



저작자표시-비영리-변경금지 2.0 대한민국

이용자는 아래의 조건을 따르는 경우에 한하여 자유롭게

- 이 저작물을 복제, 배포, 전송, 전시, 공연 및 방송할 수 있습니다.

다음과 같은 조건을 따라야 합니다:



저작자표시. 귀하는 원저작자를 표시하여야 합니다.



비영리. 귀하는 이 저작물을 영리 목적으로 이용할 수 없습니다.



변경금지. 귀하는 이 저작물을 개작, 변형 또는 가공할 수 없습니다.

- 귀하는, 이 저작물의 재이용이나 배포의 경우, 이 저작물에 적용된 이용허락조건을 명확하게 나타내어야 합니다.
- 저작권자로부터 별도의 허가를 받으면 이러한 조건들은 적용되지 않습니다.

저작권법에 따른 이용자의 권리는 위의 내용에 의하여 영향을 받지 않습니다.

이것은 [이용허락규약\(Legal Code\)](#)을 이해하기 쉽게 요약한 것입니다.

[Disclaimer](#)

국제학석사학위논문

Migrants Supporting Programs and Social
Integration of Migrants:
A Case Study of the City of Ansan

"이주민 지원활동과 이주민의 사회통합: 안산시를 사례로"

2017년 2월

서울대학교 국제대학원

국제학과 국제협력전공

류 석 환

Migrants Supporting Programs and Social
Integration of Migrants:
A Case Study of the City of Ansan

by

SUK-HWAN YOO

A thesis submitted in conformity with the requirements for the
degree of Master of International Studies

February 2017

International Cooperation
Graduate School of International Studies
Seoul National University

Abstract

Migrants Supporting Programs and Social Integration of Migrants: A Case Study of the City of Ansan

SUK-HWAN YOO

2013-23728

Graduate School of International Studies

Seoul National University

The development of Korea into an advanced economy and the consequential growth of migration import were not unforeseen. A series of new legislations followed, resulting in the implementation of Employment Permit System and Working Visit System. The social status of migrant workers is now transforming from a mere functional role to a composite of the society who can determine social changes. Local governments established support centers to protect the human rights of labor migrants who reside in its jurisdiction, so as to promote multicultural co-existence and social harmony between Koreans and migrants. Despite their physical presence in Korea, these individuals are prone to be left out of the local community, isolated and lost without a sense of real belonging and integration to any kind of social group.

Being aware of the fact that Korea is already hosting a large number of migrants who find themselves at various standpoints on the spectrum of integration process despite the country's efforts to foster a harmonized society in the past couple of decades, it will be a valuable work to conduct an interim check on how Korea has been doing. In this context, this study intends to investigate how well the migrants of Korea think they have been integrated into the Korean community in relation to the assistance of the services and support programs administered by local authorities and public institutions, focusing on the case of Ansan, Korea.

Key words: Migrants, integration, support program

Table of Contents

I.	Introduction	1
	1. Background	1
	2. Literature Review	4
	3. Theoretical Framework	6
	4. Methodology	8
II.	Migrants Supporting Programs in Ansan ...	12
	1. Ansan Foreigners' Community Center	12
	2. Ansan Migrants' Center	15
III.	Impact of Programs on Migrants' Integration into the Community	18
	1. Migrants' evaluation of the supporting programs	18
	2. Migrants' perception about their degree of integration into the local community	22
IV.	Conclusion	25

I. Introduction

1. Background

Migrant integration can refer to the process of immigrant settlement, which is inevitably subject to government policies and practices. Generally, policies and programs are directed towards developing better frameworks to provide assistance in migrants' adjustment. According to the International Organization for Migration (IOM), integration can be defined as the process of mutual adaptation between host society and migrant. The IOM continues:¹

“It implies a sense of obligation and respect for a core set of values that bind migrants and their host communities to a common purpose. Integration is essential for all stakeholders, not only as a way of providing economic and cultural benefits but also for ensuring the security and stability of societies as a whole.”

Developing and implementing an effective integration method is not a simple task. It shall cover multiple areas, from the migrants' education and employment to national security. Naturalization and

¹ International Organization for Migration <http://www.iom.int/migrant-integration> (accessed Dec 23, 2016)

citizenship could then be next in line. Eventually, expanding the method based on multifaceted evaluation and feedback can bring us to a higher level of integration.

Looking at the case of Korea, the big flow of migrants is not a new issue. Since the beginning of 1990' s, increasing number of foreigners, mostly from the East and Southeast Asian region, were hired by Korean manufacturers as factory workers. The total number of foreigners residing in Korea surpassed 1.5 million in 2014, among them 538,587(34 percent) were registered as labor workers. As of 2015, 1,741,919 foreigners lived in Korea and 608,116 were labor migrants.² Labor migrants now account for more than 1 percent of Korea' s population and is expected to grow.

