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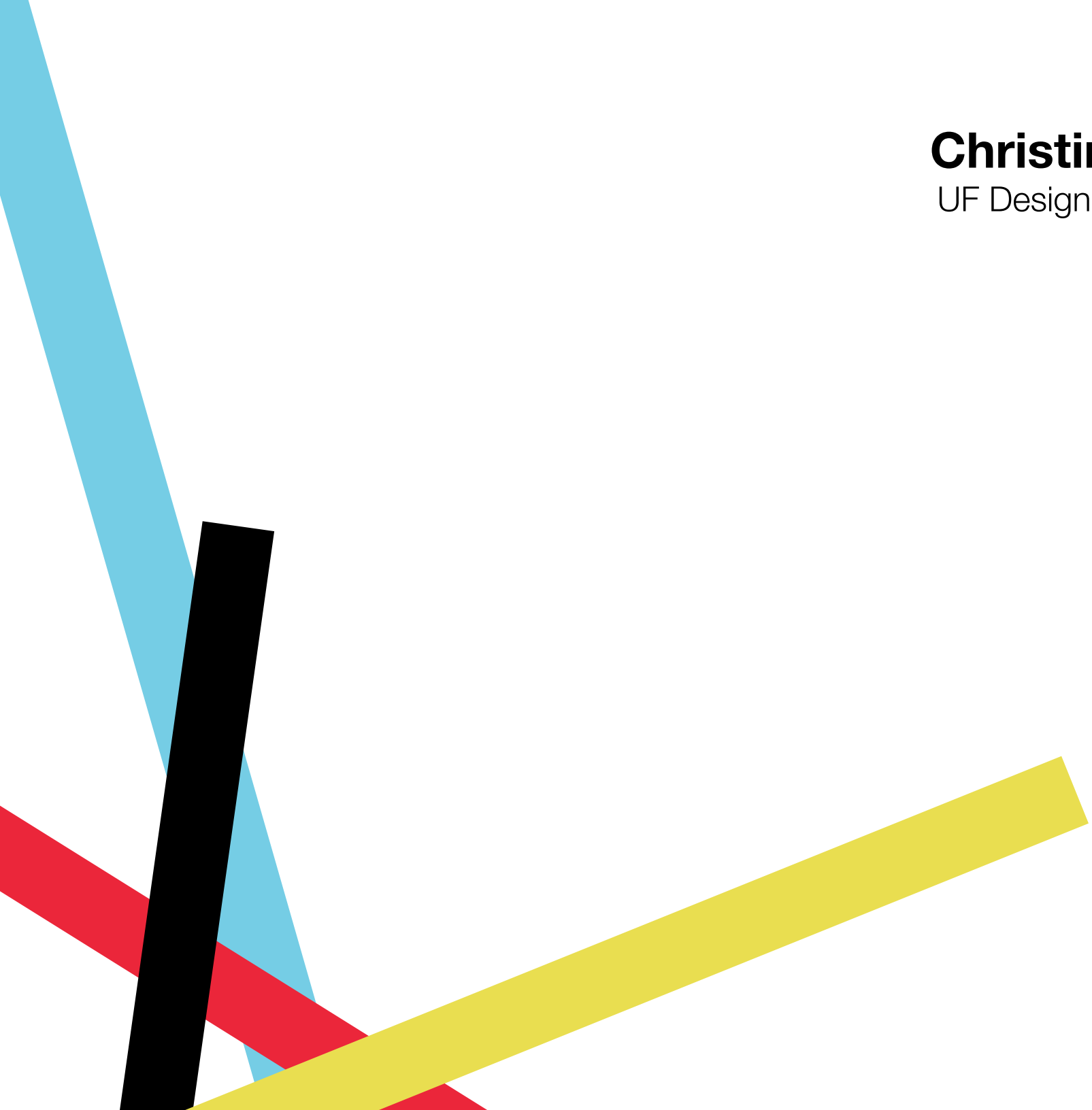
UF Design Grad Seminar

2016-2017



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DESCRIPTION OF TOPIC / SETTING

Last spring I started researching the topic of North Korea, which had held my interest for the previous few years. Initially, my interests revolved around rogue resistance against North Korea, NK human rights issues within North Korea, and understanding the history of the Korean peninsula and how the Koreas came to be as they are today.

While I was focused on communist propaganda and fake news generated from the North, I was more invested in the stories of Native North Koreans and their journeys. It was not until I went to South Korea last summer and met some NNK's while volunteering that I shifted my topic to what design can do to make their lives better in South Korea.

I was astonished to learn of the discrimination NNK's face after everything they have been through. Discrimination derived from a people, South Koreans, that I know to be extremely hospitable by Korean nature. I was confused.

From this confusion stemmed my obsession to bring these people together and design a community reuniting them in the only way possible today—until reunification–inside South Korea: a present model for a future successful reunified nation.

More importantly, I am addressing a problem that the South Koreans do not recognize within their own society. For this reason, I deem it fit for an outsider with my perspective to aid in tackling this social problem by inventing a service.

THE QUESTIONS

- How can I design a game to expose the overarching prejudice of South Koreans towards NNK's?
- How can the game lure people into a third space where NNK's are working?
- How can the game elicit a connection between a past unified Korea to redefine NNK's as equals to SK's?

SUB QUESTIONS

- How can I design a cultural heritage-themed augmented reality scavenger hunt as a social, semi-collaborative mobile app game to enable North Korean refugees, South Koreans, and expatriates to come together in South Korea?
- How can the MOIDA brand system extend from café to game to community?
- What is the storyline/how does the game work (psych, strategies, etc.)?
- How does the game employ semiotics?

STAKEHOLDERS

North Korean refugees, South Koreans, expatriates, tourists, activists, North Korean human rights NGO's, churches, & student groups in South Korea (in Seoul)
–*see page 16 in for more detail*

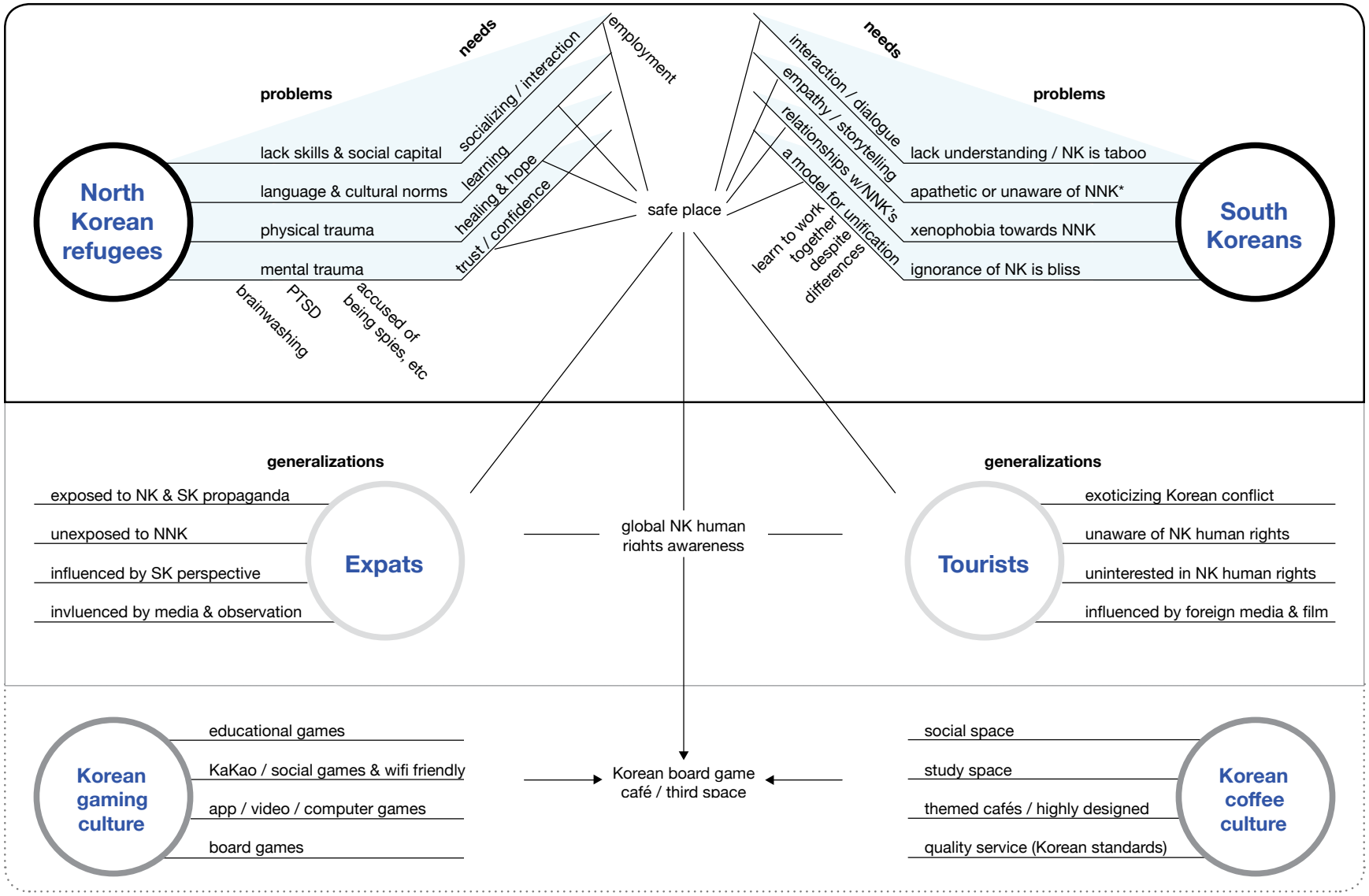
GOALS

- provide North Korean refugees with skills & social capital through the café framework of working with South Koreans as well as the volunteer events element within and nearby said third space
- as the system progresses and the spaces combined with the real life experiences pile up, the SK begins to realize they're not as different from the NNK as they thought
- shift the South Korean perspective and work towards demolishing prejudice against North Korean refugees
- generate dialogue nationally and internationally about the social problems of North Korean refugees
- introduce *play* and a safe, *third space* as interconnected vehicles for stimulating this dialogue (simultaneously capitalizing on prominent Korean café and gaming cultures)

MOTIVATIONS

- North Koreans' struggle to integrate into the South Korean society due, in part, to South Korean discrimination
- Korean gaming culture / wifi friendly nature
- Korean coffee culture
- strong and active Korean Cultural Heritage administration (CHA) presence as potential sponsor
- successful reunification (designing for a community that can help bridge the gap between the Koreas when they are reunified in the future)

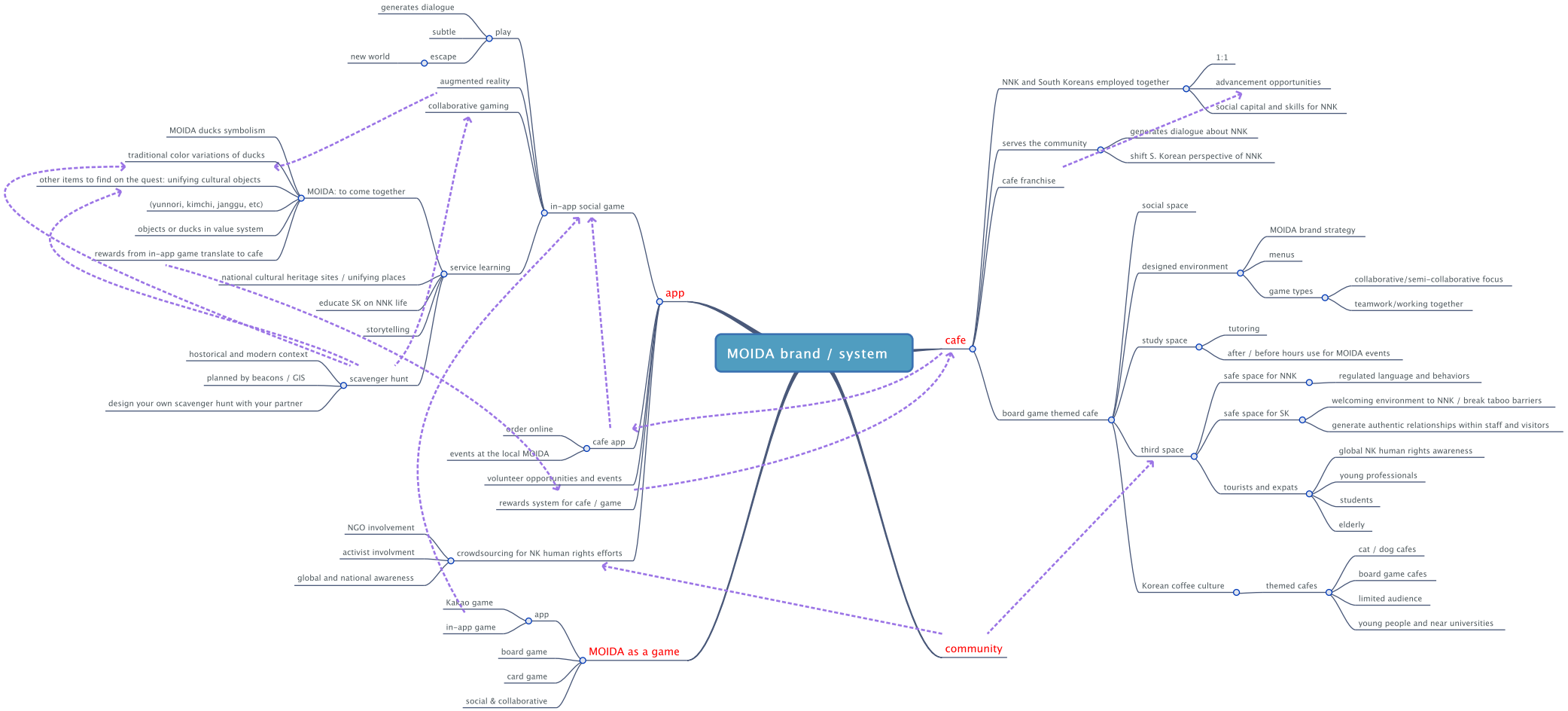
key themes & stakeholders diagram



This diagram highlights stakeholders (circled), their needs, problems, and possible solutions that bring their needs together. I used this to map out a system that includes a physical space and an awareness aspect to help solve these social problems. From this exercise, I recognized the need for a platform to bring these spaces and people to life and together in a community. I will explore the entrance of play in the next diagram by connecting this system with a mobile app game.

*NNK = Native North Korean

concept map (zoom in)



This mind map highlights the main elements of the MOIDA community concept system. The connectors show how the elements interact with each other, and serve as touch-points for the user's overall experience. For example, the mobile app game serves as a lure to draw users into the café third space. Within the mobile app game, users play in a collaborative way to mirror the theme of MOIDA (working together). Meanwhile, within the board game café where NNK's and SK's work together, the user comes to redeem their coffee rewards from game play. Within this system, there are the following elements of the MOIDA brand: café, app/game, community, and possibly a MOIDA board game.

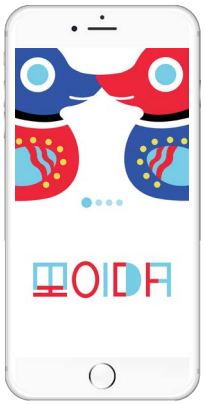
MOIDA (모이다) defined

: Korean (v) to come together; (n, in context) a living ***community***, a mobile ***app***, a ***board game café***

community

app game

Moida



board game café/third space

The community exists virtually first, with users working together to level up within an augmented reality world around Seoul. Users collect paired items that root them in a traditional Korean mindset. These items are scattered about Seoul. The five palaces in Seoul serve as unique landmarks retracing the memory of one Korea, pointing to the Joseon era. These palaces, with their own augmented landscape, will play a role in the game, possibly as checkpoints in order to elicit memories of a unified Korea. The game serves as a cultural heritage tourism tool and a lure to guide people into the café space as rewards are accrued as play progresses. In addition to this community existing virtually, the concept is that events and volunteering in and around Seoul and the MOIDA café spaces will generate a more tangible NNK/SK community.

PARK JEYOUL, 34
THE North Korean Refugee, Male

Jeyoul is a 34-year old Native North Korean and a South Korean citizen residing in Incheon, a large metropolis next to South Korea's capitol, Seoul. He was a technician in North Korea before defecting. In 2008, he escaped North Korea by paying the guards off so he could safely cross the frozen Tumen river into China. Because China does not recognize defectors as refugees, Jeyoul was forced to do long hours in the back room of a restaurant for half of the average pay. He could not receive documented pay as a defector, and traveling in China as a North Korean can easily set off red flags. Upon being questioned by an officer in China, he would have been repatriated to North Korea and likely forced into a hard labor camp for life with any remaining family members.

As it was, Jeyoul only had an uncle left in the North. He lost most of his family members to either disease without proper medical access or the 90's famine.

Jeyoul spent four years in China before he was able to save enough money to travel to Thailand, where he sought refuge in the South Korean embassy. Upon arrival to Seoul in 2012, he spent three months in Hanawon, the government resettlement program. Then he was essentially sent off with a government handout to fend for himself in the new world. He keeps to himself and has had trouble finding and holding jobs in the South for a number of reasons.

WORK
night shift custodial staff at Incheon International Airport

ENTERTAINMENT
Joseun-themed dramas, Kakao games, walking in nature

TECHNOLOGY
Samsung smart phone, limited data plan; wifi-friendly city

TRANSPORTATION
local bus and metro systems, bike

VALUES
independence, traditional food, nature

SOCIAL BEHAVIORS
keeps to himself & neighborhood, distrusts, independent

DAILY COMMUNITY / LIVING
lives alone, avoids other NNK's, rejects SK host families

MOTIVATIONS
adapting into South Korea, to be understood / respected

GOALS / EXPECTATIONS (INDICATE SUCCESS)
establish a small/trusted circle, social capital in SK, skills

VALUE OF MOIDA SERVICES TO USER
to be humanized as NNK through play & in-person at cafés

USE OF MOIDA SERVICES
removed, but existent role of depending on another to play

KEY MESSAGE TO USER
café: A safe place for you to be you and connect with native South Koreans via events, gaming, and volunteering
in-app game: Take a historic journey around your neighborhood and embrace *our* shared national heritage

KIM JOOHYE, 27
THE South Korean, Female

Joohye is a 27-year-old South Korean from Waygon, a suburb of Daegu. She lives with her brother and his wife near Seoul, and she visits her parents and grandmother in Waygon often. She, like many South Koreans, spends her time split between home and the library studying for exams to get a stable government job.

When she catches a break from studying, she takes advantage of the surrounding countries and travels to Japan, Singapore, and other countries with her friends and family. Joohye has studied abroad in the USA in college, and she has extended family that has immigrated to the USA.

Despite her study habits, Joohye is exceptionally in-tune with American pop culture. Her English pronunciation and vocabulary is close to that of a native speaker. She learned English from a young age, and her parents bought her foreign films like Harry Potter to practice her English.

Joohye is interested in Korean history and has a sense of national pride while understanding the scale of Korea on a global level. She has interned abroad and knows how to socialize with a diverse group of people. Her grandmother lived through the Imperial Japanese occupation of Korea, and her parents were born after the end of WWII and the Korean War, at the cusp of the split of the Korean nation. Joohye has never met a North Korean refugee.

WORK
unemployed, studies for government employment exams

ENTERTAINMENT
US music/film, k-dramas, Kakao games, Pokémon Go solo

TECHNOLOGY
Samsung smart phone, unlimited data plan, wifi friendly city

TRANSPORTATION
local bus and metro, KTX, access to family member's car

VALUES
excelling academically, close family & friends, appearance

SOCIAL BEHAVIORS
keeps to herself to study, meals w/ family, movies w/ friends

DAILY COMMUNITY / LIVING
lives with family, small group study 2x/wk, self-study time

MOTIVATIONS
add meaning and value to daily life, help others, play

GOALS / EXPECTATIONS (INDICATE SUCCESS)
redefine Korean nationalism to include NNK's as equals

VALUE OF MOIDA SERVICES TO USER
values diversity, embraces Korean history & coffee culture

USE OF MOIDA SERVICES
play/for fun, potential part-time employee at a MOIDA café

KEY MESSAGE TO USER
café: Join the *movement* of a unified Korea today. Get started by downloading the MOIDA app.
in-app game: Join the *trending* treasure hunt game and collect Korean national heritage with this new AR app.

LOGAN ANDREWS, 25
THE American Expatriate, Male

Logan, a 25-year-old American expatriate, lives alone in Bukhansan, the mountainous region of northern Seoul. He teaches kindergarten at an English hagwon, a private learning academy. Most of his students come from wealthy South Korean families. His co-workers are native English speakers from the UK, Australia, and Canada. As a result of living outside the core of Seoul, Logan commutes into the center of the city most evenings to meet other expatriates for dinner or drinks.

He majored in Psychology in college and earned a TEFL certificate online in order to teach English in South Korea. Logan worked in Human Resources at an insurance company near Atlanta for two years before he decided to branch out and seize the adventure of teaching abroad in Korea.

His parents are both business professionals in Atlanta, and they always encourage diversity and the richness it brings to life. Logan has three siblings who live all around the USA. Logan studied abroad in Madrid, Spain for a year in college, and he values international community.

He uses his vacation time to visit nearby countries and regularly takes weekend trips around Korea. He hopes to connect with the local Korean community and invest some of his free time volunteering. He prefers city life, but has adapted to the Korean hiking pastime of his region.

