

The Analyses of the Current Needs and Demands of the Migrants in Korea: with Special Reference to Communication, Education and Culture

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Abstract

The current study examined the difficulties in communication and Korean language acquisition experienced by migrant women in Korea along with problems that they face in the areas of education and culture. A survey was conducted and a total of 101 individuals (4 males and 97 females) participated in the study. However, 4 males were excluded for the current analysis. According to the results, one of the most difficult issues of being migrant women in Korea, most of whom were marriage migrants, was communication. Consequently, the demands for Korean language education and bilingual education support programs were found to be high among this population. They were also highly interested in their children's education. Finally, the study will discuss the specific needs of this population based on the survey results in an attempt to resolve the identified difficulties such as communication, language barriers, education and cultural problems. This calls for the development and improvement of human rights programs that are more reachable and culturally-relevant.

Key words: Communication, Korean Language Acquisition, Marriage Migrant Women in Korea, Immigrants, Education, Culture, Multiculturalism

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I . Introduction

Being a newcomer to any existing society can be a stressful experience. According to Abraham Maslow, people have basic “need to belong (Maslow, 1943),” and they often rely on communities and familial ties in order to satisfy this need. This is especially important in collectivistic cultures such as the Korean society where personal connections and *jeong* (feeling of love, sentiment, sympathy, heart···attachment, bond, affection, and bondage) among the in-group members are important in one’s social status and everyday life (McGoldrick, Giodano, & Garcia-Preto, 2005; Chung & Cho, 2012). However, when a person immigrates to another country, in other words, when an individual is uprooted from his/her community and is relocated to a new environment, those bondages are removed and one often faces new tasks to form new relationships in order to fulfill this need to belong (cf. Amnesty International 2006).

In the era of globalization, most of the people in the world are subject to experiencing either being a newcomer to a community or the host of these newcomers. Although the newcomers would want to be welcomed by the host cultures, many times it may not always be an easy task for the host cultures to accept sudden changes caused by these newcomers. Accordingly, the current study seeks to examine the experience of immigrants in Korea in order to provide helpful information to develop more effective tools for multicultural education.

Korea is rapidly becoming a multicultural society. As of January 2013, the number of foreigners residing in Korea has exceeded 1.44million. According to Statistics Korea (2012), 54,051 immigrants obtained the Korean nationality in 2007 and the number has continued to increase through 2010 when Korean nationality was obtained by 96,461 immigrants. The largest immigrant population to Korea was the Korean Chinese and the number has increased drastically from 30,163 in 2007 to 54,999 in 2010. Other countries of which more than 100 immigrants annually obtain Korean nationality include, China(native), Taiwan, Japan, Mongolia, Vietnam, Philippines, Thailand,

Indonesia, Cambodia, Pakistan, Bangladesh, Uzbekistan, United States, and Russia.

This rapid increase of multicultural population is mainly a result of the growing number of marriage immigrants and labor migrants. Consequently, the coexistence of people of various languages, cultures, skin colors, and religions has emerged as an important social issue in Korea (National Human Rights Commission of the Republic of Korea, 2008, 2010a, 2010b). As a result, the government has initiated various multicultural education programs under the supervision of public organizations and civil societies (National Human Rights Commission of the Republic of Korea, 2009). However, the number of currently available multicultural programs for the general Korean adults does not seem to be enough. Moreover, the nature of these programs are also subject to criticism. The target population and topics for many of these programs are often limited to immigrants only and provide unidirectional education programs that require these immigrants to fit into the Korean society. In order to shift the current trend and bring in a new paradigm of coexistence and cooperation in the multicultural society that Korea is becoming, while also protecting migrants' rights and interests, the general public's acknowledgement of human rights issues and cultivation of welcoming attitudes toward immigrants would be critical. Given this context the author conducted a survey-based field research in order to ascertain the various needs of the immigrants as part of the efforts to suggest a new direction for the multi-cultural policy makers and researchers in Korea (cf. Seong et al. 2011). In this endeavor the perspectives of the immigrants will be reflected on the research. It should be noted that due to the budget and time constraint the survey was limited to three cities in Korea, including Seoul, Busan and Gumi. Therefore a better and a more balanced research outcome would have been attained, if we had the chance to include other metropolitan and rural areas for the current survey-based research.

