



South Koreans Perception of International Marriage

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marriage**

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Abstract

The purpose of this thesis is to show the perception of the South Korean viewpoint of international marriage and to demonstrate how South Korea is changing and opening to the new cultures, also, how globalization affects the homogeneous culture and society like South Korean. Because of the Korean wave, foreigners, start to have more interested in Korean culture and society. Korean culture is also attractive to foreigners. Changes are happening rapidly between other countries and Korea.

This thesis is beneficial to multicultural centers that are in touch with immigrants and foreigners daily. The working life partner of this thesis is Dalseo Family Culture Center in Daegu, South Korea where this thesis can be used to progress and create new opportunities for the center's activities for foreigners. The development task is to build an understanding bridge between cultures and the differences in them. Conflicts usually come from a mismatch with expectation, so it is crucial to understand Korean and foreigner's expectation about international marriage before integrating international marriage couples into Korean society.

The knowledge base is articles, thesis and some research dedicated to the international marriage topic in South-Korea. As a method, this thesis has used the interview with five South Koreans who are in relationship with foreigner or are married to them. The other method used in this thesis is the survey made in English. Participants of this survey are Koreans. The main result of this thesis is to show how open South Koreans are to international marriage and how much difference can really affect in the international marriage perspective.

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Keywords: International marriage, intercontinental marriage, marriage policies, Korean culture, multiculturalism, international relationship

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1 Introduction

In South Korea, the marriage with immigrants or foreigners is growing during recent years. Behind it, it is not only globalization but also South Korea start to open to the market of the world. Since international marriages are growing the Korean society is having a more significant interest in multicultural families.

Koreans are known as a homogeneous society where the Confucianism takes still a big part in the values and hierarchy of South Korea. The international marriages are still considered as something more "exotic" or extraordinary. Especially when it comes to the smaller cities than capital city Seoul, where international couples are starting to become part of the daily view. There is a lot of negativity around the topic and old stereotypes. They are varying depending on the generations. There are so many viewpoints according to the social background and the mindset of the South Koreans. Many international married couples face daily struggles related to culture and communication problems. As there were rapid changes in South Korea, there are new challenges in lifestyle and culture. For example, living style, cultural differences, language problems, economical difference.

Therefore, there are centers to help to make the changes smaller. From the experience of having an internship in Dalseo Family culture Center in the private sector. It is noticeable that they try to provide wellbeing for the married woman as couples. The center inspired to do the thesis about the international marriage and perception of the South Koreans about it. This thesis explores how much the cultural background as the mindset of Koreans have been changed especially between different generations, and how many South Korean citizens can imagine themselves to marry a foreigner. It also investigates what they find difficult to overcome and what different aspects can affect the consideration of the marriage with the foreigner.

2 Research questions

Especially the media and the research side describe international marriage in South Korea negatively. There is much negativity around the topic.

The reason why the topic has so much negativity is that there are many of those marriages are organized through matchmaking companies and agencies that specialize in organizing quick dates and weddings. Many of South Korean men from urban areas with low working-class status, they failed to marry and find a Korean woman. They are usually also over thirty years old, and the age of their wives are usually ten or fifteen years younger than them. In which terms marriage is not taken because of love but more for economic reasons. The other reason is the country where a husband and wife are coming from.

The international marriages in South Korea mostly consist of a Korean husband and immigrant woman from China, Vietnam, Cambodia, Thailand, and the Philippines. The other countries are minorities. These South Asian countries are usually connected to the poverty and low educational system. Many of these marriages face domestic violence because of the lack of communication and mismatch of expectations. So many married women need more help and education from the South Koreans side that the Korean government tries to offer needed help to the new immigrants.

Because of this negativity, many South Koreans are keeping their distance to have a relationship with foreigners. However, this is not the only reasons. The other most significant reason is that Korean dating a foreigner can face all kind of stigma from society. Moreover, the multicultural aspect of connecting two different cultures can be overwhelming and not goal oriented for the further future. Besides, the family would have a lot to say towards the spouse whose daughter or son will have since the family is a big part of the South Koreans life.

That is why this thesis research is concentrating on what and how mostly affect South Koreans mind when they think about international marriage. The negativity is known before-hand really on point, or there are other reasons behind. To prove some stereotypes are wrong or to make them stronger, the interviews with South Koreans will be helpful. This thesis will also explain what makes some Koreans decide to marry or date a foreigner. This thesis will also tell how the multicultural aspect is growing in South Korea and how it can change the homogenous society.

Centers like Dalseo Family culture can take an initiative hand to help married foreigners. While working in Dalseo Family culture center in Daegu, it is clear to see that two departments specialize in two different family sections such as marketing for the programme and event and a consultant for women welfare. These specialties of the center could have an excellent opportunity to offer or organize better programs for married foreigners. Then the foreigners would have a more in-depth look into the Korean culture, and it would help their adaptation process better. It would also help the local citizens to be more open-minded and less conservative towards foreigners.

2.1 Dalseo Family Culture Center

Dalseo Family Culture Center (DFCC) is a center for family welfare and regional community. DFCC considers family as a cornerstone of our life that we build our future and live the complete life. As DFCC wants to be a happy place and supportive of the family, their goal is to be the other member of the family for their customers which they can rely on and spend their free time. They believe that culture is a bridge to make our life rich and more beautiful. Therefore, they help citizens of Daegu to enjoy the values of family life by providing diverse services that

offer the rich experience of culture, different hobbies, and the artistic events for the families. It ranges from pure art, cooking, barista, and home sewing classes. They also create events for the couples to adjust their future marriage life more easily.

DFCC consists of two departments. One department specializes in marketing, accounting, and taking care of the classes that customers attend while the other bigger department specializes in counselling and supporting the woman to get back to the career life or start a new hobby. It was helpful to have a three-months internship in the department specializing in marketing, accounting, and taking care of the classes. It was an excellent chance to collect data and materials about how the center like DFCC could make Korean society to adopt international couples more smoothly by observing the classes as a foreigner and acknowledging what classes foreigners could attend.

When it came to the cooperating with the DFCC the center gave the full support and free hands towards the topic and the structure of the thesis. The center provided me with necessary information and translations as gave their support and help as much as it was possible, or I asked for. The exchange of information between creator and working life partner happened once in two weeks, where the progression of the ideas was spoken up, as the issues and struggle of the center were considered. That's where the topic of this thesis had a begging, to create a new possibility for the center to provide new scale of clients and how to assure the old clients to stay with the possible upcoming changes of multicultural classes.

2.2 Personal learning targets

When it comes to the personal goals, the aim is to explore and learn more about the Korean culture, but it is also helpful when it comes to the future working life. In the future it give possibility to work in the international environment with the different nationalities and promote or organise the multicultural projects. The knowledge that I get from this thesis helps me to see the larger picture of the issue and understand the problems sculpture clearly. The experience and support that I gained due to my internship would be visible on the paper. I hope the aspect of the multiculturalism will be visible in this thesis as the changes happening in the Korean society.