Korea's development into an emerging economic power and the consequential growth of migration import were not unforeseen. A series of new legislations followed, resulting in the implementation of Employment Permit System and Working Visit System in 2004. The social status of migrant workers is now transforming from a mere functional role to a fair composite of the society who are capable of determining social changes. Despite the frequent and righteous criticism regarding institutional flaws and operational blind spots of such systems,

² Korean Statistical Information Service, http://kosis.kr/statHtml/statHtml.do?orgId=110&tblId=TX_11025_A001&conn_path=I3 (accessed April 3, 2016)

the Korean society expended some effort to reach out to labor migrants. Local governments established support centers to protect the human rights of labor migrants who reside in its jurisdiction, so as to promote multicultural co-existence and social harmony between Koreans and migrants.

Nevertheless, the quality and accessibility of public services provided by local authorities differ very much depending on the legal status of the beneficiary (Hong 2016). Two types of migrant families can be found frequently in Korea. First is the multicultural family, of which the mother, in most cases, is a migrant who moved to Korea by getting married to a Korean man. The multicultural families are protected by the Multicultural Family Support Act established in March, 2008. The members of a multicultural family are entitled to diverse welfare services covering major areas of living, such as education, child-care, and language assistance (Kim 2015). The family of a migrant worker is the second type. Compared to multicultural families, migrant worker families are worse situated in terms of basic public service provision available, the case becoming more severe when it comes to unregistered foreigners who are officially illegal residents in Korea. Members of migrant workers' families lie outside the sphere of legal protection, although they are now a considerable part of the community. Despite their physical presence in Korea, their social existence still needs

stronger attention and care. These individuals are prone to feel left out of the local community, isolated without a sense of real belonging to any kind of social group. This is where we come back to the question of migrant integration

Being aware of the fact that Korea is already hosting a large number of migrants who find themselves at various standpoints on the spectrum of integration process despite the country's efforts to foster a harmonized society in the past couple of decades, it will be a valuable work to conduct an interim check on how Korea has been doing. In this context, this study intends to investigate how well the migrants of Korea think they have been integrated into the Korean community in relation to the assistance of the services and support programs administered by local authorities and public institutions. The research is focusing on the case of the City of Ansan, Korea. Ansan holds the largest migrant population in Gyeonggi province and was the first local government in Korea to legislate the Ordinance on the Improvement of Human Rights of Foreign Residents, which stipulates mutual cooperation of all residents so as to ensure foreign residents' basic rights and prevent discrimination based on nationality, skin color, ethnicity and language (Song, Lee, Kim 2011). The concrete research question is as follows. What kind of support programs and services are provided for migrants and their

families in Ansan; and how helpful do the migrants perceive these programs have been so far?

2. Literature Review

In general, migration studies have centered upon several typical issues, relating to economic and social impacts and consequences of migration. Labor migration, employment, and remittances have been the kind of topics included in the mainstream researches, with discussions on migration of women, refugees following closely behind. Another aspect of migration studies has focused on issues concerning the integration of migrants.

Recently, multiple research publications by international organizations are regarded as reliable sources to obtain information about the integration of migrants, especially those who are deemed as refugees. Among them, United Nations High Commissioner for Refugees (UNHCR 2013) collected a comprehensive review on existing literature and summarizes known discussions regarding refugees' integration into the labor market in different countries. Furthermore, a list of indicators to measure integration of labor is suggested by UNHCR, which includes: labor-market participation and employment rates, earnings, poverty, occupational status, etc³.

³ The list also contains: employment commensurate with experience and qualifications, diversity of occupations and non-separated labor-markets, job retention, job

Ager and Strang (2008) are frequently cited authors who have attempted to design a framework based on which to measure the settlement progress of migrants, examining key factors in four overarching themes: Achievement access in employment, housing, education and health; citizenship and rights; social connection within and between groups; structural and cultural barriers.

Maxwell (2010), Dandy (2009), and Hack-Polay (2008) are some of many who have addressed the pressing issue of migrant integration. Maxwell tackles present discussions on migrant integration by surveying political trust and satisfaction in 24 European countries. He claims native-origin and second-generation migrant-origin individuals are likely to have similar degree of political trust and satisfaction toward the host society, while the first-generation migrants stand out in that they maintain relatively positive attitudes and evaluations of the host society. Dandy brings light into the discourse of the dominant, examining integration from the perspectives of receiving side. He argues that the context of government policy and practice of the host community have been rather neglected so far, and much light was shed on the study of migrant adjustment, even though this process is inevitably influenced by the behaviors and attitudes of members of the host community. Hack-Polay urges for a shift of paradigm in the approach to migrant integration.

advancement and occupational mobility, employment contracts and/or benefits, and employment satisfaction.

His finding suggests that some migrants can be culturally isolated, exploiting the community organization to find a way of life that does not necessitate contact with members of the host community or particular education. These people are bound to humble jobs and unlikely to move up the social ladder.