II. Demographics of Survey Participants¹⁾

As displayed in <Table 1>, the majority of immigrant participants were female(96%), while only 4% of the participants were male. This reflects the fact that the majority of the marriage immigrants that use 'multicultural family support centers' are females. As for participants' age range, the majority fell between late teens and late 30s as shown in <Table 2>. The national origin of survey participants varied widely <Table 3>. In our survey the largest group(26.7%) was the Han Chinese, and the next largest were the Vietnamese(18.8%) and the Japanese(11.9%). The majority's birth place corresponded with their respective national origin (i.e. their native country) as displayed in <Table 4>. The length of residence in Korea varied from "less than 1 year" to "more than 5 years" as in <Table 5>. The percentage of "less than 2 years" was 38.6% and was the highest of all. Also, 33.7% indicated having lived for "5 years or more," which was also considered one of the highest responses. In addition, the current research was conducted only in a few areas and included participants in Seoul(42.6%), Busan(34.7%), and Gumi, Gyeongsangbuk-do(19.8%) as shown in <Table 6>. In <Table 7>, most of the participants indicated their occupation as homemaker(72.3%), while there were also a few factory workers and office secretaries. Moreover, as for the reasons why they immigrated to Korea, international marriage(85.1%) took the largest percentage among all as shown in <Table 8>.

Table 1. Gender (Survey B, Q.1)

Gender	Frequency (%)
Male	4(4%)
Female	97(96%)
Total	101(100%)

1) 4 males who participated in the survey were excluded for the analyses in chapters III and IV for a more coherent outcome intended in this research.

Table 2. Age : by birth year (Survey B, Q.2)

Age(years)	Frequency(%)
10 - 19	34 (33.7%)
20 - 29	41 (40.6%)
30 - 39	20 (19.8%)
40 - 49	1 (1.0%)
50 - 59	1 (1.0%)
60 and over	4 (4.0%)
Total	101 (100%)

Table 3. Nationality (Survey B, Q.3)

Nationality	Frequency(%)
Korean	4 (4.0%)
Han Chinese	27 (26.7%)
Ethnic Korean living in China	7 (6.9%)
Vietnamese	19 (18.8%)
Filipino	8 (7.9%)
Thai	2 (2.0%)
Indonesian	1 (1.0%)
Mongolian	3 (3.0%)
Japanese	12 (11.9%)
Russian	4 (4.0%)
Uzbek	2 (2.0%)
Other Countries	12 (11.9%)
Total	101 (100%)

Table 4. Birth Country (Survey B, Q.4)

Birth Country	Frequency(%)
Native Country (in which one holds nationality other than Korea)	91 (90.1%)
Korea	1 (1.0%)
Other	7 (6.9%)
No Response	2 (2.0%)
Total	101 (100%)

Table 5. Length of Residence in Korea (Survey B, Q.5)

Length of Residence	Frequency (%)
Less than 1 year	22 (21.8%)
1-2 years	17 (16.8%)
2-3 years	8 (7.9%)
3-4 years	11 (10.9%)
4-5 years	9 (8.9%)
5 years or more	34 (33.7%)
Total	101 (100%)

Table 6. Current Residential Area (Survey B, Q.6)

Residential Area	Frequency(%)
Seoul	43 (42.6%)
Busan	35 (34.7%)
Gwangju	1 (1.0%)
Gyeonggi-do	2 (2.0%)
Gyeongsangbuk-do	20 (19.8%)
Total	101 (100%)

Table 7. Current Occupation (Survey B, Q.7)

Occupation	Frequency (%)
Factory Worker	5 (5.0%)
Construction Worker	1 (1.0%)
Farmer or Livestock Farmer	1 (1.0%)
Restaurant Cleaner or Server	1 (1.0%)
College or Graduate Student	1 (1.0%)
Homemaker	73 (72.3%)
Office Secretary	9 (8.9%)
Unemployed	2 (2.0%)
Other	6 (5.9%)
No Response	2 (2.0%)
Total	101 (100%)