WORK
EFL hagwon teacher

ENTERTAINMENT
naurebang, shopping, hiking, Pokémon Go group urban hikes

TECHNOLOGY
iPhone, Olleh pocket Wifi egg 10g/mo, public wifi city

TRANSPORTATION
metro, busses, taxis, KTX

VALUES
independence, community, travel, meeting new people

SOCIAL BEHAVIORS
social networking online, attends events, coordinates trips

DAILY COMMUNITY / LIVING
lives alone, close friends are expats, language exchange

MOTIVATIONS
get to know NNK's, enjoys AR and co-op gaming

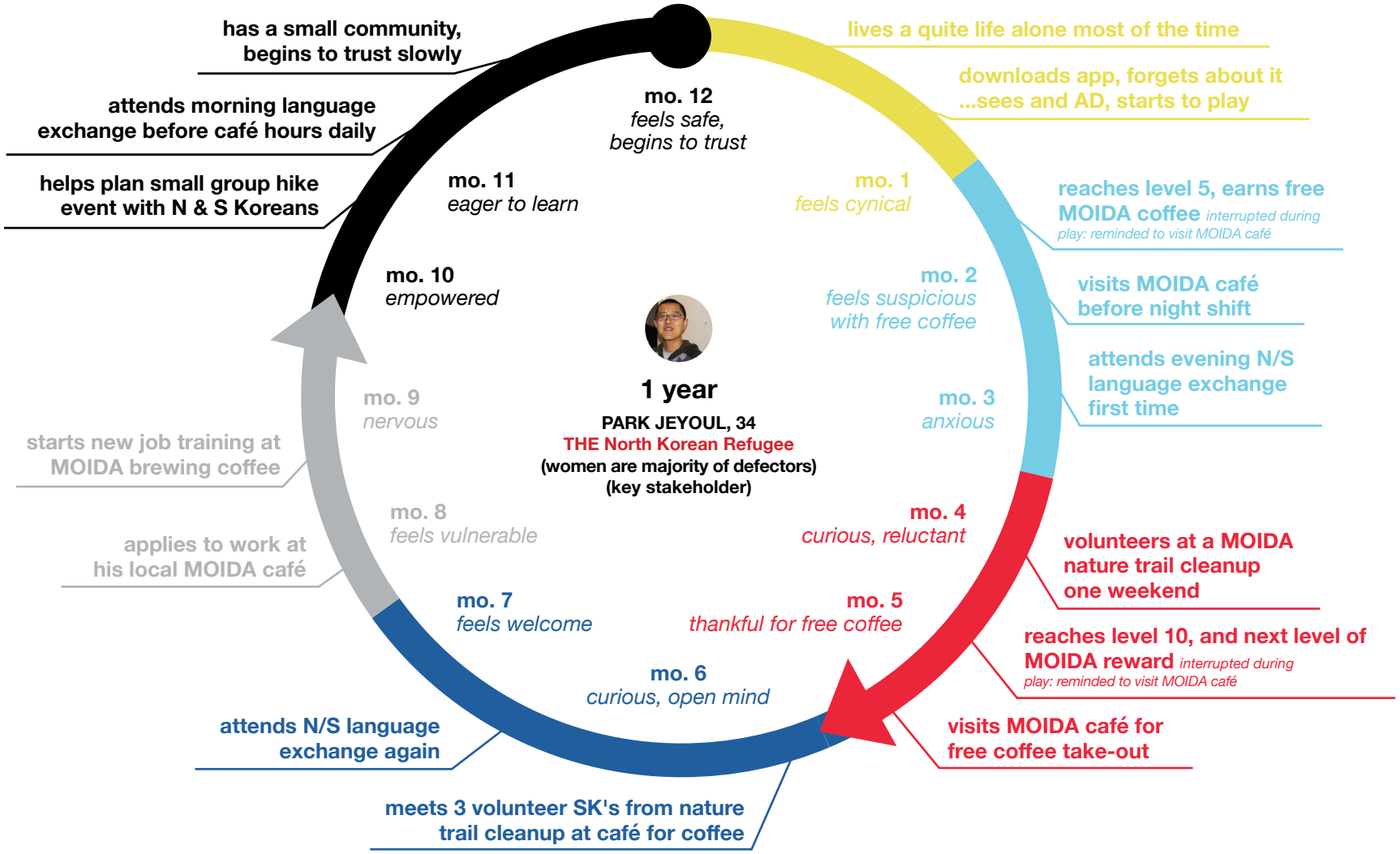
GOALS / EXPECTATIONS (INDICATE SUCCESS)
to meet NNK's at the café and play the game for fun

VALUE OF MOIDA SERVICES TO USER
values human rights and embraces diversity

USE OF MOIDA SERVICES
language exchane over games at café after hours, play

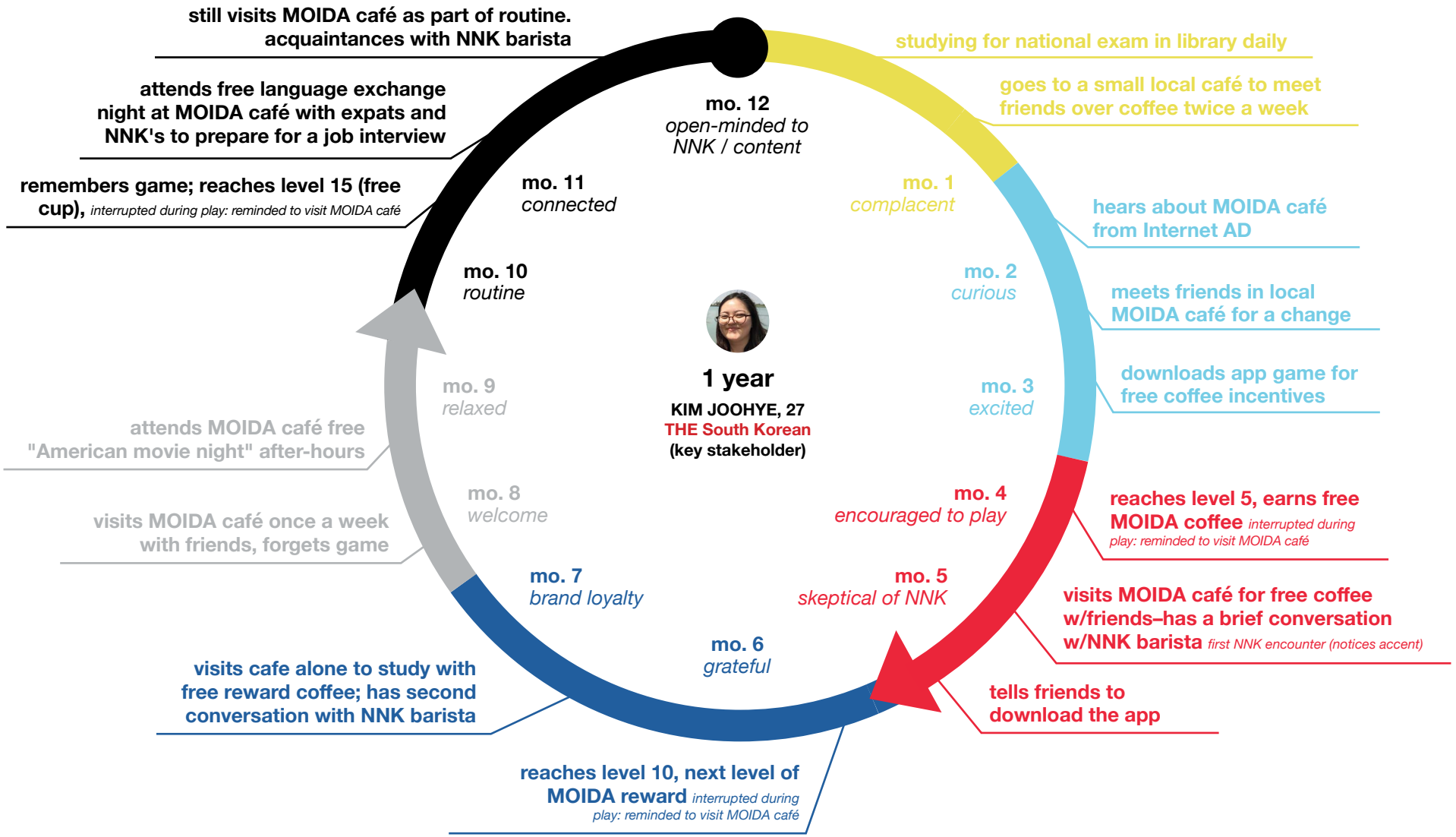
KEY MESSAGE TO USER
Get involved with your local unification movement today!
Visit your local MOIDA café and download the app to play.

user journey: North Korean refugee



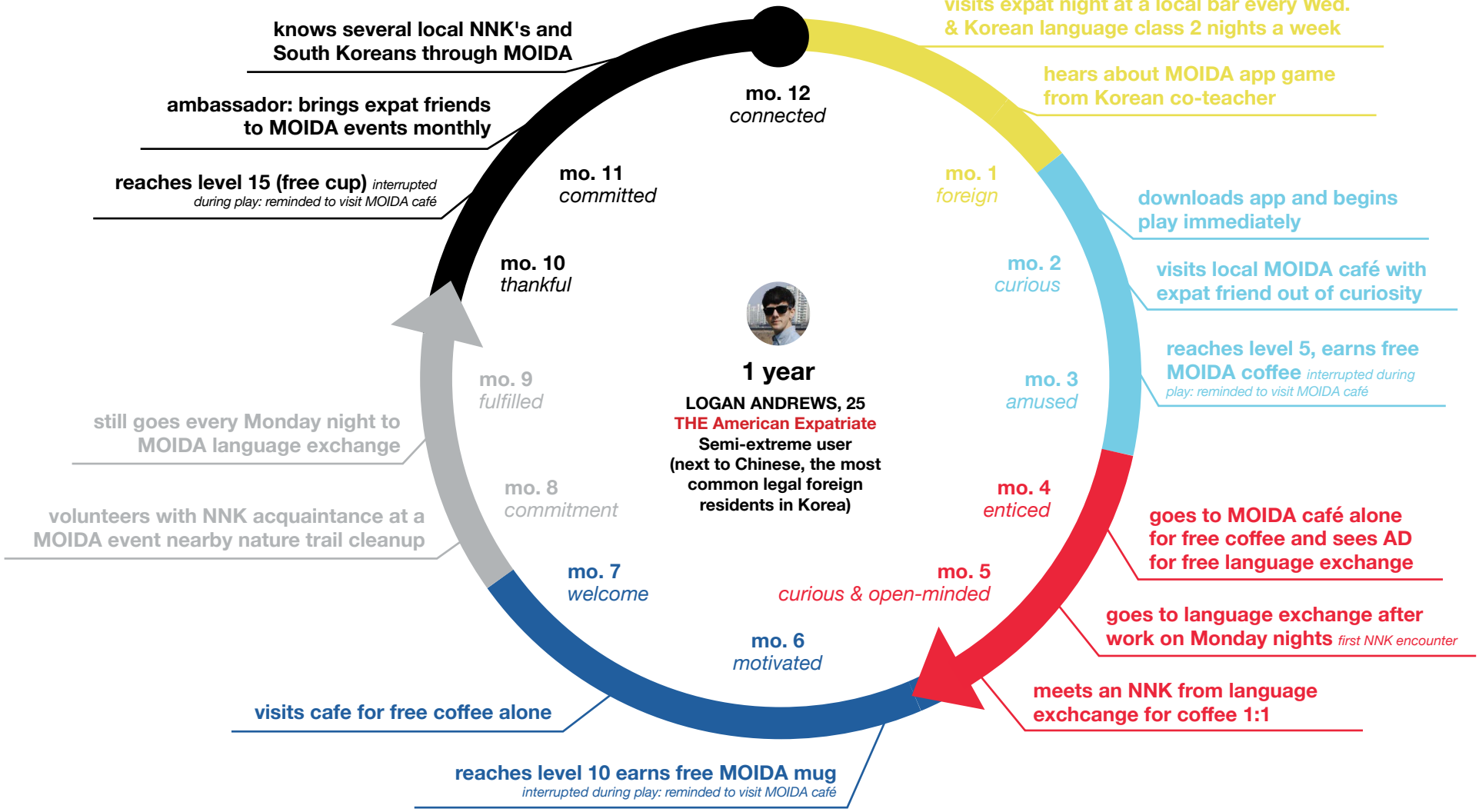
The cultural heritage-themed AR scavenger hunt app game draws on unifying characteristics of Korean heritage. In order to level up, as a cooperative game strategy, players work together to find paired objects such as traditional Korean ducks, hanbok, and monuments.

user journey: South Korean



The cultural heritage-themed AR scavenger hunt app game draws on unifying characteristics of Korean heritage. In order to level up, as a cooperative game strategy, players work together to find paired objects such as traditional Korean ducks, hanbok, and monuments.

user journey: American expatriate



- *Using minimal words, the game has a simple framework that allows the user to learn and play without a language barrier.*
- *Expats can use the game while exploring Seoul to learn basics about Korean visual heritage and get involved in a MOIDA café.*

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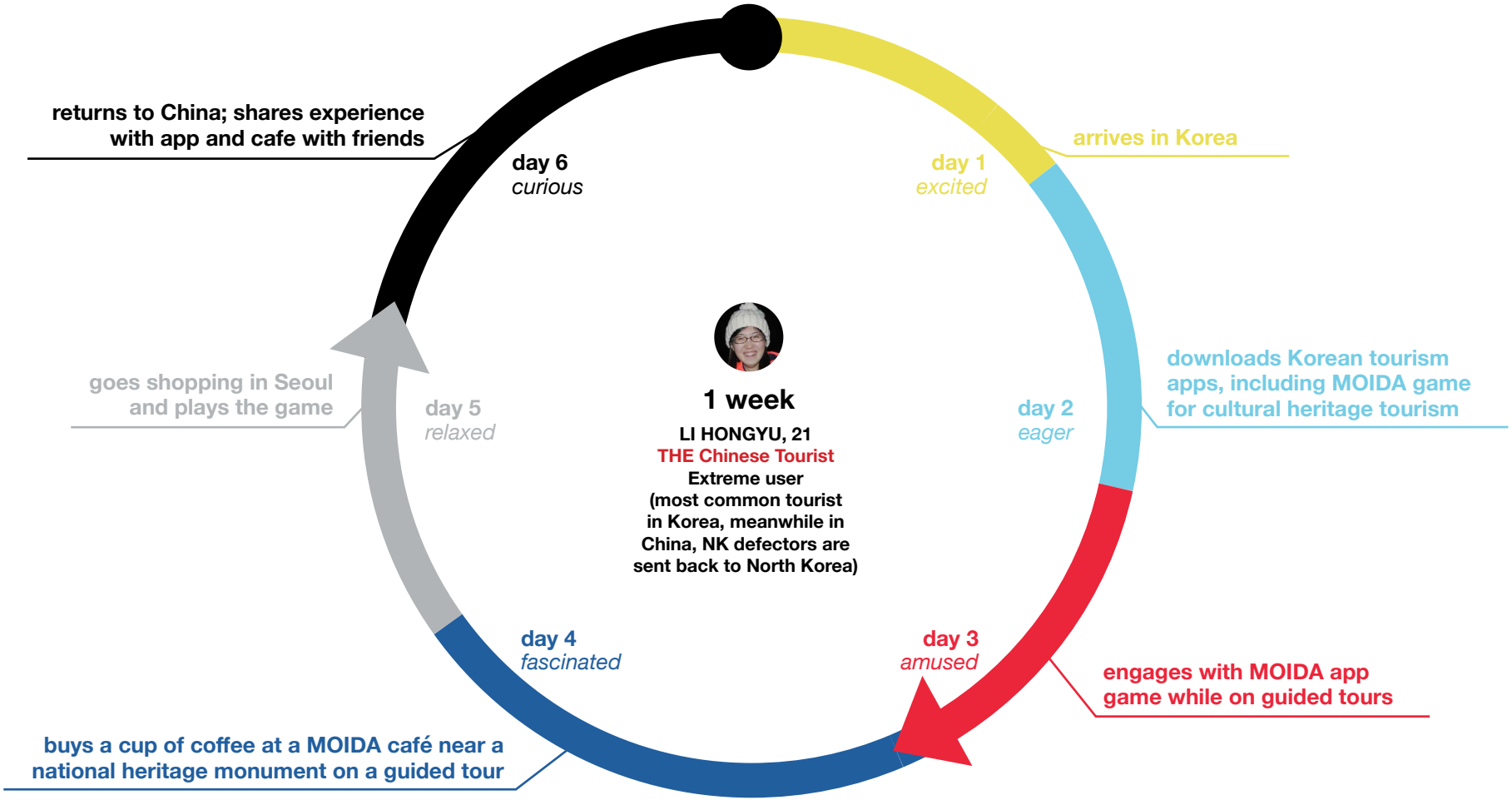
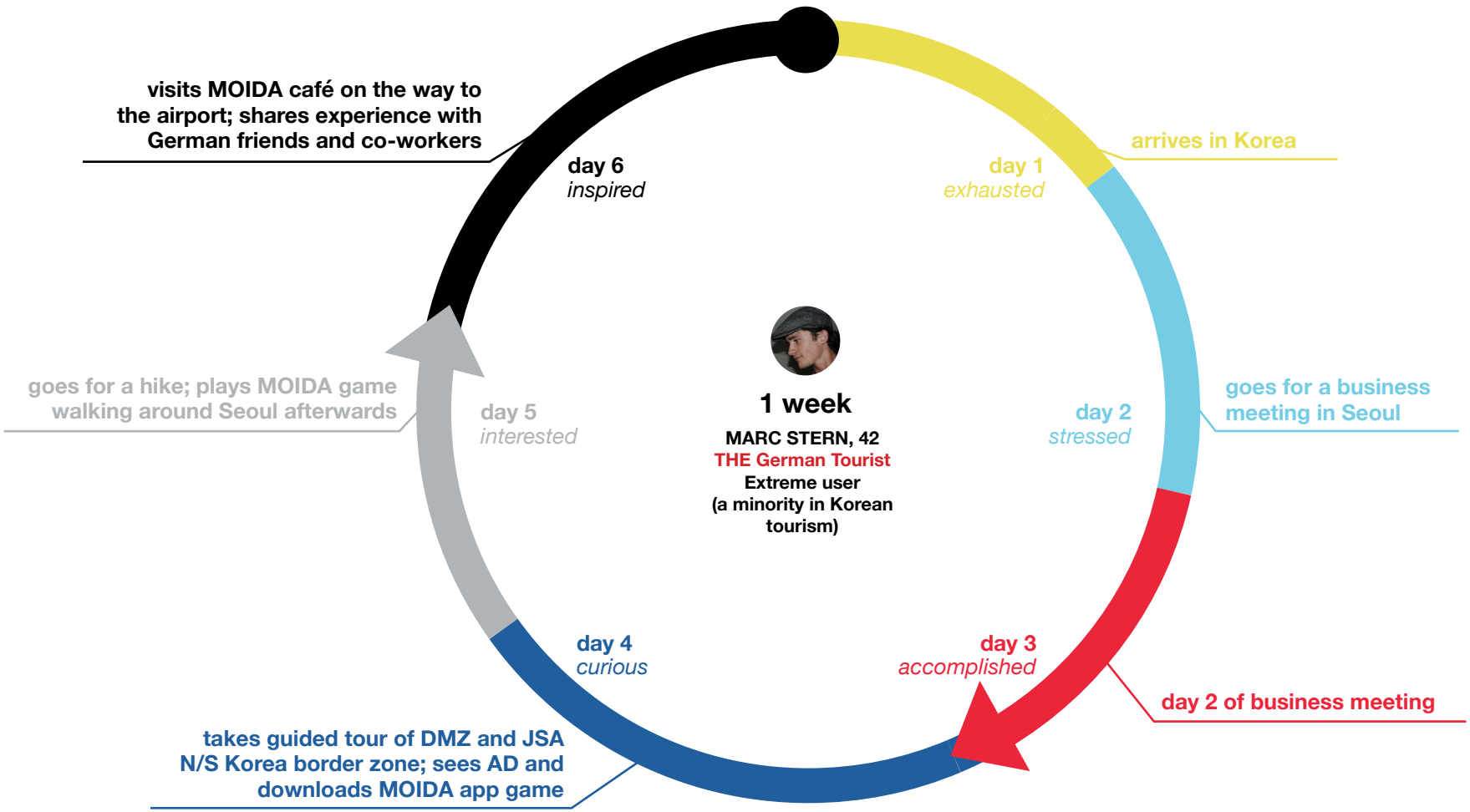
user journey: Chinese tourist



- *Using minimal words, the game has a simple framework that allows the user to learn and play without a language barrier.*
- *Tourists can use the game while exploring Seoul to learn basics about Korean visual heritage and potentially visit a MOIDA café.*

The cultural heritage-themed AR scavenger hunt app game draws on unifying characteristics of Korean heritage. In order to level up, as a cooperative game strategy, players work together to find paired objects such as traditional Korean ducks, hanbok, and monuments.

user journey: German tourist



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ETHNOGRAPHIC REFLEXIVITY

To begin, I will analyze my personal investment and biases regarding social problems in Korea that I will detail later on.

Covert Inspiration

I come from a family that values justice and equal treatment of people. A prime example of this value that has influenced me since birth is the effect of injustices imposed on Native Americans. My parents are obsessed with Native Americans for various reasons. My mother comes from a distant Cherokee background genetically, and still attends Cherokee powwows on occasion. I am the result of a mother who teaches American History from a Native American perspective and a father who learned the Lakota language and worked for a decade on a reservation in South Dakota purely giving of himself. We had pets growing up with Lakota names. The root of their fixation is less on a people that have yet to receive or accept proper compensation from the US government and more on Native Americans' past and present monumental suffering in their own homeland. In the future, I hope to draw a more vivid comparative analysis between the hostile treatment of Native Americans and that of Native North Koreans currently living in South Korea. The xenophobia against Native North Koreans in South Korea, however, has seized my attention for now. The irony of this particular intolerant reaction to a subculture within the same race is what I am most fixated on dissolving.

The Origins of Obsession

In my early twenties, when I was finding myself in my own quasi-real world of a not-so-diverse university in northeast Tennessee, I found my own passion rooted in a cultural injustice on the other side of the world. Two South Korean students breached the taboo subject of North Korea over lunch with me in order to share with me a pervasive problem in their homeland. I have been working on mending my ignorance on North Korean human rights injustices since that day. I learned from the South Korean perspective about the concentration camps and god-complex dictatorship of the North. Then I started reading memoirs and watching documentaries on North Korea, meanwhile embracing South Korean dramas and pop culture music with my Korean friends. I visited Korea in 2013 for the first time, and then moved there in 2014 for a full year to teach English and fully immerse myself in the language and culture. My interests focused on South Korea at that point. I fell in love with the Korean people, landscape, and traditions. I learned to empathize with them; and their war-torn, yet peaceful, country became my home.