3 Theoretical framework

To understand the happening phenomenon in South Korea it is important to understand the history, culture and policies dedicated to the thesis topic. In the theoretical framework there will be subjects, which are considering the changes happening in South Korea and explaining what the changes towards internationalization progress are. This chapter also explains what the cultural values of Koreans are and what are the different influencing factors in South Korean society as in the marriage life.

3.1 International marriage in history

International marriage started around Korean War and continued to grow while Americans were stationing in South Korea. In 1990's the foreigner spouses became visible part of the Korean population and started to shake the homogeneous society of Koreans. (Song 1974; Park 1982; Yuh 2002). The biggest transition has happened in the beginning of the 2000s, the multiculturalism and multiracial society started to grow rapidly. The marriage immigrants, foreign workers, intercontinental children, North Korean defectors and transatlantic Koreans have increase, as an outcome much ethnical and cultural variety has occurred and needed social changes to adjust. Unfortunately, social policies, welfare system and services were not able to fulfil these needs (Eun-Ju Shin, 2015).

The structure of the marriage has changed during the years. In the past until 1994 mostly South Korean woman married non-Korean man, but since 1998 the structure of the marriage has changed. These days mostly South Korean man marries non-Korean woman (Mary Lee, 2008), those men usually come from rural areas and marry foreigner spouse. It is mostly because of the sex imbalance in these areas, at the beginning of 1996, many young Korean women migrated to the bigger cities or areas to search for a more stable life and work, while many men stayed at their farming lands to take responsibility for taking care of it. The imbalance is visible especially in the village areas, but the phenomenon is visible in the cities too. Marriage statistic shows that mostly foreign, marriage immigrants live in the provincial areas and in the smaller towns, even over 50 percent, these wives come usually from the South Asian countries. There is also another group of men that is growing, the divorced low socio-economic men who remarry with foreign wives (Seoul Economy, 2006). Since international marriages are growing not only in statistic but also in consideration of the government and politics, the changes should be visible in the law, legislation, and politics.

3.2 Evaluation of the multicultural policies

Since 2006 the South Korean government has tried to actively develop policies that are mirroring multiculturalism and integrating the immigrants to the society. The problems of with the government leaded policies include scope of targets and the methodologies (Eun-Ju Shin, 2015). In South Korea, immigration policies are taken care by the immigration services of the Ministry of Justice, Ministry of Labour, Ministry of Health and Welfare and the Ministry of Foreign Affairs and Trade (Ministry of Gender Equality & Family, 2010). The main foundations for the creating policies are The Framework Act on the Treatment of Foreigners Residing and the Support for Multicultural Families Act in South Korea, also the following the Child Welfare Act, The Infant Care Act, the Mother and Child Health Act, the Framework Act on Health and Medical Services,

the National Basic Living Security Act and the last Framework Act on Low Birth Rate in an Aging Society (Y.-J. Kim, 2010).

The Framework Act on Treatment of Foreigners Residing targets all the foreigner residents in South Korea. The policies dedicated to the international marriage and "marriage immigrant family" show basic limitations. The basic principles are made on adjustment into the homogeneous society and are assisted by a patriarchal system (H.-J. Kim, 2007) which, shows unfortunately that South Korea has a close minded and short vision approach when it comes to immigration policies. (Chung Ki-seon, KoreaHerald, 2017). The government disregard couples embodied of a Korean female and foreign man, by describing "marriage immigrant family" as a Korean man and foreign woman (H.-S. Chung, 2007). Foreigner women who have married to the South Korean men are expected to make adaptation and adjustment into South Korean society, to be accepted as an "equal members of the society."

The number of foreigners and the women who give birth in South Korea is growing, so the pregnancy, childbirth and maternal health should be more supported, to avoid in the future discrimination against multicultural children and support the children's education (Eun-Ju Shin, 2015). Unfortunately the amount of laws destined to provide support multicultural families failed as two hundred multicultural family support centers failed to arrange services for the multicultural families, because not well organised law and legislations that don't cover the necessary rapid changes (Eun-Ju Shin, 2015). The governments multicultural policies are mainly focused on the female marriage immigrants, while making the male marriage immigrants invisible, to add, the Support for Multicultural Families Act is applied only for those who owns short visa status. Marriage immigrants whose visa expire and who have failed to extend their visa for the reason as domestic violence are not supported. Human rights should be protected, no matter of the status of the residence, that shows that laws are being ignored when it comes to the human rights in South Korea. At the same time, there is a critique that current multicultural family support policies are heading to cultivate the patriarchal family culture. Policies dedicated to marriage immigrants have been restored with policies for concentrating on the multicultural family support, causing the worries about the politics that makes the picture of 'women are just a birth giver and to raise a child.' The laws for the marriage immigrants should protect the human rights and the safety of individual marriage immigrants (Eun-Ju Shin, 2015).

Since the variety of multicultural families has raised up, the policies dedicated to the family support should be provided to less the vulnerability committed to childcare. Social support should be provided, where immigrants have a right to decide for themselves to generate health, while thinking about various lifestyles and the right for happiness (Eun-Ju Shin, 2015). Information committed to the National Basic Living Security Act, The Mother and Child Care Act, the Infant Care Act and the Mother and Child Welfare Act should be granted to immigrants' native language and should prevent adverse circumstances for disadvantages for

marriage immigrants. Education, support and needed information dedicated to the healthcare, childbirth and maternity protection should be given in the language that marriage immigrant speaks (Eun-Ju Shin, 2015).

3.3 Aspect of the 'pure blood'

The large plurality of South Koreans would say that South Korea is tied to the Korean identity. Based on the inflexibility of the race and ethnicity. ("Korea Greet a New Era of Multiculturalism," Korea Herald, July 25, 2006). Ethnicity has important meaning. The Koreans share a narrow concept of national identity and sense of belonging. To be 'hundred percent' Korean is it not enough to have only pure Korean blood but must also stand for the values, mind-set, and morals that Korean society share. This also explains why many overseas Koreans like for example China, Russia, Japan, USA as many other countries are not fitting to the Korean society and mind-set. They are unlike 'real' Koreans who share the same blood. Those who miss the 'pure blood' relation have been dropped off as an outsider, which led to different kind of discrimination (Lee Jun-shik, "The Changing Nature of the Korean People's Perspective on National Issues, and Fellow Koreans Living Abroad," *The Review of Korean Studies*, v. 8, no 2 (2005): 111-140).