Table 8. Reasons for Immigration to Korea (Survey B, Q.8)

Reasons	Frequency (%)
International Marriage	86 (85.1%)
Employment	6 (5.9%)
Accompanied Immigration to parents' immigration	7 (6.9%)
Total	101 (100%)

III. Problems Regarding Communication and Korean Language Acquisition

For marriage migrants, the most inconvenient experience of living in Korea was the “difficulty in communication (Survey B, Q.23; Response rate: 66.3%).” The following are questions and responses regarding the issues of communication and Korean language acquisition experienced by marriage migrants.

Table 9. Korean Linguistic Communication Level (Survey B, Q.18)

Level	Frequency(%)
Good	13 (13.4%)
Fair	54 (55.6%)
Poor	23 (23.7%)
Unable to communication	5 (5.1%)
No response	2 (2.0%)
Total	97 (100%)(4 males are excluded)

Among the survey respondents, 55.6% of the marriage migrants indicated that their Korean language communication level was “fair,” while 23.7% of them thought it was “poor,” and 5.1% “unable to communicate.”

Table 10. Means by which they learn Korean language (Survey B, Q.19: multiple responses were allowed)

Means	Frequency (%)
Korean language courses at multicultural family support centers	82 (81.2%)

Spouse or family	13 (12.9%)
Learned from country of origin	7 (6.9%)
Co-workers	6 (5.9%)
Other	1 (1.0%)
No response	1 (1.0%)
Total	110 (108.9%)

The majority of marriage migrants who responded to this question, 81.2% of them, indicated that they were learning the language through the multicultural family support centers. This seems to be because most of the participants of this survey were already connected to the multicultural family support centers in Korea.

Table 11. Desired means of learning Korean language (SurveyB, Q.20: multiple responses were allowed)

Means	Frequency (%)
Through Korean language courses	80 (79.2%)
Through spouse or family members	18 (17.8%)
Through co-workers	2 (2.0%)
Others	4 (4.0%)
Total	104 (103.0%)

The majority of participants, 79.2%, indicated that they wanted to learn Korean through Korean language courses. This indicates their preference for learning the language through official programs provided by public institutions in which professional teachers are hired.

Table 12. Difficulties while living in Korea (multiple responses were allowed) (Survey B, Q.23)

Difficulties	Frequency (%)
Restrictions in residential period (2-3 years)	9 (8.9%)
Restrictions in changing the company (3 times)	1 (1.0%)
Wage discrimination within the company - Discriminated wage compared to Korean co-workers	16 (15.8%)
Verbal Abuse and/or be ostracized by co-workers	1 (1.0%)
Communication	67 (66.3%)
Marital discord	3 (3.0%)

Child education	27 (26.7%)
Acquisition of nationality	12 (11.9%)
Expensive room rates and prices	36 (35.6%)
Negative eyes of general Korean public toward immigrants	14 (13.9%)
Total	186 (184.2%)

As in <Table 12>, the participants were allowed to provide multiple responses to indicate any difficulties or inconveniences that they have experienced while living in Korea. As mentioned earlier, the largest percentage of participants have experienced difficulty in “communication(66.3%).” The next largest was “expensive room rates and prices(35.6%),” followed by “child education(26.7%),” and “wage discrimination within the company (15.8%).”

As the largest percentage of the survey participants appeared to have experienced difficulty in communication, the identification of programs to tackle this issue would be necessary.

