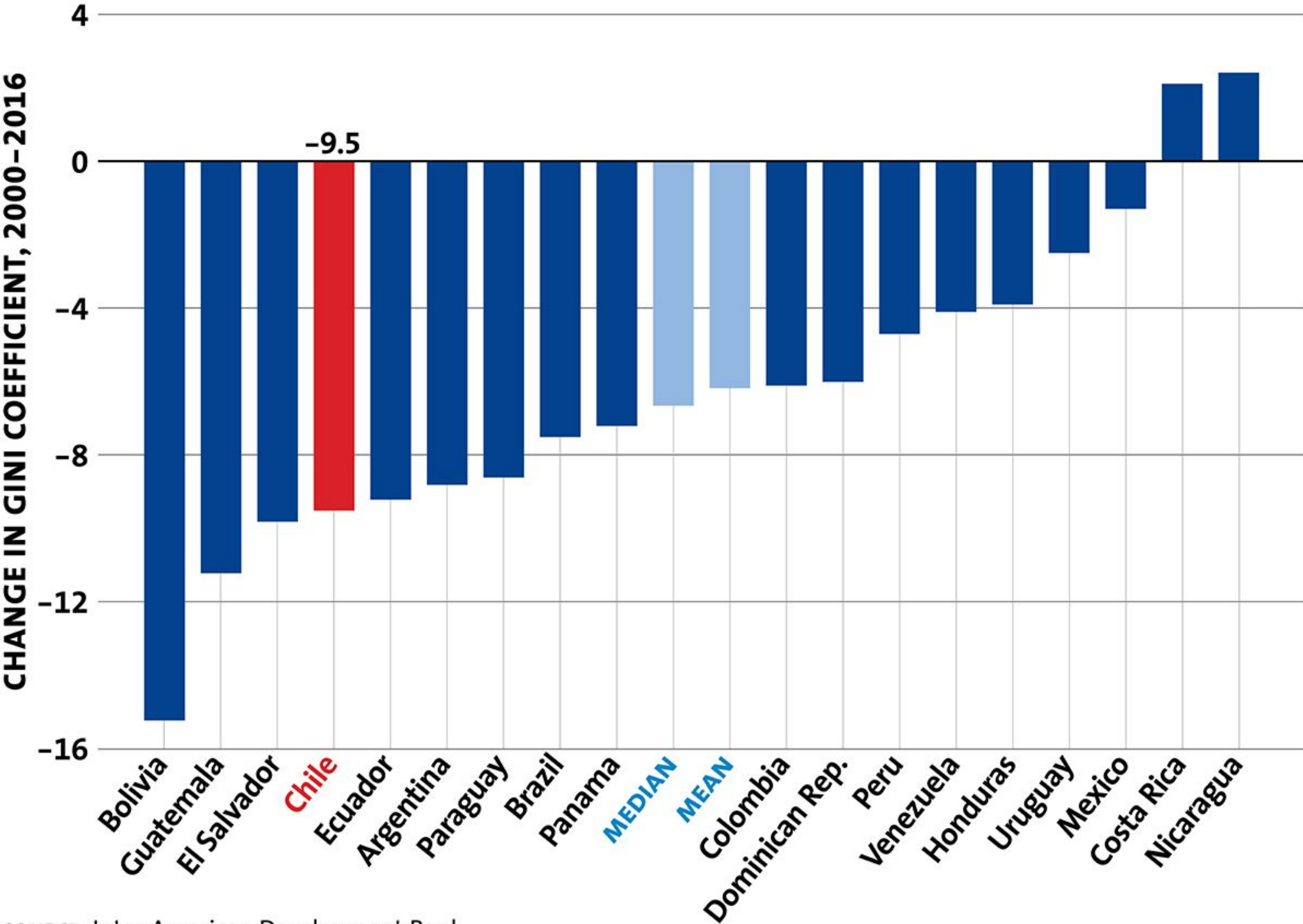
INEQUALITY IN SELECT COUNTRIES



SOURCE: Inter-American Development Bank



CHANGE IN INEQUALITY SINCE 2000

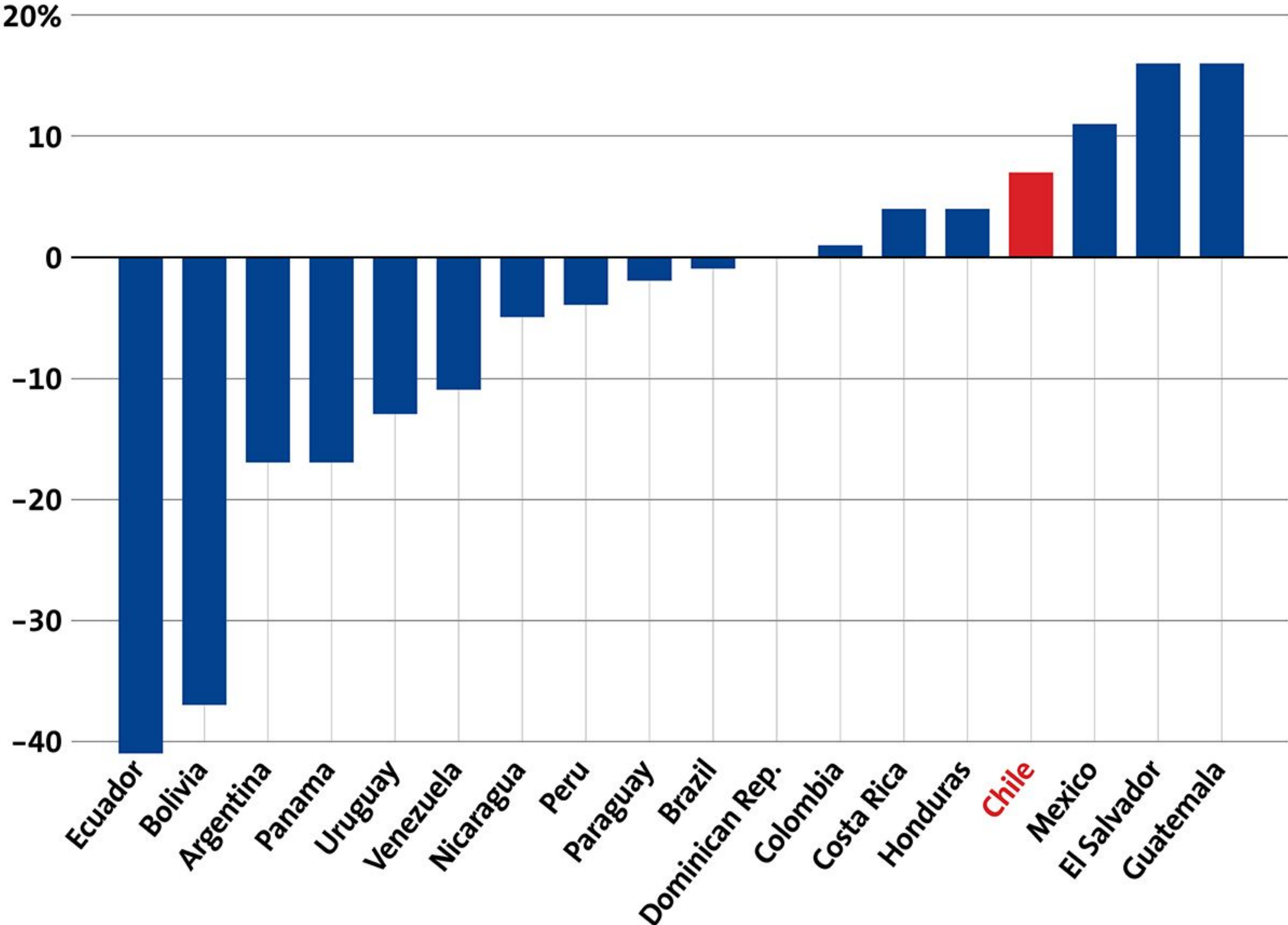


SOURCE: Inter-American Development Bank



CHANGE IN PERCEPTION OF INEQUALITY

% SURVEYED WHO SAY INCOME DISTRIBUTION IS UNFAIR



SOURCE: United Nations Economic Commission for Latin America and the Caribbean



THE OECD'S BETTER LIFE INDEX, 2019

SUB INDEX	CHILE'S RANKING IN SAMPLE OF 40 NATIONS	HIGHEST RANKED LATIN AMERICAN COUNTRY
Housing.....	25/40	Chile
Income	35/40	Chile
Jobs.....	31/40	Mexico
Community.....	37/40	Brazil
Education.....	35/40	Chile
Environment.....	32/40	Brazil
Civic engagement	40/40	Brazil
Health	29/40	Brazil
Life satisfaction	21/40	Mexico
Safety	35/40	Chile
Work life balance.....	34/40	Brazil

SOURCE: OECD Better Life Index





THE CHILEAN ICEBERG

NEOLIBERALISM CRISIS



Detonation
Effect

Increased public transport cost

What Chilean
governments
have not
wanted
to improve.

Worst education in South America and one of the most expensive in the world.

Poor condition of the Chilean healthcare system.

Pension system crisis. (US\$ 200/monthly)

Miserable Salaries. (US\$400.00 minimum)

Precarious jobs. (45 Weekly Hours)

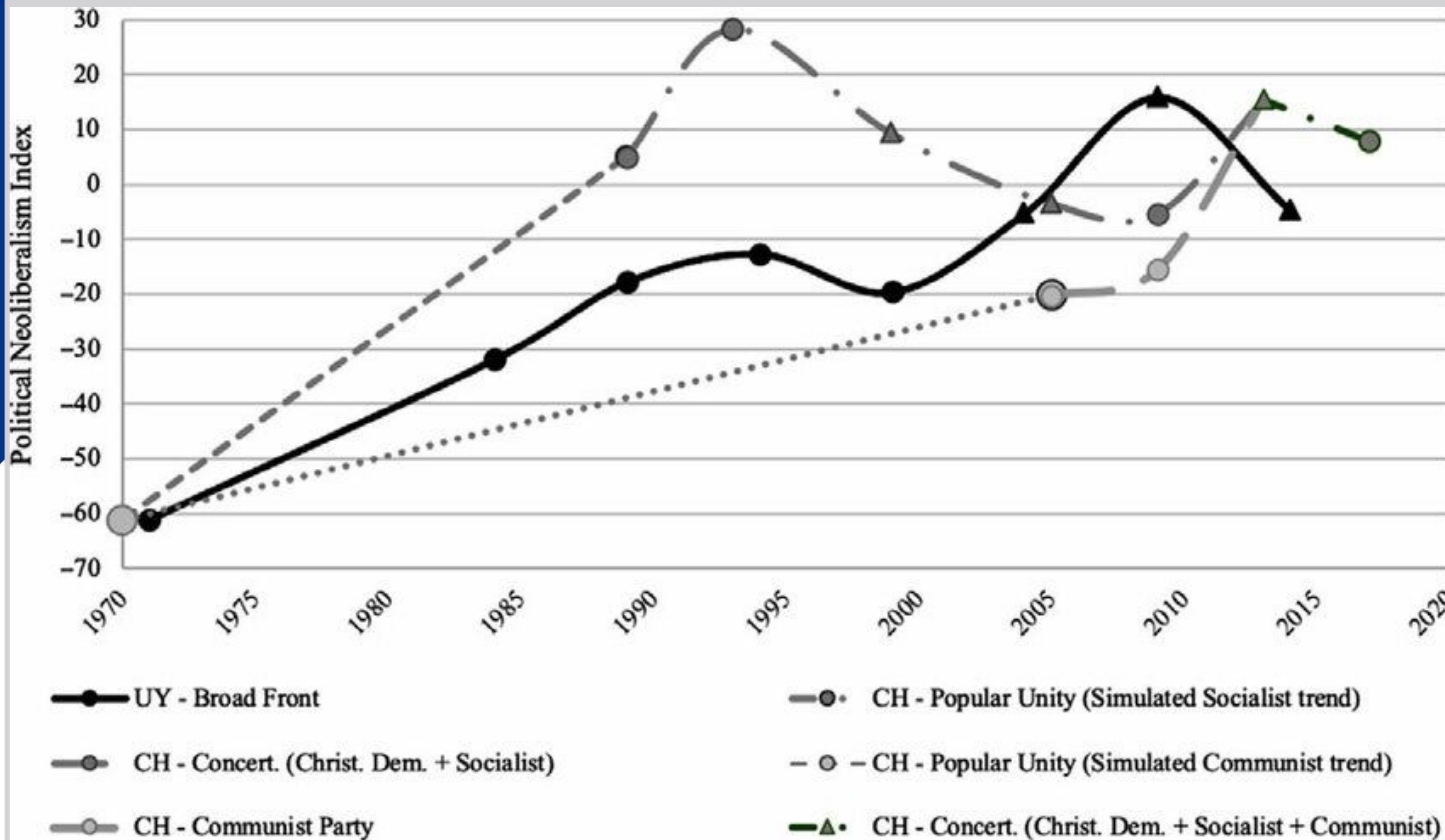
Police gate (US\$46 million stolen by the official chilean police)

Salaries of political elite 33 times higher than the minimum wage.