There are also several studies conducted in Korean which are worth referring to when it comes to migrant integration. Kil (2011) reviews and evaluates the current status of migrant integration policies of Korea that has been effective since 2000 and tries to propose future challenges in implementing integration policies. Lee (2013) points out to the fact that Korea's integration policy is yet to be consented to by members of society and direction guidelines are still not concretized. As an exemplary case for Korea, Lee brings in the Netherlands' shift of its integration policies towards assimilation. Kim and Seol (2008) have shown efforts to assess Korea's current situation regarding migrant integration index/measures development, and eventually suggests possible indicators that can be useful in measuring the degree of migrant integration.

In the field of foreign labor, studies in Korea have been conducted by Kim, Hyejin(1992), Seol, Dong-Hun(2007), Cho, Sang-Sik(2009), and Jang, Im-Sook(2010). In these studies, foreign labor policies of

Korea were major subjects. According to Cho, six types of foreign labor studies are to be found: Basic human rights of migrant workers, sociological studies, migration and adaptation, policy level reports, economic analysis of labor migration, and studies related to Christian ethics. Jang reviewed the status and directions of policies regarding labor migrants and marriage migrants. Jang asserted the priority of implementing multiculturalism education before being able to enact a feasible migrant minority policy.

Ansan's policies and activities regarding migrants and migrant workers have been investigated by Song, Seok-Won(2011), Song et al (2011), Kim, Mi-Soon(2012), Jung, Yon-Hak(2015). Kim attempted to link the implications of students' recognition of Multicultural society to educational aspects in Ansan. Song et al. examined the status of migrant workers support at the local level in Ansan and tried to illustrate the problems of current support operations, from the perspectives of both demand and supply side. They propose two policy implications: First, the need for a better cooperation between public and private organizations to provide effective aid to migrant workers. Second, the need for more effective PR so that more migrant workers can participate (Song et al, 2011) has been pointed out.

There is a big number of studies that have not been mentioned above but are, partly or extensively, dealing with migration and

integration issues. Present index composition and measuring strategies have also been surveyed in pursuance of establishing an objective data set, based on which will enable proper international comparisons. However, only few have concentrated on the genuine issue of migrant's integration in relation to the policies and public support programs that are available. Even though policies were reviewed, flaws and problems pointed out, and improvements proposed, focus on the primary subjects of the policies has remained minor. More attention is required on direct perception and evaluation of those policies and programs by the very beneficiaries, whose opinions would help us to forge a fresh perspective on this matter. This being said, this study will examine the support programs existing in Ansan for migrant workers and attempt to discover how much these programs have in fact assisted the migrants to feel and become integrated into the society. It is safe to say that this is a necessary conduct in the course of developing more efficient and enhanced means to better integrate migrants into our community.

3. Theoretical Framework

Integration as a sociological concept refers to a steady and collective establishment of relations within a social system (Heckman and Lüken-Klaßen. 2013). According to the Common Basic Principles for Immigrant Integration Policy in the European Union, integration is

defined as a “... dynamic, two way process of mutual accommodation by all immigrants and residents of Member States” (Council of the European Union. 2004). This process of integration is necessary to hold together a society that is growing both in diversity and size.

Being the minority, migrants are forced to make their living in a reality where their identity as a foreigner and as a citizen of the host community conflict with each other. Migrants intrinsically retain cultural hybridity, and seek to attain social recognition of their own identity, which is an essential step for migrants’ integration. Kuhlman backs up this idea arguing that migrants retain their own identity while also becoming part of the host society. He claims the multi-dimensional nature of integration, involving spatial, economic, political, legal, psychological and cultural elements. (Kuhlman 1991)

The citizenship regime, for example, can be regarded as a legal framework that “forms” moral identity of individuals in the course of their integration into the host community. (Ruggiu 2015) Thus, the integration process can be scrutinized either from a micro perspective, which will be useful in analyzing the integration of individuals in a society, or from a macro perspective, that is more suitable in studying the integration of a society as a whole. (Heckman and Lücken-Klaßen. 2013)

The theoretical bases summarized above imply that diverse factors are interconnected in integrating migrants. Socially constructed institutions, in some cases legal norms, are significant factors in shaping and guiding the footsteps of a migrant's integration. Even though the supporting programs reviewed in this study are not legal norms, they are funded by government budget and or are run based on donations, which allow them to maintain a consistent structure and level of service provision. The fact that Ansan is known for its large migrant population together with migrants-friendly environment in comparison to any other municipalities in Korea, indicates the current institutional setting of Ansan is a valid point of study in terms of its support programs and the primary evaluation of the beneficiaries.

4. Methodology

As identified by the research question of this study, the foremost purpose is to review the existing migrant families support programs in Ansan and investigate its impact and influence on migrants and their families in helping them perceive themselves as integrated members of the society. In order to collect comprehensive data on this research question, a qualitative research method was selected and applied. Before attempting to reveal the relevance of the support programs to migrants perception of how integrated they feel themselves, information on

currently valid support programs were collected via field work and internet. As a result, program tables of two relevant organizations, Ansan Foreigners' Community Center and Ansan Migrants' Center, were set up and reviewed.⁴ A third migrants supporting program, the Borderless Village, was also initially selected as one target of study, but considering the frequency and regularity of activities thereof in recent couple of years, the Borderless Village and its programs were excluded from the study.