Table 13. What do you think would be the most critical program to provide in order to resolve the difficulties in communication? (multiple responses were allowed) (Survey B, Q.52)

Programs	Frequency (%)
Korean language education support programs for immigrants	38 (37.6%)
Korean language education support programs for children	18 (17.8%)
Bilingual education support programs for members of family and society	23 (22.8%)
Bilingual education support programs for children	24 (23.8%)
Other	2 (2.0%)
No response	7 (6.9%)
Total	112 (110.9%)

As for the question that asked, “What would be the most critical program to provide in order to resolve the difficulties in communication,” most of the respondents selected, “Korean language education programs for immigrants(37.6%),” followed by “bilingual language education support programs for

children(23.8%),” and “bilingual language education support programs for members of family and society(22.8%).” This suggests high demands for Korean language education programs for immigrants as well as their high interest in bilingual education support programs for their children and the members of the family and society. This could also reflect the needs for strong cultural integration efforts within the members of the families and societies.

IV. Problems Faced by Immigrants in the Areas of Education and Culture

Most of the migrant women go through the life cycle of “marriage-childbirth-childrearing-(child) education,” which results in a high interest in their children’s education. Therefore, the discussions of this section will focus on the issues related to education. In addition, in order to examine the demands for their personal educational rights as adults, questions regarding their own desires to pursue education were included. Moreover, questions regarding cultural difficulties that they may have experienced during this process were inquired as well.

First, the ages of the participants’ children were asked in order to follow up with questions regarding their children’s education. The age range of the participants’ children was as follows:

Table 14. Participants’ Children’s Age Range (Multiple Responses were Allowed) (Survey B, Q.49)

Age Range	Frequency (%)
0-6 years (preschool)	49 (48.5%)
7-12 years (elementary school)	14 (13.9%)
13-15(middle school)	1 (1.0%)
16-18 (high school)	1 (1.0%)
19 and older	1 (1.0%)
No Response	39 (38.6%)
Total	105 (104.0%)

The percentage of preschoolers(between the ages of 0 and 6) were the highest(48.5%). The next highest group was children in elementary school, between the ages of 7 and 12(13.9%).

Table 15. Difficulties in Child Education (multiple responses were allowed) (Survey B, Q.50)

Reasons	Frequency (%)
Difficulties in communication	42 (41.6%)
Lack of economic support (e.g. for tutoring)	23 (22.8%)
Being ostracized by people	3 (3.0%)
Rebelling children	1 (1.0%)
Other	5 (5.0%)
No response	38 (37.6%)
Total	112 (110.9%)

In <Table 15>, the participants' responses for questions regarding the difficulties faced while educating their children are presented. The response options such as the following were provided: "difficulties in communication," "lack of economic support (e.g. for tutoring)," "being ostracized by people," and "rebelling children." Many people responded that "communication" was the most difficult issue(41.6%) among all, followed by "lack of economic support(22.8%)." However, since there were many participants who did not have children, the response rate for "no response" was also fairly high(37.6%). Additionally, <Table 15> also shows that many immigrants are having difficulties in communicating with their own children in their daily lives.

Correspondingly, this question was followed by more specific ratings of each category of difficulties experienced on a 5-point scale.

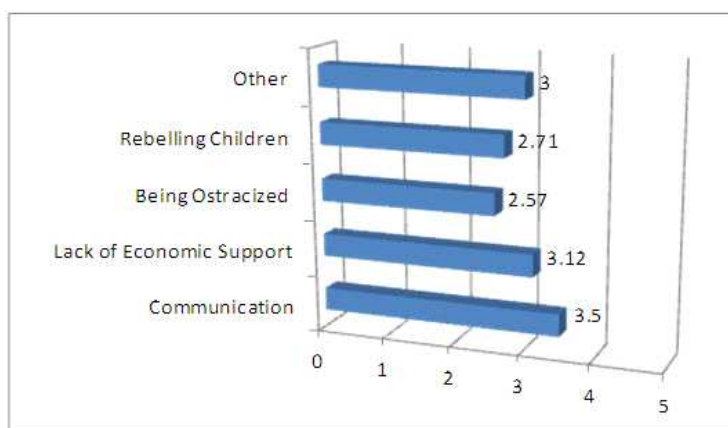


Figure 1. Difficulties in Children's Education (Multiple Response were Allowed) (Survey B, Q,50)

In this 5-point scale, "very difficult" was rated 5, while "not difficult at all" was rated 1. The "difficulties in communication" as well as "lack of economic support" were ranked the highest. The ratings for other categories such as "rebellious children" and "being ostracized by others" were relatively low but were also found to be meaningful in some ways.