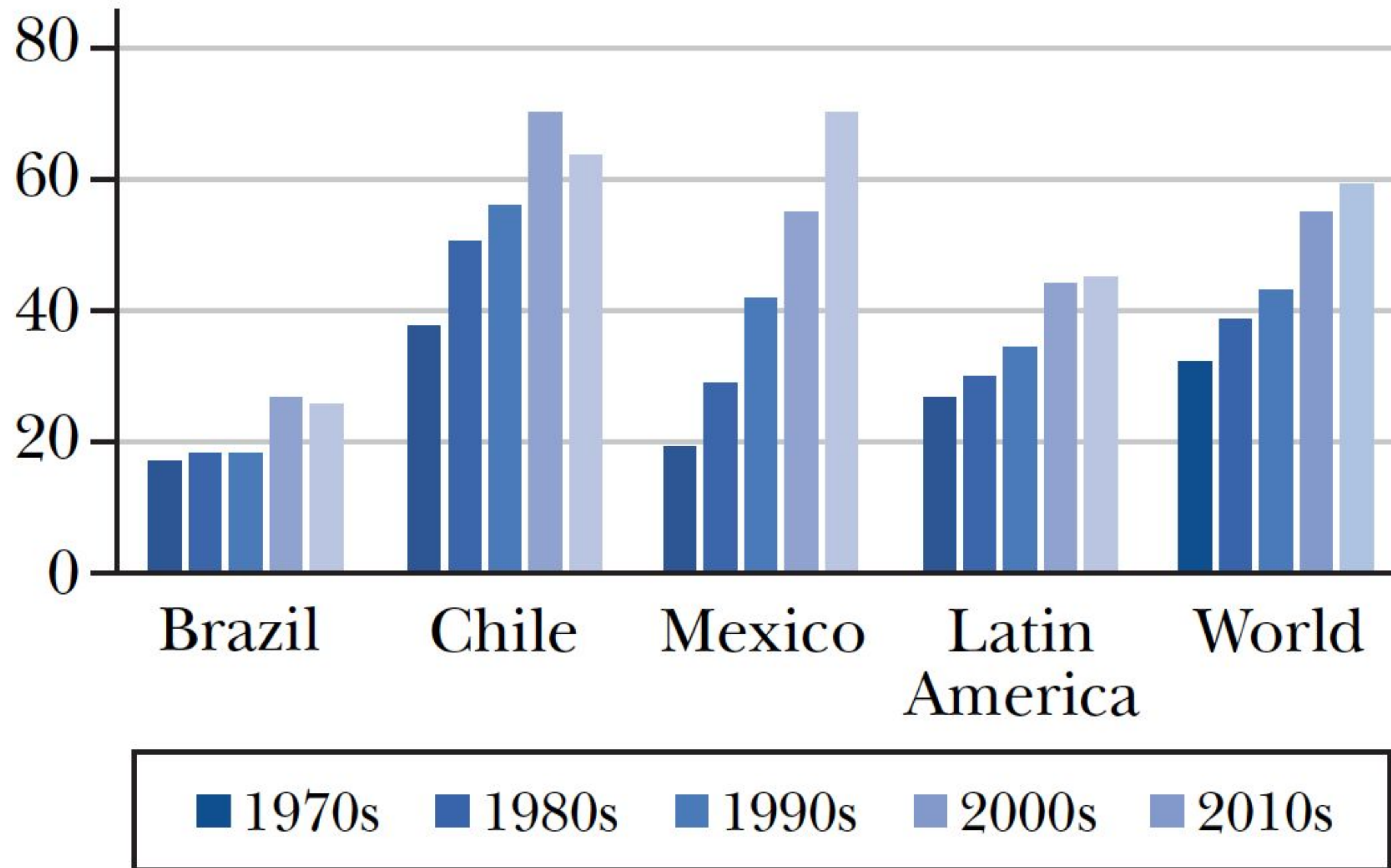
Lots of collusions (Toilet paper, Chickens, Shipping Companies, Industry Pharmacy)

The only country in the world where water is private.





B: Trade openness (exports + imports as percent of GDP)

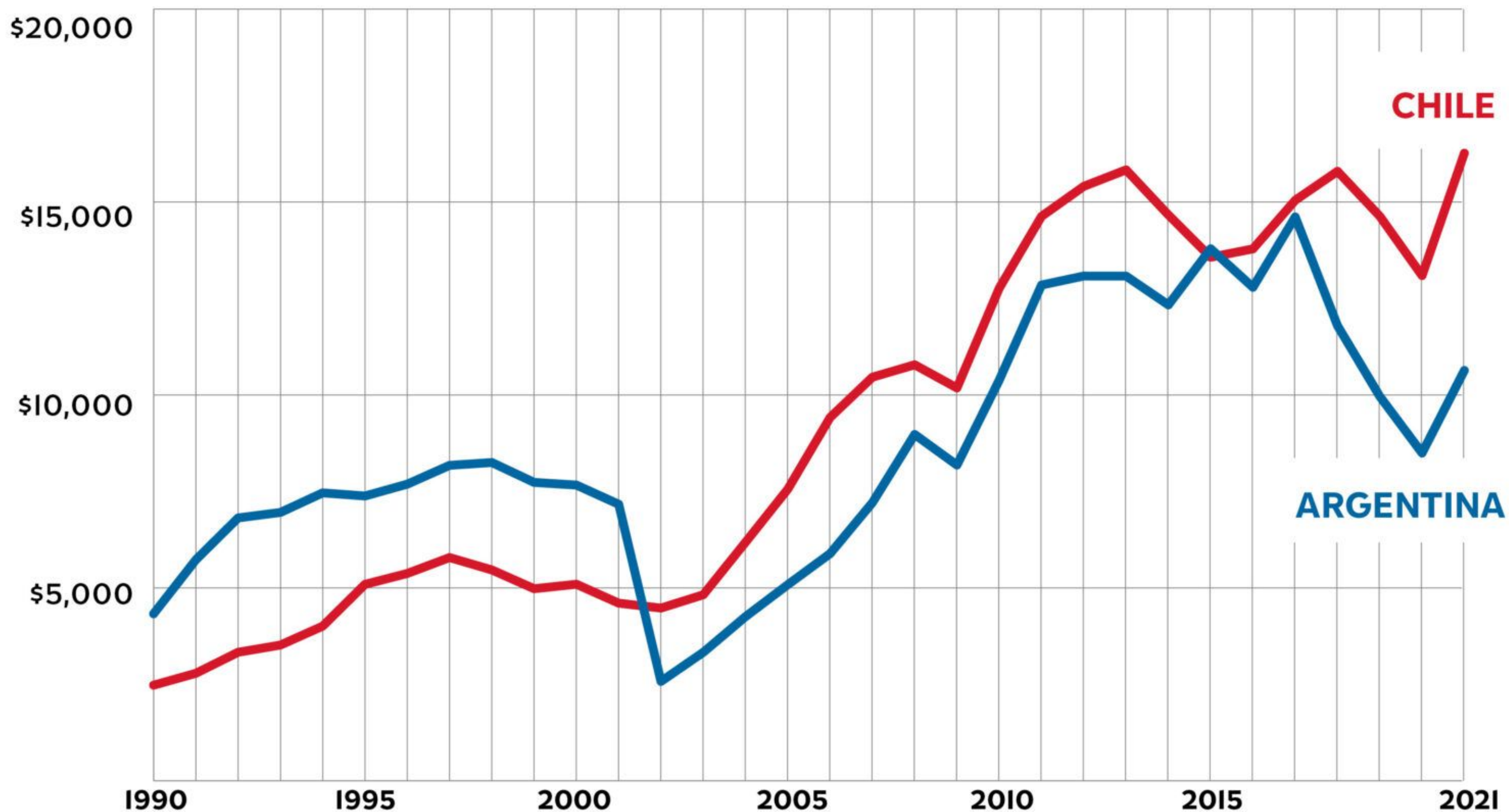




Chile Passes Argentina in Wealth

Thirty years ago, Chile had a much lower per-capita income.

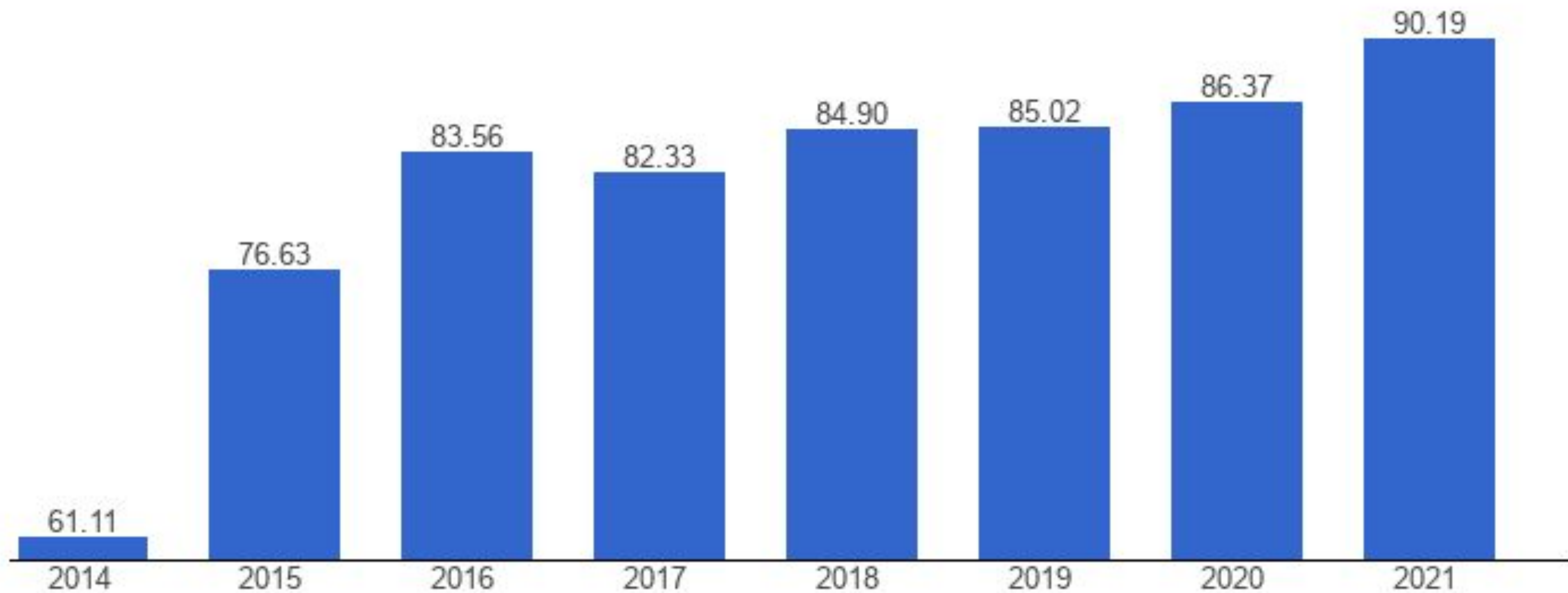
GDP per capita (current US\$)



SOURCE: WORLD BANK



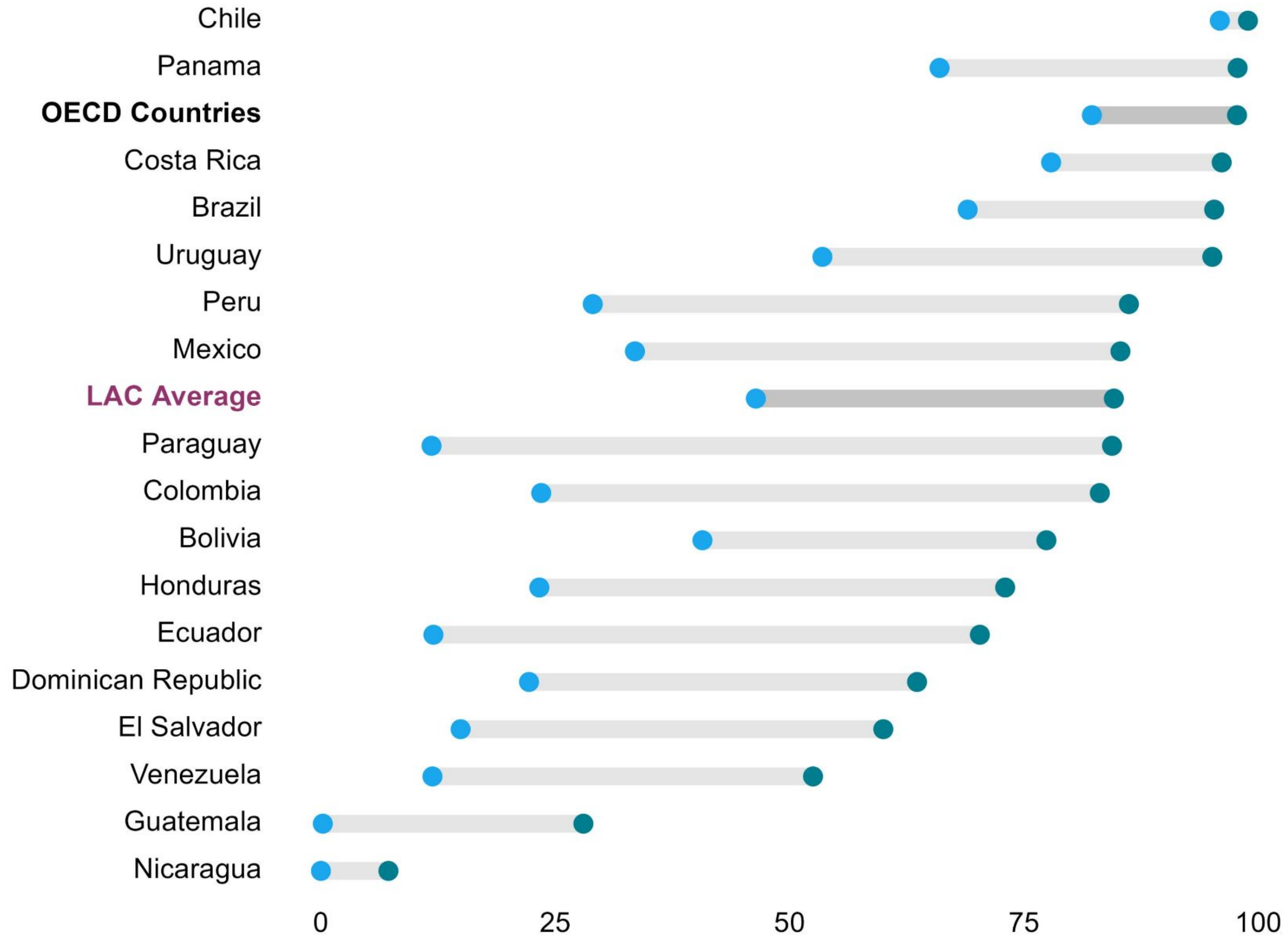
Chile, Internet Users



In LAC, High-income Households Have Nearly 2X the Internet Access Compared to the Poorest Households



(Households with Internet Access at Home (%), Low (Q1) and High (Q5) Income)



Source: UNDP's calculations based on the Economic Commission for Latin America and the Caribbean (ECLAC) CEPALSTAT data (2023), and OECD Going Digital Toolkit data (2024).