It was not until late spring of 2016 that my graduate research circled back to the origin of my obsession: North Korea. I visited the border and crossed into North Korea, visited Korean history museums, and intentionally probed my South Korean friends that I met over meals for their perspectives on North Korea today. Most importantly, I pursued meeting and working with North Korean refugees, expatriate volunteers, and Korean staff of the NGO, PSCORE (People for Successful Corean Reunification). Korea is symbolically spelled with a C in their name because the last time Korea was one nation, it was Latinized as Corea in the global context. It was perhaps at an Olympic Games around the Japanese Occupation of Korea that Japan changed the spelling in order to precede Korea in the opening ceremony.

PSCORE has adopted this symbolic spelling to pay respect and point towards a future unified Korea. PSCORE was founded by a North Korean refugee who travels for international activism and speaks at United Nations meetings on North Korean human rights on behalf of the silenced North Korean people. PSCORE, along with several other NGO's in and around Seoul and the world, provide support to North Korean refugees and work to allow safe passage for those in the process defecting.

That said, meeting and conversing briefly with some of these refugees has inspired me anew. I also did some design work from remote that summer for the NGO and learned more from their reports. I follow a couple of Native North Koreans on social media and am constantly inspired by them as I research more about the struggles and prejudices this minority faces in the South.

STAKEHOLDERS

The Native North Korean (key stakeholder)

I am using the term Native North Korean, or North Korean refugee instead of defector. The term defector can carry negative connotations, and I am working to break those very stereotypes. Native North Koreans, once residing in South Korea are actually South Korean citizens. Unlike other countries that receive refugees that hope to return to their home country when it is safe, South Korea collects the North Koreans legally. Every NNK has a unique story to tell of his or her escape from North Korea, but most of those stories will never be heard. They attempt to integrate into a new and different world in the South to the best of their ability, but they often lack skills and knowledge of basic social norms, making integration extremely difficult.

The South Korean (key stakeholder)

The South Korean is used to the fast-paced 'bbalee bbalee' (빨리빨리) modernized culture of Seoul. South Koreans have high expectations for male and female beauty standards, being a leading country for plastic surgery tourism. South Korean children learn English from a young age and spend hours in private academies for advanced subjects after school hours late into the night from elementary school until career, and then they work abnormally long hours by a global standard. South Korea is an academically competitive country obsessed with technology. Most South Koreans have never met an NNK.

The American Expatriate (semi-extreme user)

The American expatriate is often teaching English in Korea. Next to the Chinese, American expats make up the largest legal foreign resident minority in Korea. The expat community is extremely connected through events and social media, though. American expats can be more mobile than Koreans. Because Korea is so small and transportation is so easy and convenient, American expats make frequent trips around the country whereas Koreans tend to stick to their neighborhoods. American and other native English speaking expats often look for ways to volunteer and get involved in the local Korean community. Some examples I have witnessed are local expat/Korean ultimate frisbee teams, children's homes, animal shelters, language exchanges, and benefit concerts. Most American expats have never met an NNK.

The Chinese tourist (majority tourist/extreme user)

Chinese tourists are the most common tourist in Korea. Koreans tend to be slightly racist towards Chinese tourists and their different cultural habits. Nonetheless, Chinese tourists would be ideal extreme users of the MOIDA system. In China, North Korean defectors are not legally recognized as refugees because of Chinese national ties with North Korea. If awareness could be generated in China on behalf of the defectors struggle to reach freedom, maybe more Chinese people would be willing to collectively aid in the underground networks that exist to help defectors reach a South Korean embassy in Southeast Asia safely. The most probable means of Chinese tourists interacting with the MOIDA community is within the third space café itself. Their length of stay would not permit much game-play. In Korea "if you build it they will come" means that if there is a line, which there usually is, people will wait to check it out...especially curious tourists in search of Korean trends.

The German Tourist (minority tourist/extreme user)

One of the minority tourists, German tourists bring a unique cultural understanding with a perspective coming from a reunified country. I met a German businessman on the border tour last summer, and his perspective on the divide is a unique one for sure. This user would likewise only interact with the café portion of the system unless the game has a tourist slant that could encourage tourists to participate. His experience can create international dialogue back home.

The NGO

Several North Korean human rights NGO's around Seoul stand to partner with MOIDA and refer its community and outreach connections to the game and third space. These groups could host events in the MOIDA cafés after hours such as language exchanges, concerts, and collective arts-based projects. These groups, all with one mission, could come together in support of their common efforts at MOIDA cafés and events.

The Church

Churches network internationally and tend to have hospitable outreach programs. The church often tasks itself, for the will of God, with providing sanctuary for refugees and those in need.

In Feb. 2017, Roman Mars with the 99% Invisible design podcast released an interesting two-part episode on the "church" and "state" and how churches in the USA provided sanctuary to Salvadorian refugees that were denied asylum by the US government in the 1980's.

Many churches in Seoul reach out to NNK communities in their own way. The third space can play host to these meetings and conversations as well.

HISTORICAL CONTEXT

The last time Korea was one nation on its own was in 1909. It existed as a fairly isolated and peaceful nation without intent to invade other nations, yet it had been invaded on multiple occasions. The Joseon era, Korea's last dynasty, ended at the start of Japanese colonization in 1910.

For thirty-five years, the Japanese invasion suppressed Korean heritage in every way from language to religion. Since the fall of Imperial Japan and the divide of North and South Korea along the 38th parallel post-WWII in 1945, the Koreas have been technically at war with only a signed armistice. The didactic nature of the war and divide is composed of various global, political, and social challenges. With the aid of Russia and China, communism prevailed in the North for the first few decades after 1945, making it out to be the more successful nation up front. From the moment of the divide, Hangul as a language began to evolve in two completely different languages: one influenced by Russian and the other by English. The North Korean language and dialect are vastly different from the South's as a result, making it extremely difficult for some defectors to integrate socially today. Crossing the border back then, though, was not as difficult. If a North Korean came to the South, he was often rightly assumed to be a spy.

Around the late 1970's, South Korea started to emerge and began rapid industrialization while the communist system of the North started to fail. With the aid of the United States and a fierce South Korean president, South Korea eventually rose to be an economic contender on an international scale, leaving the North in the dust. Despite rapid economic growth, South Koreans remained a homogenous society without much exposure to the outside world.

The border became more and more guarded as the gap increased between the nations, and eventually the border was completely sealed and families permanently separated. There have been rare and emotional state-hosted family reunions for siblings and family members separated by the divide, but the few joint efforts for industry or tourism have all ceased to date.

CONTEMPORARY CLIMATE

Instead of spies crossing the border, nowadays defectors are leaving for a chance at life while knowing full well that if they are caught and repatriated by the Chinese to North Korea, they would face unfathomable consequences equivalent to that of Nazi Germany. They risk all of this for a chance at freedom and basic human rights. While the majority of defectors, some 200,000 people, don't make it to South Korea and remain working and hiding in China, there are some 30,000 defectors living in South Korea today. Of that number, approximately 68 percent of them live in or around Seoul with the majority being females who typically defected alone and came to earn money to attempt to get their family out. These women are stereotyped less for being potential spies and more for potentially having been sold into the sex trade, as is common, en route to South Korea. As a result of being constantly watched and most likely living in some sort of a forced social community, most North Korean refugees value independence and do not trust anyone or associate with each other or South Koreans.

Though they value independence, it is difficult for them to achieve financial stability, and they are left depending on government support and programs for help. They typically do not come with transferable skills from the North, and the government resettlement center in the South (Hanawon) can only do so much to prepare them for the new world of South Korea. They typically experience some amount of PTSD–the scale dependent on how long their journey to the South takes, as the most recent defectors are the most affected emotionally and physically. Like refugees around the world, their seemingly greatest detriment is lack of social capital and support–or blatant prejudice– from the host community. While the gap widened between the two economies, the South became a technological powerhouse. Humans are South Korea's most valuable resource, making education of utmost importance. The brutal and competitive South Korean education system has led to a new kind of South Korean.

I learned from a recent meeting with a fellow graduate student Joshua Kim, a South Korean PHD in Marketing here at UF who used to work with defectors in Seoul, that this new kind of South Korean possesses a heightened sense of individuality, as well as a strong South Korean pride. Along with that pride comes an air of being greater than others. This otherness extends directly to North Korean refugees, who come from a far less advanced society with a multitude of physiological and physical problems to deal with in addition to this prejudice. Joshua also mentioned that the South Koreans have only been open to the rest of the world for a short period of time, in the scheme of things, and they have never had their own civil rights movement–nor are they particularly educated about inclusivity. I witnessed several bars in Korea that don't allow foreigners entrance–whether this is illegal or not, it is allowed. The older generation was traditionally extremely hospitable and communal, but these days that spirit, known as 정, only extends to a small inner circle for young South Koreans.

On the bright side, smart phones and devices are not hard to come by in South Korea. My elementary school students in a poor part of Busan had their own Samsung smart phones, and were constantly glued to them on break. Seoul is quickly becoming a free Wi-Fi city. Public Wi-Fi grants South Koreans and visitors with access to the Internet while walking around the streets.

I experienced the increased coverage just last summer when I went without a data plan or pocket Wi-Fi and had no trouble communicating with my friends through Kakao Talk, a Korean messaging system and social network that I will describe more in depth in my benchmarking section.

BENCHMARKING

Last semester my market analysis focused more on volunteering and crowdsourcing apps, which led me to apps like Ankommen (more of a guidebook for refugees in Germany than any kind of social tool), Share the Meal (UN app for crowdsourcing to feed children in need around the world), and other volunteer-based apps like Golden or GiveGab. I was also inspired by an app for North Korean refugees that sparked media attention in South Korea. The North-South translating app can scan text and translate it from North Korean to South Korean and vice versa. The South Koreans were upset by the realization that their sacred language had been so corrupted, in a sense, by the North.

I'm now looking at more specific examples like Pororo Go (a spin on Pokémon Go) for Korean children, Infinite Stairs, Wooparoopang, DomiNations, Summoners War, and Kakao games like Anipang and Birdpang. These are all app games created by Korean companies. I am interested in the Kakao games specifically. These are already linked to Koreans' social media account. Kako is a social network system like Facebook. Koreans and their moms and grandmothers are all using Kakao to message each other in Kakao messenger, share stories and images in Kakao Story, play games, voice or video call, share location, order a taxi, send and buy countless themed emoticons, and so many more Korean related services.

The graphics within the Kakao interface are customizable, and you can buy themes to match your favorite style. My personal favorite theme is beachy, with a water and sand backdrop and a sandcastle, compass, and bottle for a note as navigation icons. Cute characters from the Kakao character family adorn the app interface and guide you. The app has more features for people living inside Korea than it does for the rest of the world, as it has not managed to compete with greater brands like WhatsApp. Pokémon Go just landed in Korea in January 2017. The game was banned for national security reasons, but was finally released after six months. The Koreans are going mad for it. Korea is gaming, and gaming is Korea. Another topic I am researching is Korean cafés. Café culture in Korea is massive, diverse, and adaptive. There are cafés with just about any theme imaginable, small chains, and national and international franchises around every corner. Mad Priest Coffee Roasters in my hometown Chattanooga, TN, recently inspired me. This local chain employs and mobilizes refugees and educates the public about coffee. They are partnered with Bridge Refugee Services, Inc. The MOIDA play/learn (edutainment) system threads this concept with a local, albeit invented, MOIDA café chain in and around Seoul.

Some other AR apps or relevant apps that I have been looking up and playing with some are Ingress (geo-location created by Niantic Labs with portals that became part of P. GO's system), FIeldTrip (geo-tagging historic landmarks... background app notifications within proximity), Geocaching, Clandestine: Anomaly (aliens AR), Invizimals (VR..."join the hunt"), Drakerz (AR game using tangible cards ("3D")), and PulzAR (AR puzzle/dynamic puzzle).

Several games and case studies from both the Tiltfactor and Games for Change websites have influenced the concepts and psychological strategies of MIODA as well:
http://www.gamesforchange.org/
http://www.tiltfactor.org/research/

LITERATURE REVIEW

"As of today, designers are not actively involved in integrating refugees, and design thinking is not tried as a manner of improving the integration process and well being of refugees." – Silje Kandal

Silje Kandal performed a service design thinking project with a small group of refugees and asylum seekers that she got to personally know in Norway in order to discover their problems and find out what design can do to help provide them with a better experience integrating into society. The article reporting her findings is titled "Sustainable Integration of Refugees in Norway–A service design approach."

The three main methods she used and refugees participated in were the following: service blueprints with touch points of the Norwegian asylum seeking process with emotions icons (for language barriers), true/false statement cards to create discussion and identify needs, and a co-designing "what if" method using sticky notes to generate possible problems and solutions from the refugees. The least effective of these was the co-designing method, which didn't generate very many results, possibly due in part to a language barrier. By doing these exercises, she was able to rank the male and female groups' main goals in adapting. Her findings point to men listing work/education as their top need in integrating, followed by language and understanding and navigating bureaucracy in Norway. The women prized language first, followed by work/education and social interaction. On the note of socializing, Kandal noted that most Norwegians do not interact with refugees; and that refugees tend to congregate, for financial reasons, in houses reserved for refugees. This segregation creates distance and otherness in any society.

Kandal concludes, "design tools and methods can be a useful strategy for gaining relevant information about refugees as end-users." She also sees potential for design to intervene in the services provided for refugees by stating "it will be beneficial if new services contribute to create a platform of motivation for both ethnic Norwegian citizens and refugees/asylum seekers to interact."

If I had the opportunity to work with small focus groups of North Korean refugees and South Koreans, one of the first methods I would use to learn their lives would be photo to voice. I would charge them with a simple task of using disposable cameras to document their daily lives over the course of a week in order to better understand their habits.

Concerning Native North Koreans' distrust in most people up front, this seems like a less invasive way of finding out about their lives than some forms of interviewing. Once they bring the cameras back and meet to discuss the images, the images serve as ethnographic tools to create dialogue and easily draw a narrative to better inform the personas and user experience design.

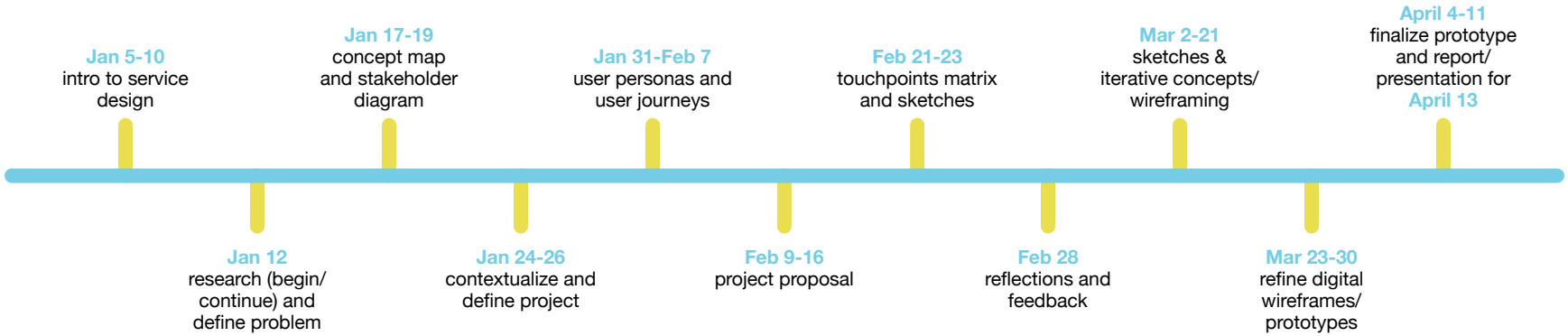
PROPOSAL

I accept Kandal's challenge to invent a new service and design a system to bring Native North Koreans together with South Koreans in Seoul and the surrounding areas. Last semester I came up with an idea for a community and branded it. MOIDA (Latinized) is a Korean verb meaning to come together. The logo I designed can be read in English and Korean, while implementing a traditional Korean color palette (derived from obangsaek) to the brand system to point to a common ground for the Koreans. I will continue with the brand and concept I developed for MOIDA and add the element of play through a semi-collaborative, unifying Korean cultural heritage AR mobile app game to lure these people together in a designated safe third space game café. This system can begin to first generate dialogue concerning the wellbeing of the Native North Korean and address the South Korean prejudice. Second, the app will prompt tangible rewards when a level up is achieved, luring these groups to the MOIDA cafés, run by North and South Koreans together, to get their required free drink in order to continue play. Bonus points may be achieved by attending a MOIDA event or language exchange at their local MOIDA café, for example. These are just ideas. The semi-collaborative nature of the app itself requires the players to depend on one another and work together to achieve the next level. This mirrors the branding of the community and the symbol of the duck character I designed as an icon for the MOIDA community. These ducks are common in traditional weddings, in that they symbolize a unity, which, if broken, the other is in constant mourning until they reunite. The goal is that the app game will become irrelevant as real world communities form inside and associated with this third space providing NNK's with social capital. For example, see the user journey on p.10.

DELIVERABLES

- User journey maps & process diagrams/sketches
- Iterative UX / UI sketches and digital designs, resulting in a digital wireframing/prototyping of the mobile app game, concepts, and strategies
- Poster and mission for café to contextualize game
- Timeline below

spring 2017



MOIDA system touchpoints matrix

SERVICE DESIGN IN RELATION TO MOIDA

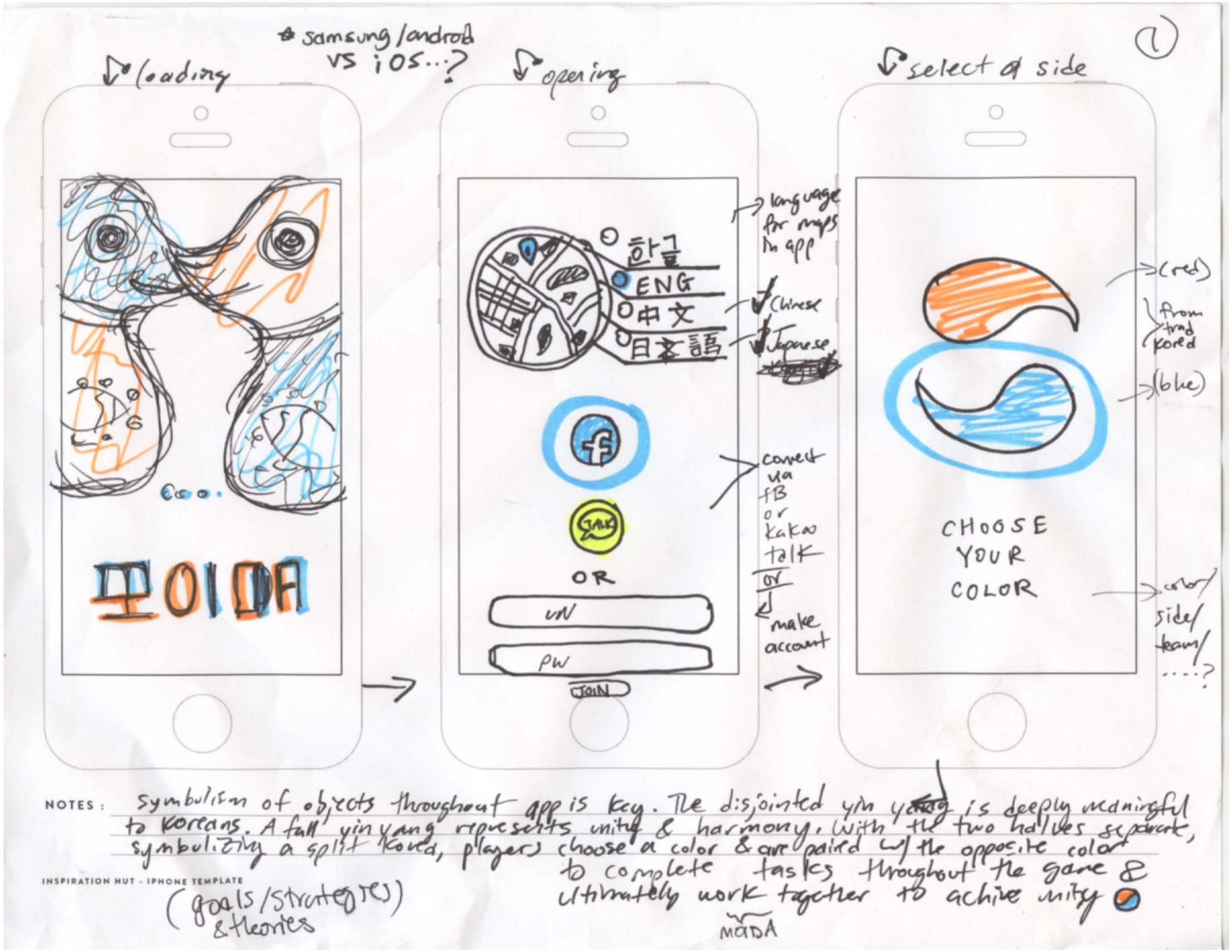
INTENTIONAL, HUMAN-CENTERED DESIGN

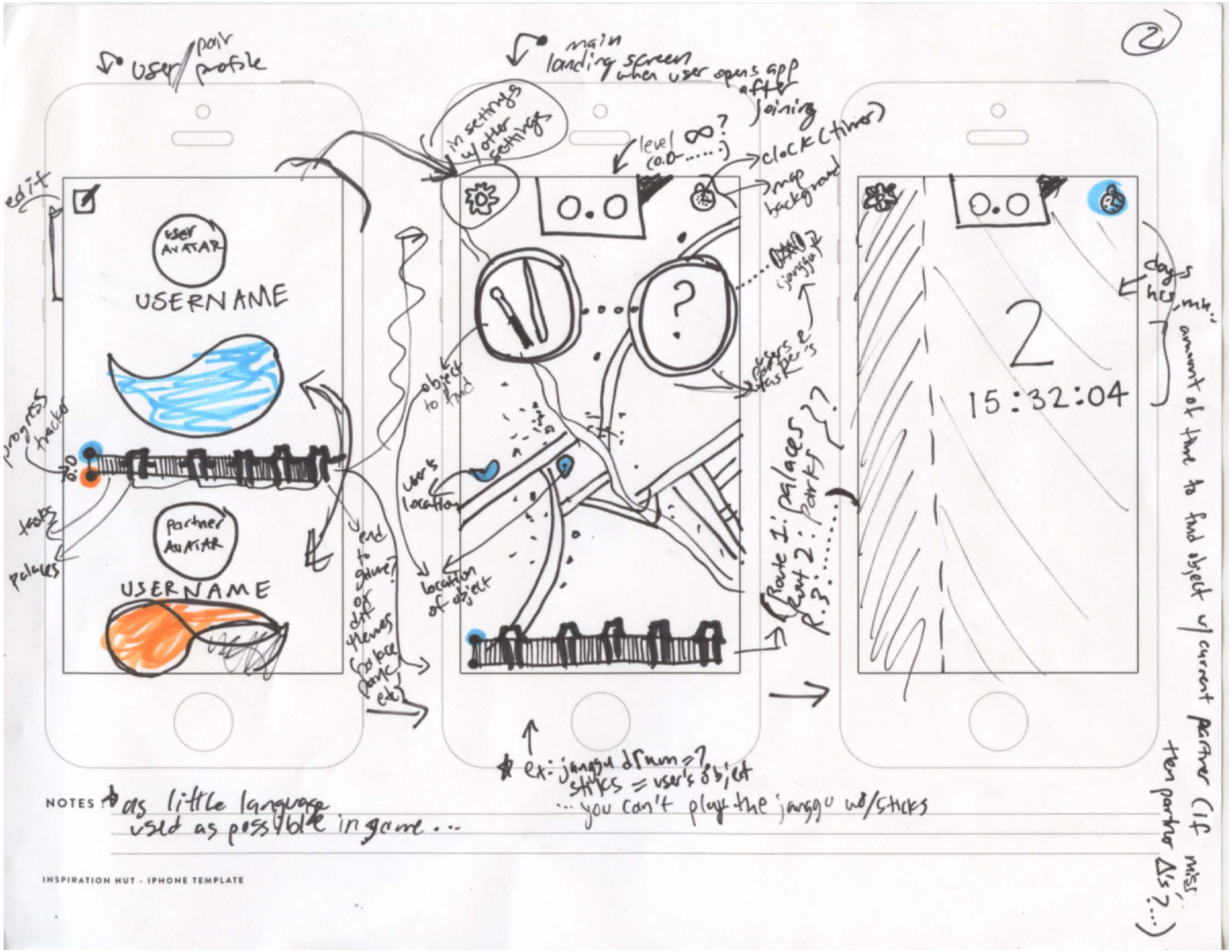
The aim of this service on a small scale is to improve the lives of NNK's in Seoul, meanwhile shifting the South Koreans' negative perspectives of the NNK by drawing meaning from play and symbolism from a forgotten past unified Korea. This is also a service for the country, as the model of a modern, collaborative MOIDA could help pave the way for a future reunified Korea. As highlighted in the first row of the table below, I will focus on conceptualizing and prototyping the experience and visuals for the AR game component of this system. The real-world places around Seoul and the virtual cultural heritage-themed objects that exist in AR and have potential to elicit memories of Korean heritage for players. The emotions that this play elicits have the potential to recreate a desire for one nation and begin to eliminate the "otherness" that NNK's have been subjected to by SK political and conditioned, disinterested logic.