The response rates for each category of difficulties experienced based on the data are shown in the following table (Table 16). Most participants responded "neutral(3)" for most of the categories, except for "communication." However, since the responses for the 2nd and 3rd ranked categories were quite close, the graph above (Figure 1) and the table below (Table 16) should be examined more critically.

Table 16. Degree to which marriage immigrants feel difficulties (Survey B, Q. 51)

Difficulties (%)	Not difficult at all	Not that difficult	Neutral	A little difficult	Very difficult	No Response
Communication	7.9	5.0	29.7	25.7	19.8	11.9
Lack of economic support (e.g. for tutoring)	3.0	7.9	32.7	23.8	14.9	17.8
Being ostracized by others	20.8	11.9	34.7	8.9	5.0	18.8

Rebelling children	13.9	10.9	30.7	10.9	4.0	29.7
Other	5.0	1.0	17.8	3.0	4.0	69.3

In order to resolve the issues regarding the “lack of economic support (e.g. for tutoring),” they thought “learning support through afterschool programs” or “programs provided by public institutions such as multicultural family support centers,” as well as “economic support through municipalities,” and “scholarship programs for outstanding children” would be helpful. This result can be observed in table 17.

Table 17. What would be the most needed program to provide in order to resolve the problems resulting in lack of economic support for tutoring and etc? (multiple responses were allowed) (Survey B, Q.53)

Necessary Support	Frequency (%)
Support for afterschool programs at school	41 (40.6%)
Learning support through public institutions such as multicultural family support centers	34 (33.7%)
Economic support through municipalities	10 (19.8%)
Scholarship programs for outstanding students	11 (10.9%)
Others	3 (3.0%)
No response	5 (5.0%)
Total	114 (112.9%)

Among the participants’ responses, “support for afterschool programs at school” ranked the highest(40.6%) among all, followed by “learning support through public institutions such as multicultural family support centers(33.7%).” There were also some who expressed the needs for “economic support through municipalities(19.8%)” and “scholarship programs for outstanding students(10.9%).” The need for afterschool programs displays the fact that the cooperation between local schools and multicultural family support centers is a necessary measure, when it comes to maximizing the synergy effect for providing the support to the children of the multicultural families. However, this may not be an easy task because each institution or ministry under the Korean government has its own focus of policy interests when it comes to making decisions for multicultural family support systems.

As for the question regarding their needs to resolve the situation of being ostracized by people, the following response options were provided: "increased interest of teachers," "expansion of counseling programs," "strengthening of multicultural education programs at the school level as well as the societal level."

Table 18. What would be needed in order to resolve the issues of being ostracized by others? (multiple responses were allowed) (Survey B, Q.54)

Necessary Support	Frequency (%)
Increased interest of teachers	20 (19.8%)
Expansion of counseling programs	13 (12.9%)
Strengthening of multicultural education programs at school level	24 (23.8%)
Strengthening of multicultural education programs at societal level	35 (34.7%)
Others	6 (5.9%)
No response	12 (11.9%)
Total	110 (108.9%)

The highest response was found for "strengthening of multicultural education at societal level(34.7%)." It was followed by "strengthening of multicultural education programs at school level(23.8%)," and "increased interests of teachers(19.8%)." The results indicate that the respondents were generally experiencing the need for multicultural education programs both at the societal and school levels, and that the teachers' interests were viewed as important in their children's outcome.

For the question regarding the programs to provide for resolving the issues of rebelling children, the response options were provided as follows: "identity development as Korean," "boosting up self-esteem for their mother's/father's country," "more opportunities to participate in psychological counseling programs," "support for learning and hobbies."