Next, to obtain information about personal experience, opinions, values, perception of the service programs, and, most of all, self-perception of how integrated one feels as a member of the community, qualitative in-depth interviews were carried out. The interview cases were selected based on two principles: Balance between genders, and diversity of age groups. Cases in a qualitative research are subject to be purposive selections. In other words, the interviewees are chosen because they are more likely to achieve useful data for the research. Since the research looks to investigate the influence of supporting programs, only those who participate in at least one of the programs were selected as interviewees. A total of nine, who are all migrants

⁴ The program tables were established based on the official postings on the internet homepage of both institutions.

residing in Ansan or nearby area, contributed to developing and completing this study. In order to build up a credible set of cases for the study and make sure it is proper representation of the subject group, cases were diversified in terms of age group, gender, length of residence in Korea, country of origin, and occupation.

Furthermore, to collect data from migrants as well as their families, marriage migrants were necessarily included in the cases. Direct interview with children and adolescents was not carried out to maintain a controlled degree of minimum maturity of interviewees, although all the female interviewees were mothers, and 2 of the male interviewees were fathers, which was also reflected in their responses. To avoid any legal conflict or inconvenience or hardship on the side of interviewees, personal information, legal status or individual feature that may provide any reference to a specific individual is omitted to the interviewees' favor. All interviewees are referred to the case number that is given in the following list of interviewees.

<Table 1> List of Interviews

Case number	Age group	Gender	Length of stay	Country of Origin	Occupation
1	Mid 30's	Male	3 year	Pakistan	Factory worker
2	Mid 20's	Male	2 years	Bangladesh	Factory worker

3	Mid 20's	Female	1 year	Pakistan	Housewife
4	Early 40's	Female	5 years	Vietnam	Waitress
5	Early 50's	Male	7 years	Philippines	Factory worker
6	Late 40's	Female	10 years	Vietnam	Cleaning lady
7	Early 30's	Female	1 year	Indonesia	Waitress
8	Late 30's	Male	6 years	Chinese	Diner
9	Mid 30's	Female	4 years	Cambodia	Housewife

Interviews were conducted from October 8th to 22nd, 2016, in and nearby locations of Danwon-gu, Ansan, Korea. Case 1 is Pakistani male who is working at a Korean factory. Case 2 is a young male from Bangladesh who also works at a factory since 2014. Case 3 is a young female who first came to Korea as a marriage migrant, that is, as a wife of a Korean male. Case 4 is Vietnamese female who has been living in Korea for 5 years. She followed her husband, who first came to Korea in 2008. Case 5 is a factory worker who has been working in Korea since 2007. He got married to a Korean woman while working here. Case 6 is another Vietnamese woman who is married to a Korean male. She supports her husband financially by cleaning motels in the area. Case 7 is a female from Indonesia who has taken part to the largest number of programs among those that are reviewed in the next chapter. Case 8 is a

Chinese who was originally also a labor migrant, but now runs a small diner in Ansan. Case 9 is female from Cambodia who married a Korean factory worker after coming to Korea as a labor migrant.

II. Migrants Supporting Programs in Ansan

In this chapter, migrants supporting programs of two main institutions in Ansan are briefly reviewed. As this study focuses on the demand side rather than the supply side, whether the migrants are indeed receiving substantial help and assistance from the programs in their natural, sometimes inevitable struggle of integration, institutional and operational flaws or challenges are not included in the discussion. Instead, migrants' experience and perception of the programs will be explicated in Chapter 3.

1. Ansan Foreigners' Community Center

Ansan Foreigners' Community Center was developed from a plan which initially sought to build a migrant workers' health and welfare service center in 2003. The intention was to support improving multicultural awareness integration process in order to establish a

multicultural society. In 2005, the city approved and opened a new migrant workers support center, which evolved from a mere health service center. Through 2007 to 2009, several landmark decisions were made to form a foreigners' representative table, open foreigners community center, and create multicultural children center. The center went through multiple reorganization phases, which eventually led to the enlargement of the organization and solidifying the current program table that is offered by the center.

<Table 2> Core Facilities of Ansan Foreigners' Community Center⁵

Program	Description
Migrants Counseling Support Center	Living information, severance pay, insurance, industrial accident compensation, labor relationship, legal advice (interpretation in 10 languages)
Free Medical Service	Free public health care center service for foreigners (dentistry, obstetrics, internal medicine)
Multicultural Library	Books from China, Indonesia, Philippines, Thailand, Vietnam, Mongolia, Pakistan, etc.
IBK Remittance Center	IBK operates a branch to provide migrants with remittance and other general financial services. (Longer working hrs. Service available on weekends)
World Cultural Center	Promotes better understanding in different cultures through participation and experience with history, traditional instruments and clothing, architecture, etc.
Community Center	Provides facilities for free for local/foreign residents to hold meetings and community