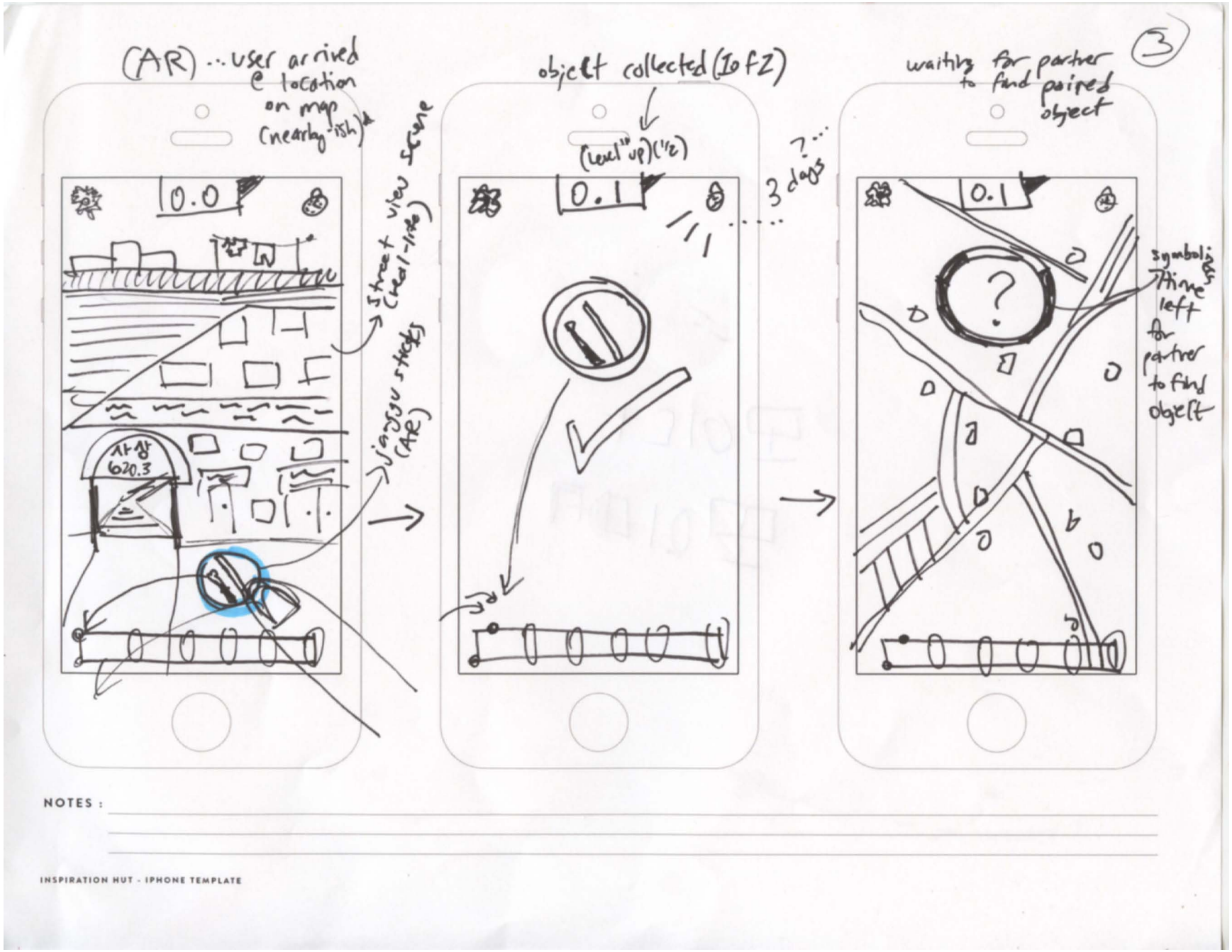
STRATEGIC PLANNING LEVERAGE POINTS TOUCHPOINTS	aware/inform (product awareness/ problem ID)	connect (expressed user interest in system)	active/play (engaging with...)	afterlife (leave/stay...change in lifestyle/perspective)
AR culturally heritage-themed scavenger hunt collaborative *app game*	• promotional performance art around Seoul/outside palaces • adverts (mobile/print) • word of mouth/friends recc.	• download app game from app store...display screens/marketing	• collaborative game UX prototypes/iterations & UI visuals • concept, structure, rules, rewards, brand, real-world/AR places, semiotics in app...play/meaning	• meaning from play & symbolism of objects and places in game • continues play for rewards once involved in community *or* ends play and engages in real-life MOIDA
MOIDA board game cafés around Seoul (*third space*)	• MOIDA pop-up cafés: Seoul • press/awareness • poster w/mission (street/pass out) • NGO's promote/e-news	• language/atmosphere of MOIDA café staff • experience/smell/see MOIDA café interior design	• café food/drink • games in MOIDA cafés • engaging seating spaces for board game play	• safe third space/part of routine • perspectives shift • trust is possible as refugee/local communities come together
MOIDA *events*	• posters in cafés • see volunteer and other events/ language exchange in MOIDA café app	• fill in registration form at café or • public kiosk/iPad for event registration in café	• event attendance...group pics w/event banner (Korean thing)	• real-world community develops and yields social capital for refugees
MOIDA (as) collaborative *board game*	• product placement (seen) on shelf in MOIDA cafés and in café video advert	• buy MOIDA board game • use/borrow game off shelf at MOIDA board game café to play	• experience of board game/ semiotics/play/meaning/ cooperative strategy	• derive meaning from play and semiotics within board game visuals/experience/MOIDA brand
MOIDA café (*brand system/ details within interior*)	• see MOIDA café retail/promo items (shirts, bags, etc) around Seoul/social media adverts • see signage outside MOIDA cafés	• use menu, coffee sleeves, napkins, coasters, etc in café • buy café merchandise (mugs, shirts, bags, etc)	• environmental and interior design & storytelling • wear MOIDA café merchandise around Seoul –> awareness • checkout iPad screen / prompt to crowdfund NNK social causes	• gift MOIDA merchandise to friends/family (word of mouth, continues promotion) • redeem MOIDA rewards (merchandise and food/drink)
MOIDA *café app*	• posters at MOIDA cafés to promote downloading café app for rewards, ordering, etc.	• download app game from app store...display screens/marketing	• order function via app for take-out/delivery (simple UX)	•uses café app for rewards, events, and ordering/stays active
MOIDA system website	• visual social media advert...link directs to site	• click link to site from social media AD...landing page on site	• visit site pages to learn about the whole MOIDA system/concept	• site traffic increase as public dialogue/media traction increases
Apple Watch	• notification & objective timing on watch shown in promo video	• download watch app	• notification & objective timing UX/UI while playing	• disable off auto-detect or continue play

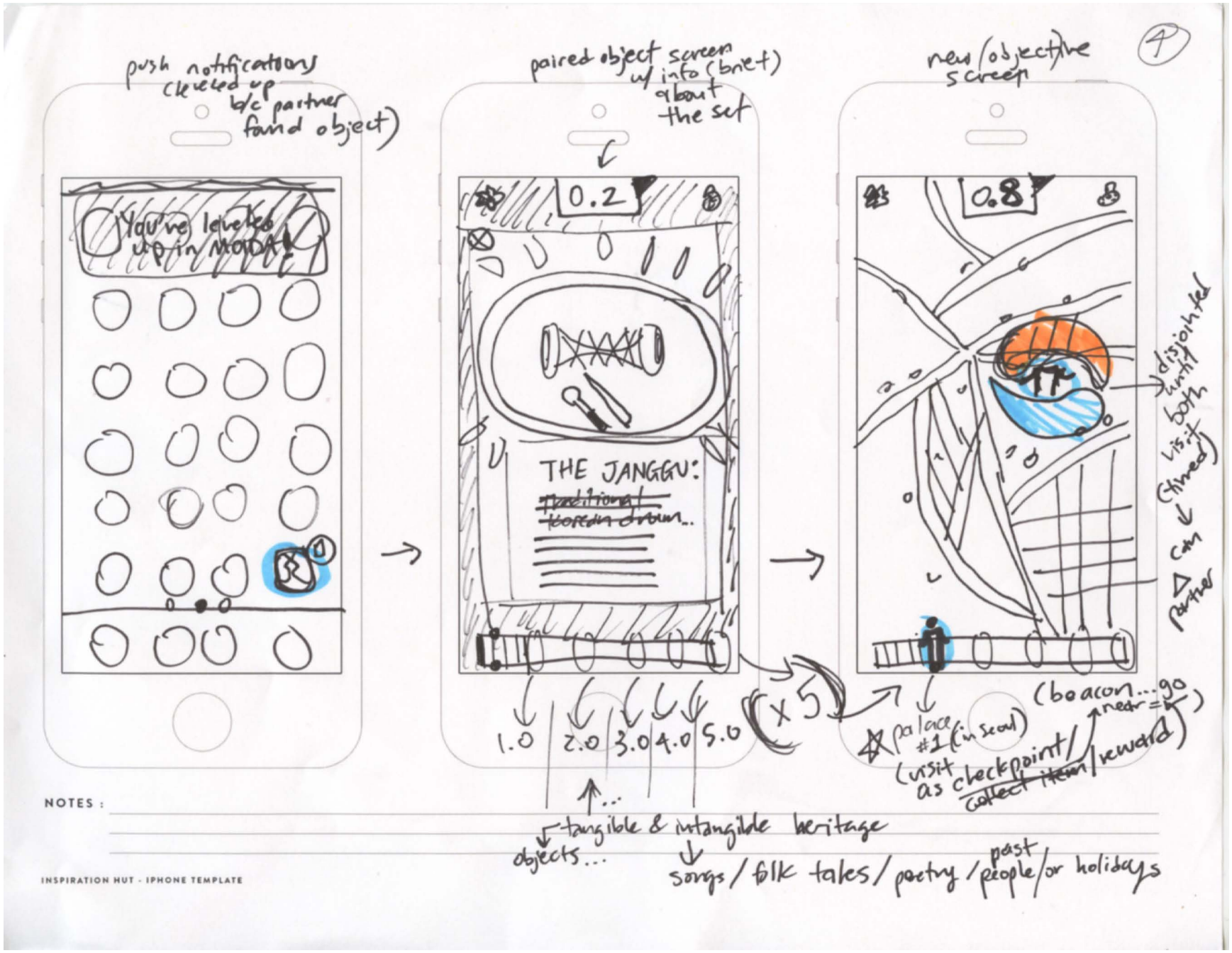
A projects to design SP17

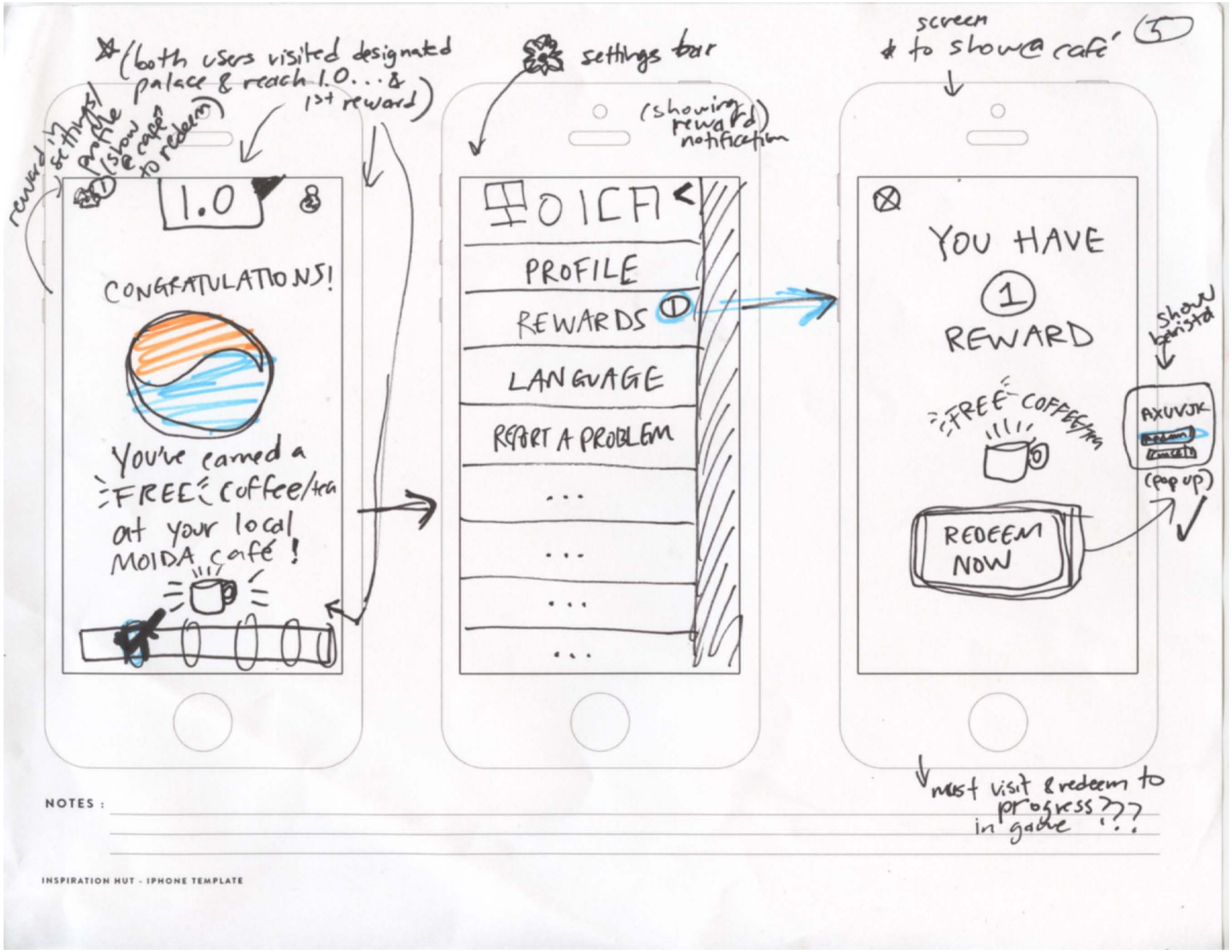
A projects to design in the future


samsung/android vs iOS...?
loading
opening
select a side
1
language for maps in app
Chinese
Japanese
convert via FB or kakao talk
OR
make account
ID
PW
JOIN
CHOOSE YOUR COLOR
(red)
from trad korea
(blue)
color/ side/ team/ ....?
NOTES: Symbolism of objects throughout app is key. The disjointed yin yang is deeply meaningful to koreans. A full yin yang represents unity & harmony. With the two halves separate, symbolizing a split korea, players choose a color & are paired w/ the opposite color to complete tasks throughout the game & ultimately work together to achive unity
INSPIRATION HUT - IPHONE TEMPLATE
(goals/strategies) & theories
MADA


user/pair profile
main landing screen when user opens app after joining
in settings w/ other settings
level ∞? (0.0-.....)
clock (timer)
map background
edit
user AVATAR
USERNAME
partner AVATAR
USERNAME
progress tracker
tasks
palaces
end to game? or dif themes (palace, park, etc)
object to find
user's location
location of object
(jangguf)
users & partner's task
Route 1: palaces
Route 2: parks
R.3: .....
0.0
0.0
2
15:32:04
days
hrs, min..
amount of time to find object w/ current partner (if miss, then partner Δ's?...)
ex: jangguf drum = ?
sticks = user's object
... you can't play the jangguf w/ sticks
NOTES: as little language used as possible in game...
INSPIRATION HUT - IPHONE TEMPLATE


(AR) ... user arrived @ location on map (nearby-ish)
0.0
street view scene (real-life)
jangsu stacks (AR)
object collected (1 of 2)
(level up)(1/2)
0.1
3 days
waiting for partner to find paired object
0.1
symbolizes time left for partner to find object
NOTES :
INSPIRATION HUT - IPHONE TEMPLATE


push notifications (leveled up b/c partner found object)
You've leveled up in MODA!
paired object screen w/ info (brief) about the set
0.2
THE JANGGU:
~~traditional~~
~~korean drum~~..
1.0
2.0
3.0
4.0
5.0
(x 5)
new (objective) screen
0.8
disjointed until both visit (timed)
can partner
palace #1 (in seoul)
(visit as checkpoint/ ~~collect item~~/reward)
(beacon...go near =)
tangible & intangible heritage
objects...
songs / folk tales / poetry / past people / or holidays
NOTES :
INSPIRATION HUT - IPHONE TEMPLATE


(both users visited designated palace & reach 1.0... & 1st reward)
reward in settings/profile (show @ café to redeem)
1.0
CONGRATULATIONS!
You've earned a FREE coffee/tea at your local MOIDA café!
settings bar
(showing reward notification)
PROFILE
REWARDS
LANGUAGE
REPORT A PROBLEM
screen to show @ café
YOU HAVE 1 REWARD
FREE COFFEE/tea
REDEEM NOW
show barista
AXUVJK
(pop up)
must visit & redeem to progress in game???
NOTES :
INSPIRATION HUT - IPHONE TEMPLATE

REFLECTION

"The finding of an object is in fact a refinding of it."
–Sigmund Freud

I ran across this quote while reading *Heritage Management In Korea and Japan: The Politics of Antiquity and Identity* by Hyung Il Pai. Pai used the quote out of its original context in reference to historic monument preservation. Originally, Freud fashioned the quote to describe the infant's connection to breasts. As an infant, we are conditioned to find the breast as a source providing us with sustenance and life. As adults, finding breasts in another context is, in a sense, "refinding" them with a subconscious fondness, though in a new context with new meaning. This implied inheritance can be echoed with cultural heritage.

Finding meaning from objects or places from the past, a past that was not consciously lived is, in a sense, reclaiming or refinding that lost inheritance. The relationship between the conscience and semiotics while playing may appear subtle, but paired with the collaborative gaming strategy and branding of the app game, players will begin to understand the concept of the game within the context of the larger MOIDA system, as laid out in the touchpoints matrix on page 22.

Hyung yu Park writes about heritage tourism, intangible heritage, national memory, and her ethnographic approaches with the two Koreas. She examines unifying symbolism in traditional palaces around Seoul. She interviews people visiting the palaces to determine if North Koreans can be perceived as equal humans by South Koreans within the confines of the ancient palace walls. As a result of interviewing South Koreans visiting the palaces, without regard for a state-sponsored view of the North as being evil, Park writes that

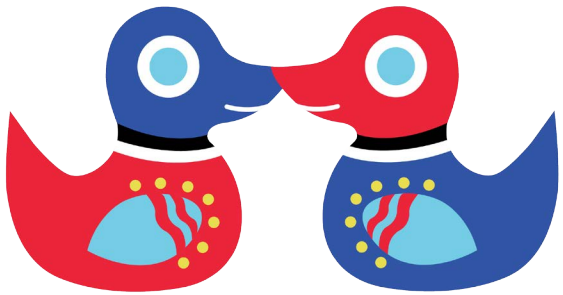
"domestic heritage tourism experiences of Changdeok Palace, which symbolizes oneness of Korea, could provide South Korean nationals with an opportunity to rediscover the primordial ties with North Korea."