Note: The ECLAC and OECD define households with internet access as those with an internet connection at home, whether through fiber optic, coaxial cable, Cooper pair, or terrestrial or satellite antennas. In all cases, access through mobile devices is excluded. The regional average is a population-weighted average calculated by ECLAC. Data reported for each country is the most recent available: Bolivia, Colombia, and Honduras (2021); Brazil (2019); Ecuador (2017); Guatemala, Nicaragua, and Venezuela (2014); and all other countries (2022). OECD countries average is reported for 2023.

Influx of Asian Pop Culture

- 1970s Japanese anime, manga
- 1990s K-pop
- Music Bank
- SMTOWN Live
- Cover dancing in public spaces
- Sociocultural segregation
- "Just as different groups and classes are classified unequally among themselves, in terms of their productive relations, wealth and power, cultures are classified differently and oppose each other in relation of domination and subordination, along the scale of cultural power" (Clark et al. 2006, p. 96).



Imaginary Asia"

- The attraction effect is fundamental to the process of changing the values, beliefs, and cultural patterns of society (Melucci 1996, Castells 2009).
- Tribu Urbana (Maffesoli 2004)
- Plaza Italia



Festival or Festiche?

- “space of liberation” (Maria, female, 23)



“In certain festivals, the very notion of order disappears. Chaos returns and license reigns. Everything is allowed: the usual hierarchies, social distinctions, sexes, classes, guilds disappear. Men dress up as women, masters as slaves, the poor as rich. The army, the clergy, the judiciary are ridiculed. Children or crazy people rule. Ritual desecrations and obligatory sacrilege are committed. Love becomes promiscuous. Sometimes the party turns into a black mass. Regulations, habits, customs are violated. The respectable individual throws off his mask of flesh and the dark clothing that isolates him and, dressed in colors, hides in a mask, which frees him from himself.” (Octavio Paz, 1950).

...such events “can be understood as social spaces where young otakus can develop and interact with each other, based on the staging of a certain type of identity or person, being in accordance with the demands and expectations of the other participants in said scenario, being a facilitator for the young people themselves in terms of the certainty and confidence of their own performance and deployment.” (Riquelme 2018, p. 114)



THE OTAKU REVOLUTION: HOW ANIME AND MANGA TRANSFORMED PROTESTS IN CHILE

A powerful means of expression and mobilization



Anime and manga are undeniably a global phenomenon. Their expression and art weave incredible and wonderful stories, spanning virtually all literary and cinematic genres. They materialize imagination, encompassing aspects of life and fantasy, creating worlds that sometimes seem impossible to conceive, with 2D designs that captivate audiences with their



Anime against Neoliberalism in Chile (with Camilo Diaz Pino)



- **Festival or fetiche**

- Media spaces function as “third spaces” between local cultures and the global culture (Larkin, 2003). The hybrid dynamics that fans experience in the third space cause unpredictable reversals, meaning “different but the same” or “same but different” experiences for fans (Young, 1995). Fans create spaces as their own “imagined spaces,” freely mixing their own unique cultures and universal cultures (Maira, 2005).

- **Presentation of the Self**

- “participatory condition” (Mueller 2022)

- “in an increasingly networked and decentralized world, fandom provides a way to study how one can create new, effective methods of civic engagement that adapt to this new digital world” (Lynch, 2021, p. 3)



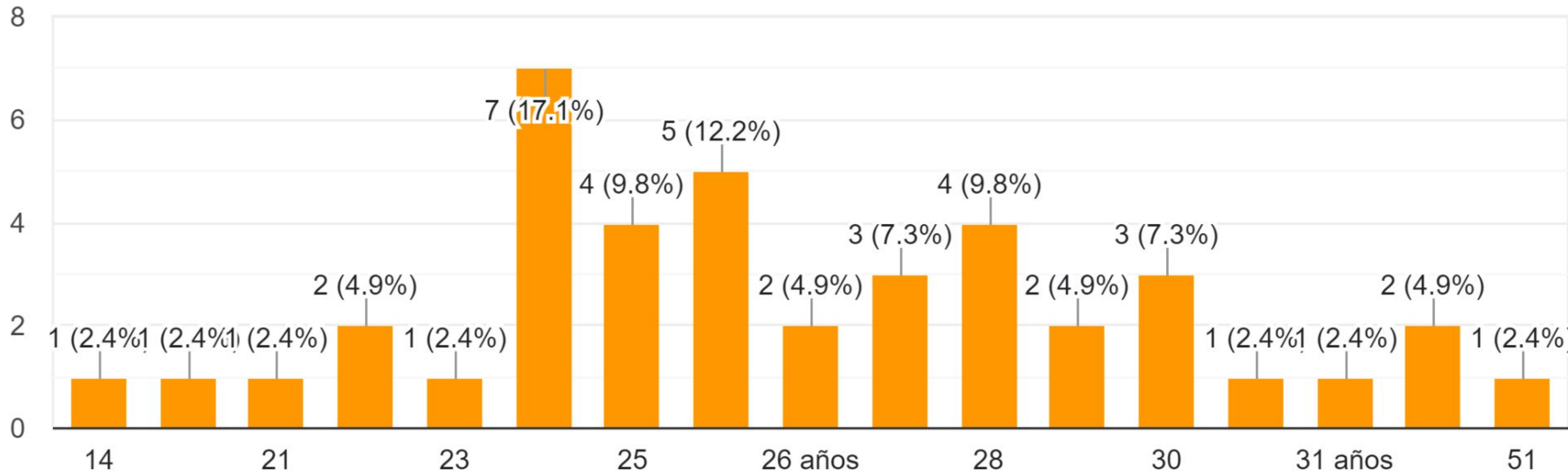
- Rozas Bugueño and Somma 2020
- Young people (15–29 years old) of higher socioeconomic status protest more.
- Young people on the left protest more, particularly those of higher status.
- Young people with less confidence in political parties but with greater interest in political participation tend to protest more.
- Young people who belong to sports clubs, bars, or scouts protest more.





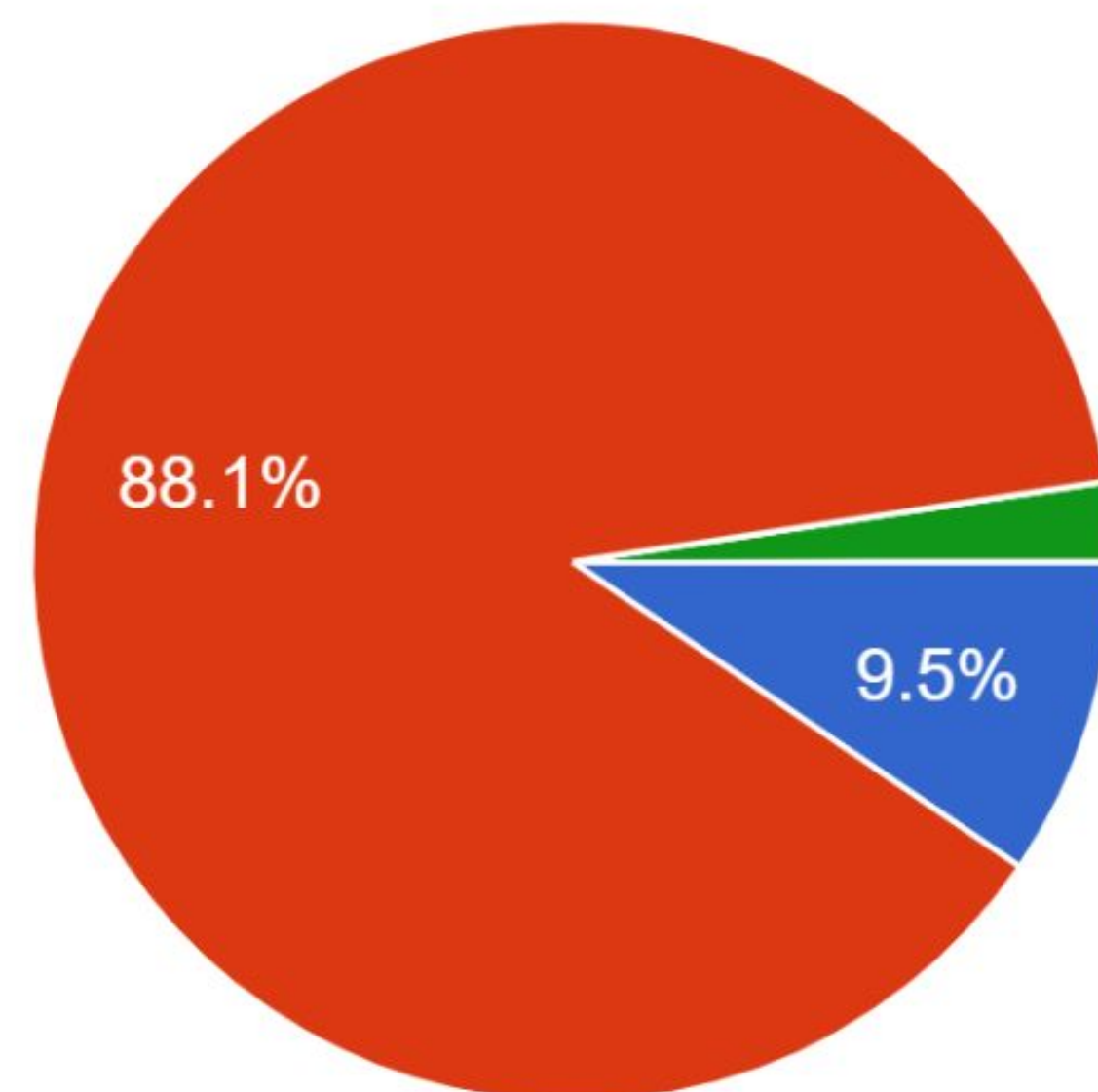
¿Qué edad tienes?

41 responses



¿Con que género te identificas?