Identity only based on the ethnic or racial aspect can have dangerous consequences, especially if the societies facing serious and fast social change. They create an enormously narrow and stiff category of the belongingness. It can marginalize and put some groups of people or even communities that do not fill up the criteria for 'membership' in the hierarchical category, this marginalization can take to the point of political and social conflict (Who is Korean? Migration, Immigration, and the Challenge of Multiculturalism in Homogeneous Societies, Timothy Lim, 2009). Of course, the deep sense of your nationality and in this case Koreanness is not the subject to be also criticised since it has a positive side too, the common shared identity can bring commitment and unite national community together. Which in Korean history was especially seemed as a collective mythology which took a big part against Japan's "assimilation policy" in early 20th century and in "transition modernity" in the post-liberation times, this made the South Korea one of the strongest economical countries in the world (Gi-Wook Shin, "Ethnic Pride Source of Prejudice, Discrimination," Korea Herald, August 3, 2006). Korea has been lucky since the matter of the outgroups in South Korea have been small, but the demographic changes are happening in South Korea as "multi-ethnicity" is growing. (Who is Korean? Migration, Immigration, and the Challenge of Multiculturalism in Homogeneous Societies, Timothy Lim, 2009).

3.4 Multiculturalisation and internationalisation in South Korea

The population in South Korea of foreigners has crossed over 1,76 million, means it is over 3,4 percent of the population according to the 2016 government data (The Korean Times, Park Si-Soo, 2017). The Korean government is promoting projects, which supposed to make the amount of foreigner residents grow at least to 5 percent by year 2020 (Diversity Causes Korea to Face New Challenges," Korea Times, February 24, 2008). The number of internal migrants was 615 thousand persons in November 2018, rising by 2.9% from November 2017.

Most of multicultural marriages involve foreign brides, the foreigner brides come from China and are Joseonjok (Ethnic Korean-Chinese), but in the same time there a lot of woman who are from Vietnam and Philippines which are married to the Korean men. As the amount of international marriages have grown has the number of the "multicultural children increased (See Park, 2005). South Korea is going through meaningful demographic changes, in the less than two decades the number of foreigners has grown up rapidly (the Ministry of Justice of South Korea, 2008), the other significant source of multiculturalism comes from increase of international marriages (Korean Immigration Service (KIS), The First Basic Plan for Immigration Policy, 2008-2012 (Seoul, June 2009). When it comes to the subject of multiculturalism in S. Korea society, we need to take two aspects to mind, "multiculturalism and "immigrants", from 2005 the government, public media as academia have taken multiculturalism as a solution to the low birth-rate in South Korea. The Multiculturalism and multicultural families are becoming a mainstream (Eun-Ju Shin, 2015). Even that the international marriages have increased, it is important to figure that it does not reflect the openness to foreigner cultures. Most of the increasing numbers of foreigners are connected to demographic factors. A multicultural society have acceptance towards immigrants and foreigners who have different racial and ethnic backgrounds, as also different kind of thinking and lifestyles. A multicultural society has openness towards different values and foreigners' cultures, and is building, improving system with the policies that fight against discrimination and advertise co-prosperity. In South Korea social efforts and raised awareness towards multiculturalism should be improved. It means that the polices as the system should try to reach and follow the same goal to achieve multiculturally acceptable society (Eun-Ju Shin, 2015).

Korean's low birth rate of 1,06 is one of the lowest in the world (The Korean National Statistical Office, 2018), if the Korea and other societies with the low birth-rates will continue the path, in the future there will be not enough able-bodied people who could replace the working aging society and have not enough population to support welfare system for growing old generation retirees. By the UN studies in 2001 declared that South Korea will need a total of 6.4 million immigrants among 2020 and 2050 or average of 213,000 per year, to keep the fit of working age population (15-64 years old) continuously (United Nations, 2001). South Koreans are acknowledged of upcoming changes in the population. The changes are spoken up a lot in the media,

from the conservative to the modern media news resources are telling about losing homogeneity and moving slowly to the "multi-ethnic" society (The Hankyoreh, "Get Ready for a Multi-ethnic Society", 2005). Specialists say already that the Korea is no longer homogeneous society but nation of immigrants. Multiculturalism easiest way to be defined by the words is acceptance and grasp of cultural differences. (Who is Korean? Migration, Immigration, and the Challenge of Multiculturalism in Homogeneous Societies, Timothy Lim, 2009).

3.5 View point of the Korean society

The question is who belongs into the society of Korea? This is the key problem that Korean society is facing; Is there a place to tolerate and see the increasing reality of social heterogeneity but also is there a position to understand and allow ethnic as cultural diversity as a possibility and social good and idealisation (Who is Korean? Migration, Immigration, and the Challenge of Multiculturalism in Homogeneous Societies, Timothy Lim, 2009).

The difference is deepening and making bigger the social conflict between matured 'members' of Korean society and growing amount of 'non-members', which are one way or another having a membership like citizenship, or naturalisation in South Korea but are not tolerated or accepted by the other members of society. The tension between social and political blast continue to grow up, even that meanwhile the policies are taking place, there is still underlying origin that cause social exclusion in Korean society (Freeman, "Marrying Up and Marrying Down," p. 95, 2005).

Based on the previous research people who have social values have more enthusiastic attitudes towards minority groups and attend to support more the policies of the outnumbered group of people. For example, the people who hold up structure about equality and social justice are more emotionally connected to support policies of the minority (Hea Sook Kim, 2002). Also, there is another part that is affecting 'the attitude', confliction between 'The affluence of the conservatism' and 'Liberalism' effects the attitudes of people approaching minorities. The circumstances of the attitude towards the minorities are reflected by the political views and ideology, which are more effecting than the demographic backgrounds and family backgrounds (Sang-Hak Kim, 2004). The social values are more meaningful than the gender and educational achievement. (Jung-Mi Hwang, 2007).

3.5.1 Attitudes towards diversity and international marriage

In 2003 The KGSS data and at the 2007 examine Koreans attitudes towards cultural diversity. The data did show that Koreans are not restricted when it comes to the foreigners. The data also showed that it is impossible to foreigner become fully South Koreans if they don't know and share traditions and customs of Korean culture, the South Koreans believe that their own customs and traditions are ability for becoming truly Korean. The data included that ethnic minorities should have governmental assistance to keep their own customs and traditions, which

shows the positiveness towards foreigners' cultures, but on the other side Koreans pointed out that it is better if the foreigners could adapt and blend into the grater society (Korean General Social Survey (KGSS) 2003 & 2007).

South Koreans demonstrate different attitude depending on the situation and nationality of the foreigner. The data show that Koreans are friendlier towards the foreigners who are from the developed countries, while another half of the Koreans said they are less friendly towards the semi-developed or developing countries, also over half of Koreans answered that they have different feelings towards foreigner's nationalities. When it came to the statement would Koreans allow their children to marry a foreigner the answers where both equally agreeing and disagreeing. However, Koreans prefer their children to marry Korean partners which stay overseas than a foreigner (Korean General Social Survey (KGSS) 2003 & 2007).