Table 19. What would be most needed in order to resolve the issues of rebelling children? (multiple responses were allowed) (Survey B, Q.55)

Programs	Frequency (%)
Identity development as Koreans	18 (17.8%)
Boosting up self-esteem for their mother's/father's country	29 (28.7%)
Expanding opportunities to participate in psychological counseling programs	21 (20.8%)
Support for learning and hobbies	19 (18.8%)
Others	4 (4.0%)
No response	18 (17.8%)
Total	109 (107.9%)

As for this question, the responses were quite even. The largest percentage of respondents(28.7%) indicated that “boosting up self-esteem for their mother’s/father’s country” would be helpful, followed by “expanding opportunities to participate in counseling programs(20.8%),” “support for learning and hobbies(18.8%),” and finally “identity development as Koreans(17.8%).”

The next question provided examples regarding education programs for adults(not for children). The response options included the following: “Korean language/Korean culture education,” “employment education,” “college education,” and “hobby development education.”

Table 20. What would be most needed for adult education? (multiple responses were allowed) (Survey B, Q.56)

Personally needed support programs	Frequency (%)
Korean language/Korean culture education	72 (71.3%)
Employment education	41 (40.6%)
College education	21 (20.8%)
Interests/Hobby development education	17 (16.8%)
Other	3 (3.0%)
No response	3 (3.0%)
Total	157 (155.4%)

The need for “Korean language/Korean culture education” was by far ranked the highest(71.3%) among all. The next highest

was “employment education(40.6%).” This indicates that the marriage immigrants are trying to understand the Korean society and are hoping to be able to work in Korea as well. This means that their motivation for being integrated into the Korean society is very high.

They were also asked to rate the degree of necessity for each of these categories on a 5-point scale(5=“very necessary,” 1=“not necessary at all”: see Figure 2). The needs for “Korean language/Korean culture education” and “employment education” were the highest and came out to be 4.58 and 4.29, respectively (out of 5). Also, “hobby development education” and “college education” were ranked relatively low in the previous question but their degrees of necessity came out to be 4.08 and 3.54, respectively and seemed to be quite meaningful.

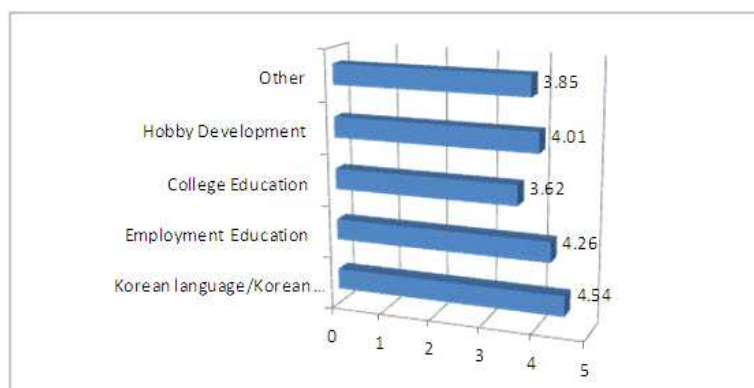


Figure 2. What would be needed for adult education support? (Multiple responses were allowed) (Survey B Q.56)

The response rates were as shown in the following table (Table 21). The respondents ranked “Korean language/Korean culture education” and “employment education” first and second among the 5 response options that were provided. However, in the second part of the question that inquired the degree of necessity, there were varied opinions for “college education” and “hobby development,” which were also rated high on the 5-point scale. It would be necessary to compare the numbers in the table below with more critical perspective and systematic tools.

Table 21. Types of education that immigrant women need (Survey B, Q.57)

Type of Education / (%)	Not Necessary at all	Not necessary	Neutral	Quite Necessary	Very Necessary	No Response
Korean Language /Korean Culture Education	0.0	4.0	10.9	8.9	70.3	5.9
Employment education	5.9	1.0	16.8	8.9	61.4	5.9
College education	7.9	5.0	28.7	21.8	27.7	8.9
Hobby development Education	0.0	0.0	36.6	15.8	37.6	9.9
Other	0.0	0.0	11.9	6.9	7.9	73.3

The next question was, “what would be most needed while providing Korean language/Korean culture education?” The examples were provided as follows: “I wish there were more contents regarding Korean history and culture,” “I wish the teaching strategies and textbooks were more diverse,” “I wish there were assistant teachers who have immigrant background,” and “I wish there were available incentives according to my Korean language level.”