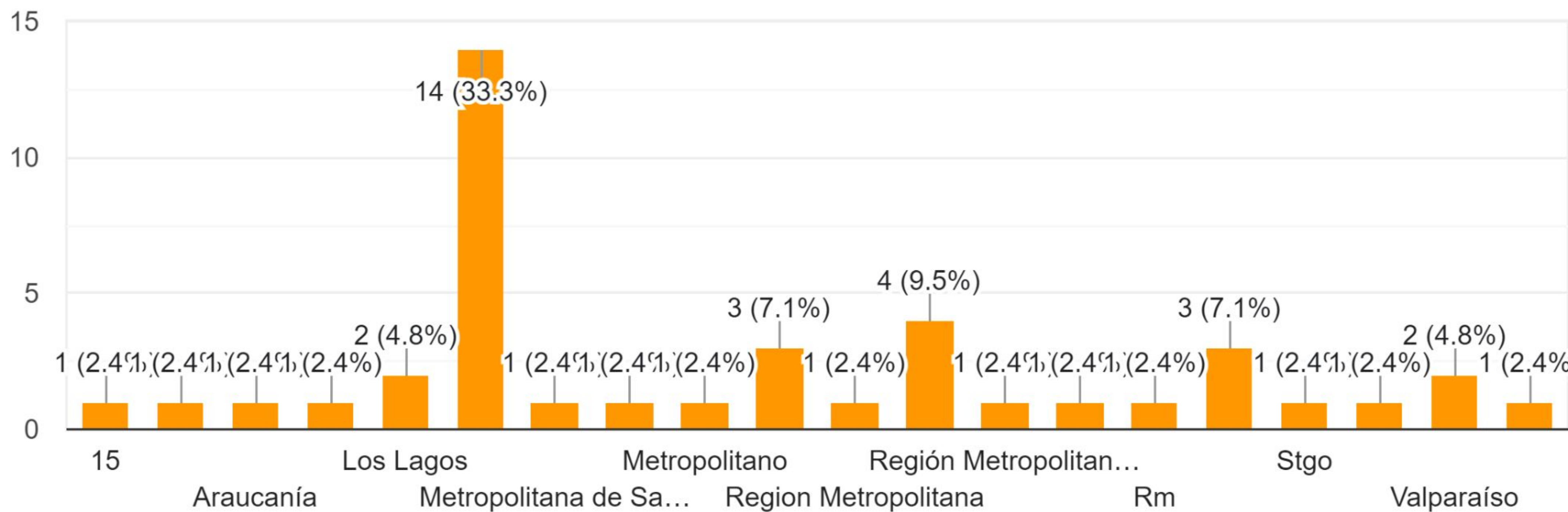
42 responses



- Hombre
- Mujer
- Otro
- Prefiero no decir

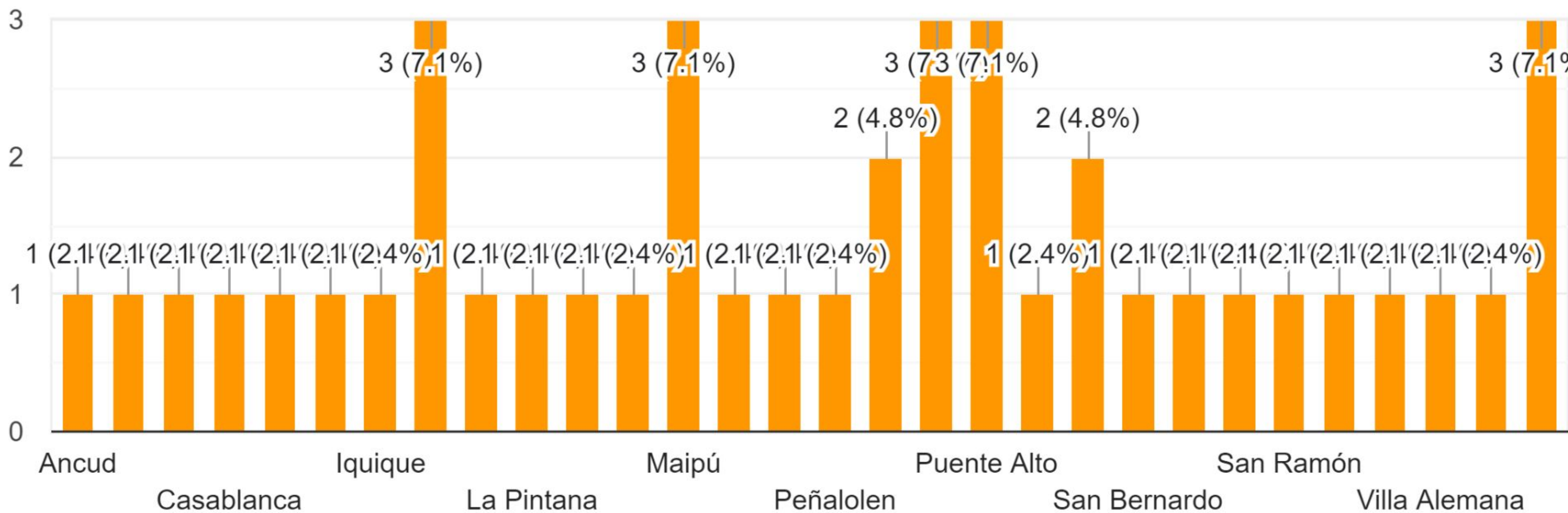
¿En qué región vives?

42 responses



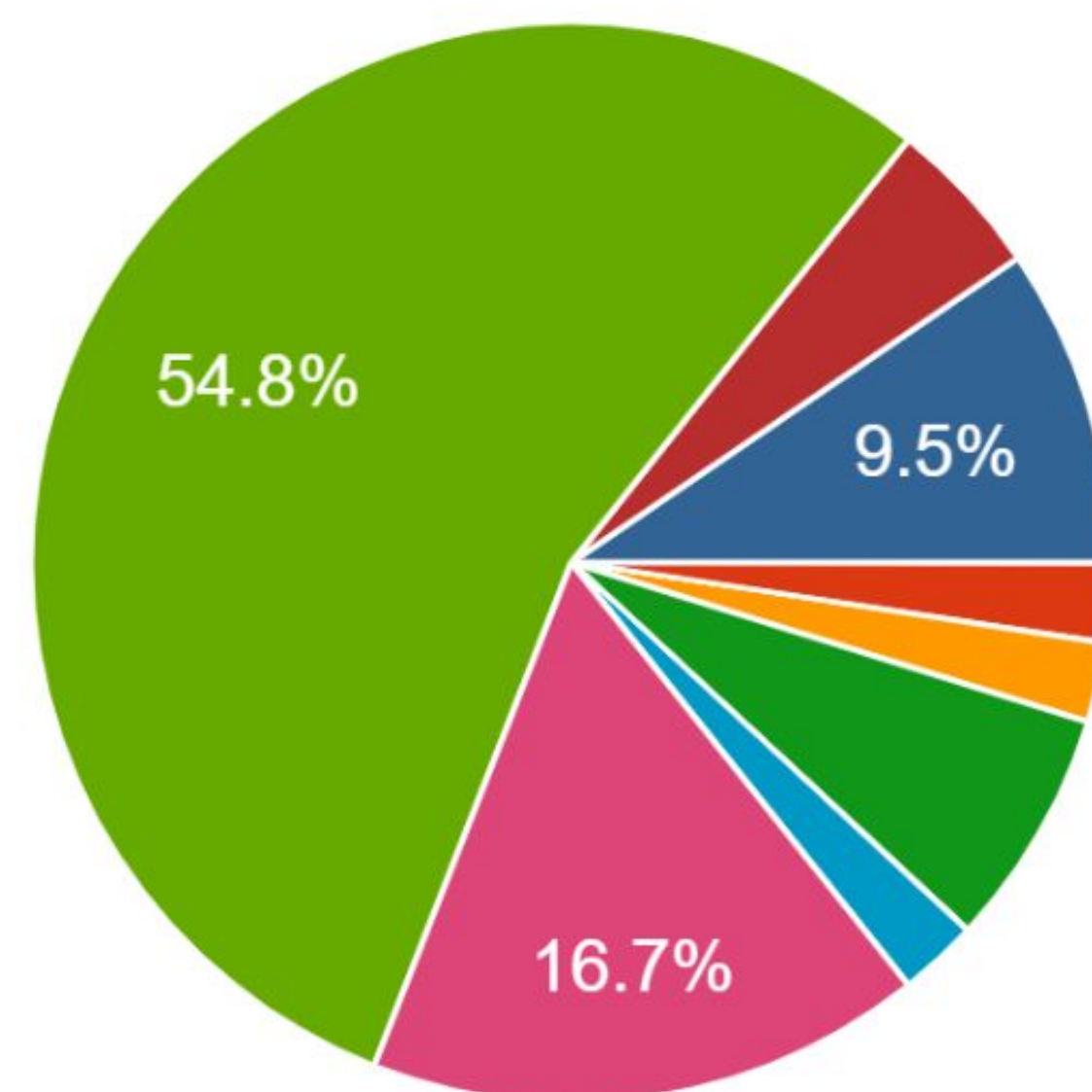
¿En qué comuna vives?

42 responses



¿Cuál es tu nivel educacional más alto alcanzado?

42 responses



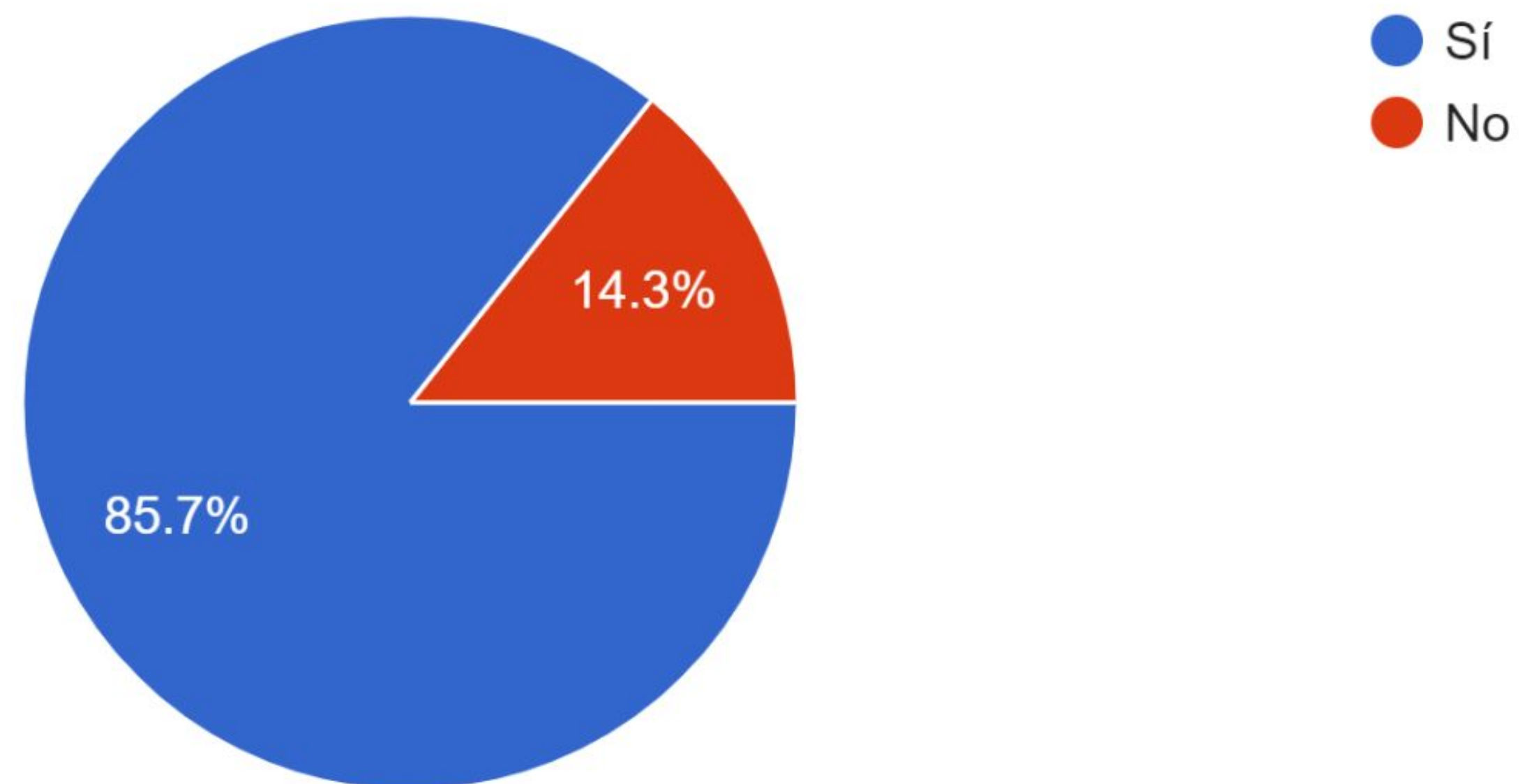
- Básica incompleta
- Básica completa
- Media incompleta
- Media completa
- Técnica incompleta
- Técnica completa
- Universitaria incompleta
- Universitaria completa

▲ 1/2 ▼



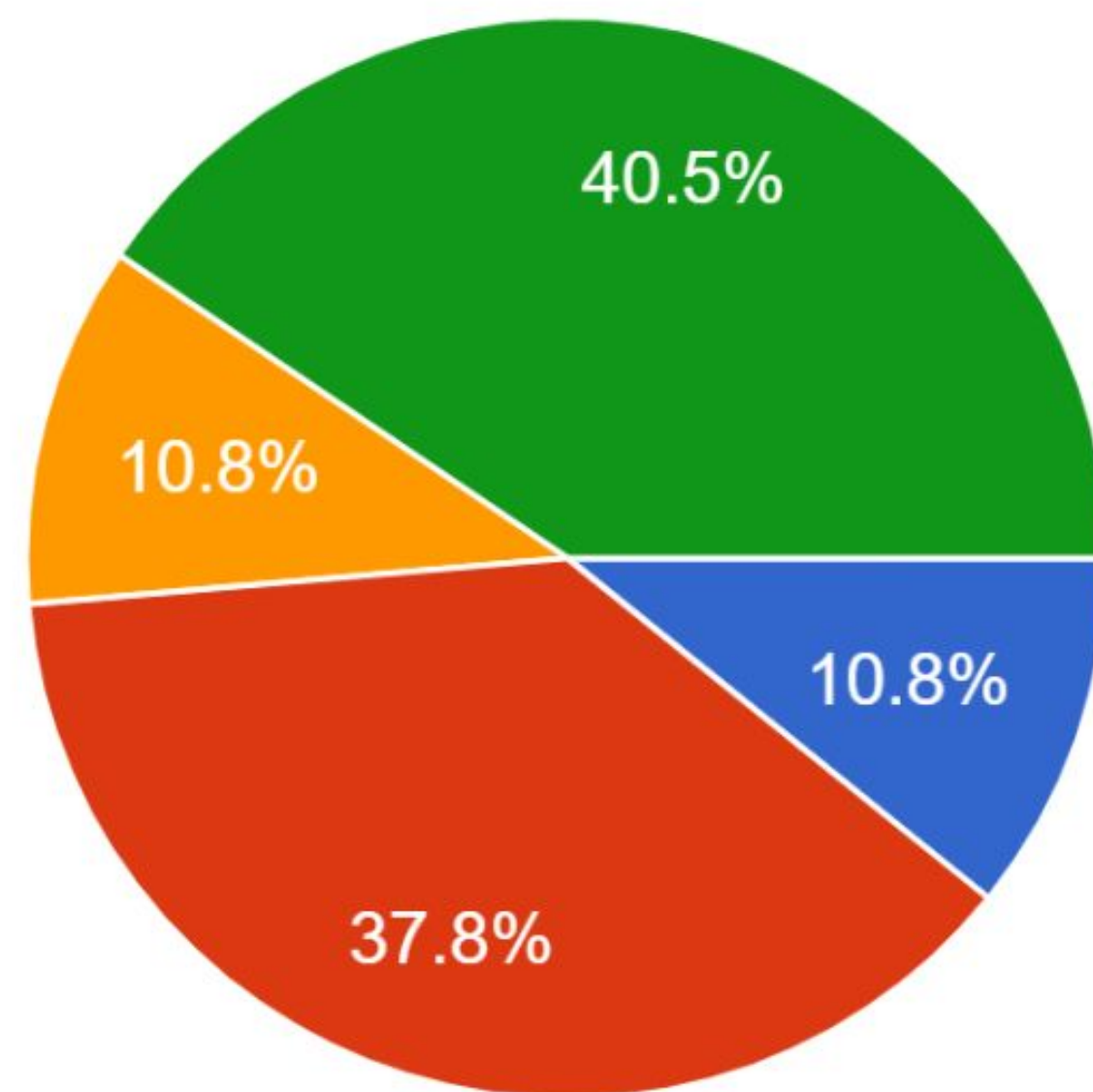
¿Consumes K-pop?