There is a system of five palaces like this around Seoul, as well as other natural and built landscapes that can elicit similar emotions and "sentimental attachment to a nation within domestic heritage tourism contexts." This sentiment could be derived from a more convenient collaborative cultural heritage-themed scavenger hunt AR app game play around Seoul, as well as these palaces with the aim to dissolve "othering" of NK refugees and North Koreans as humans and equal Koreans.

For example, the sticks of the traditional Korean drum, the janggu, could be separated from the janggu; and pairs in the game have to find both objects in order to move forward in the game, quite symbolically referencing coming together (MOIDA) to pave the way or a future, reunified Korea. *This form of subtle learning through play is an attempt to bypass the failure of language and address a real social problem.*

Another example of a symbolic cultural heritage object that could be found collaboratively is the separated pairs of traditional Korean wedding ducks (illustrated below), which mate for life and are in constant mourning when apart. I previously did a color study of traditional Korean objects and designed multiple pairs of these ducks based on my findings. The ducks not only symbolize this tradition and unity, but the forms that make up the figures are directly appropriated from the yin yang that has been on the Korean flag since before both division and Japanese occupation.

The sketches (pages 23-27) reveal sequential action and symbolic features. These concepts are roughs. See additional notes written on the notes sections of the sketches pages for more insight to the state of ideation on that page. What are some strategies that could add depth to the game?



Korean user experience with MOIDA AR app game & design principles

EARLY MAP OF USER'S FIRST EXPERIENCE AND APP CONCEPT OVERVIEW ADAPTED FROM SKETCHES

loading

user exposed to MOIDA brand, colors and ducks

MOIDA as a logotype can be read in both English and Korean. It means to come together...so the Korean user can instantly infer that some element of this app may involve play with other users.

The obangsaek traditional coloring of the ducks, paired with the unifying symbolism of the wedding ducks inform the Korean user that the game is uniquely Korean.

register

user selects Korean language and connects/ registers via KaKao Talk

Kakao Talk is the Korean messaging and social media platform that is most commonly used in Korea. The other options are to connect through Facebook and to create an account.

other language options: Chinese, Japanese, & English (game uses minimal language)

sorting

user is assigned blue from the yin yang

Why assigned, not choose a color? In the same way that humans cannot select their country or race of origin, the user in this game is automatically sorted into a color of the yin yang (red or blue), meanwhile making the collaborative pairs of users in the game mathematically possible.

start screen

user's map with pair's current objective is the default screen once the app is loaded

time element

timed objectives keep players engaged in the game; time remaining on current objective is displayed in this view... Users get 2 days to complete each basic AR objective. Pairs will be constantly reassigned if tasks are not completed on time in order to keep game play moving.

pair profile

If a player is inactive for more than 3 days, their profile will be locked and that user cannot progress or be paired until they unlock their profile.

within settings (upper left), users can adjust their username and avatar and check progress of past routes and completed tasks under their paired profile and see stats for their current partner

MOIDA as board game

This set of curated heritage objects might find another life within the context of a MOIDA collaborative board game that lives in the MOIDA cafés around Seoul/ Korea.

Each objective and paired objects are symbolic and rooted in Korean heritage.

The first route system is of the 5 palaces from the Joseon era located around Seoul.

For every 7 AR objectives (red vertical lines) completed with partners on the scavenger hunt, players must visit the AR landscape of the designated palace (past made present through AR play) and complete the tasks inside in order to progress in the game. These checkpoints/palaces are indicated by the yellow and blue breaks in the tracker. *Entrance free of charge with app (hypothetically sponsored by the Korean board of tourism to promote local heritage tourism).*

As part of the overall MOIDA system, players will be rewarded with a free cup of coffee/tea at their local MOIDA café upon completion of each checkpoint along the various routes ranging from natural to man-made heritage landscapes around Seoul and later all of Korea. The app serves to lure Koreans into the MOIDA café.

MOIDA café

A safe space with NNK refugees and SK's working together. A board game café chain with a network of events from hiking and volunteering to language exchanges in and around the café. --> Real-world community develops and NNK and SK people meet in the context of these communities. (***goals***: shift SK bias of NNK by exposure & provide NNK with social capital.)

reward screen

user's current score totaled from all routes

objective timer

settings, profile, rewards, report prob, etc.

current paired objective (silo user's & partner's unknown)

ex. in screen: trad. Korean drum (janggu & janggu sticks)

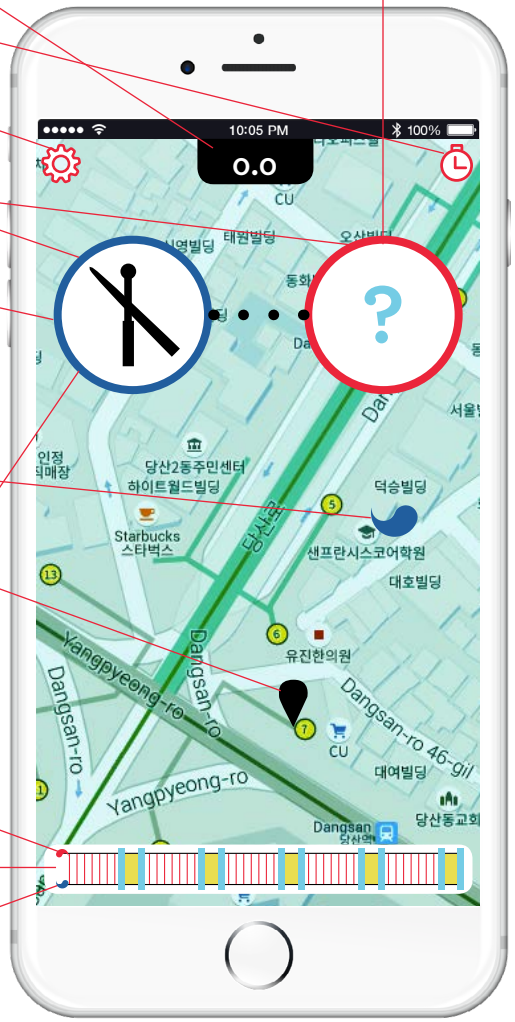
user's location (this user is blue)

user's object location

Objects automatically latch on to a location within walking distance of the user, typically on transit routes like subway exits.

route tracker with pairs

partner's object unknown



DESIGN AND GAME PRINCIPLES: *VISUALLY REFERENCE KOREAN HERITAGE, UNCOVER UNIFYING TEAMWORK MEANING THROUGH COLLABORATIVE PLAY, SIGNIFICANCE OF TIME-BASED ELEMENT, PLAY ACCESSIBLE TO ALL SKILL LEVELS, NO LANGUAGE BARRIER, ELEMENT OF SURPRISE (UNKNOWN OBJECTS & REWARDS), EMBEDDED DESIGN AND INTERMIXING–BALANCE OF SUBTLE AND MORE LITERAL STRATEGIES FOR APPROACHING SOCIAL DESIGN OF A TOUCHY TOPIC*

research method A: storytelling through visual ethnography (hypothetical)

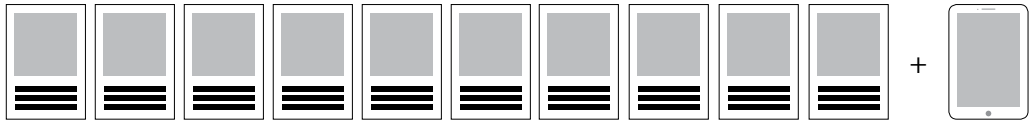
VISUAL ETHNOGRAPHIC RESEARCH WITH SOUTH KOREANS AND NATIVE NORTH KOREANS IN SEOUL

GOALS & ?'s

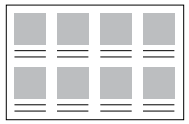
- To define cultural heritage objects and their meanings through the modern lens of South Koreans and NNK's.
- How do people respond to the objects?
- What objects do people choose to tell a story with, and what is that story?
- How do the stories differ when co-designed versus created individually?
- Are Korean folk stories told differently in the North vs. South?
- Document how and potentially why notions of cultural heritage semiotics differ between groups, genders, and ages.
- Use results to inform symbolism and visuals in MIODA AR app game.
- How does working in groups influence the participants' perspectives?

TOOLS

- Images & recordings (sound-for songs (ex.) / video (for dance (ex.)) of tangible and intangible Korean cultural heritage.



- Blank comic storyboard papers and markers



GROUPS

- 10 SK's & 10 NNK's varied in age and gender

TIME

- 5 minutes individually
- 8 minutes for groups of 2-4

TASK

Participants encounter the images of objects individually first. Out of 10 Korean cultural heritage objects randomly placed on the table, the participant will choose 5 to tell a story with. Each participant is given a blank comic strip paper with frames to draw and lines to write. The idea is rapid prototyping. After 5 minutes with the task alone, the participant then joins a group of 2-4 people to co-design a story with another set of random objects.

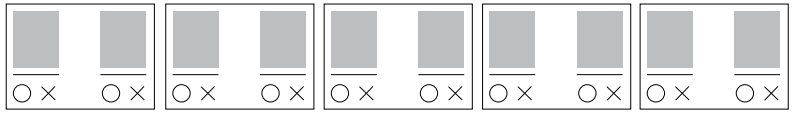
EXPLORING THE MEANING OF NATURAL VERSUS CULTURAL/MAN-MADE HERITAGE IN A SK/NNK CONTEXT

GOALS & ?'s

- As heritage meaning is defined by the present perspective of the past, these definitions of even shared past unifying heritage may differ from SK to NNK. How have these notions evolved in the separate spheres?
- What meanings to NNK's and SK's attach to objects or nationally treasured landscapes around Korea that differ?
- What similarities/overlaps do Sk's and NNK's draw from the meanings of these objects and places?
- Given a list with images of national heritage parks and places in North Korea, what does the SK choose to visit first (when possible)? What does the NNK choose? And vice versa with SK national heritage parks and places.
- How does working in groups influence the participants' preferences? (analyze the meaning given by users)

TOOLS

- images (with tape on front and back sides of paper) of natural and man-made places for group work
- large paper for Venn diagramming
- images of natural heritage landscapes in SK and NK and man-made cultural heritage objects juxtaposed on a spread (which is "more" Korean to you? (for ex.))...don't tell participant what the place is?, just show image (could be NK or SK)



GROUPS

- 10 SK's & 10 NNK's varied in age and gender

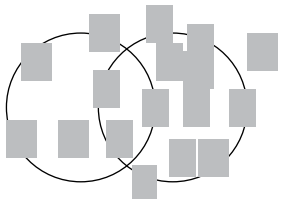
TIME

- 5 minutes individually
- 8 minutes for groups of 2-4

TASK

Each participant is individually given a stack of juxtaposed images (natural and man-made Korean cultural heritage or natural and natural or man-made and man-made). The participant quickly decides which images seem more real or "true" to Korean heritage by marking the X or O (can be both equally, or neither (O, O or X, X).

Then participates are grouped and work on organizing images (individually) into a Venn diagram paper on the wall (images attached face down first). Participants can't see how others placed their images. The categories of the diagram are "not Korean" "somewhat Korean" and "very Korean"....and where they overlap. Once the group finishes placing images individually, the images are turned around to reveal what was placed where. Groups discuss why they think objects or places are or aren't their heritage. It will be interesting to see the SK group results compared with NNK group results on this exercise.



3,000+ tangible and intangible listed on Korea's CHA website

REFLECTION

"All heritage is intangible."

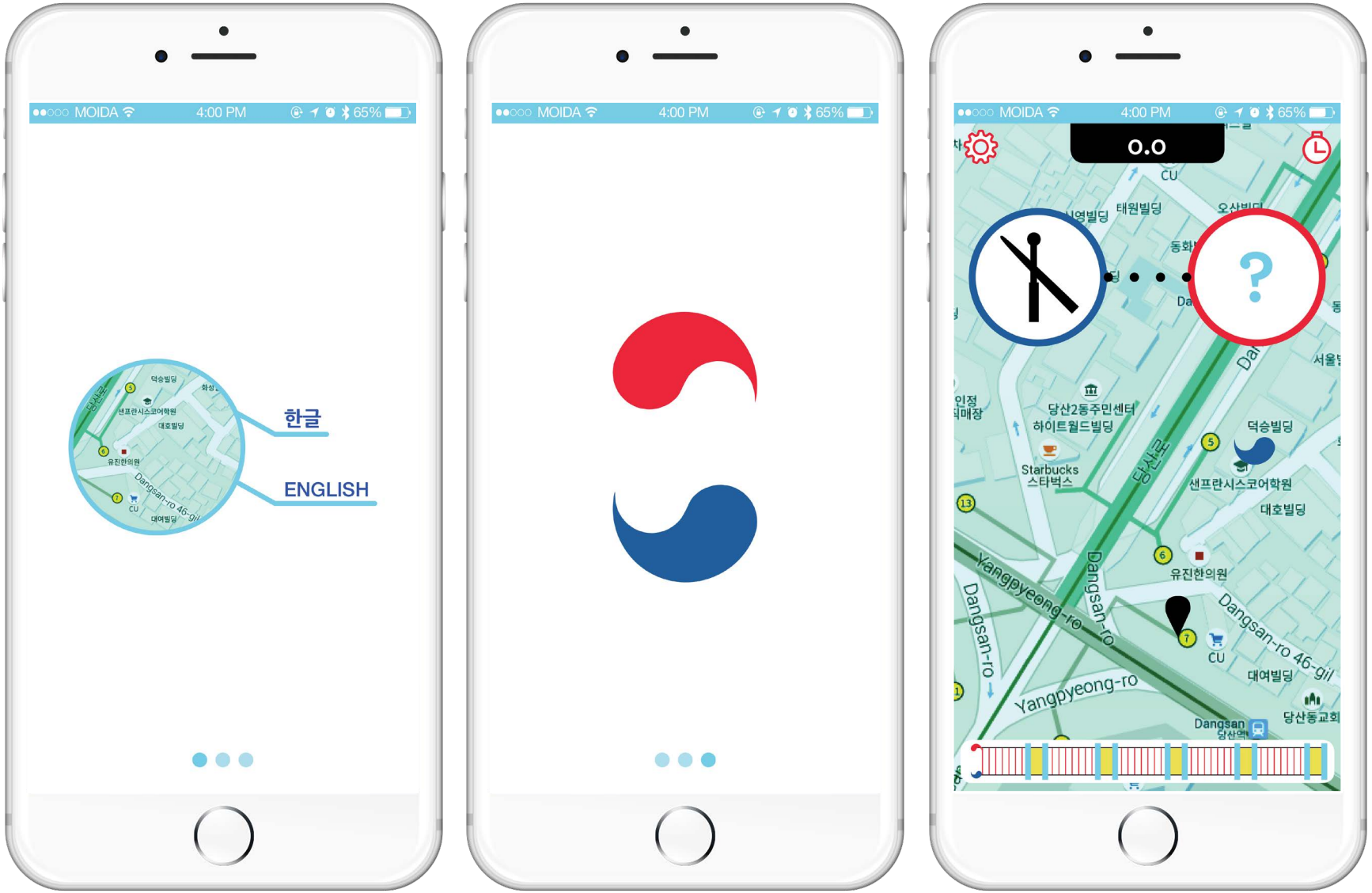
–Laurajane Smith in *Uses of Heritage*

Smith's notion that all heritage is intangible is theoretically fascinating. Heritage, however, is not history and can't be confused as such. Smith defines heritage as a process and her book explores "how the idea of heritage is used to construct, reconstruct and negotiate a range of identities and social and cultural values and meanings in the present." She connects the ever-evolving nature of what defines a culture's heritage to cultural change.

Considering how heritage evolves over time has brought up the question of how many unifying components of heritage have survived the 70+ year divide of the Koreas? In order to better comprehend the range of possible meanings derived from "traditional Korean heritage objects," it would be necessary to conduct visual ethnographic research with NNK's and SK's like laid out briefly on pages 30-31.

That aside, I have been dreaming about what this app could do for local cultural heritage tourism through augmented reality apart from simply fetching themed objects around Seoul. For example, within Route 1: Seoul Joseon Palaces, players have to visit the sites in-person. I have personally been to most of these sites over the years, and they can be less than exhilarating, especially for a school kid. The structures are repetitive, though uniquely Korean, but the dusty courtyards don't do much for entertainment or interaction.

What if virtual or augmented reality were incorporated into this experience of visiting, though? Some visual experience should exists inside the game so that the palace comes to life as though it were during the Joseon period, through augmented reality. What are some other ways to make the game more engaging or surprising?



QUICK INTERACTIVE SKETCH OF ABOVE SERIES (26 SECONDS / 9 SCREENS) FOR VISUAL REFERENCE
YOUTUBE LINK: https://youtu.be/g0x-u2P7qCE

REFLECTION

"Create a player experience that's fun first. If you remove the fun, [players] will feel like they're being preached to and it's not a game any more, there's no agency." –Mary Flanagan, director of Tiltfactor

I found this inspiring quote on the homepage of the **Games for Change** (G4C) website. After watching a video of a talk about designing for change and friendship by Chris Bell at a G4C conference in 2012, I decided to look into other games in the same psychological category. G4C is a movement and facilitator of games that, through play, create some sort of social impact. I have been sifting through the case studies on the website lately for inspiration. A game that caught my eye from the 2011 archive from the G4C-Koera international chapter was **Planet Nanu**, a game conceptualized to address the North/South Korea divide and meant to produce empathy and understanding from the South Korean player through an allegorical, albeit too literal in my opinion, story with characters inside an invented world.

Another game I came across is a card game that addresses social bias. It is called **Buffalo**; and it was produced by **Tiltfactor**, an incubator of prosocial games and producer of groundbreaking psychological research and theories on game design.

In the article, "A psychologically "embedded" approach to designing games for prosocial causes", in the Journal of Psychosocial Research on Cyberspace, Cyberpsychology, the founder of Tiltfactor, Mary Flanagan, writes about an embedded design approach and defines several complimentary strategies to designing prosocial games. She states that people who are informed don't necessarily act on that information, and that "some psychological mechanisms that promote attitude or behavior change operate unconsciously and can be discussed or short-circuted by conscious deliberation or reflection." Attempting to address touchy subjects like social biases often calls for these obfuscating, intermixing, and strategic inversion strategies, among others noted in the article.

"The Embedded Design approach to crafting prosocial games is grounded on the premise that the persuasive potential of prosocial games can be significantly augmented by interweaving an intended message or theme within a game's content, mechanisms, or context of play - rather than making that message or theme an overt and explicit focal point." –Mary Flanagan
http://www.cyberpsychology.eu/storage/Kaufman_2015_APsychologicallyEmbedded.pdf

In addition to these game theories and case studies, I have been researching Korea's **Cultural Heritage Administration** (CHA), a government organization based in Daejeon, Korea with an annual budget of 500 million USD for preservation and promotion of cultural heritage both tangible and intangible. Their preservation systems and objects are the topic of my final research paper in my Asian Monuments and Art Conservation course this semester. The expansive English version of their webiste has proven to be a great resource for informing this project already.

I have also recently conducted and video recorded a depth interview with a South Korean MFA painting student, Minah Shim, here at UF in order to better understand her perspective about N/S Korean social problems. I videoed her and talked with her while she was painting in her studio one evening. She is already a friend of mine, so the environment was relaxed. I am cutting the footage for my Visual Anthropology project, and I will share the video later on. Her paintings are abstract and her current subject revolves around the physical space of the N/S Korean border zone as well as metaphorical and futuristic concepts. Exploring these concepts for a couple of hours gave me valuable insight and will lead me into more narrowed questions for a survey to take to Korea this summer. I hope to derive some questions from the survey results that can lead to a thesis project and questions.

Regarding my summer research, I have completed my Institutional Review Board (IRB) trainings and begun the application. However, I found out that because my research will occur with humans and outside the USA, I will need a faculty member who is up-to-date in the IRB system to sign on as the PI for my project. I will have to sort those details before I can progress with the proposal. I will try to sort that out soon, as I leave for Korea immediately after finals on May 1 for two weeks. Regardless, I have several meetings while there with Koreans who will further inform my direction. I have also been attending meetings in preparation for applying for the open research student program through Fulbright in Korea for the year following my graduation.

After receiving feedback from my progress so far, I have decided to step back and conceptualize and sketch out more ideas concerning the interaction of the pairs in the game, juxtaposing the users experiences. I will explore a deeper rewards system and invent motivators for players to engage with the game and lure them into the MOIDA community events rather than simply reward with free coffee or tea as previously stated. I will also explore the user's customization of routes and challenges and ways symbolism can be used to effectively but subtly address unification and elicit even the most subconscious understanding of the South Korean bias towards the NNK by connecting with these antiquated spaces and objects while playing. I think there are opportunities for collaborative projects (art based and tangible, &/or intangible AR based building a collaborative piece/setting, etc) to occur within the designated heritage spaces that players visit around Seoul throughout the game.

REFLECTION

Concerning the IRB process, though I got Craig Roland to sign on as my PI for international research, the additional paperwork that international projects require is impossible to complete before my trip. At least my trainings are all complete. I will still plan on collecting intentional material while there, though, as well as connecting with Koreans to help prepare my Fulbright application. I will be working on that over the summer while refining some research methods for my open research project proposal.

That aside, I recently sought out to discuss my project, designs, and ideas with the following quite different types of people: Lindsey Troph, founder of Immersed Games, and my parents, school teachers.

Immersed Games is a start-up based in Gainesville. Lindsey launched it while working on her PHD in Psychology at UF, and they are currently developing a sandbox (open world, players roam freely) game that uses another world and characters to help K12 kids learn science in a fun, engaging way. I mostly met Lindsey to listen to her game strategies. She has been interested in Games for Change for years now, and has similar approaches to her concepts in gaming for education and social change. As we talked, she presented some of their work and mission to me as well as gave me some inspiration to look up that relates back to my project, such as inquiry-based learning, icivics.org for social change educational games, the game Never Alone:

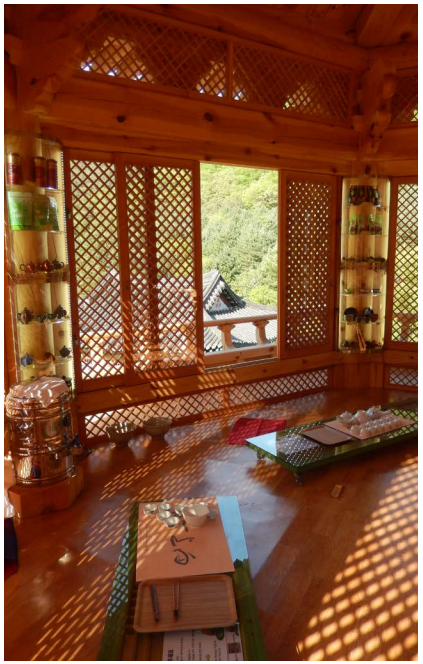
"We paired world class game makers with Alaska Native storytellers and elders to create a game which delves deeply into the traditional lore of the Iñupiat people to present an experience like no other.