South Koreans consider more likely to think that foreigners are beneficial at the economy and society part, than a rising danger or burden. Tolerant and positive attitudes are very optimistically surprising. South Koreans do not feel suppressed by the immigrants since the amount of them is still small to occur danger for Korean society and economy, but still if the immigrant's amount will rise rapidly then the opinions and sympathy towards the immigrants might change. The data shows that the majority of South Koreans don't favour the increasing number of immigrants in Korea (Korean General Social Survey (KGSS) 2003 & 2007).

Koreans are open in regard for foreigner to become South Korean citizen. In the statement children who were born in South Korea of the parents who doesn't have citizenship, should have possibility to become citizens of Korea, also the children born abroad who's one of the parents is at least Korean should have the same possibility (Korean General Social Survey (KGSS) 2003 & 2007). The Ministry of Education informed also that the middle school textbook would no longer talk about 'the nations unified bloodline' but will tell about 'a multi-ethnic and multicultural society.' (the Ministry of Education, 2006).

When it comes to Korean society, it is important to remember the other parts that also affect the viewpoints and attitudes towards foreigners – the generations, stereotypes and young generation. Several Koreans, especially the younger generation are showed openness towards international marriage and the trend is growing. According to the Statistic Korea and Ministry of Gender Equality and Family in 2016 over 77 percent of Koreans whose age were between 13 and 24 years, are fine with the international marriage, surprisingly the amount of the older generation aged between 50 and 69 gave the similar answer. (Young Koreans open to international marriage, Korean Times, Nam Hyun-woo, 2017).

3.5.2 Towards multicultural society

As the globalization of South Korea has increased, the number of Koreans going abroad for travel or study has also increased, while foreigners come to visit, study or work in South Korea. The racial and cultural diversity of South Korea has been growing, because of the international migration and the popularity of foreigners among South Koreans. The other aspect is that the foreign migrant workers take an essential role in the Korean economy and international marriage women make significant changes in the family and relations structure.

The responsibility is now given on the Korean society to obtain the consciousness and values dedicated to the multicultural society, which is the hardest part, but Koreans show more and more openness and tolerance towards the foreigners than before, so significant changes are happening. Koreans however are defensive and protective towards the foreign countries and cultures, but South Koreans are willing to interfere with the foreigner countries to protect own values (South Koreans' Attitudes toward Foreigners, Minorities and Multiculturalism, In-Jin Yoon, Young-Ho Song, Young-Joon Bae (Korea University), 2008). The media these days is the big resource to showing the multiculturalism as the international marriage and influence the Korean society's viewpoint.

3.6 Influence of Media in South Korea

The South Korean government and national media are interested in the multiculturalism aspect and about international marriage because of the social and economic reasons (Kyung-Hee Moon, 2006). Many Koreans within the government, media news and academia are talking and showing different programs towards the international marriage and airing different programs dedicated to the different cultures. Korea has very quickly developing media culture which connects the fast-economic growth and constructive information on the society "the Dynamic Korea". The Korean media is very plentiful, colourful, innovative, dynamic and have a large mediascape of studies (Korea.net). Still, in general the media has mixed feelings and reactions dedicated to the migration in South Korea. The multiculturalism has become an urgently important of globalized media culture (Thussu, 2000; Tunstall, 2008). In Korea immigrants living in South Korea made their own tv channel called: Migrant Workers' Television (MWTV) (MWTV, 2013). MWTV is a media that is led by the migrant workers. They touch different kind important topics dedicated to their life, for example human rights issues, rights, culture and general information and news dedicated to immigration, work, foreign policies. The MWTV product and offer television program production. The MWTV educate migrants giving them media education and possibility for host annual film festival which is called Migrants' Film Festival (MFF) and updating multilingual website (MWTV, 2013). This organisation led by the immigrants made the media outlet birth as for two sides of migrants and native Koreans, which understood that making migrants voices heard was the main mission in the homogeneous Korean culture (Lee, 2012).

4 Korean culture

Korea has a unique cultures and diversity. Their culture, cloth, food make them different from other Asian countries nearby. Koreans are known from being hard working, diligent and humble, also Koreans are proud of their traditional culture and economical achievement. The education is important to the Koreans since it is the way to become successful (Ma, 2012). The norms and behaviour in the Korean family and society have historically three main sources, Confucianism and Taoism which both originally are coming from the antient Chinese philosophies and Buddhism (Yum, 1987b).

Korean culture is built on the Confucianism principles. The main characteristics of it are loyalty, respect for elders, parents and righteousness which is deeply rooted into the Korean society, values and ideals. Confucianism is based on the strong social ethics, its sets rules for daily life and guides about norms and morals (Clark 2000,30-31). The influence of Confucianism is visible especially in the demonstration of the relationships and it shows following. The Ruler to the people, to gain devotion from the people, the ruler dedicate himself to improve the lives of the principal objects. Husband to the wife, as a husband he commands his wife as the lord rules the people. Wives are devoted and loyal, while husband must support the spouse's needs. Parent to the child, Children should never question or unfollow the father's choices. Parent duty is to take care of children's education and children should always show affection, love and respect towards their parents and be capable to take the responsibility of parent in the older age (Keating & Kim, 2009, 14-15), the main focus is to teach children impulse control as a good behaviour towards siblings, parent and relatives (Locke, 1998). Older to Younger, The older should respectful assistance, not only to the family members but also in the business relations. Friend to friend, Friends should be helpful and faithful towards each other, the dishonest friend is required to receive a punishment (Keating & Kim 2009, 14-15).

The other strong influence of Confucianism and in Korean values is concept of Han and Kibun. Han is repressed energy and frustrations which evolve in human psyche, under very great oppression and hardship (Keating & Kim 2009,15-16). There is no translation into English when it comes to the translation. Han can be recalled as a long-held emotion of suffering which are taken over by a long held tragic life happenings and situations (Choi, 1994. K.H. Song, 1999). The Kibun itself reflects harmony and good willing, which makes Koreans good-natured and friendly towards all kind of situations and by trying to avoid the stressing situations. In formal situations Kibun is visible as formality and politeness even in the problematic situations (Keating & Kim 2009, 15-16).

Confucianism has also affected nonverbal communication, especially seen in Korea, it is called 'Nun-chi' which translated means perspective, or sensitivity with eyes. Koreans are smiling when they feel happy, amused and being friendly, which is similar to western cultures, but Koreans smile even harder when they face embarrassment or feeling sorry of their

misunderstandings and weak points. Koreans tend to smile when verbal communication has failed, and especially they smile while having a conversation with foreigners. Emotions should be hidden and suppressed especially in public, that is why it is valuable to catch nonverbal, reading between the lines and hearing over words in Korean culture. Love and affection in Korean families are showed through the obligations and actions, like showing physical needs. When the Korean's meet and ask for example "Have you eaten?" or "You seem to be tired." It is a sign of good willingness, which for western might seem strange and rude (Yum, 1987b).