⁵ Ansan Foreigners' Community Center

	discussions.		
Korean Language Education	Social integration class	Korean language class, multicultural understanding class	
	TOPIK preparation class		
Global Multicultural Center	Multicultural families support center	Translation, basic childcare and nurturing, employment counseling	
	Migrant children/adolescents center	Welfare, education, medical support	
	Gyeonggi province human rights support center		Developing means to promote and protect foreigners' human rights
			Study and monitor labor migrants' workplaces
		Establish cooperative network with related organizations	

The programs at Ansan Foreigners' Community Center highlight language courses and cultural adaptation support courses. Voluntary participation of professionals with medical or legal expertise is also providing valuable assistance. Language assistance, education services for children as well as adults, daytime childcare services are operated, too. Industrial Bank of Korea installed a branch office at the center to ease remittance processes for migrant workers, providing longer hours of service on weekdays and even on weekends.

Programs oriented towards aiding cultural adjustments of migrants and migrant families take place on a regular basis, targeting Korea's biggest national holidays (Chuseok and Seolnal). However, these events seem insufficient to suggest helpful answers and measures based on which migrants could breach and solve every day concerns at work, school, or elsewhere within the local community. Counseling services are free of charge, which cover delayed payment of wage, insurance, domestic violence, etc.

National, provincial, and municipal budgets are allocated to run Ansan Foreigners' Community Center. However, frequent conflicts between policies of different tiers generate and exacerbate confusion of the center's operation

2. Ansan Migrants' Center

Ansan Migrants' Center is a foundation of Christian root that pursues 'Making a happier place' as its slogan. It has four main goals: Achieving Borderless peace, Achieving Borderless Village, Achieving Borderless human rights, and Achieving Borderless labor. The Borderless Village is still operated under the management of Ansan Migrants' Center and holds annual events and festivals on special

occasions such as Korea's national holidays. The center started out as a local protestant church, but saw many labor workers after the Ansan industrial complex was established. The church prepared a small counseling service for Korean laborers initially, who would prefer making direct claims to government. Instead, migrant workers visited and sought advice since early 1990's, For foreign laborers, the place was one of the very few places who would hear them out regardless of their residential status, country of origin, language, etc. The center registered as non-profit private organization in 2000, when it also opened projects for international marriage couples and migrant worker families, such as 'House of Kosians.' In 2007, it obtained approval as a corporation aggregate.

<Table 3> Programs of Ansan Migrants' Center

Program	Activities	Contents	
Secretariat at outreach program	Migrants' human rights Labor counseling Multicultural mission work	Counseling	Labor, laws, administration, education, civil/criminal, insurance, etc.
		Cultural activities	Seolnal/Chuseok, Ansan World Cup, Sri-Lanka, Indonesia, Africa day
		Education/Welfare	Hangul (Korean)
		Shelter	For female migrants

		Support migrants associations,	voluntary activist group “prop”	
Female migrants counseling center	Marriage migrants counseling	Education on Korean culture and language for female migrants		
	Domestic/sexual violence counseling	Craft shops to seek economic independence		
	Social adjustment support	Professional counseling/advisory service for female migrants		
House of Kosians	Childcare for migrant worker families	Childcare	6 Days/Week	
		Kosian school	Korean language classes, schooling/adjustment support	
		Cultural arts	Flute, Violin, painting lessons	
		Homecare	Nurturing support for poor families	
	Preschool cultural education	Community school	“Harmony” summer/winter schools for Kosian kids	
		Multicultural classes	Regular classes to promote cultural understanding and acquisition, parents education	
	After-school study	Family counseling	Provides advice for married couples, individuals, groups, children, school affairs	
		Kosian scholarship	In discussion with men’s missionary association in Korea	
Regular medical services		Health inspection and other basic medical services		
Multicultural workshop	Female migrant economic independence support and job training	Handicraft	Ribbons, packing, paper craft	
		Setting up a business	Selling their own products	
		By-jobs	Manufacturing various goods	

The center primarily relies on sponsorships and donations to implement its annual budgetary plan. The programs show general resemblance with that of Ansan Foreigners' Community Center, with basic medical services, educational services, and counseling provided for migrant specific issues. However, unlike Ansan Foreigners' Community Center, Ansan Migrants' Center is not a government organization, which makes it more approachable for foreigners with illegal residential status.

Ansan Migrants' Center holds weekly services functioning as a church, which is translated into Chinese, English, and Nepali for migrants' participation. The center's counseling services cover various topics, focusing on domestic, family-related issues than workplace troubles.

III. Impact of Programs on Migrants' Integration into the Community.⁶

1. Migrants' evaluation of the supporting programs

⁶ The interviews were carried out in Korean, and the responses cited are translations by the author.

General perception and evaluation of the supporting programs that are provided by Ansan Foreigners' Community Center and Ansan Migrants' Center was rather divided according to the interviewees.