Never Alone is our first title in an exciting new genre of "World Games" that draw fully upon the richness of unique cultures to create complex and fascinating game worlds for a global audience."
–http://neveralonegame.com/

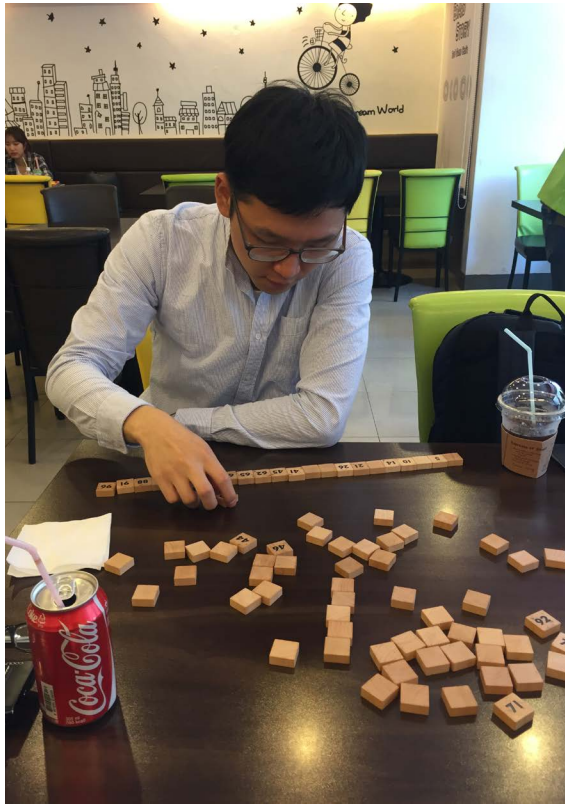
https://www.youtube.com/watch?v=lM_80zVzwpI

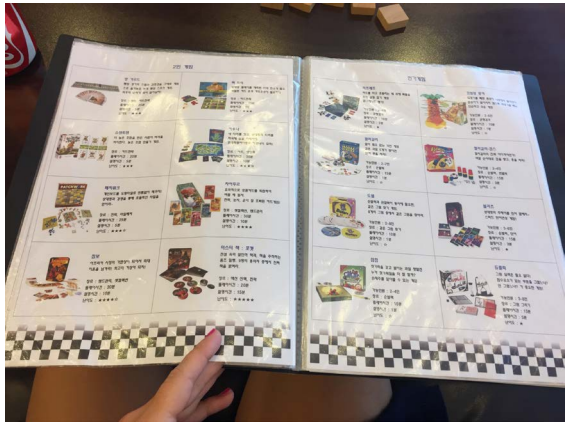
Presenting my project to my parents was trickier. They are teachers and understand some of my passions regarding Korea already, and they have lived and worked with a minority group before on the Rosebud Lakota Reservation in South Dakota. It did take awhile for them to get my purpose in designing the game in relation to the larger conceptualized MOIDA system, but once they understood the social problem better and my goals, they were able to help me rephrase my questions to help others understand the project. I updated these on page 3.

café inspiration: exterior (my inspiration images from around Korea)



café inspiration: interior (my inspiration images from around Korea)





poster sketches and content *(seen in MOIDA cafés & around Seoul transit)*

MISSION | MOIDA: CAFÉ · COMMUNITY · GAME | SEOUL, KOREA

SOURCE
Sourced from minority communities around the world, MOIDA coffee & tea meet the industry's highest standards.

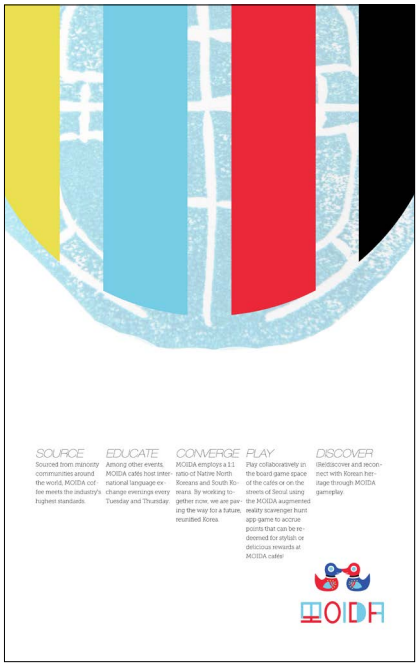
EDUCATE
Among other events, MOIDA cafés host group language exchanges on Tuesday's & Thursday's. Native North Koreans, South Koreans, & expats come together.

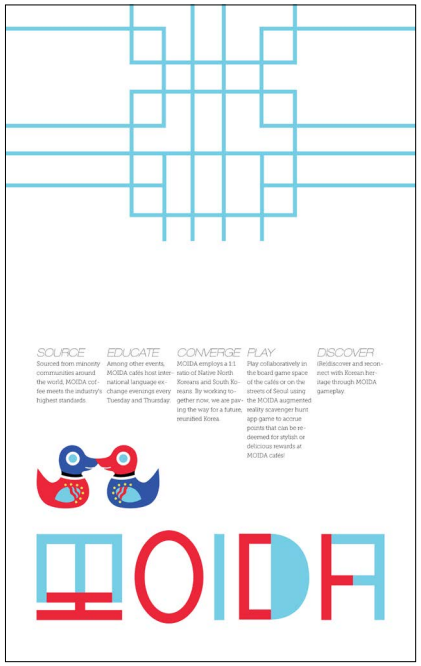
CONVERGE
MOIDA cafés employ a 1:1 ratio of Native North Koreans & South Koreans. By working together now, we are paving the way for a future, reunified Korea.

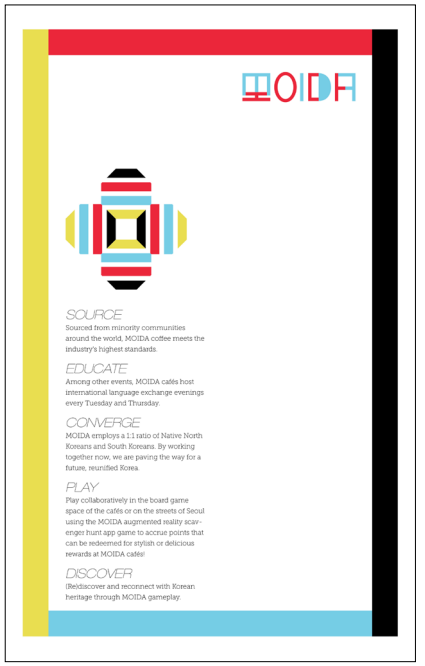
PLAY
Play collaboratively in the board game space of a MOIDA café or on the streets of Seoul with the MOIDA scavenger hunt app game. Earn points to redeem for stylish & delicious rewards at MOIDA cafés!

DISCOVER
(Re)discover & connect with Korean heritage through gameplay.

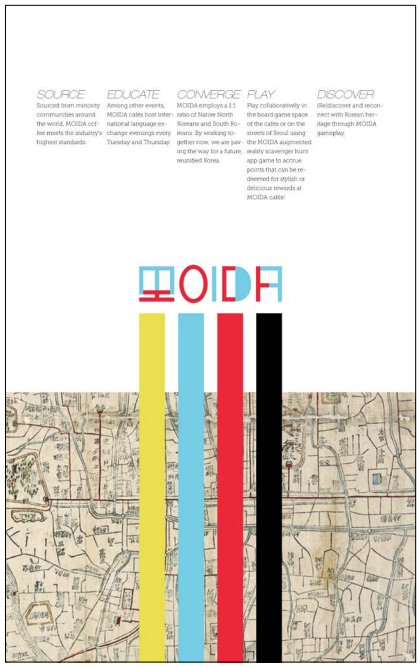
(to be continued...)

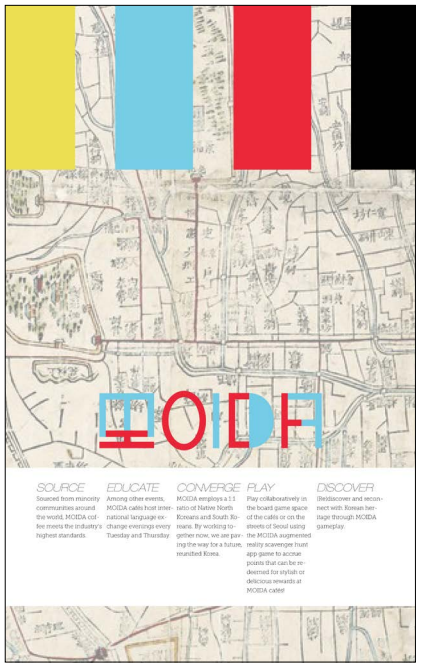


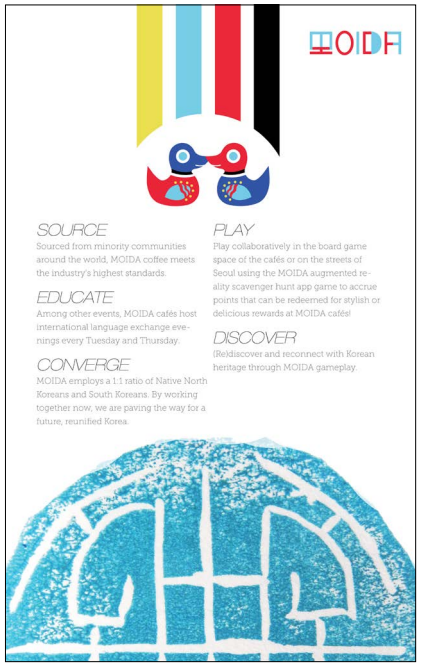




poster sketches

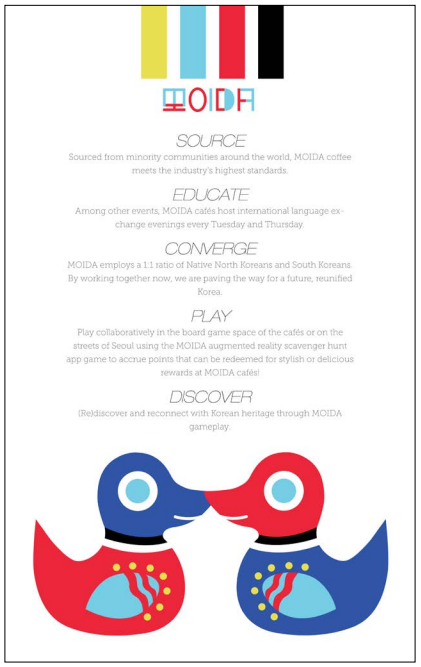


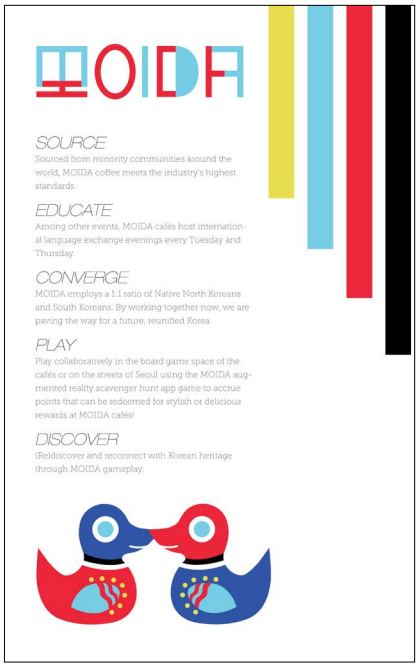


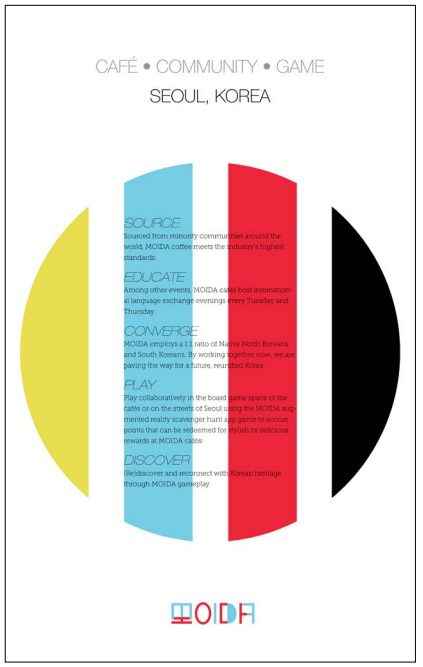


poster sketches

MOIDA

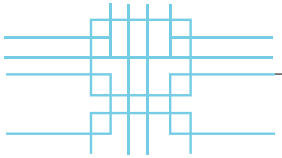






poster design draft

this symbol can be found on hanbok, traditional Korean dress. the symbol means "reinforcement": the process of encouraging or establishing a belief or pattern of behavior, especially by encouragement or reward...symbology reference: Chloe Koo, designer of Hanbook @ http://45symbols.com/publication/?p=4552 ...I carved a stamp & made this shape as a print, then photocopied the print



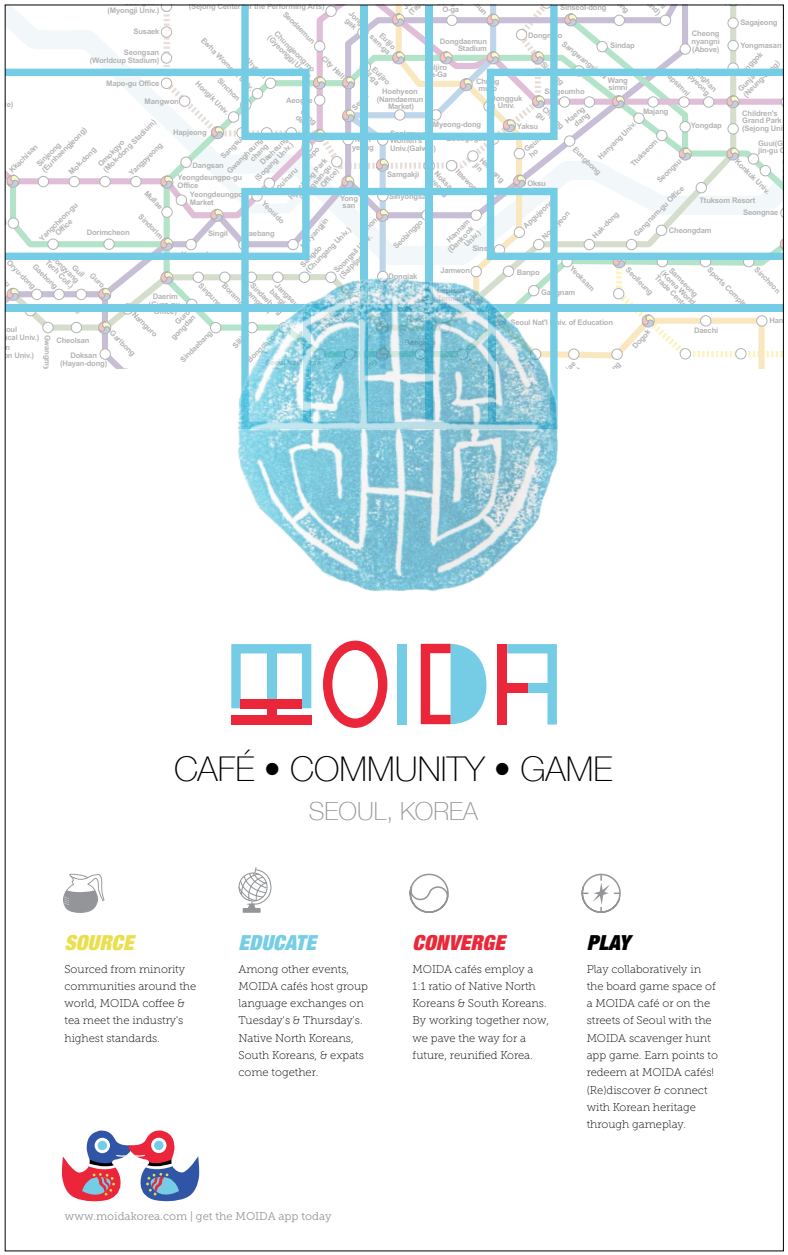
pattern found in Korea on windows of hanok, traditional Korean homes...here, the pattern overlays the modern metro grid of Seoul, referencing the theme in the game of connecting with a past, unified Korean heritage around Seoul through an augmented reality landscape...I traced the window pattern from a photo I took

modern metro map of Seoul...source: http://metropoliphone.com/img/sub_seoul.pdf

obangsaek, the 5 traditional colors of Korea with slightly muted tones for the branding of MOIDA...to be implemented in the iconography phase of the app in the future...these colors appear striped on the sleeves of hanbok and intermixed on other traditional clothing and objects

see appendix for an overview on the branding of MOIDA and duck characters

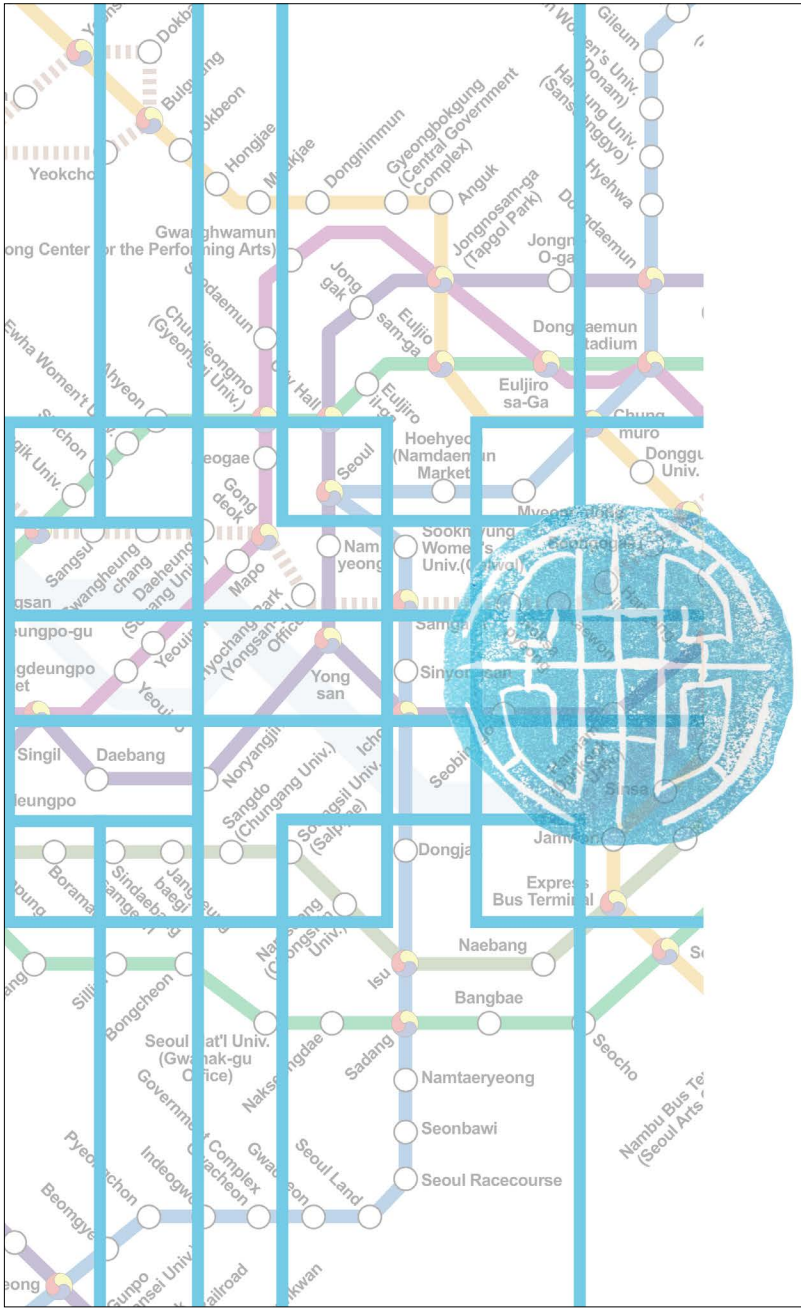
poster design (vertical-seen in café, 11"×17")



poster design (vertical-seen in café, 11"×17")

This poster can be found in MOIDA cafés around Seoul. The purpose of the poster is to inform customers about the MOIDA mission and all the elements in the MOIDA system, from the events to the café to the game. I took this pic in a board game café in Hongdae, Seoul.

poster design (horizontal-seen in subway, 14"x11")



MOIDA

CAFÉ • COMMUNITY • GAME

SEOUL, KOREA

SOURCE

Sourced from minority communities around the world, MOIDA coffee & tea meet the industry's highest standards.