4.1 Other values outside the Confucianism

'Jeong' is another Korean value, which is expressing by translating 'feeling, love, sentiment, passion, human nature, sympathy, heart.' It is visible between Koreans and in the Korean society. It is hard to define Jeong since it includes all the words above. It is more based on the feeling for example attachment, bond, affection or bondage, to clarify meaning of Jeong its important characteristics is 'location'. Jeong is located inside of the heart but also outside of it, the location is between individuals, it is collective emotion, it has many different faces. Jeong is in social structures and in social values, which is loyalty, commitment without commitment or reason (Significance of 'Jeong' in Korean Culture and Psychotherapy, Christopher K. Chung, M.D. & Samson Cho, M.D, Harbor-UCLA Medical Center).

Koreans are proud of their nationality and they value their accomplishments, it is result of their important hard work. Their pride gives to Koreans valuable, positive and powerful identity which is supported by language, history and cultural traditions. Koreans regularly criticize and discuss about their society, politics and issues, but it's not acceptable to hear critic from the foreigners unless they trust them (Vegdahl & Hur 2012, 30-31). Education is very important to Koreans. It is the way of becoming successful (Ma, 2012). The only way to higher social status in Korea is by the education. Young people are from the young age under huge pressure to perform the best results in their studies in admission to get into the best universities in South Korea (Keating & Kim 2009,16).

A status and hierarchy are very important to Koreans. Their speech as language shows hierarchical relationships between people. The power of the relationship is defined by the age social status and relations, it is not so visible when it comes to the friendship relations. Koreans are very humble and careful when it comes to the social contacts, still it doesn't mean they are not friendly and outgoing especially among the friends, which shares the same status (Koo, 1992). Koreans especially value family and friends. Family has an important role, the families are close and they show a lot of loyalty and responsibility towards each other. Korean families share their life's happiness and sorrows and their relations are intimate, that's why it is typical to worry about family members problems as their own problems and celebrate the

success and happiness of the family members. The same values are usually the same towards the closest friends. (Vegdahl & Hur 2012, 31).

4.2 Wedding and Marriage culture in South Korea

The proposal or engagement is very rare in Korean culture, it is not practised in Korea to get engaged. The topic of marriage is brought by the two individuals which decide to get married and plan it thoughtfully. (Soompi, Korean Weddings 101: A Basic Guide to Wedding Customs in Korea, 2013). The two families meet each other before announcing of the wedding, in Korean culture, marriage is considered as a union of not only two individuals, but between two families. In tradition Koreans considered marriage as a very important happening. The harmony within the families was highly valued in the marriage union, in the past wedding ceremonies had many different symbols and procedurals. (Korean Wedding Culture: The Old and New, Kuamah Lee, 2017). These days, wedding culture in Korea is easier most of the couples marry in the wedding halls at the ceremony takes around 30 minutes. Guests give a gift or money to the couple, have a meal in the wedding hall and leave. (Korean Wedding Culture: The Old and New, Kuamah Lee, 2017).

Koreans weddings are also known from their high price and expensiveness. *Seudeumae* is an expression in Korean which contains expenses of the wedding, photo session, outfit and beauty treatments. The wedding hall must be rented too. (Korean Wedding Culture: The Old and New, Kuamah Lee, 2017). Those are not the only expenses dedicated to the wedding but there are many other after wedding when the couple is already married. Korean customs commands that the family of the groom buys the house to the freshly married couple, while the family of the bride buys the accessories, furniture and household items, and finally the gift to the groom parents. The gift to the groom's parents depends these days a lot from the preferences of the two families, it can be for example watch, jewellery and other luxury stuff (Soompi, Korean Weddings 101: A Basic Guide to Wedding Customs in Korea, 2013), this aspect leads often to the conflicts between the families, since they are not satisfied with the marriage expenses. Despite South Korea's high economy, the marriages are still unions between families (In South Korea, tying the knot has plenty of strings attached, New York Times, Normistu Onishi, 2007).

Renting or buying house in South Korea is not cheap expense either. Landlords demand a big amount of money, for the investment, which is a big burden and stress for bridegroom's family to afford (In South Korea, tying the knot has plenty of strings attached, New York Times, Normistu Onishi, 2007). The custom comes from context of people living with their parents until the late adulthood and parents are living with their children. However, these days young people want to live on their own once they find job and not burden parents with such an expense (Soompi, Korean Weddings 101: A Basic Guide to Wedding Customs in Korea, 2013).

4.2.1 Changing view point over marriage

Since weddings and marriages cover so many expenses many Koreans these days decides not the get married and concentrate on their own career and spend money on themselves. There is a phenomenon growing of 'loner culture' in South Korea. Koreans live in generation where working hard for bright future don't give expected satisfaction or meet the expectations of older generation society or the policies of the country. The younger generation embrace solitude and independence more over attitude towards marriage and dating life (Photographers capture the rise of South Korean's 'loner' culture, CNN Style, Stella Ko, 2018).

A third of unwed men and woman think that the marriage is still something mandatory while for others dating is even a waste of money. Younger people find the financial stability as the most important factor these days, having a time is the second most important factor, as a third comes positive thinking and goals setting while dating or marrying someone was far past from the main goals (More singles feel dating costs 'wasteful', Koreantimes, Park Si-Soo, 2017). More of the younger generation seem not to be bothered about tying a knot. The ratio of teenagers who decline marriage is growing, the ratio is grown from 2008 until 2016 for over 51.4 percent. The opinions on the marriage from the parent's perspective has also changed. The amount of parent who said they less care will their child tie a knot have grown doubly, over 32.9 percent in 2016 (Young Koreans open to international marriage, Koreantimes, Nam Hyun-woo, 2017).

5 Research methodology and data collection

The methods that are chosen for this thesis are helping to collect the data and support the two different data collection, which are online survey and interviews. Those two combine each other and give assistance to the topics. Through semi-structured interview there was more possibility to gain more important information and involve the interviewee to the interview by having more broad and constructive answers. Since the some of interviewees live abroad it was necessary to use video interview method. Qualitative and quantitative method was really helpful in the online survey part where the numbers and figures were giving the analysis of the survey as the open ended questions, gave the participant freedom of expression and convey the scale of importance of the topics. In this chapter there is an explanation of the methods that were used and their theoretical background.