Table 22. what would be most needed while providing Korean language/Korean culture education? (multiple responses were allowed) (Survey B, Q.58)

Needed Areas	Frequency (%)
I wish there were more contents regarding Korean history and culture	24 (23.8%)
“I wish the teaching strategies and textbooks were more diverse	36 (35.6%)
I wish there were assistant teachers who have immigrant background	23 (22.8%)
I wish there were available incentives according to my Korean language level	25 (24.8%)
Other	6 (5.9%)
No Response	1 (1.0%)
Total	115 (113.9%)

Most participants responded that they “wish that there were more diverse Korean teaching strategies and textbooks(35.6%).” The next highest was “incentives according to Korean language level(24.8%),” followed by “contents regarding Korean history and culture(23.8%),” and “assistant teachers of immigrant background(22.8%).” The results suggest that the level of current textbooks provided for immigrants’ Korean language education may not have been appropriate for them and that there may be problems in teaching strategies as well.

The next question asked the necessary areas of employment education and 5 response options were provided.

Table 23. What are the necessary areas of employment education? (multiple responses were allowed) (Survey B Q.59)

Necessary Areas	Frequency (%)
I wish I could find the employment related programs more easily	30 (29.7%)
I wish there were economic support when I participate in employment related programs	36 (35.6%)
I wish I could be employed right after I finish taking employment related programs	26 (25.7%)
I wish I could take national exams without having a Korean nationality	11 (10.9%)
I wish I could take license exams(e.g. driver’s license exams) in my native language	15 (14.9%)
Other	3 (3.0%)
No Response	4 (4.0%)
Total	125 (123.8%)

Among the marriage immigrants who responded, 35.6% of them indicated their needs for financial support while participating in employment related programs. Also, 25.7% of the respondents wanted employment right after they have taken employment related programs. The results suggest that they are hoping to receive employment education without economically burdening themselves and be able to find jobs easily. There were also people who wanted to take national exams in their native language(14.9%) and be eligible for national exams without having to obtain the Korean nationality(10.9%).

The following examined the needs for college education

assuming that they themselves or their children will attend college.

Table 24. What are the most needed areas for college education? (multiple response were allowed) (Survey B, Q.60)

Needs for College Education	Frequency (%)
I wish there were more support through scholarship	43 (42.6%)
I wish there were more educational support for college admissions qualification exams(e.g. GED)	19 (18.8%)
I wish there were special advantage in the process of college admissions	13 (12.9%)
I wish I could have more time to study through receiving child care support programs	17 (16.8%)
Other	8 (7.9%)
No Response	9 (8.9%)
Total	109 (107.9%)

Most of the respondents said that they were most in need of “support through scholarship(42.6%).” The next highest need was “educational support for college admissions qualification and qualification exams(18.8%).” There were also responses such as “child care support to increase study time(16.8%).” In addition, wanting to receive “special advantage in the process of college admissions” was also fairly high as well(12.9%).

As for the question regarding the needs for hobby development education, the “nearness to the education center” was the highest(36.6%). Other responses included its “relatedness to economic activities(27.7%),” “diversity of educational contents (25.7%),” and “programs that are free of charge(22.8%).” Look at the following Table 25.

Table 25. What would be most needed for hobby developing education? (Multiple responses were allowed) (Survey B Q.61)

Needs for hobby development education	Frequency (%)
I wish the education center was nearby	37 (36.6%)
I wish the educational contents were diverse	26 (25.7%)
I wish the programs were free of charge	23 (22.8%)
I wish the hobbies would be related to economic activities	28 (27.7%)

Others	1 (1.0%)
No Response	1 (1.0%)
Total	116 (114.9%)

It was very interesting to note the respondents' interest in hobby development education. However, it should also be noted that there were limiting factors such as money, time, and location.