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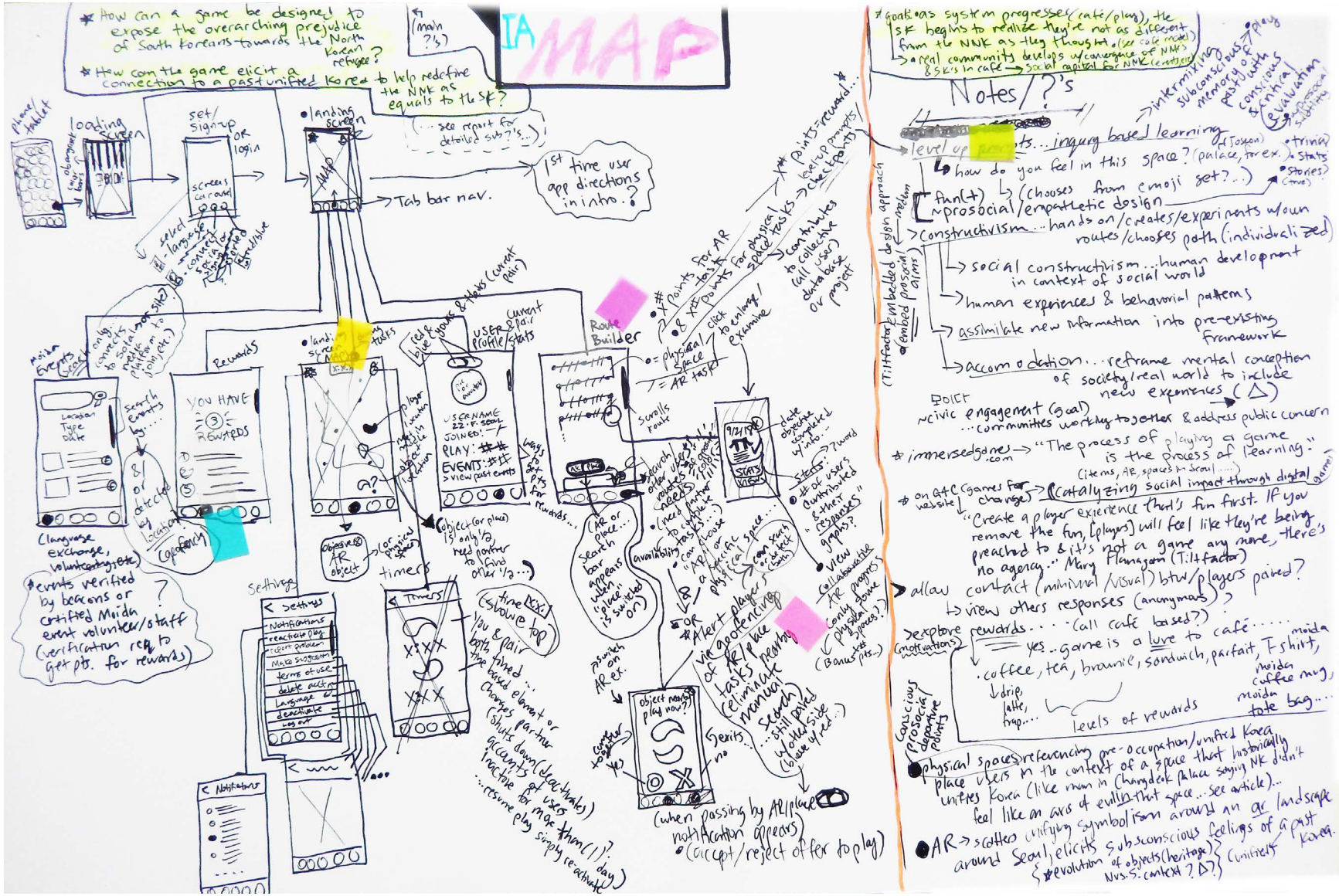
Play collaboratively in the board game space of a MOIDA café or on the streets of Seoul with the MOIDA scavenger hunt app game. Earn points to redeem at MOIDA cafés! (Re)discover & connect with Korean heritage through gameplay.

www.moidakorea.com | get the MOIDA app today

poster design (horizontal-seen in subway, 14"x11")

This poster can be found in subways around Seoul. The purpose of the poster is to inform the public about the MOIDA mission and all the elements in the MOIDA system, from the events to the café to the game. I took this pic in a Seoul subway for a mock-up.


IA MAP
Notes / ?'s
Tab bar nav.
1st time user app directions in intro.?
Rewards
Settings
Timers
Role Builder
Search events by...
Language exchange, volunteering, etc
Location
Type
Date
Proximity
Notifications
Reactivate Play
Report problem
Make Suggestion
Terms of use
Delete account
Language
Deactivate
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Notifications
Settings
Timers
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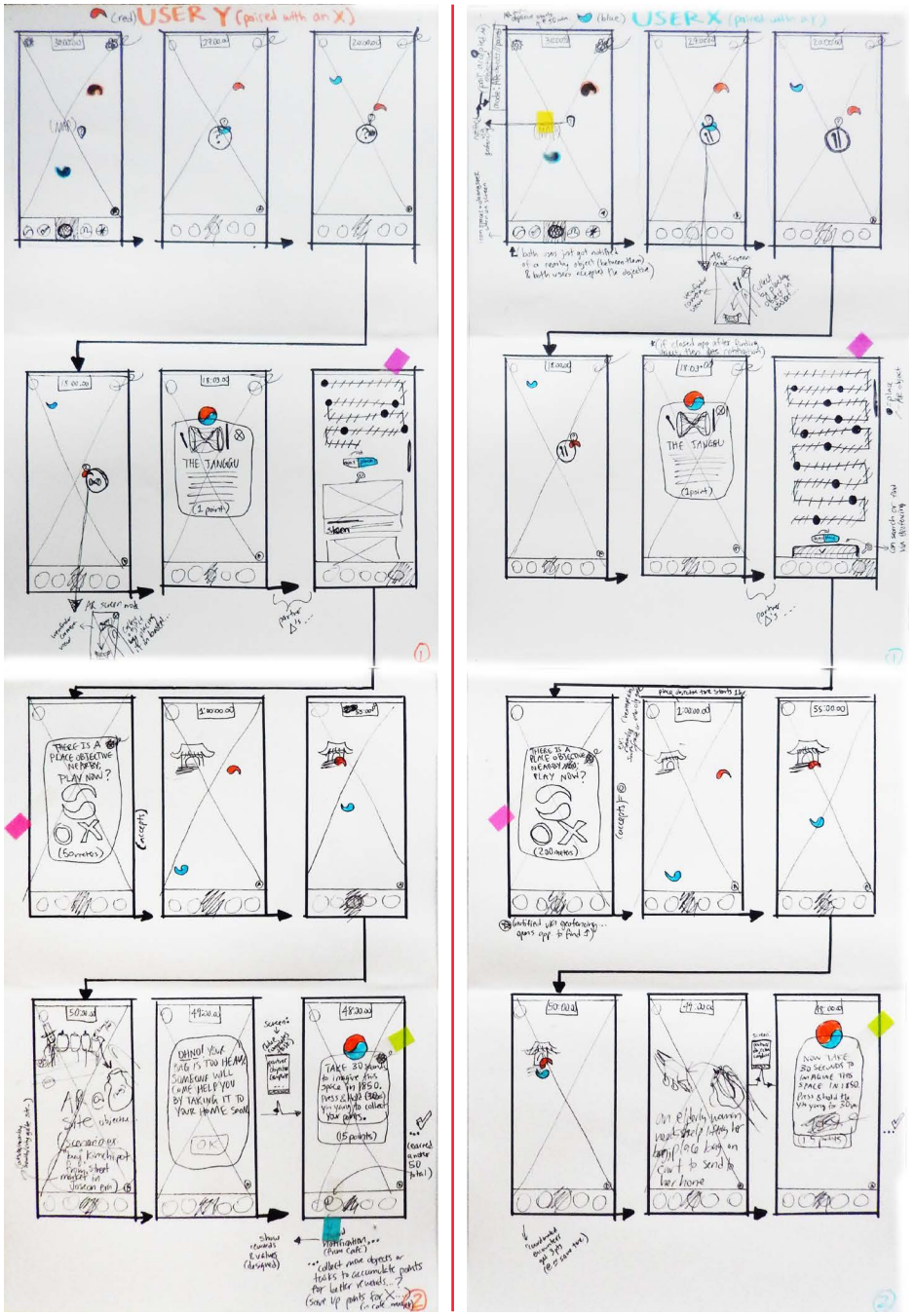
Rewards



JUXTAPOSED USER JOURNEY PLAY SEQUENCE

ITEM AND PLACE AR

The two user journeys to the right are occurring simultaneously as collaborative pairs work towards completing tasks. The purpose of doing this type of rapid prototyping is to see both screens of the interaction and better predict players' UX needs.

See next page for game overview: rules, rewards, concept, & goals.

THE CONCEPT

Play

The collaborative play that unfolds throughout the game resembles pursuit–a pursuit of items and memories from a unified past that was never lived by the players. Each player finds either half of the heritage Item or completes either half of the task in a Place, and together they earn points for completing objectives. Objectives are timed, and only during each objective can pairs interact and view each other's stats. For each objective, players are paired with a new partner and old pair conversations and profiles disappear. This ambiguity mirrors the mystery of the "other" that is inevitable in a starkly divided country like Korea.

Pursuit is a constant theme in the game, but the anonymous pairs will likely never come together in real life while playing. This is a metaphor for a divided Korea. Both sides of the border share a heritage that precedes the divide. While encountering these heritage objects in the modern cityscape of Seoul and around heritage sites, players are prompted with embedded challenges during play that force them to consider the unified past from a human, non-political perspective. This is done through simple storytelling and checkpoints as tasks are completed. See the Place objective screens in the digital roughs on the pages to follow for an example.

Points

While players progress and build their routes, they collect points. If players don't complete a task, they have points deducted, which motivates players to work together to complete tasks rather than abandon players in the middle of objectives. The points do not advance virtual levels, and players can't buy boosters or new items in the virtual world with their points like players can in many games. Rather, the points are only redeemable at MOIDA cafés around Seoul. Item objectives give players 2 points each, while Place objectives yield 5-20 points, depending on the difficulty. If players complete tasks within 30 seconds of each other during the timed objective, a bonus point will be rewarded for coming together. Points can also be earned by attending MOIDA events, such as language exchanges. Players can accrue points to redeem more valuable rewards.

Rewards

Rewards range from small items (coffees, teas, & cookies) to larger items (MOIDA branded merchandise: totes, mugs, phone cases, card decks, T-shirts, etc) to free access to sponsored locations around Seoul. These rewards are only redeemable at MOIDA cafés around Seoul.

Placemaking

The café is where the pursuit ends, rewards are collected, and the ultimate goal of the game "as a lure" into this third space is accomplished. Players come together in the café, where community forms and the space demystifies MOIDA's mission as players experienced through subliminal messaging and symbolism in the game. Most SK's have not met or considered meeting an NNK, and the inevitable bias fed by SK government propaganda only tends to reinforce stereotypes of NNK's based on political differences.

As the system progresses and real life experiences pile up, the SK begins to realize they're not as different from the NNK as they thought. 1:1 interaction with NNK's is inevitable, as the café employs NNK's and SK's at a 1:1 ratio. As a long-term goal, the system provides an environment for NNK's to gain social capital, which aids in successful integration. This model can be replicated across various industries when the Koreas face reunification.

BRINGING A *SOUTH KOREAN* USER'S EXPERIENCE TO LIFE (BASED ON PERSONA, SEE PAGE 8)

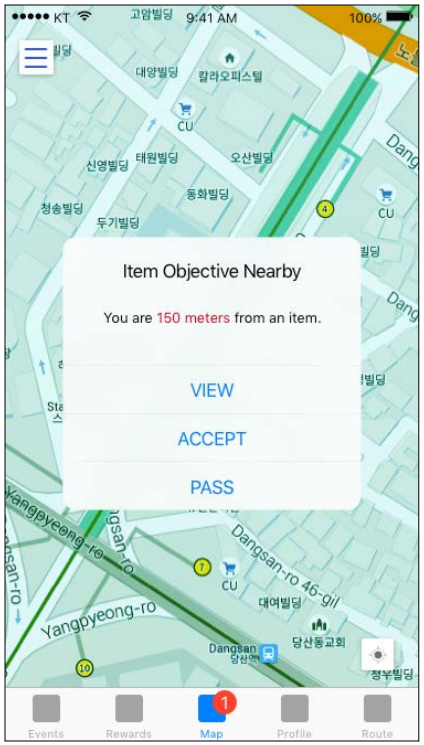
Interactions with touchpoints across MOIDA system

phases

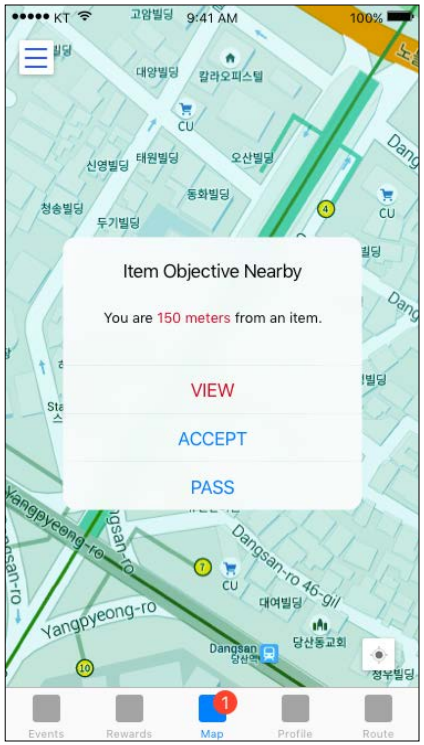
aware/join | cyclical actions

		PUBLIC	APP	CAFÉ	EVENT
frontstage	UX	• sees poster on the subway on the way home from hagwon • downloads app	• plays game: AR item and place objectives en route to the library every day • accrues points • checks reward options	• visits café to redeem points from gameplay (gets free mug) • sees poster for upcoming US expat indie benefit concert • searches event on site/registers	• brings a friend to the benefit concert at the café • checks-in in the app to earn points for attending event
	interaction line				
	touchpoints	• poster • app	• app (phone and Apple watch) UX/UI & content	• app (reward) & website (register) • check-out iPad (crowdfunding) • observable service of NNK + SK collaboration inside café • merchandise, posters, games...	• app • transformed café event space • MOIDA menu, products, posters, and staff + volunteers
	visibility line				
backstage	MOIDA	• distribute posters in subway cart AD slots	• maintain app and respond to reported problems promptly • continue to evolve the game to keep players engaged	• well-trained staff, simple menu • internal scheduling events around café operating hours • website design and crowd-funding management	• beacon set up specifically to detect players and confirm event attendance in-app • shortened menu for event hrs
	internal interaction line				
		• obtain permission to place MOIDA ADs in subway cart AD slots around Seoul lines	• provide training for professional customer service on the support end of the app (curriculum, language and training)	• hiring staff (keeping 1:1 NNK: SK ratio while upholding high service standards) • advancement opportunities, edu, or networking for staff	• overtime pay for staff working events (language exchanges, concerts, etc.) (before/after hrs)
	control line				
	support	• get sponsors to print and pay for AD placements in Seoul metro system (possibly the Korean CHA–Cultural Heritage Administration & Ministry of Unification)	• outsource UX/UI to reputable Korean agency with a mission and portfolio of inclusivity similar to that of MOIDA's • collaborate w/ Korean historian + cultural studies advisors	• food and coffee sourcing and distribution logistics (coffees and teas sourced from global minority communities) • hire Korean gamers to curate board game collection in café	• North Korean human rights NGO's around Seoul help plan events and language exchanges • churches & volunteers help plan, host, and sponsor events

player (blue) launches app as an already registered user...on her way home from hagwon (private learning academy)...lands on the map screen and views location

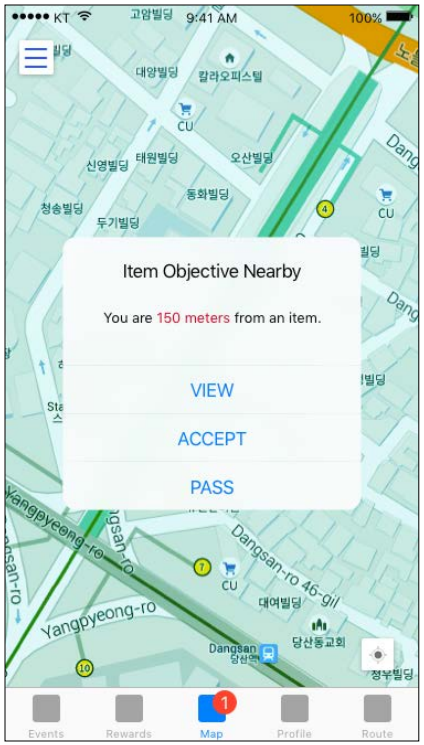


notified of an objective nearby

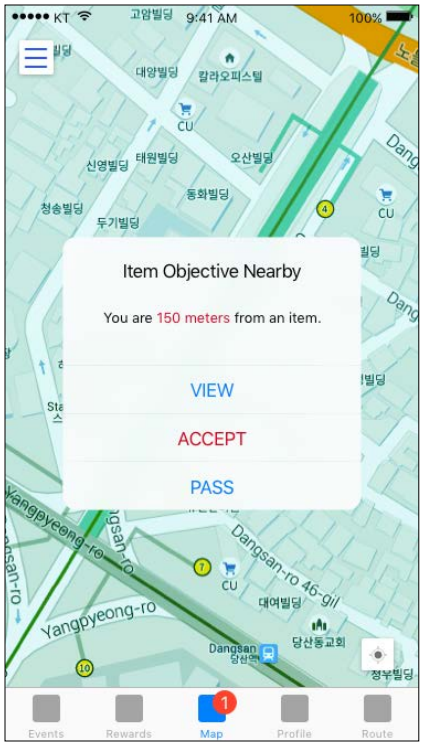


taps "view" to view nearby objective

views nearby objective in a "preview location" screen (red marker denotes item location)

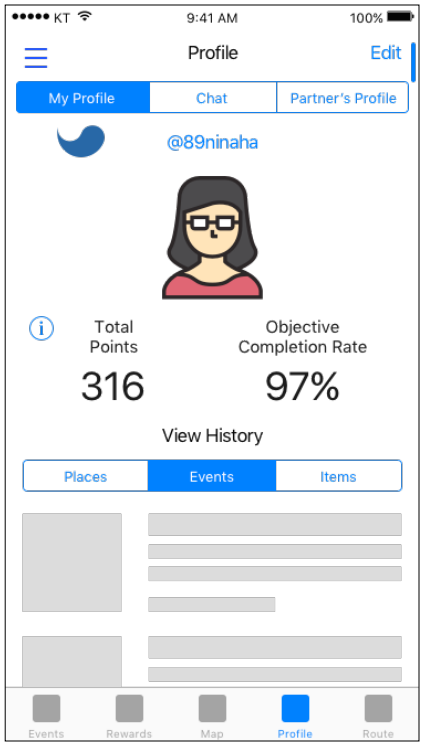


tapped "back" to objective notification screen

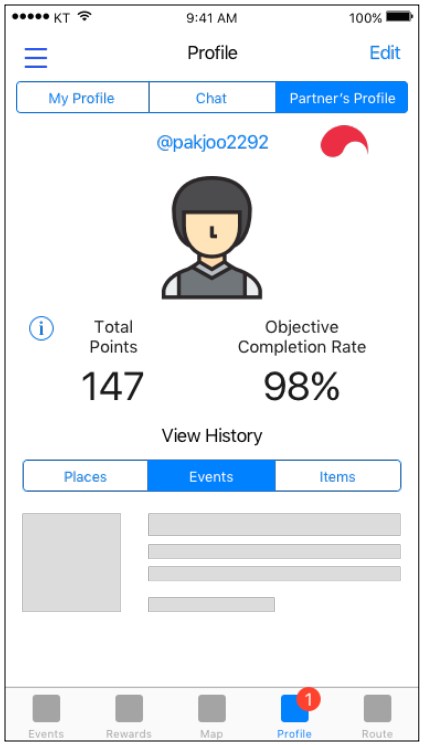


taps "accept" to take on item objective and new partner

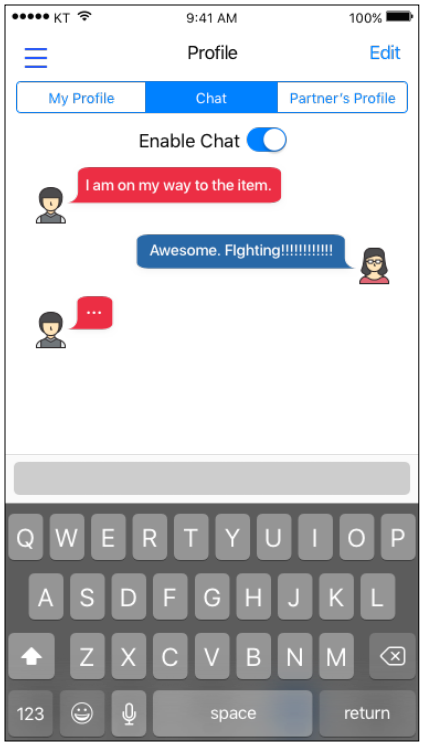
timer begins for new item objective (blue=player's location, red=partner's location; marker=item location)



while navigating towards the item, player checks her profile



and she checks her new partner's stats and history; when she is notified that her partner has initiated a chat



player enables chat and replies to partner

player reaches item location first

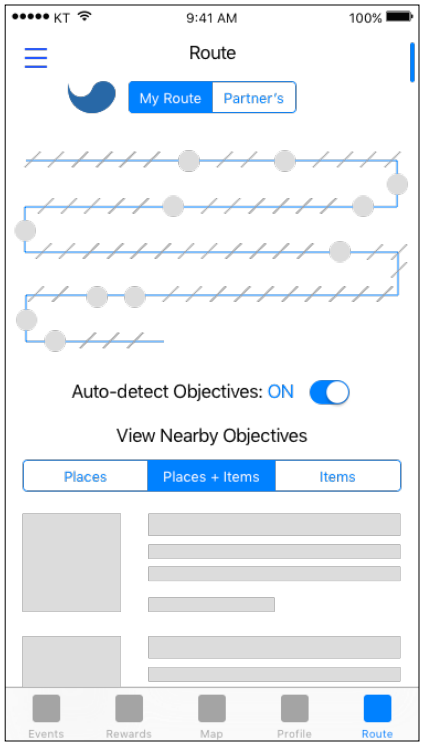
player taps item to enter AR mode

player collects item

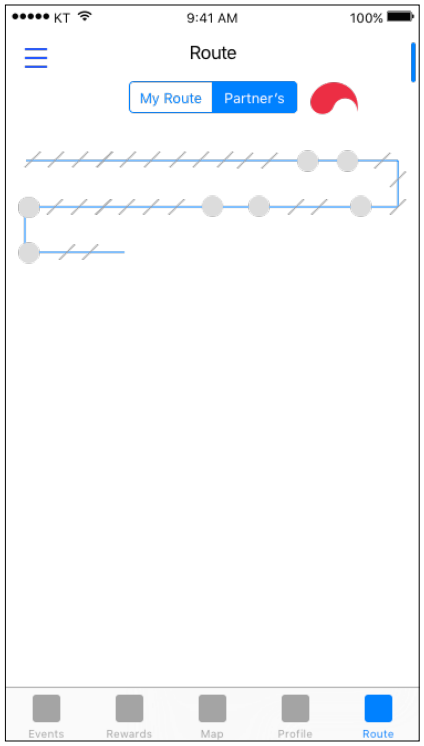
item collected

player views map screen to check partner's location

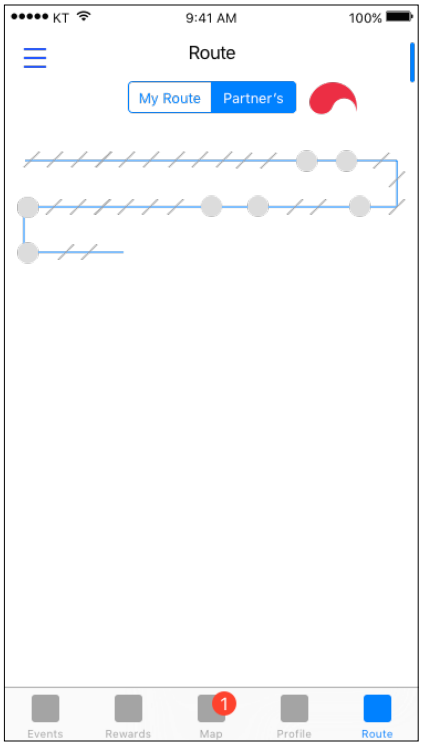
player goes on her way in the subway while partner reaches item location