5.1 Qualitative and Quantitative research

Qualitative research in the conceptual form which concerns to understanding human nature and its behaviour from the informative perspective. It has inside needed dynamic and negotiated reality. For the method data is collected through observation of the participants and trough interview (Minchiello et al 1990, p5). Qualitative research is not based on the numbers in the data (Punch, 1998), qualitative research focus on the many methods, including interpretation, natural way of approaching the subject's matter. Which means the research is made in

the natural context and understanding by clarifying the phenomena in the meaning of the people who bring to it context (Deniz and Lincoln, 1994, p.2). The aim is to considerate the reality of social individuals, groups and cultures, to develop understanding of how people describe their social reality, consequences and what is their role in the social world. It claims to explain 'how' and 'why' specific phenomenon or behaviour perform in context. The research contains collecting materials such as analysis, articles, documents and cultural records to visualise materials or personal experiences (Denzin and Lincoln, 1994, p. 14).

Quantitative research collects data through numbers, which creates categories, rank, order or measurement. This type of data is used to make tables of data and construct graphs, it concentrates on the facts and social phenomena and contains fixed and measurable reality (Minichiello et al, 1990). Quantitative research aims to set up general laws of behaviour and phenomenon across context and settings, the research supposed to test the theory of right or wrong. The research method can be controlled by observations and surveys, which support quantitative information. Quantitative research is interpreted with statistical analysis and because the statistics are based on mathematics it makes the approach views in objective and rational way (Carr, 1994; Denscombe, 2010).

5.2 Semi-structured interview

Semi-structured interviews with an open framework allows to focus on the conversation and two-way communication. The interviewer has a guideline but has a possibility to follow the course of the topic and while having conversation, may skip the guideline when it seems suitable and possible. Not all questions are planned before. Most of the questions are created while having an interview, which allows the interviewer and the person who is interviewed have a flexibility to ask questions when more details are needed (Keller Stefanie 2018).

To supervise good semi-structured interview it requires a considered, effectful planning which includes following aspects; Deciding on the number of interviewers and planning the interviews. Classifying the interviewers. After having managed the interviews, thoughtful and inclusive analysis is needed (Keller Stefanie 2018).

Many researches who use qualitative method use semi-structured interviews, because it gives freedom to interviewers to express their own viewpoints and settle own terms. It can provide reliable data and be extension tool. Semi-structured interview confirms what is known beforehand but also gives opportunities to learn more and gives reasons for the answers. (Cohen, 2006). It can create openness and trust bound between two persons and helps more easily to discuss sensitive topics, which is helpful for the field staff to become more aware with the community members and give more objectives (Cohen, 2006).

The disadvantages of semi-structured interview can be adequate of people to make general corresponding. The questions should be carefully planned so questions don't tell perspectives or leadings. There are required analysing skills to construct in a balanced way the interview. Semi-structured interview consumes time and be ability to ensure confidentially.

The key interviews from the community under the study are people who because of their status, activities or responsibilities have a proper understanding of the problem that is explored. These interviewers are not maybe the members of the targeted location, but they all have interest and knowledge about the topic. Those people witnessed specific issues, they represent exact client groups or areas, have responsibility in their community or organizations (LAFOREST 2009). The number of interviewees and interviews is hard to define in order to get enough information about the topic; however, several questions must be considered in deciding the process of how many interviewees. When semi-structured interview is supplementing the other data collection methods, it might include only few interviews with key information, but if semi-structured interview is the main resource of information, the more interviewees should attend (LAFOREST, 2009). The data collected during the semi-structured interviews can be burdensome task, so as a compromise solution it is simply to write down the main themes while recalling the interviews. The information gathered while using analytic framework based on the topics which were discussed, helps to classify the responds. Recognising the main ideas, expressed from each topic and identifying the most important points of the interview helps the analysing process, reevaluating the findings among the interviewees helps validate the data (LAFOREST 2009).

Semi-structured interviews are the best choice when it comes to collect the data dedicated to the topic or field. The interview guides provide a clear line of instructions and can prove reliable, comparable qualitative data. The semi-structured interviews are led with the observation, unstructured interviewing to develop deeper understanding of the topic and to create relevant and meaningful questions. It gives opportunity for the new ways to compassionate understanding of the topic and open-ended conversation (COHEN 2006).

5.3 Video interview

The video interview involves the interviewer to ask questions like in a personal face to face interview. It is done based on the situation when interviewee lives far abroad, or the time and schedule doesn't match, or the appointment get cancelled because of different reasons. It is also convenient way to fix the spare time and modify the questions few hours before the interview (What is an Interview - Definition, Objectives, Types and Guidelines, Krishna Reddy). I used this method to interview three interviewees that lived abroad and personal meeting was impossible.

5.4 Online survey

Online survey is used to answer questions that have popped up, to solve problems that have occurred during observation, to provide needs and set up goals, to determinate specific objectives, which have been set right and to analyse trends changing with time and to describe what already exist and in what context (Isaac & Michel, 1997, p.136). Survey research has three characteristics, first it is used to quantitative research, which describe selected aspects of chosen population. Secondly the data is collected for the survey research from the people, which makes it subjective. Finally, the research is using known amount of population from which the results can be later generalised (Kraemer,1991).

The survey is made to test the models against the observations and phenomena. The survey might be also used to asses needs, evaluate and examine the impact (Salant & Dillman, 1994, p. 2). The survey design has three main elements. The value on selection of the sample, requirement for the needed size of sample in this key people and consideration of choosing the right source of survey media (Levy & Lemeshow, 1999, p. 6).

A survey is questionnaire with various applications. Surveys are used in situations where the attitudes, beliefs and opinions can be measured. Questionnaires are flexible, capturing a long scale of data from attitudes to improvement statistics. Yes or no responses as agree or disagree are most used responses which are two-way answers that limit to two options. There are also other types of questions, like Open-ended questions that allow unlimited answers. Multiple-choice which gives several possible answers and the survey answerer is asked to select the most appropriate options (Philippies & Stawarski, 2007).

The electronic surveys are depending on the email contact to gain the responses trough web. The online surveys are the fastest form of survey. The internet gives many attractive opportunities like speed, small cost and economical comfort. People are very advanced users of the internet, which is an opportunity for the researches to create more online surveys. Online survey allows to gather in a short time variety of responses. The big scale of the surveys can be done in a one day and the results can be analysed immediately (Dillman et al. 2014, 301-303).

Most of the surveys use browsers, like Internet Explorer, Chrome, Safari or Firefox. For the questionnaire can be created separate internet page with the URL link that can be done on the mobile, laptop, tablet devices. The survey request is sent mostly through email which consist URL link which open the survey. The survey is stored to the server's database. There are also many research programs to do surveys which offer creating database from the begging and there are already existing software's which are simple to use, so the survey creator has a different option variation from the simple to the harder type (Dillman et al. 2014, 303-305).