"...I don't go there (Ansan Migrants' Center). I've been here for almost 10 years. My husband is Korean. I speak Korean. I don't think the programs are helping..." (Case 6, female, Vietnamese)

"...I have been there a few times. But I can't fully attend every course and program. I don't have time. I sometimes visit the health service. I have to follow my work shift. I speak enough Korean to understand what my boss wants. I came here for money. The centers don't give me money..." (Case 2. Male, Bangladesh)

"...It has been a year since I arrived in Korea. I started going there because I was lonely. I made friends there. I watch TV, make Indonesian food also... The programs helped me much how to talk and deal with Korean customers. I wish I had more time. I want to take the Korean Test (TOPIK), but (for that) I am too busy (to attend the course regularly) ..." (Case 7, female, Indonesian)

Although respondents were well aware of what kind of programs existed for their usage, but realistic limitations due to their busy work schedule keep them from becoming more active participants. Some even find the programs are not worth the time spent there. For them, the centers are most useful in that they function as gathering points for migrants and their families, but the education programs and counseling services have limitations. This is true considering the fact that most programs are operated free of charge for migrant families, who otherwise find it hard to afford such services

“...Before I met my wife, there were not many places I could go and get help from. Basic health care and other things. My time had expired but I had no money to go home. Now I don't have to worry about that...”

(Case 5. Male, Philippines)

In case of case 5, his usage of the services and programs changed as his status of living changed. He admits he was that he married a Korean woman. Although his financial conditions are still difficult, now he is more concerned about his children than himself

“...My son is in elementary school. He knows he is different from his friends. His school teachers take good care of him, but he also visits the center (Ansan Migrants’ Center) with me to meet other children, who have similar issues or concerns...” (Case 5. Male, Philippines)

“...I got married to my husband last year. I am allowed to live in Korea because my husband is Korean. Everything is new and difficult. I have never been outside Pakistan before I married him. (At the church – Ansan Migrants’ Center) I meet many women who understand my situation. I learn Korean and how to cook food. I also get good advice from other people. My husband is good to me. But he cannot tell me everything. I am going to have kids too...” (Case 3, female, Pakistan)

Interviewees 3 and 5 were concerned about raising their children in Korea. They were well aware of the difficulties that their children have to face growing up in Korea as a member of a migrant family. The programs were one of the most approachable means to confront such issues by.

“...I am too busy. I have to run my diner. The center, the church, they are too crowded for me most of the times. I know they are trying

their best. But they are overwhelmed sometimes. Like I am..." (Case 8, male, Chinese)

Case 8 was an interviewee from China, who has been living in Korea for 6 years. He states two reasons for not being able to make good use of the support programs. First, he runs his own restaurant, which leaves him little time and stamina to attend any of the programs. He barely finds time to rest; otherwise he couldn't fulfill his responsibility as the family's breadwinner. Second, the centers are too much crowded for him. This may reflect his busy daily life. But as he mentions, sometimes the centers need more support in terms of material and even human resources.

Even though each interviewee showed varying degrees of dependence on the supporting programs and continuity and regularity of participation, interviewees recognized the necessity of such programs in order for them and their family to adjust to the Korean community. This is not to conclude that currently existing programs are sufficient and effective as it is, but it does imply increased service provision and improved working conditions are required.

2. Migrant' s perception about their degree of integration into the local community.

Evaluating and measuring impact of support programs on migrants' perception as integrated members of the community cannot be carried out in completely objective manner, since the concept of how much integrated a person feels into a certain group or community is subjective in its nature. Nevertheless, general tendencies and common reactions were discovered throughout the course of interview, as most of the interviewees referred to either language classes or representation.

"...My boss wanted me to take Korean classes at the (Ansan Foreigners' Community) Center. I could not understand why. I would learn Korean anyway at work. But he was right. Even outside work, less people ignore me or are scared of me..." (Case 1, male, Pakistan)

"...I learned Korean at the (Ansan Foreigners' Community) Center for the first time... I was too busy and tired to continue attending. It helped me at work. My boss is happier with me when I speak Korean. Now I have Korean friends too..." (Case 7, Female, Indonesia)

Speaking the local language is the utmost requirement for anyone to become a part of a nation. This is well reflected in the interviews. Citizenship is granted when the person passes the required language test. Even though not every migrant seeks Korean citizenship, learning to speak Korean helps them to communicate with Koreans, which eventually leads to reduced wariness among local people, accelerating the foreigner's adjustment.

"...The (Ansan Foreigners' Community) Center has a place where representative people can gather and have discussions. I feel it is needed to let other foreigners know they are not alone..." (Case 6, female, Vietnam)

"...My husband used to help out at the church, sometimes at the center. He showed me whom I should talk to when I am in trouble. Each country had some kind of representative group..." (Case 9, female, Cambodia)

Interviewees 6 and 9 directly mentioned the word representative in the interview. Representation of migrant community in a host country might not seem relevant and useful in helping them be integrated to the local community. However, according to the interviewees, representation

is an effective way of communication with the local society that contributes to deeper mutual understanding.