42 responses



Si respondiste "Sí" en la pregunta anterior, ¿desde cuándo consumes K-pop?

37 responses

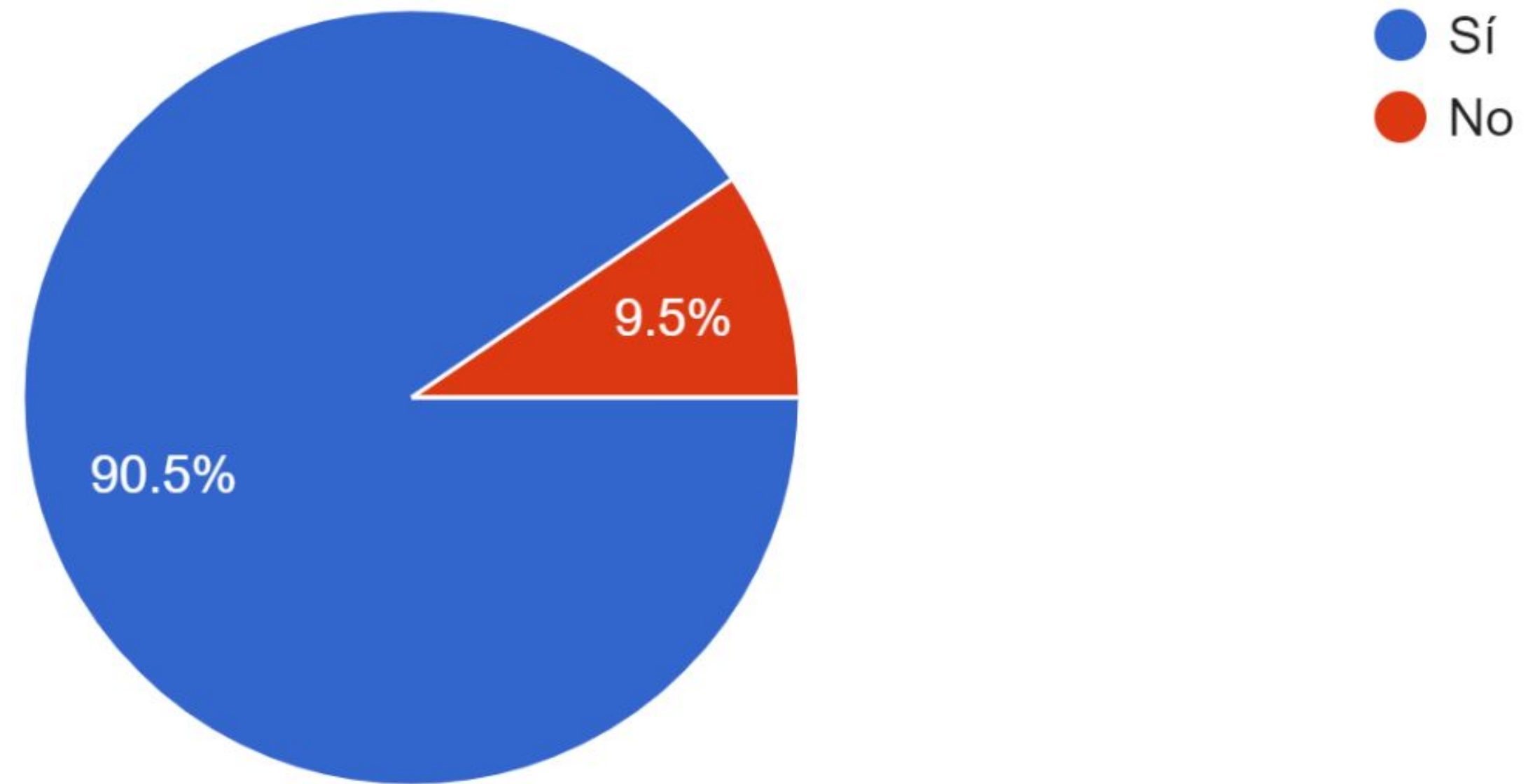


- Menos de 1 año
- 1-3 años
- 4-6 años
- Más de 6 años



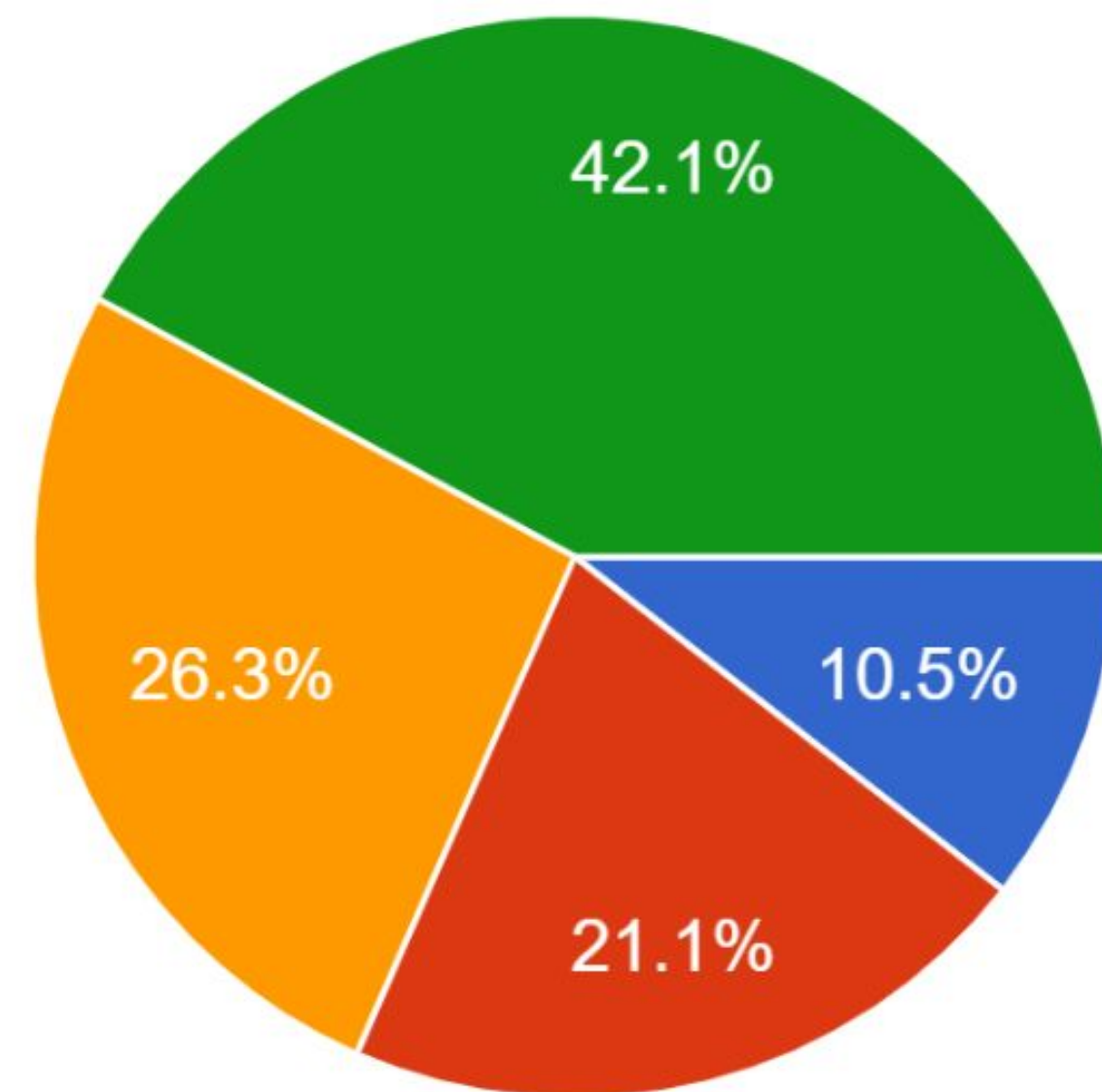
¿Consumes doramas (series coreanas)?

42 responses



Si respondiste "Sí" en la pregunta anterior, ¿desde cuándo consumes doramas?