For my survey I used Google Forms program which I found simple to use and edit. It is available easily at the website forms.google.com and it is unpaid. Google Forms give possibility to

personalise own survey with logo, pictures and colours variations. I used in my survey multiple choice options, open-ended questions and two answer option. The Google Forms automatically collected data and create analysing materials.

5.5 Data collection and analysis

The main key to develop interview is to create specific questions. The questions should be short, clear and easy to answer, when the questions are done, the interviewer should do little research with a small number of the interviewees. The interview should have a basic skill to lead interview, which are active listening, asking acute questions, collecting and summarising the gained information. It is important to assure that interviewees know why and what is the purpose of the interview and for what purpose it will be used, also the conditions, rules and expectations should be spoken through. The interviews should be scheduled in time and the place should be decided (Phillips & Stawarski 2008, 24-25).

Qualitative interview is the method I used in my study to gain various perspectives on the interview questions and the research questions. Qualitative interviews can give a new consistence into the social phenomenon, because it gives a chance to interviewees reflect and answer into the subject in many ways (Folkestad, 2008, p.1). I used also thematical analysis to identify, analyse and recognise the themes. I wanted to get an answer to the thesis topic from the chosen interview questions (Braun and Clarke, 2006, p.97). This method helped me to approach the needed answers to my data collected in advance.

For the survey analyse, I used quantitative survey data. Quantitative data attributes to process and procedures which are used to analyse it and bring to light some explanation, understanding, and interpretation. The meaning and understanding of the data development happen slowly. I followed five key steps that are used in the quantitative survey analyse. First, is to become familiar with the data and reply it multiplies times, by looking for impression and revaluating the data. Second, focusing on the analyse. Identifying the main questions which are answers to the data and focusing by examination related to the thesis, individuals and specific group. Third, is to categorize the answers and construct the framework. The data collector begins to identify the themes. The themes may consist behaviours, concepts, interactions, sentences and connections. The framework follows the patterns of analysis. Fourth, Clarify the patterns and connect them. The researcher at this point should clearly know the themes and relative connection between the answers. Classify the relations between the subjects and data by setting and finding explanations. Fifth, interpretation of data and its results. After all the steps above the researcher should know how to attach meaning and significance to the data, there can be used list of the key ideas (Analysing Qualitative data, CIRT).

5.6 Ethics and accuracy

The researcher keeps the interviewees identity anonymous. To make sure anonymity, the survey or interview maker should not link the personal information for used data. The identifying includes, names, social security and addresses or telephone numbers. The interviewer should inform of the study purpose, timeline, risk and benefits of the interview and the survey. (Analysing Qualitative data, CIRT). There are many reasons why is important to take in advance the norms of the ethics. The norms should be aimed on the base of research, knowledge and truth. It is important to minimize the chance of the plagiarism (David B. Resnik, J.D., Ph.D.,2015).

The research often involves user participation and collaboration with different organisations and people. The ethical frames represent values that are core for such a condition as trust, mutual respect and understanding, liability and fairness. Many of the norms of research helps to carry other important moral and social values, such as social responsibility, human right, law, and public health and safety guidelines (David B. Resnik, J.D., Ph.D., 2015).

5.7 Implementation of the research

The criteria for selecting the interviewee candidates are familiarity with the topic or experience of it. I contacted my friends in Korea and asked for having an interview. Also, I asked my close Korean friend living in Finland to contact other Koreans who have dated or been married to a foreigner. I selected Koreans who had a different kind of backgrounds and had different dating or marriage experiences. In the end, I found five people who were willing to have an interview and were helpful to give a thesis in the right direction. I interviewed three interviewees in the Helsinki, Finland and I had interviews with the other two through social media, like Messenger and Kakaotalk app, which my interviewers use. I was happy to have those interviews since the interviewees gave a bigger picture and understanding. They also made me understand the meaning of the chosen topics.

As for my survey data collection, I got advice from the teacher and supervisor to send the survey to the previous exchange students from Korea who had the exchange in Laurea University. The students were from different semesters and academical years (2015-2018). I needed to contact the exchange supervisor in our school who asked me to send the survey via email with the cover letter of the survey, which the teacher in charge of exchange programme sent to the exchange students. The email with the survey link and cover letter was sent to sixty students, but only a few answered to it and the results were not enough relevant and promising. To gain a more significant amount of data, I send the survey directly to my Korean friends through the Kakaotalk app. I got quick results in a short time from twenty participants. My close Korean friend who lives and studies in Finland suggested me to send the survey to the KOSAFI Forum, which is the Korean Student Association in Finland. In the end, I got thirty-six answers to the survey

about international marriage in South Korea, where I asked Koreans of their perception of international marriage.

6 Results of the interviews and background

Five interviewees are from South Korea, but most of them live temporarily abroad while only one interviewee lives in South Korea. The two interviewees are male while another three interviewees are female. I met two of them personally in Finland while I had a video interview with three others through Kakaotalk and messenger apps. Two of the interviewees are married to the foreigner while the other three are in an international relationship. They all have different kind of backgrounds and majors as the experience with foreigners and relationships.

The interviewee number 1, he has come to Finland to study a master's degree and started working in Finland. He is dating a Polish girl, and they are planning to get married.

The interviewee number 2, she studies in Finland these years, and in the past, she has been studying in the USA. She is in a relationship with the German man.

Interviewee number 3, she lives in England with her Turkish husband, and there are expecting a baby.

Interviewee number 4, she lives in Finland. She is married to an Iranian man, and they have three kids. They have been married for ten years.

The last in interviewee number 5, he lives in South Korea, with his French fiancée and they planning to get married soon.

6.1 Differences in dating Korean and Western

For the interviewee number 1, he has found the differences from his dating experience with several Koreans and Europeans in the past. *"If I go straight to the point, the European girls are more independent, and I find it attractive."* He added that *"is, of course, important to rely on each other, but there is something we can do by ourselves."* For him, the Korean girls tend to depend too much on the partner, boyfriend. I asked him clarification to the answer in which way the Korean girls more depend on the partner. He answered: *"Financially, but I need to give a lot, a lot extra attention to her needs, which I found tiring."* As an example, he said that the girls whom he dated did not express their emotions. And they weren't honest about their feelings and demanding for the understanding: *"they took a pose of some emotions, and I always needed to guess and understand their feelings. So it took extra attention to catch the feelings or emotions without saying straight forward about what they feel, so what I mean about independent is, to be honest, and have better communication."* *"Still there should be a balance between independency and relying on the partner, the girl who is mindful and have patience and understanding is the right person for me but those are my personal preferences"*

and opinions, other Koreans might have different views” mentioned the interviewee number one.