“I can talk to my foreign friends at the (Ansan Foreigners’ Community) Center or at the church. This helps also outside the migrant community. Koreans here are now getting used to people like us. We are foreigners. But not aliens. I think Koreans know that now. Festivals and events take place every now and then. I feel more comfortable when I am with Koreans now than when I first came here. I changed. (But) Koreans also changed” (Case 5, male, Philippines)

“... when I go outside with my daughter, I see people staring at me, and more at my daughter. I feel sorry for her. She is too young to realize that she is different. I often talk to other mothers at the church. They understand.” (Case 9, female, Cambodia)

As parents of migrant families, interviewee 5 and 9 referred to the same issue but their attitude were contrasting. When asked how integrated they feel in their local community, Case 5 showed higher confidence in his situation and felt more relaxed, which possibly can be attributed to the fact that he has lived in Korea long enough. On the other hand, interviewee 9 revealed her fears and concerns about raising her

child. It has to be taken into account that she has been here for shorter period of time, but given that both interviewees had married a Korean national, such difference in the perception of individual's integration into the community is still noteworthy. The programs raise people's awareness of migrants' presence in the area.

IV. Conclusion

This study attempted to examine migrant workers supporting programs of two organizations located in Ansan, and investigate how relevant these programs are in the migrants' integration process into the local community. Thus the main research question was whether supporting programs are actually contributing to higher degree of social integration.

According to the findings, it is safe to argue that the migrant families are, at least partially, influenced by the supporting programs in Ansan in the adjustment and integration process. The type of program that the migrants found most effective was the language courses provided by the two centers surveyed, which confirmed the significance of language for migrants' integration. Counseling services, and operation of representative groups were proven to have been playing a certain part in contributing to better communication between migrants and the local

community. This argument is in line with the importance of language and underpins claims to improve and expand the language courses to offer increased accessibility and affordability. Bigger events and occasional festivals function as windows for Korean locals to encounter migrants, and the repeated conduct of such can be helpful in migrant integration and perception of their families.

The interviewees also commonly claimed that their realistic time constraints, together with insufficient resources on both the demand and supply side of the program are the main obstacles that limit their participation. Furthermore, some of the programs would be not much more than a name if they are not maintained and adjusted in the future to fill in the gaps migrants cannot bridge on their own. Many migrants were not able to take part because of their occupation, and others felt no need for supporting programs of that kind.

Returning to the initial research question of whether the programs were helpful in the integration process in the eyes of the migrants, the interview results are pointing to a positive answer, even though emphasis can be put on the fact that still more needs to be done. We need to develop measures and create an atmosphere in which to foster an effective integration for the migrants, and eventually, the society as a whole. This series of efforts and procedures should be directed towards a banal, but common purpose, an integrated community in the sense that

every individual, regardless of ethnicity and origin, can feel as part of the community and live as confident, secure members who know where they belong and what they can expect.

Reference

Articles

- Ager, Alastair, and Alison Strang. 2008. "Understanding integration: A conceptual framework." *Journal of refugee studies* 21.2: 166–191.
- Cho, Sang Sik. 2009. *The Status of "Culture Adaptation Education" to Migrant Workers and Alternatives: Analysis and Criticism*. Seoul. Kang-Hyun Publishing.
- Dandy, Justine. 2009. "Refugee and Migrant Integration: Examining the discourse of the dominant." *Tamara Journal of Critical Organisation Inquiry* 8.1/2: 225.
- Hack-polay, Dieu. 2008. "Migrant integration: case for a necessary shift of paradigm." *Journal of Identity and Migration Studies* 2.1: 37–56.
- Heckman, Friedrich and Doris Lüken-Klaßen. 2013. "The Impacts of Rights on Family Migrants' Integration in Europe: Literature Review." *European Forum for Migration Studies, Institute at the University of Bamberg*.
- Hong, Kyu Ho. 2016. "The Status of Human Rights of Migrant Worker Families and Ways to Eliminate the Blind Spots." *Monthly Welfare Trend* (209): 35–38.
- Jang, Im Sook. 2010. "The Identity and Trend of Migrant Minority Policies Focused on Policies Related to Migrant Workers and Marriage Migrants." *The Korean Association for Local Government Studies* (2010.8): 114–132.
- Jung, Yon hak. 2015. "Multicultural Socialization and the Actual Transmission of Foreign Traditional Culture in Korea – Focused on Wongok-dong, Ansan-si, Gyeonggi-do." *The Korean Folklore* (62): 35–74.