38 responses

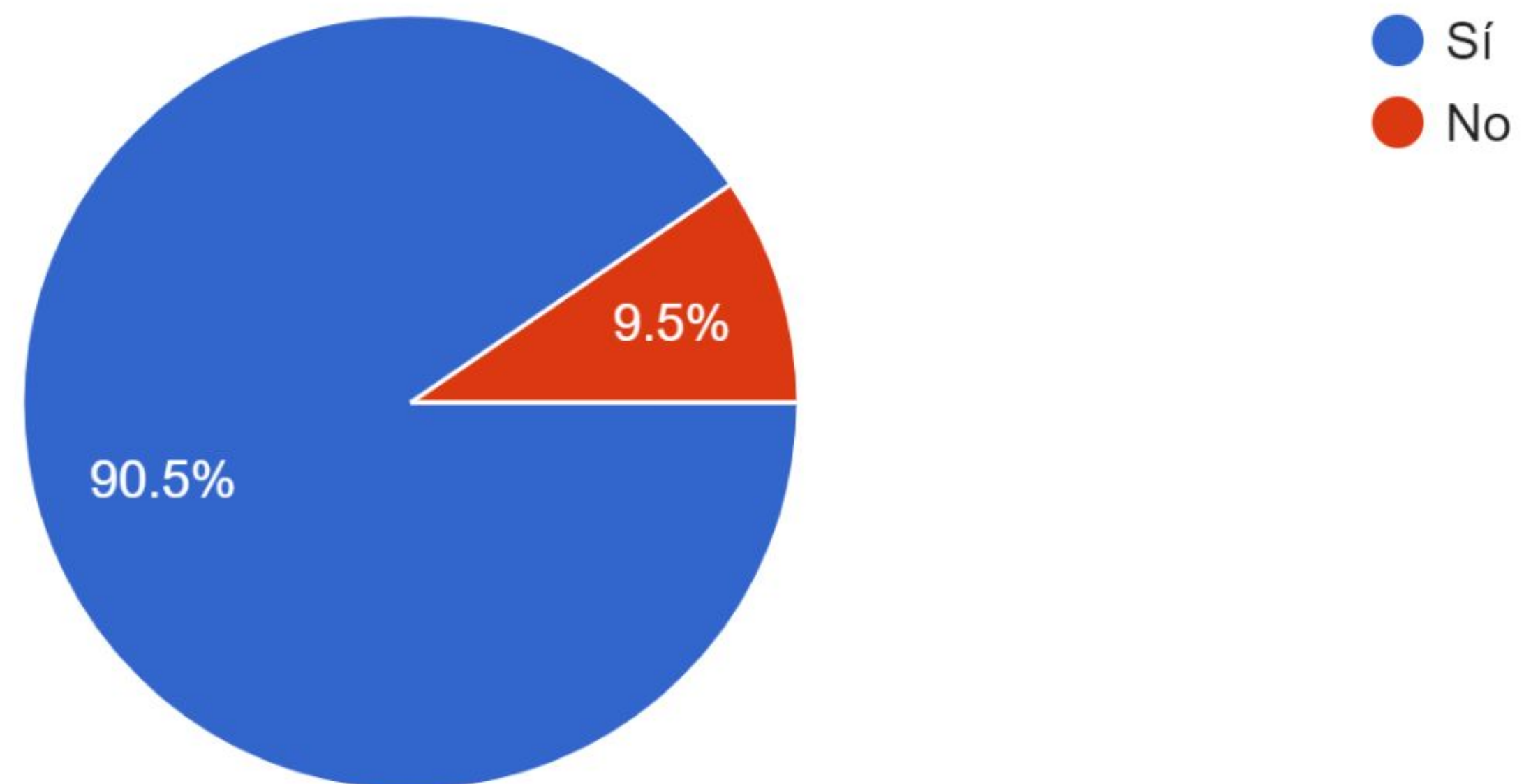


- Menos de 1 año
- 1-3 años
- 4-6 años
- Más de 6 años



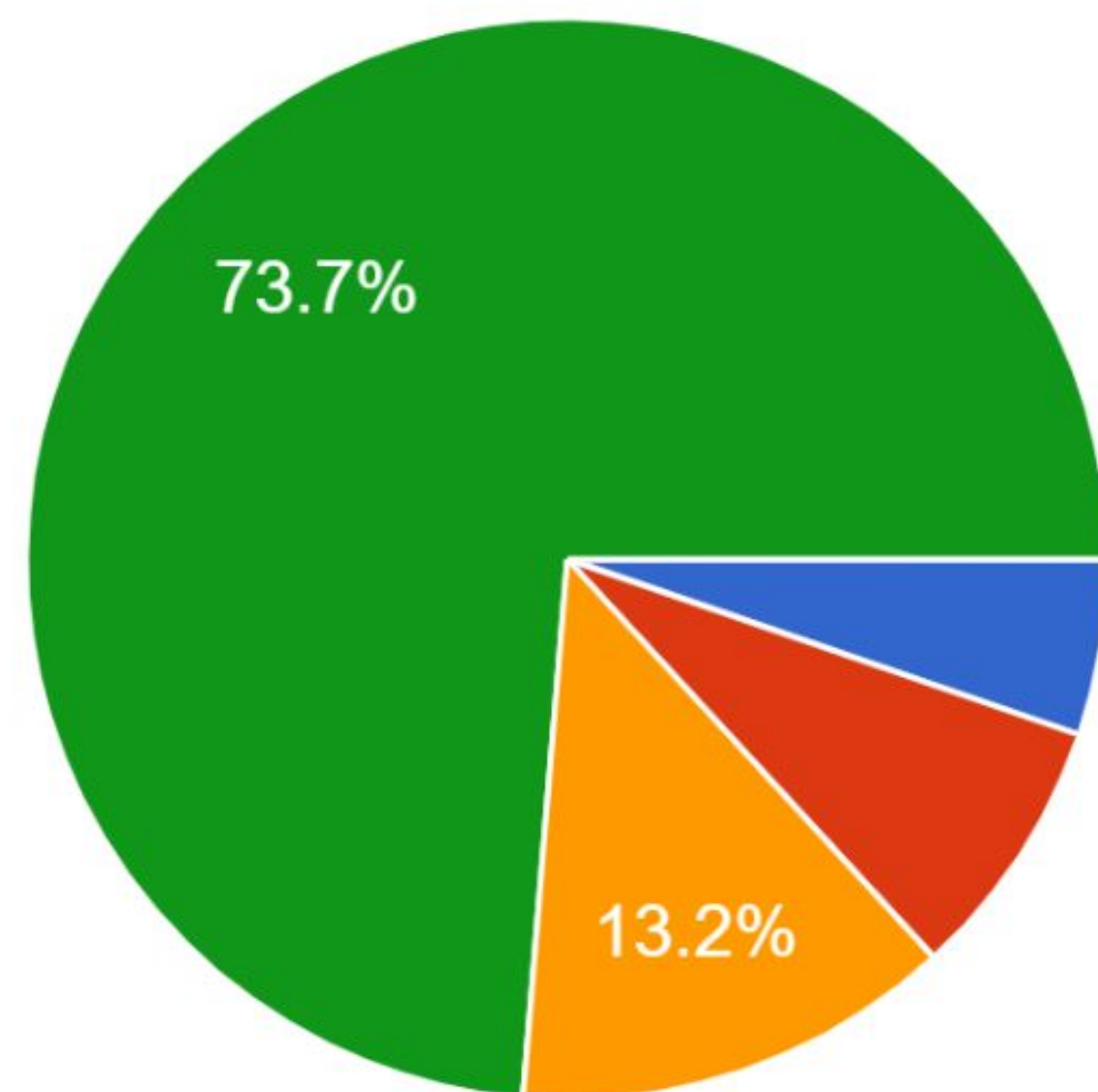
¿Consumes anime o manga?

42 responses



Si respondiste "Sí" en la pregunta anterior, ¿desde cuándo consumes anime o manga?

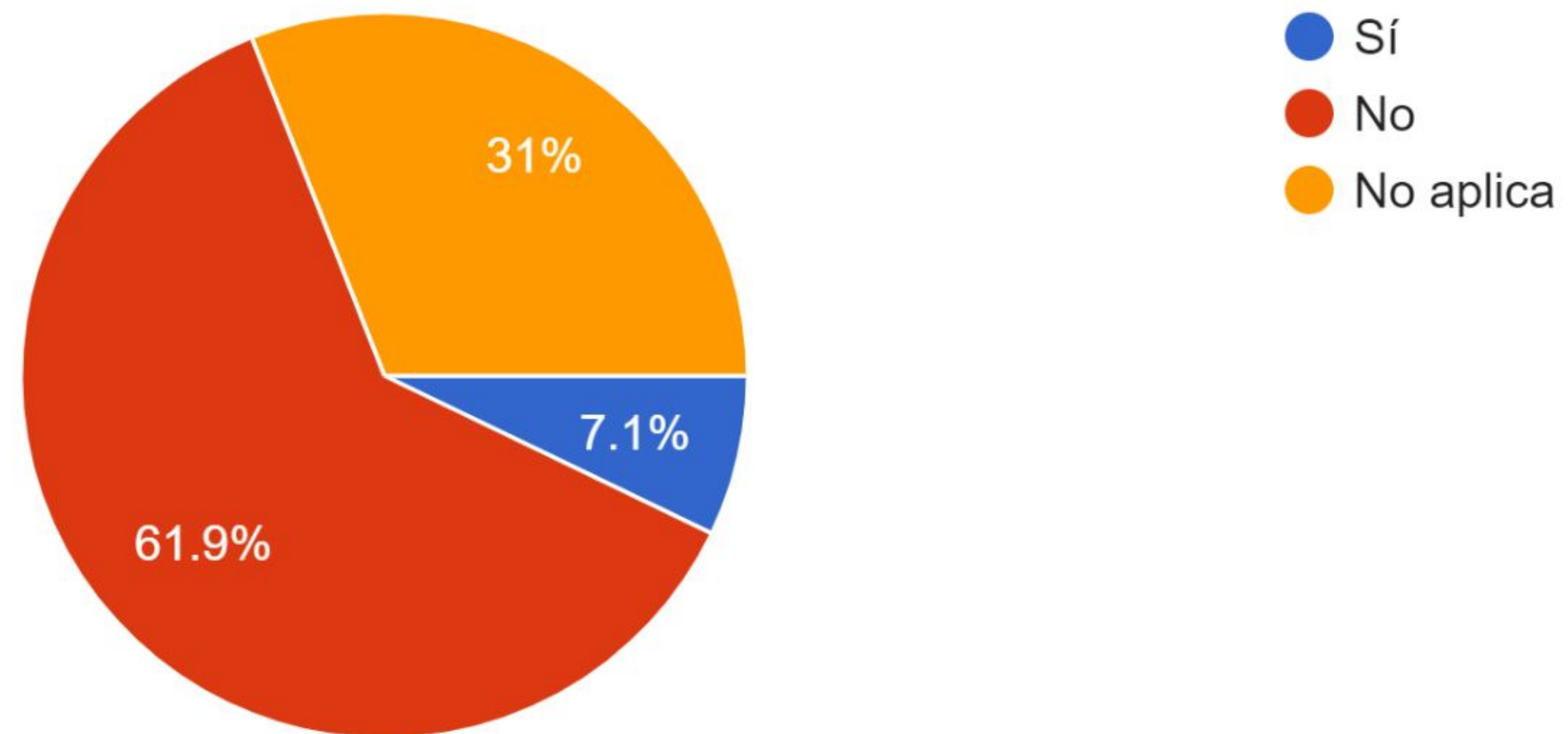
38 responses



- Menos de 1 año
- 1-3 años
- 4-6 años
- Más de 6 años

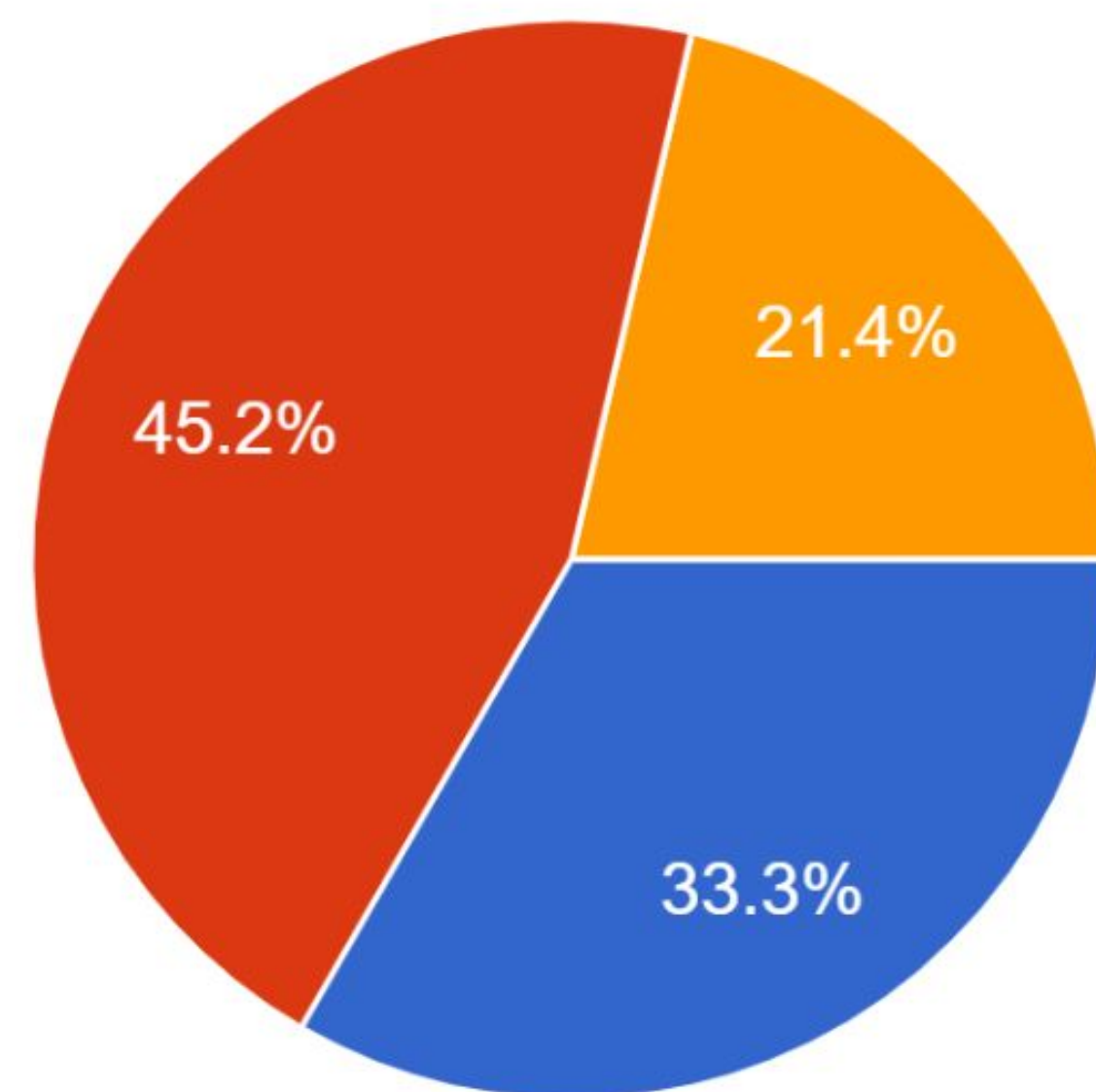
¿Participaste en las protestas estudiantiles ("Pingüinos") de 2006?

42 responses



¿Participaste en las protestas estudiantiles de 2011?