while waiting for partner to collect the item, player checks her route

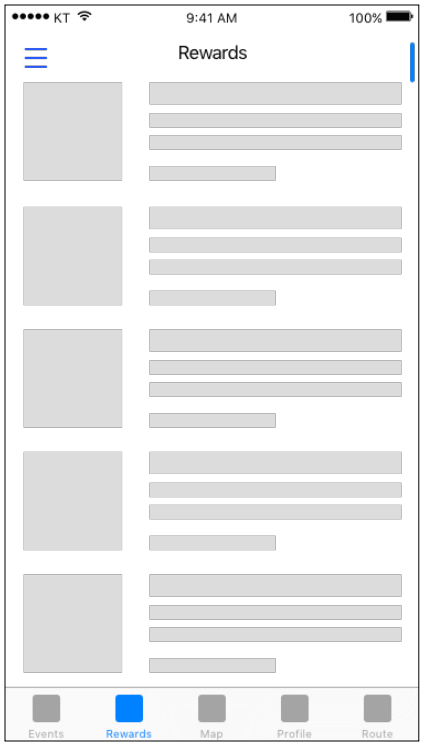


and she checks her partner's route



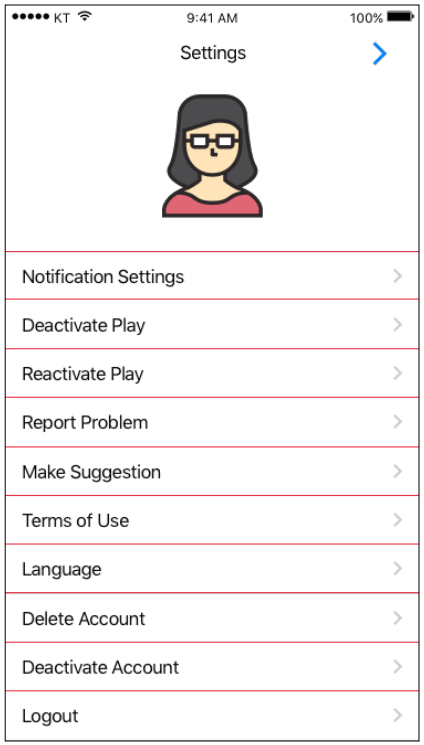
while checking partner's route, she gets a notification from the map screen

partner collected the other half of the paired objects; players learn what the objects are and their relation to Korea's past...both players get 2 points for completing the item objective



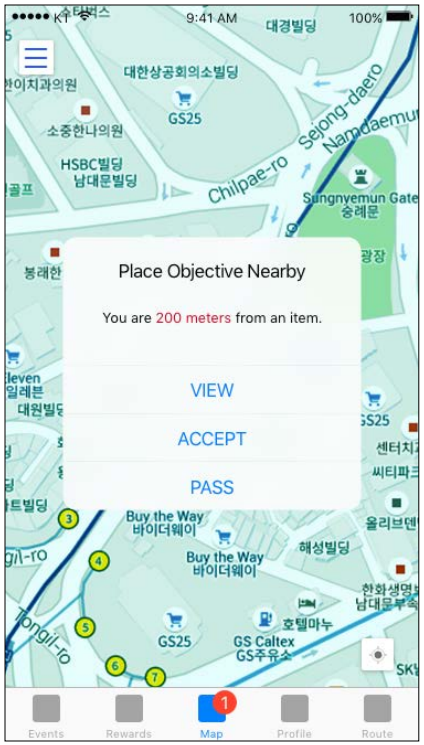
player goes to rewards screen to view what she can redeem at the café with her current points balance

player checks events page to preview up-coming MOIDA events (nearby, by location, by theme, by date...)

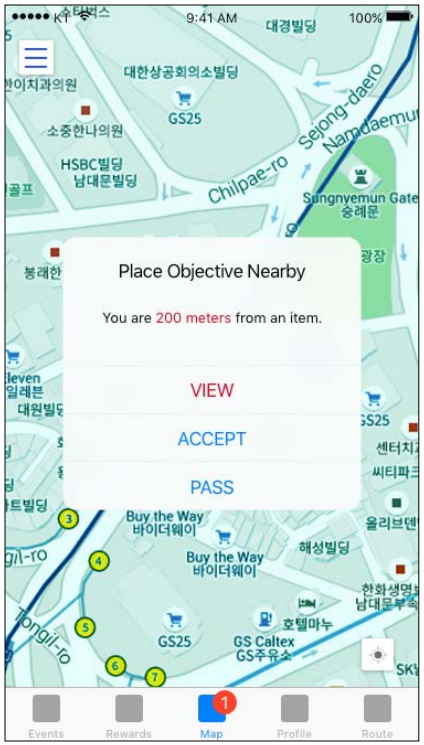


player checks settings screen by tapping the hamburger icon in the upper left corner of the screen

still on her way home, she gets off on her subway stop...while walking, player returns to main map page

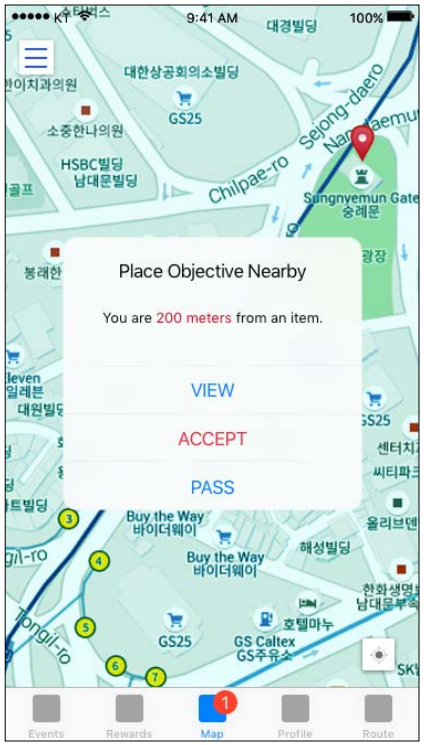


player notified of a "place" objective 200 meters away



player taps "view" to preview the location of the place objective

player views place objective location [Korean heritage site: the Sungnyemun Gate (South Gate)–a Seoul city gate from the Joseon era (the last dynasty before Japanese occupation and the Korean divide post-war)...one of 6 still remaining or restored from the original 8...a token of the past as part of the modern city landscape]

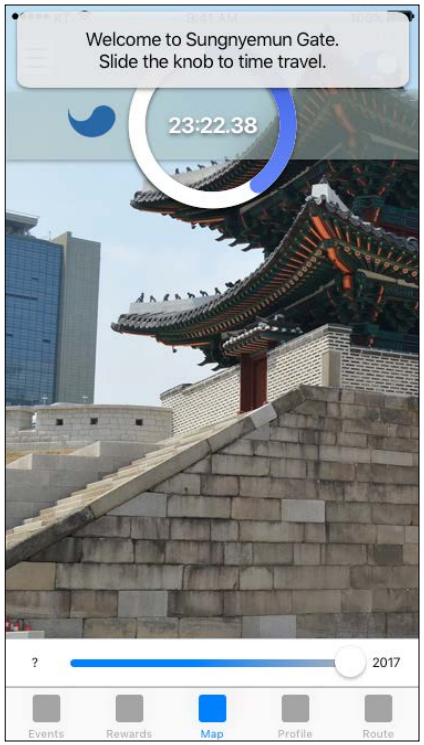


player goes back to the notification and accepts the place objective

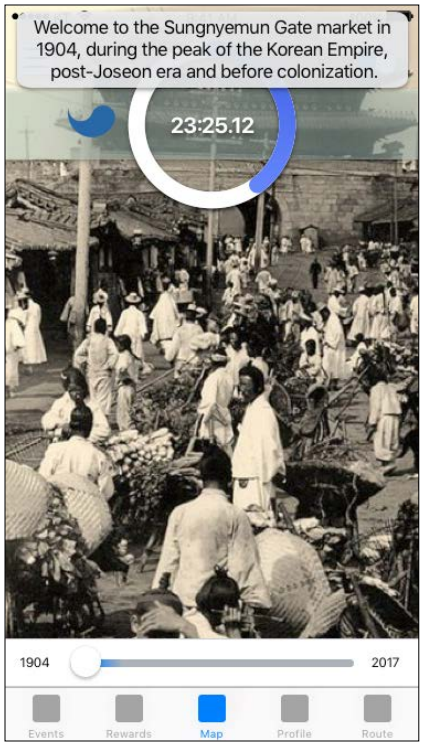
matched with new partner (red) for the place objective, and the timer starts counting down from 1 hour

player arrives at site first

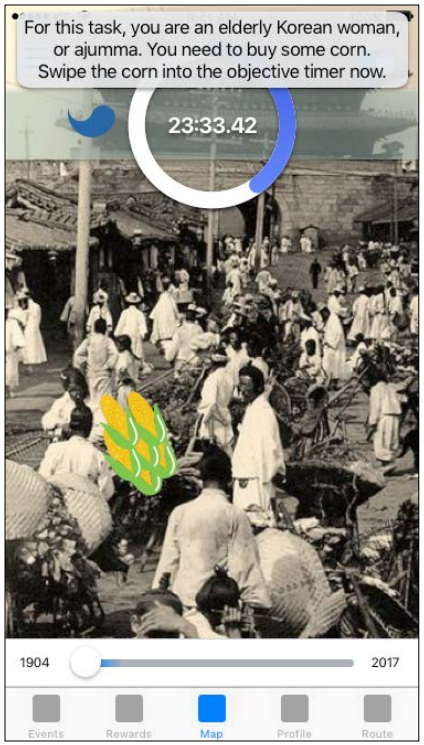
player prompted to begin task by tapping the image that appeared



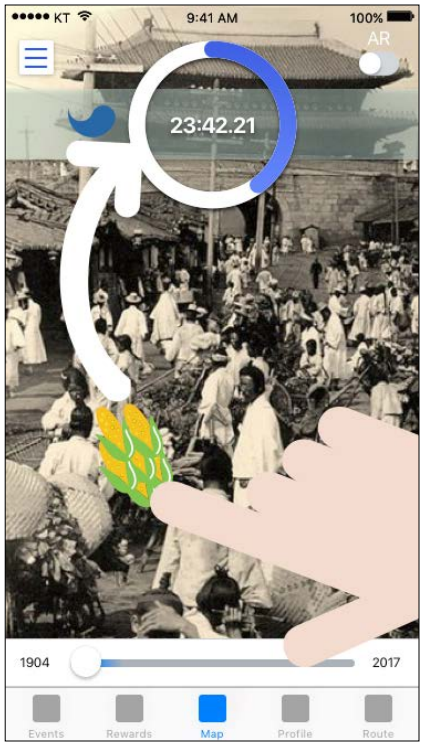
player enters AR mode, only to find a prompt to time travel



player slid knob to 1904 and reads message to discover where she landed



player learns her role and mission for this objective



player collects the corn

player reads the message and waits for her new partner to come through

player reads the message and realizes that the Korea she just left in the past was still one nation

player waits for the collaborative task to be completed by her partner

player gets notified of points and informed of the meaning of "jeong" and a traditional collectivist culture in Korea, which seems to be going away in the Westernized and individualized modern Korean society

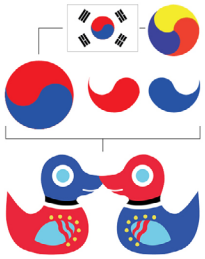
player checks main screen and notices rewards notification...leveled up a reward bracket and encouraged to visit a MOIDA café to redeem points for MOIDA merchandise or menu items

MOIDA / 모이다

Moida

BRANDING

Moida visual elements symbolize unity among the Koreas. The traditional color palette is appropriated from ancient Korean shamanism. Yin and yang, two halves that need each other make a whole, and the Korean wedding ducks symbolize unity and people coming together. Following this thread of convergence, the logotype itself can be read in both English and Korean.



MOIDA + 모이다

SUMMARY

Moida (모이다) is a verb that means "to converge" or "to come together" in Korean. Since 1945, the two Koreas have been separate and technically at war. Human rights issues within North Korea are hard to touch, but people who have escaped are in need of help.

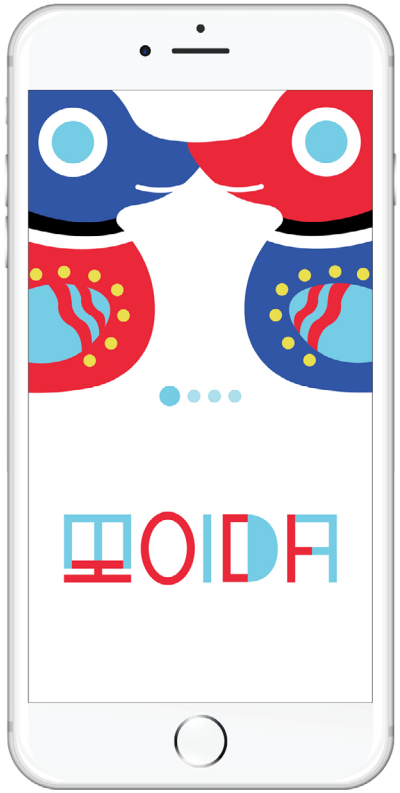
The purpose of this project is to conceptualize, brand, and prototype a mobile application to help solve the existing social problems and prejudices that Native North Koreans face in South Korea. The app aims to solve two main problems.

First, Native North Koreans lack social capital in the South. Moida promotes models of a reunified Korea that aim to solve this problem.

NATIVE NORTH KOREANS (DEFECTORS) ARE A NEGLECTED MINORITY IN SOUTH KOREA.

Moida community members are involved in real-world collaborative service learning events. These events form a convergence of Native North Koreans, South Koreans, and expatriates in South Korea. This model provides social capitol and skills to the Native North Korean, while familiarizing South Koreans and the international community with the reality of being a North Korean refugee. Fostering these models now is essential to a functioning reunified Korea in the future.

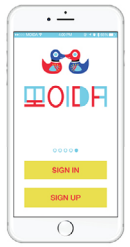
Second, Moida uses the power of crowdsourcing to fund defector and North Korean human rights initiatives led by non-governmental organizations around the world.



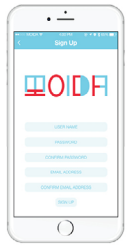
DEMO: HTTPS://WWW.YOUTUBE.COM/WATCH?V=9HAUUMFLJ8A

LANGUAGE CHOICE

INTRO CAROUSEL

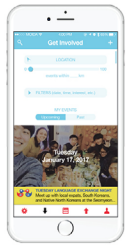


SIGN IN OR UP

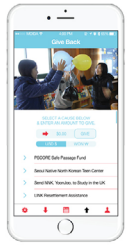


SIGN UP

EVENT BLOG PAGE

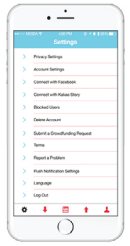


GET INVOLVED

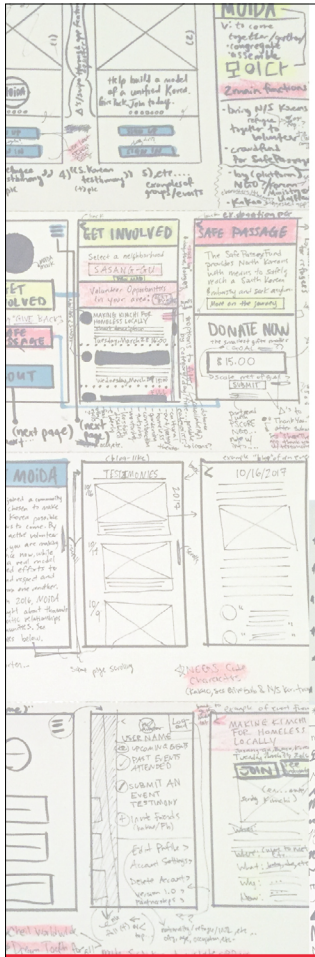


GIVE BACK

PROFILE



SETTINGS



IDEATION

THE QUESTION

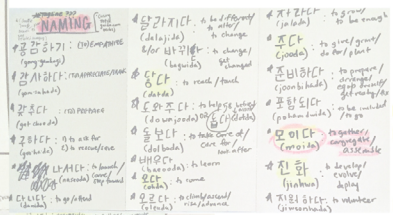
How, if at all, can a mobile application help integrate North Korean defectors into South Korea through story sharing and service learning?

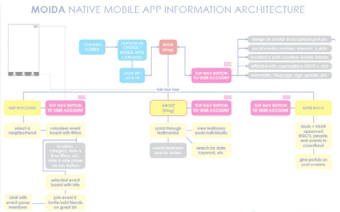
KEYWORDS

integration, refugee, volunteer, social capital

PRECEDENTS

Inspiration for this app comes from UniVoca, a North to South Korean translating app, Ankommen, an app for refugee integration in Germany, and Kakao Talk, a Korean messaging and social media platform. Additionally, several articles on refugee integration efforts around the world have been considered in Moida's concept design.





COLOR PALETTES DERIVED FROM PHOTO ANALYSIS OF TRADITIONAL KOREAN PLACES & THINGS

RESEARCH

In addition to studying refugee integration cases around the world, I researched specific case studies dealing with Korean consumers and color theory, traditional costume design, Korean semiotics, poetry, and folklore. In spring 2016, I visited South Korea for the fourth year in a row. I went to the DMZ and crossed into North Korea for the first time. I also volunteered with PSCORE and met some North Korean refugees in Seoul. After reading and watching countless defector stories, I was inspired to create Moida. The need was further apparent when I asked my South Korean DMZ tour guide "What could we do to help the refugee community in South Korea?" She said, ***"I feel sorry for them, I do, but there is nothing I can do to help them. I have never met one."***

ORIGINAL RESEARCH LIMITATIONS STEM FROM LOCATION AND COMMUNICATION BARRIERS WITH THE TARGET AUDIENCES. I AM CHECKING IN WITH MY KOREAN CONTACTS AS MUCH AS POSSIBLE TO GET AROUND THIS GAP.

CONCLUSIONS

Through informal ethnographic interviews and narrative research of the defectors' health and quality of life in South Korea, I have determined that Moida would be a useful solution to multiple problems. I will further the app design around safety problems and extend the design to Android, as the majority of the users would be using Korean brands like LG and Samsung. The tech-friendly and wifi-friendly nature of Korea promises to be conducive to a Moida community, even if through public kiosks.

CHRISTINA SINGER

Year 2

UNDERGRAD

BFA Studio Art
Graphic Design, ETSU

PREVIOUS EXPERIENCE

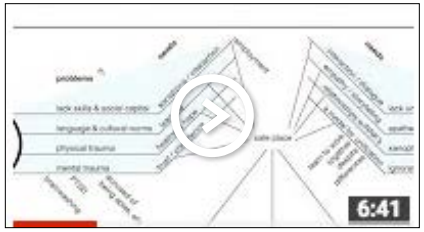
- UF Off Campus Life GA Graphic Designer
- EPIK ESL Teacher in Busan, South Korea
- Associate Art Director of EatingWell magazine in Shelburne, VT

ABOUT

Christina is from Chattanooga, TN. She enjoys exploring problem solving through UX/UI design. She is inspired by other cultures, interested in the Korean language, and passionate about good design and human rights.

demo: https://www.youtube.com/watch?v=9hAUumFlj8A

VLOG 1
https://youtu.be/8wgmmIZH_nw



VLOG 2
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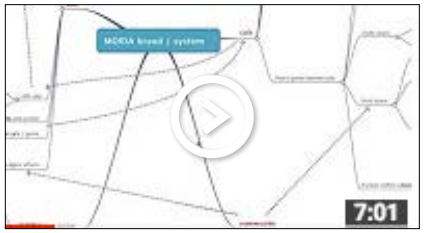
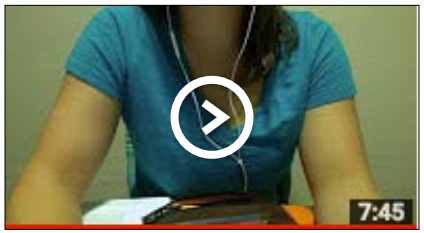


VLOG 3
https://youtu.be/WAvlb94oR9Q



VLOG 4
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VLOG 5
https://youtu.be/ieiua45w2bk

VLOG 6
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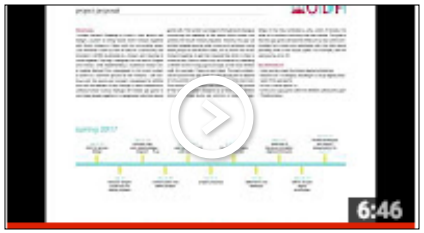

VLOG 7
https://youtu.be/maKJbVIMM9s

VLOG 8
https://youtu.be/84IQoWrMdvc

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