As the next step, the most difficult part of being in Korea from the cultural perspective was asked and response options such as the following were included: "people do not approve me of being a member of the Korean society," "they force unilateral acceptance of Korean culture even in close relationships," "Koreans are not interested in my country of origin and the culture," "there are not many opportunities to learn about the Korean culture."

Table 26. What are the difficulties that you experience from the cultural perspective? (multiple responses were allowed) (Survey B, Q.62)

Difficulties experienced from Cultural perspective	Frequency (%)
People do not approve me of being a member of the Korean society	16 (15.8%)
People force unilateral acceptance of Korean culture even in close relationships	31 (30.7%)
Koreans are not interested in my country of origin and the culture	17 (16.8%)
There are not many opportunities to learn about the Korean culture	22 (21.8%)
Other	10 (9.9%)
No Response	8 (7.9%)
Total	104 (103.0%)

Among the respondents, 30.7% of them indicated that they were "unilaterally forced to accept the Korean culture." The next highest percentage of respondents expressed the "lack of opportunities to learn about Korean culture(21.8%)." There were also responses such as "lack of interest in their country of origin and culture(16.8%)." This seems to reflect the current mainstream Korean culture that subtly forces the acceptance of its own culture rather than trying to understand the immigrants.

V. Conclusion

A. Issues in communication and Korean language acquisition

One of the most difficult issues experienced by marriage immigrants in Korea was communication coupled with language barrier. The demands for Korean language education support programs were found to be high among the marriage immigrants, while they also felt the need for bilingual education support programs. For marriage immigrants, expansion of Korean language education programs that will cultivate fluent communication skills would most urgently be needed.

B. Issues of Education for marriage immigrants

Most of the marriage immigrants who participated in this survey have been experiencing problems with communication in Korea. The results indicate that there are needs for expansion of Korean language education support programs. In order for the marriage immigrants to adjust well to the Korean society, education of Korean culture was found to be necessary, in addition to education of Korean language. They also wanted textbooks and teaching strategies that were appropriate for different levels. This, in part, reflects how the current Korean language education programs for immigrants may have been repetitive and superficial in nature. Therefore, more proactive and differentiated educational programs and textbook development would be important. In regards to employment education programs, the marriage immigrants were feeling burdened by the cost of education. More careful consideration should be taken to possibly provide support for such programs. This is important because in order for them to adjust better to the Korean society, economic independence through employment in Korea must take place, in addition to solving the problems of communication.

C. Educational needs for the children of the marriage immigrants

The immigrants were also highly interested in their children's education, especially in receiving learning support through afterschool programs or programs at public institutions such as multicultural family support centers. In order to resolve the issues of discrimination at school, marriage immigrants felt that there should be stronger multicultural education programs at both the societal and school level while increasing the interests of teachers. Moreover, they thought that the interests and attitude of these teachers could influence children's school life. Therefore, multicultural education programs for teachers should be strengthened, while the education programs targeted for the general public need to be specified at the same time. The educational programs for the children with migrant or biracial background should be more sensitively tailored to the extent that the needs of those children who feel sometimes reluctant to speak about their migrant or biracial identities are carefully measured.

From the cultural perspective, many marriage immigrants indicated through the results of this survey that the Korean public do not approve them of being the members of the Korean society," "they force unilateral acceptance of Korean culture even in close relationships," "Koreans are not interested in the immigrants' country of origin and the culture," and "there are not many chances to learn about the Korean culture." Among all of these responses, "being forced to accept Korean culture unilaterally" was viewed as especially difficult. This indicates that the acculturation of the Korean culture is rather being forced upon the immigrants instead of Koreans and the Korean society putting efforts to understand the immigrants and their culture. This suggests that Koreans are still very conservative about their native culture and that they continue to keep a unilateral perspective towards it. Persistent effort should be placed on these issues that are being experienced by immigrants in order to alleviate the difficulties and create a

more integrative society in Korea. This also calls for the development and improvement of human rights programs that are more reachable and culturally-relevant, because the awareness of the multicultural human rights is closely linked with the current needs and demands of the migrants in general.

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