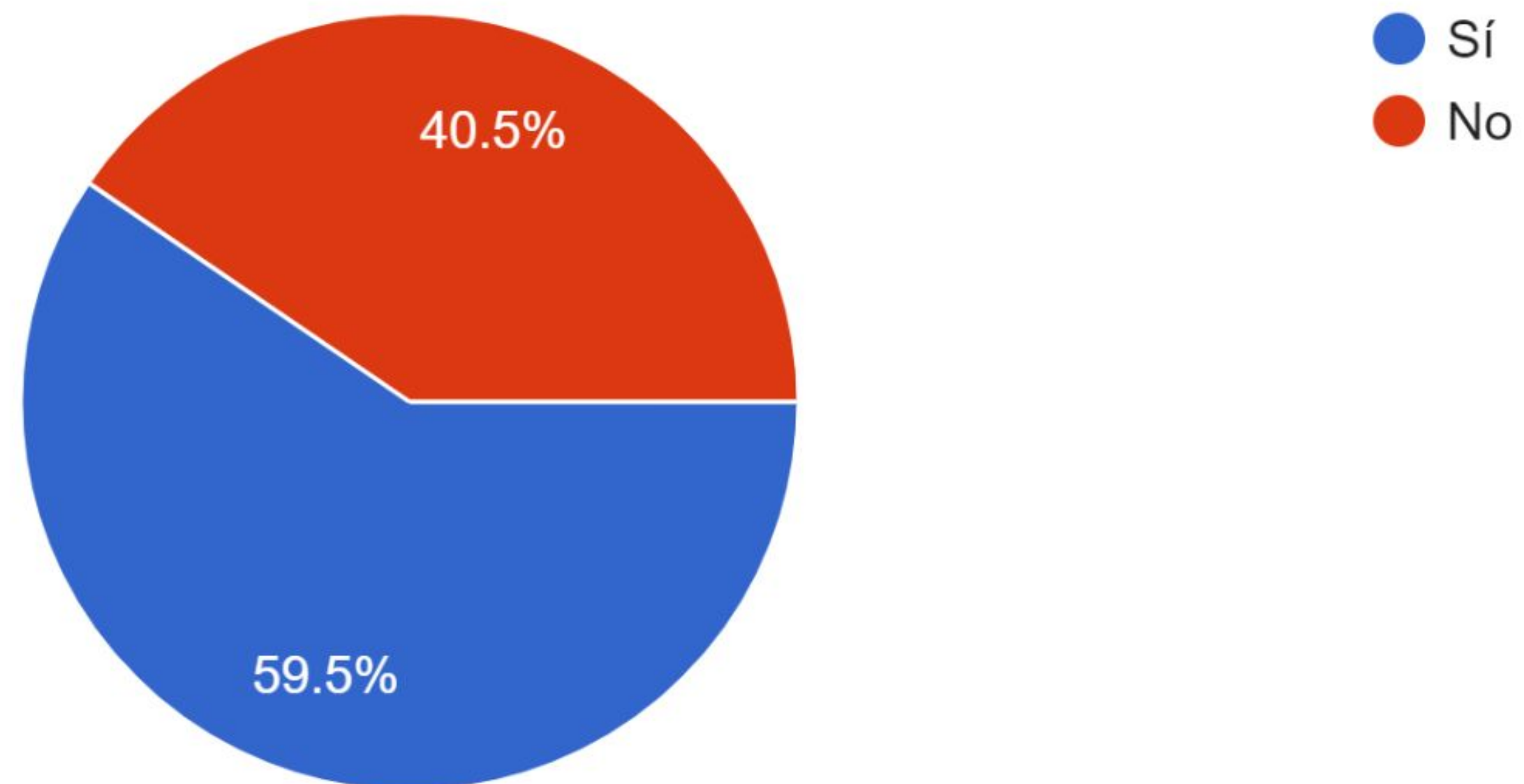
42 responses



- Sí
- No
- No aplica

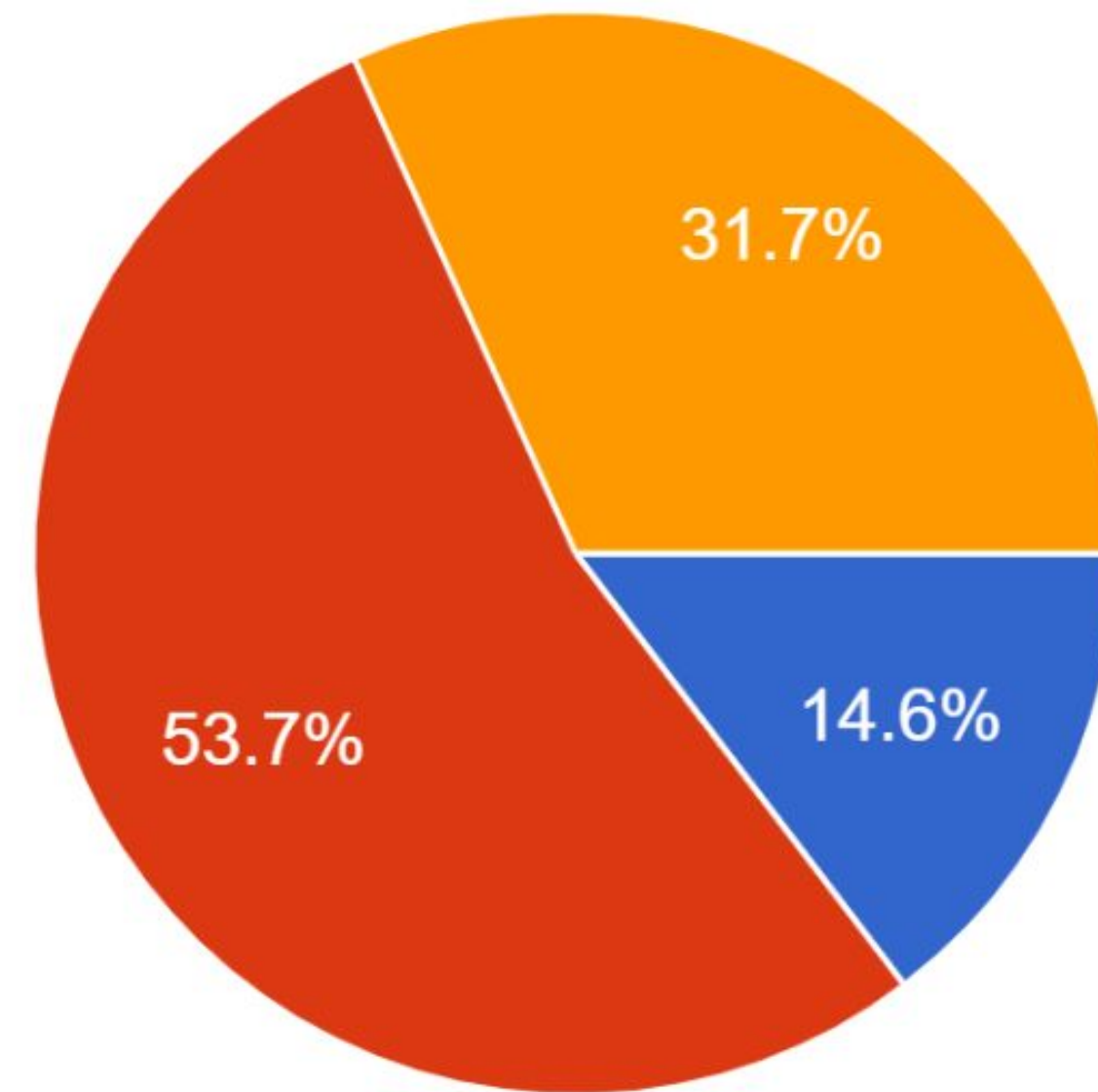
¿Participaste en las protestas de 2019 en Chile?

42 responses



¿Participas o has participado en organizaciones sociales? (Por ejemplo: juntas de vecinos, grupos ambientales, organizaciones estudiantiles, entre otros)

41 responses

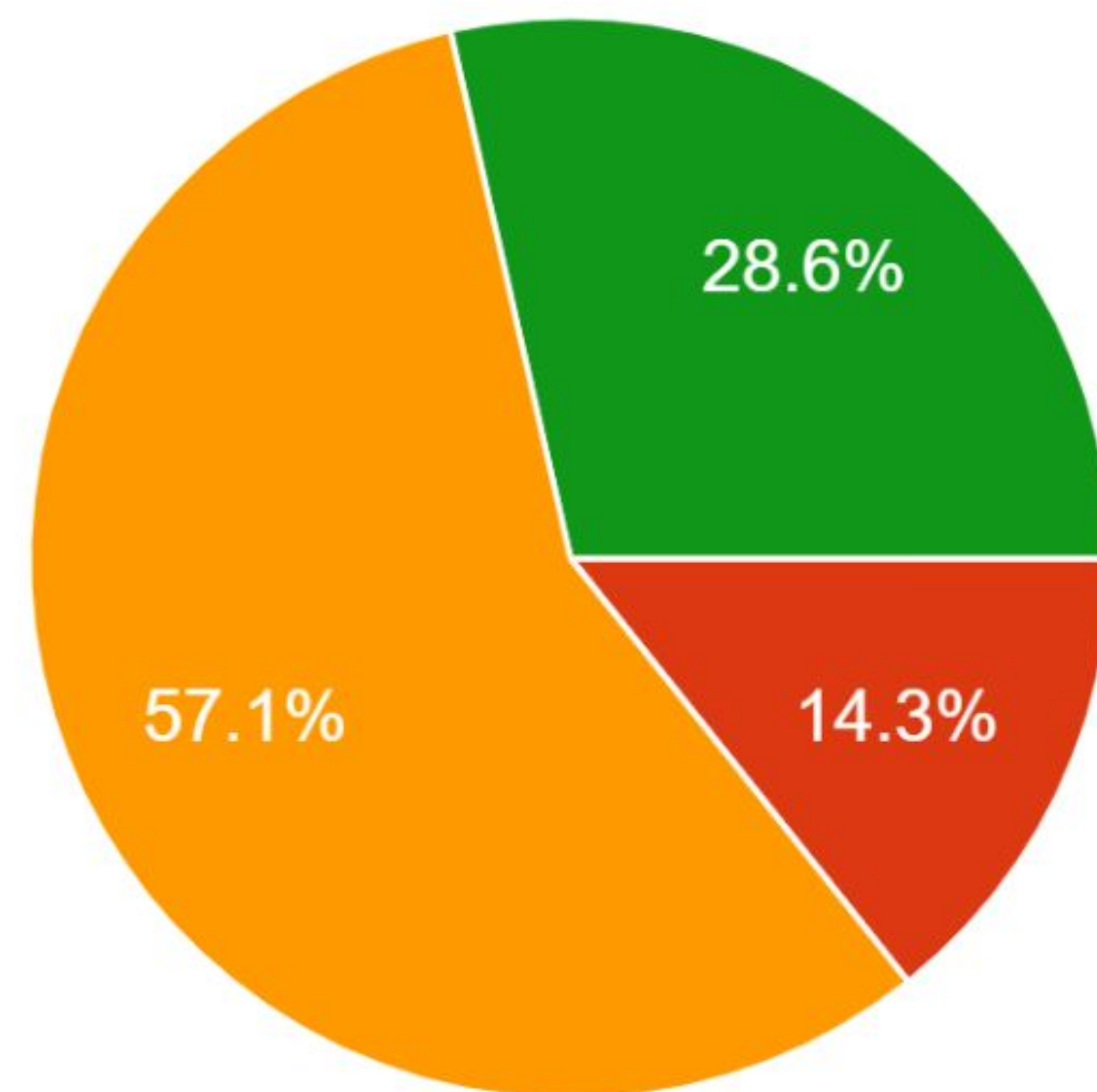


- Sí, actualmente
- Sí, en el pasado
- No



¿Confías en los partidos políticos?

42 responses



- Sí, mucho
- Sí, algo
- No, poco
- No, nada

- “We were adolescents, perhaps up to the age of 20 at that time. We manifested dressing up cosplay.” (Carlos, male, 29)
- “fans used to be categorized as adolescents, infantile, ñoño, a person who gets addicted to something in particular, or a nerd. ... “Whether I like it or not, people consider me as Otaku. I need to be identified as one of the fans. When I meet people with pickets during protests, I feel united as a fan. I identify as one of the fans in a social outbreak. I see that I am not the only fan. I recognize and accept that I am Otaku!” (Olivia, female, 23)
- “I have everything to be part of Tribu Urbana, though I don’t like the term. Anyway, society sees you as Tribu Urbana. When I shout the names of the anime protagonists during protests, I feel proud. Every fan came out of the closet. This is Chile!” (Daniel, male, 20)



- “I can say I am Tribu Urbana, but that’s the old term of the early 2000s. Calling you Tribu Urbana or Otaku is an insult in Chile. But I know that I am an Otaku. Talking about Asian pop culture is taboo in Chile. The main anime character and K-pop idols overcome difficulties. I went to the protest with the lyrics of the Black Pink song on the pickets. I didn’t feel ashamed to be a K-pop fan at the protest. All the people came out with the same social purpose. People felt comradeship.” (Esteban, male, 20)
- during the 2019 protests, Asian pop culture fans did not participate as a large organization; rather, small groups of friends communicated through social media and participated individually.



- **Observations**

- Fans express their fandom in various ways, such as through social networking, fan activities, and sometimes protests. Fiske (1989) claimed that popular culture symbolically resists hegemony. In general, fans of Asian pop culture in Chile have been reluctant to confront social prejudices and reveal their fandom. However, the 2019 interview results show that for today's younger generation, who grew up watching Japanese anime on TV, Asian pop culture is a childhood partner that has settled into their psyches, consciously and unconsciously. Anime has had a profound influence on the identity formation of young Chileans today, who live in a Europe-oriented country yet are involved in an unfamiliar Asian pop culture. In post-colonial society, young people who experience consumerism through the lens of neoliberalism, now armed with the internet, consume foreign cultures regardless of their status and economic power.



- Culture can be seen as the shared patterns of habitual behaviors, responses, and ideas that people acquire as members of society. Sometimes, the trawl of the scope of culture is cast narrowly to distinguish only between “high” and “low” cultures. At other times, it is expressed broadly to subsume all observable practices, mental attitudes, and behavioral attitudes within a society. The narrow distinction is primarily one of class; it pertains to the differences between restrictive and exclusive cultural productions often attributed to educated society and consumed by the nouveau riche and those cultural productions that are easily accessible to the masses. In contrast to this class-oriented perspective is the view that culture is a “complex whole that includes knowledge, beliefs, art, law, morals, customs, and any other capabilities acquired by man as a member of a society” (Agwuele & Falola 2009, p.1).



Traditional Chilean society still often calls fans of Asian popular culture the “Urban Tribe,” as well as its subterms, such as Otaku. However, today’s fans want their tastes to be respected, rather than lumped into an imposed social category.

There is a sense in which the term popular culture means a mass-produced form of behavior that emerges from the lives and imaginations of the subaltern and that, from the perspective of intellectuals and social elites, has the potential to endanger corporate profits. Today’s bigots learned to express their discontent with society through educational demonstrations in 2011 in their secondary and tertiary schools. The fans recognize that Asian popular culture is part of their identity. They firmly believe that the justice taught by anime and the courage to overcome difficulties shown by the heroes of manga, anime, and K-pop idols are essential for Chile. Interestingly, COVID-19 provided an opportunity for this fandom, which began on the internet, to expand through this third space.