- Kil, Kangmuk. 2011. "Current Status of Immigration Multicultural Policy in Korea" *The Journal of Multicultural Society* 4 (2): 139–168.
- Kim, Hye Jin. 1992. "The Current Problems of Illegally Employed Foreign Workers and Desirable Responses." *Political Trend Studies* (39): 113–126.
- Kim, Mi Soon. 2012. "Students' Recognition of Multicultural Society and Its Implication about Geography Education: A Case Study of Ansan." *Contemporary Society and Multiculture* 2(1): 234–269.
- Kim, Myung A and Dong Hun Seol. 2008. "A Study on Korea's Migrant Integration Index and Indicators Development." *Ministry of Justice of Republic of Korea*.
- Kuhlman, Tom. 1991. "The economic integration of refugees in developing countries: a research model." *Journal of refugee studies* 4.1: 1–20.
- Lee, Hyun A. 2013. "A Study on Immigrant Integration Policy Shift in Netherlands." *Human Beings, Environment and Their Future*. (10): 151–178.
- Maxwell, Rahsaan. 2010. "Evaluating Migrant Integration: Political Attitudes Across Generations in Europe1." *International Migration Review* 44.1: 25–52.
- Ott, Eleanor. 2013 "The Labour Market Integration of Resettled Refugees." *United Nations High Commissioner for Refugees Policy Development and Evaluation Service*.
- Ruggiu, Daniele. 2015 "The Self and the Other in Post-modern European Societies." In MC La Barbera (Ed.), *Identity and Migration In Europe: Multidisciplinary Perspectives*, International Perspectives on Migration 13, Switzerland, Springer International.

Seol, Dong-Hoon. 2007. "International Labor Migration and the Citizenship of Migrant Workers – A Comparison of Germany, Japan, and Korea." *Journal of Democracy and Human Rights* 7(2): 369–419.

Shin, Seung-Hye. 2015. "A Study on the Intercultural Education Program for Female Immigrants' Identity-Building up in Korea." *International Regional Studies*. 19 (1): 33–59.

Song, Seok Won. 2011. "A Comparative Study on Multi-cultural Policies of South Korea and Japan at Local Government Level – In Case of Ansan City and Kawasaki City." *Journal of Asia-Pacific Studies* 18(3): 127–143.

Song, Seok Won, So Young Lee, Na Kyung Kim. 2011. "A Study on the Current Status of the Migrant Workers' Support and Problems at the Level of a Local Government: A Case of Ansan City." *Diaspora Studies* 5(2): 29–62.

Internet pages

Ansan Foreigner' s Community Center: <http://global.iansan.net>

Ansan Migrant Center: <http://www.migrant.or.kr>

Common Basic Principles for Immigrant Integration Policy in the EU:
<https://ec.europa.eu/migrant-integration/librarydoc/council-document-14615/04---common-basic-principles-for-immigrant-integration-policy-in-the-eu>

International Organization for Migration:
<http://www.iom.int/migrant-integration>

Korean Statistical Information Service.
http://kosis.kr/statHtml/statHtml.do?orgId=110&tblId=TX_11025_A001&conn_path=I3

The Borderless Village: <http://www.bvillage.org>

이주민 지원활동과 이주민의 사회통합: 안산시를 사례로

류 석 환

2013-23728

국제대학원 국제협력 전공

서울대학교

한국의 경제력이 개발도상국 수준을 탈피하고 선진국 대열과 비교되기 시작하면서, 그에 따른 이주민 유입의 증가는 다른 선진국들의 발달과정으로부터 충분히 예견되었던 바다. 한국도 이에 대응하여 일련의 새로운 법제들을 정착시키려 하였으며, 대표적으로 고용허가제와 방문취업제도가 시행되었다. 한국에서 생활하고 있는 이주 노동자들의 비중 또한 증가하였는데, 단순하게 부족해지는 노동력을 충당하는 기능적 역할을 뛰어넘어 사회적 변화를 가져올 수 있는 합당한 구성원으로서의 역할까지도 취하는 정도에 이르렀다. 지방자치단체들 역시 관할구역 내 이주 노동자들의 기본 인권을 보호하기 위해 지원센터를 구축하여 자국민과 이주민 사이의 다문화적 공생과 사회적 조화를 장려하고 있다. 그럼에도 불구하고, 이주민들은 지역 공동체에서 여전히 소외된 삶을 살고 있으며, 어떤 사회 계층에도 소속되거나 통합되지 못하기 때문에 더욱 고립되는 경향을 보인다.

한국에도 이미 상당수의 이주민들이 거주하고 있는데, 이들을 위해서 다층적 차원의 다양한 노력들이 투입되고 있다. 그러나 여전히 현실에서는 각 이주민들의 사회통합 정도가 개인의 수만큼이나 천차만별인 상태다. 따라서 본 연구는 이러한 배경 아래, 한국의 사회 통합 정도를 이주민들의 시각에서 점검해보려는 목적을 갖는다. 먼저 지방자치단체 및 공공기관의 성격을 갖는 조직들의 이주민 지원 활동 현황을 검토하고, 이 활동들의 직접적인 대상자이자 수혜자인 이주민들이 한국 사회에 어느 정도 통합되었다고 인식하고 있는지에 대한 조사가 뒤따른다. 연구의 목적성과 편의성을 모두 고려하여, 본 조사는 안산지역 이주민 지원활동과 안산시 주변 거주 이주민들을 대상을 진행된다.

주요 용어: 이주민, 사회통합, 지원활동, 다문화.