New professional fans of K-pop and Asian culture have experienced processes of cultural hybridity throughout their lives through the daily consumption of other cultural forms through the internet. Therefore, the COVID-19 pandemic and the expansion of K-pop in Latin America, particularly in Chile, represent a known space for this type of professional when developing social intervention actions with youth. However, for the older professional generation, the increased penetration of K-pop into everyday life during the COVID-19 period necessarily represents an obligation to reterritorialize their work. That is, since they have been left out of the cultural hybridity generated by K-pop in vast sectors of Chilean youth, they must adapt their subjectivities, relationship styles, and ways of doing things. They must “reterritorialize” their ways of working in order to establish cooperative relationships with those who participate in fandom, whose social valuations are hybridized through the consumption of Asian cultural products.



Consequently, in terms of the professional training of those who work in the field of social intervention, a suggestion is to pay attention to the currently emerging topics that are being cultivated through the global internet network

The 2019 interview participants are now in their mid-to-late 20s or early 30s. To evaluate the perceptions of Chilean young adults regarding the social and political values promoted by Asian pop culture (K-Pop, dramas, anime/manga, etc.), in-depth interviews will need to be conducted based on the 2024 survey.



Thank you for listening!





대학소개

미래를 개척하는 지식공동체, 서울대학교의 비전과 현황

글로벌 융합인재 양성부터 지속가능한
대학발전 기반 구축까지 서울대학교의
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발표순서

01 글로벌 융합인재 양성

창의성 및 인성교육 강화를 위한 자율적이고 융합적인 교육체계

02 혁신적 지식 생태계 구축

데이터사이언스와 전문분야 지식을 갖춘 디지털 혁신인재 양성, '데이터사이언스 대학원'

03 지식기반 사회적 가치 창출

나눔의 선순환 및 국내외 사회공헌활동을 통한 사회 속의 대학 구현

04 지속가능한 대학발전 기반 구축

미래형 스마트 멀티캠퍼스 구축

05 글로벌 융합인재 양성

인성 및 가치관 함양을 위한 독서 세미나

06 혁신적 지식 생태계 구축

미래선도 중점 학문분야의 연구역량 집중, 10-10 프로젝트





발표순서

01 글로벌 융합인재 양성

창의성 및 인성교육 강화를 위한 자율적이고 융합적인 교육체계

02 혁신적 지식 생태계 구축

데이터사이언스와 전문분야 지식을 갖춘 디지털 혁신인재 양성, '데이터사이언스 대학원'

03 지식기반 사회적 가치 창출

나눔의 선순환 및 국내외 사회공헌활동을 통한 사회 속의 대학 구현

04 지속가능한 대학발전 기반 구축

미래형 스마트 멀티캠퍼스 구축





글로벌 융합인재 양성

- 창의성 및 인성교육 강화를 위한 자율적이고 융합적인 교육체계
- 인성 및 가치관 함양을 위한 독서 세미나

혁신적 지식 생태계 구축

- 데이터사이언스와 전문분야 지식을 갖춘 디지털 혁신인재 양성
- 미래선도 중점 학문분야의 연구역량 집중, 10-10 프로젝트

지식기반 사회적 가치 창출

- 나눔의 선순환 및 국내외 사회공헌활동을 통한 사회 속의 대학 구현
- 지식 공유와 환원의 다양한 지식 나눔 프로그램

지속가능한 기반 구축

- 미래형 스마트 멀티캠퍼스 구축
- 대학혁신시스템 구축





01 글로벌 융합인재 양성

- 창의성 및 인성교육 강화
- 자율적이고 융합적인 교육체계
- 인성 및 가치관 함양을 위한 독서 세미나

02 혁신적 지식 생태계 구축

- 데이터사이언스와 전문분야 지식을 갖춘 디지털 혁신인재 양성
- '데이터사이언스 대학원' 구축
- 미래선도 중점 학문분야의 연구역량 집중, 10-10 프로젝트

02 지식기반 사회적 가치 창출

- 나눔의 선순환을 통한 가치 창출
- 국내외 사회공헌활동을 통한 사회 속의 대학 구현
- 지식 공유와 환원의 다양한 지식 나눔 프로그램



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지식기반 사회적 가치 창출

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공유와 환원의 다양한 지식 나눔 프로그램



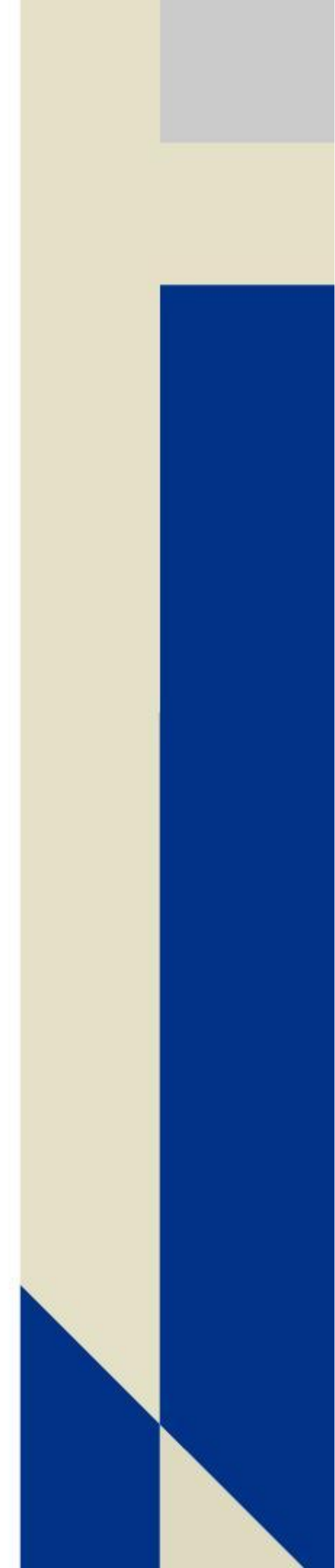


03

지식기반 사회적 가치 창출

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지식기반 사회적 가치 창출

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- 지식 공유와 환원의 다양한 지식 나눔 프로그램





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K-MOOC, SNUon, edX를 통한 지식 콘텐츠

지식 공유와 환원의 다양한 지식 나눔 프로그램

대학이 보유하고 있는 우수 강의를 온라인 강좌로 개발하여 운영합니다. 온라인으로 지식 콘텐츠를 공유함으로써 지식 보급을 통한 일반 대중의 지적 욕구를 충족시키며 사회적 책무를 수행합니다. 지식뿐 만 아니라 음악과 미술 등 대학의 문화 프로그램을 학내 구성원과 지역사회 주민에게 개방함으로써 나눔 문화를 확산시키고 국민의 대학으로 자리매김하고 있습니다.



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K-MOOC, SNUon, edX를 통한 지식 콘텐츠

지식 공유와 회원의 다양한 지식 나눔 프로그램

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K-MOOC, SNUon, edX를 통한 지식 콘텐츠

지식 공유와 환원의 다양한 지식 나눔 프로그램

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또한 다양한 사회공헌활동 발굴을 통해 나눔을 실천하고 봉사하는 인재를 양성합니다. 교육과 연계한 사회공헌 참여를 통해 공헌활동 체험의 기회를 제공하고 사회에 폭넓은 기여를 할 수 있습니다. 이처럼 다양한 활동을 통해 학생들은 자원봉사, 세계시민, 인권의 개념을 알아가면서 다양성을 이해하게 되며 냉철한 이성과 따뜻한 가슴을 가진 '샤눔형(서울대+나눔)

인재로 성장합니다. 그리고 대학이 보유하고 있는 우수 강의를 온라인 강좌로 개발하여 운영합니다. 온라인으로 지식 콘텐츠를 공유함으로써 지식 보급을 통한 일반 대중의 지적 욕구를 충족시키며 사회적 책무를 수행합니다. 지식뿐 만 아니라 음악과 미술 등 대학의 문화 프로그램을 학내 구성원과 지역사회 주민에게 개방함으로써 나눔 문화를 확산합니다.



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K-MOOC, SNUon, edX를 통한 지식 콘텐츠

지식 공유와 환원의 다양한 지식 나눔 프로그램

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싱크탱크 역할의 대학혁신센터

대학혁신시스템 구축

급속한 사회변화에 따라 요구되는 대학의 혁신을 체계적이고 종합적으로 추진하기 위해 대학혁신센터를 설립하였습니다.

대학혁신센터는 학내외 데이터를 분석하고 중장기 대학 정책방향에 대한 연구를 통해 서울대학교 뿐만 아니라 국가 고등교육의 미래를 중장기적으로 고민하는 싱크탱크 역할을 수행할 것입니다.



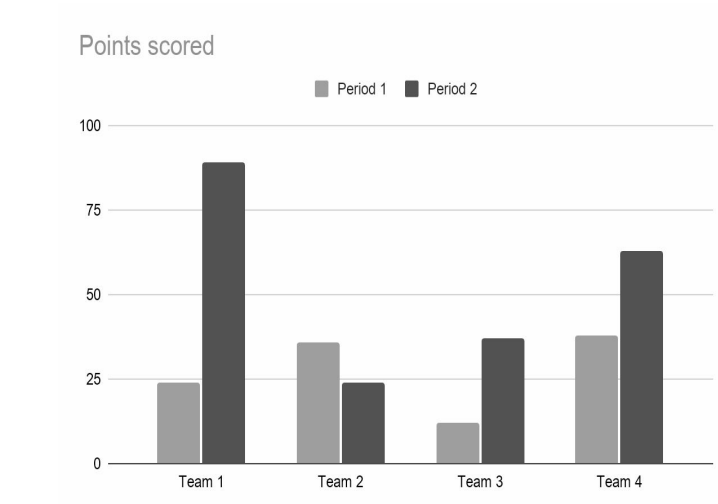
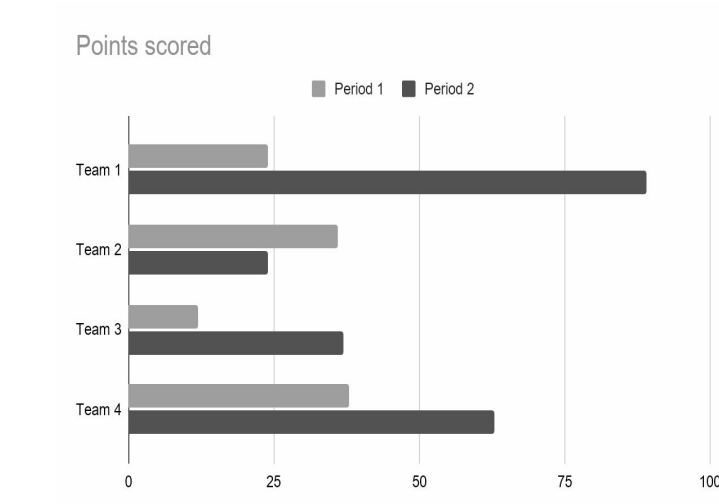


“제4차 산업혁명을 선도하고 혁신 성장 동력을 확보하기 위한 글로벌 R&D 캠퍼스가 열립니다. 무인이동체 (자동차, 선박, 항공) 분야를 구축하여 미래 성장 동력을 창출합니다. 신개념 ICT를 통한 캠퍼스 혁신을 통해서 미래 교육환경 변화에 대응하고 에너지 절약을 지향하는 친환경 스마트 캠퍼스를 구축해 나갑니다.”

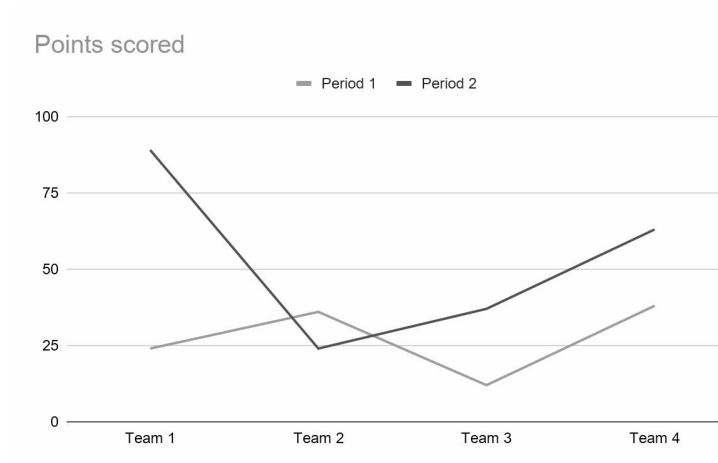
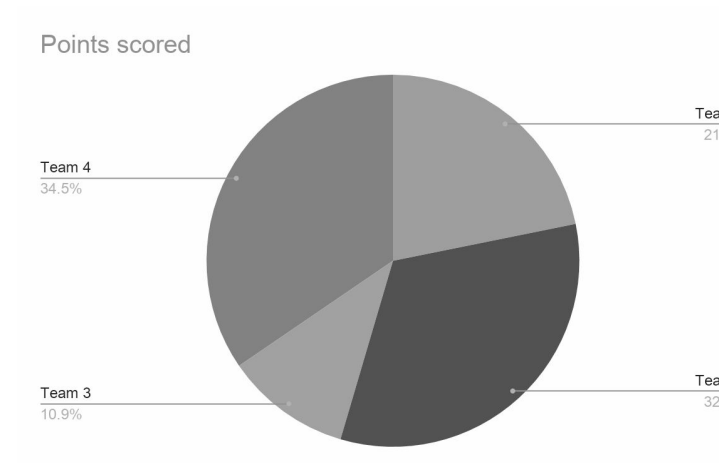
- 미래형 스마트 멀티캠퍼스 구축에 관한 글 중



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