The second interviewee mentioned that she has never dated a ‘real Korean man’ since the Korean-American boy wanted to be fully seen as a proud American, and barely spoke any Korean language. *“I honestly, can’t compare,” honestly telling the Korean relationship is something I learned through Korean television, like Korean drama, my parents and friends.”* She also mentioned that she has lived in the mother in law dispute environment, where she saw her parents and married friends struggling with awkward situation with the family in laws, so her wish when it came to relationship is to not live and experience that kind of drama with her future in laws. She met her German boyfriends’ parents and it wasn’t official and formal, *“it was quite relaxing.”*

“I don’t know is it because of personality or nationality, but I think my husband is more independent, because my previous ex Korean boyfriends lived with their parents, so they didn’t know how to live by themselves.” said the interviewee number three.

The interviewee number four said that she didn’t find much difference since she is also from Asian culture so she can easily understand her husband from middle Asian country, so they have cultural similarities. The both are Christian, so their values are similar. Still she mentioned that some couples have a different understanding about relationship. *“Some couples even that are in relationship wants to live their own life and not share, like don’t touch this area of my life or my style, while me and my husband want to share everything, not hide something in our life’s, like style, economic situation or emotions and experience as express our feelings together, I feel through it we have more respect towards each other, while other couples can’t imagine that kind of situation.”*

For the interviewee number 5, the European girls have a stronger personality and find them more independent. *“I think European girls are more patient, when it comes to solving the problem, they go through it like and adult while Korean girls depend on their parents and can’t do it alone.”*

6.2 Personal Attitude towards international marriage

There are pros and cons of the international marriage. *“There are more pros if you can deal with that”* said interviewee number one. For him the nationality doesn’t matter since it’s all about the personality. *“if I find the perfect person with the right personality and she might be foreigner, of course I will marry her, the nationality is not important.”*

“People move back and forth, so I’m neutral about it. If the person happens to be foreigner, then I happen. It’s not about preferred or not prefer the foreigner, if it happens, I’m open for

it. Of course, if the person has no specific preference like 'yellow fever' or 'Asian fever' then I am against it." said the interview number two.

The interviewee number three didn't have specific attitude towards the international marriage or even towards the Korean marriage. *"I didn't have any preferences, attitude or expectations to accept both kind of marriage types."*

"International is not too big deal." For the interviewee number four, it was important the person's heart and mind. *"Important is personal not national that's why I chose him."*

The interviewee number five said: *"I was always open minded toward international marriage, because I'm that kind of person who can accept the difference."* For him Korea is not open minded yet. For him Koreans don't try to accept the difference but ask to assimilate to the rest of the society.

6.3 Values and issues of the marriage life or relationship

What would be the biggest value in the marriage life? The interviewee number one told that being with person from different culture would be a big adventure. *"I can experience something more in my life, my life would be always interesting, because all the time I need to discover something or learn something and realise something about the different culture, it will expand my understanding towards people or cultures."* The interviewee number one added the value of the language and possibility to learn it. *"It will not be boring and if we have children it will be even more interesting."* For the interviewee one there can be one clear issue, the language barrier. *"Usually couples come from different nationalities and have different languages, even that we use same common language which is English. It is not enough to sometimes express your real feelings in that language. Misunderstanding is common or sometimes want to express deeper and richer expression about your feelings but it's hard."*

For the interviewee number two, the biggest value would be traveling for so many different places also celebrating some events. *"In Korea we don't celebrate Christmas, its mostly tv watching and resting, but I got to go to Germany and celebrating the Christmas which was so cultural exchange. Otherwise I couldn't experience that, now I feel attached to these traditions."* As an issue, it would be language of the third country. *"We don't live in the Korea or Germany, we live in a third country Finland, somebody need to adapt language somebody needs to adapt more Finnish culture, in a case we end up having a child or need to fill some important papers, so not the language between us but the third countries language."*

"We need to have the common thought or value of the life," said interviewee number three. The trust and the loyalty were an important value to the interviewee too what she mentioned. After the marriage the interviewee needed to return to the Korea and the husband needed to return to England, those six months away from each other were difficult time for the couple.

The distance and waiting were tiring plus it wasn't her choice, she needed to wait for the visa in Korea. Another issue was misunderstanding: *"Sometimes delivering the actual message takes longer for the partner to understand what the actual meaning behind the conversation was even though we speak the common English language together, but we are not in a hurry and we give each other time to later understand what we meant."*

The fourth interviewee value with her husband is God and the God's plan. At the first they believed that since they have similar minds and hearts the marriage life would be easy as they planned. *"But the marriage life is not as we plan, we are 90% different person. If I like he doesn't like, if he likes I don't like."* When it comes to talk about the issues, the interviewee mentioned that we need to leave our family and create own: *"First come our family, me, my husband then our children, then comes after church, society and other things. So, we have limited time to meet friends and hang out because we have our family and schedules. Before I like to meet my friends a lot but now, I must control. Family comes first, this is our family issue."* The interviewee also shared funny story about the misunderstanding which is also a common issue sometimes: *"We had a fight and he send me message with the words, 'forgive me' but I understood them as a 'forget me' so I got even more angrier and asked him, so okay, we are finished? and he replayed no, we are not I meant you to forgive me. Time makes us understand each other, the misunderstanding becomes with the time smaller, she added."*

Feeling comfortable and learning language was value for the fifth interviewee. It is the value that he found in his relationship. *"Learning the French and in future I can search job in France."* The issues were like most of the other couples who I have interviewed. It was the language and misunderstanding. *"The other doesn't understand, sometimes the way of my thinking or I explain badly, then I am frustrated, and my partner is. It's all about the adaptation and the personality."*

6.4 Support of family and friends

If the family accept and the friends actively support the relationship, then it is easier for the family member as for the partner to enjoy the daily life. That's why the next questions were dedicated to the family and relatives' relations, reactions about the support. And there is a similar question about the friend's reaction since friendship for many Koreans is important.

"In fact, my parents were very happy to meet my girlfriend, me and my girlfriend were in Korea at the same time, so we had a chance to visit my home, surprisingly my family liked a lot my girlfriend and tried to communicate even that they didn't speak common language." answered happily the interviewee number one. He told that his parents are very eager to speak with the girlfriend and hope that someday they can communicate more in Korean language, the relatives are happy for his happiness too. *"They care about my happiness not the nationality."* When it comes to interviewee's friends, he told that they don't take his relationship seriously

at first. But when he described how much the relationship means to him. Their perception towards the relationship changed.

“My mom is a huge fan of my boyfriend. She met him very briefly, but she likes him a lot,” said the interviewee number two. She also mentioned about meeting her boyfriends’ parents and their reaction were similar. Although there is a language barrier that is because parents are an older generation the atmosphere can still be very nice. But usually the partner needs to be the translator. *“We try to learn each other language at least at some degree.”* The interviewee didn’t tell most of her friends that she is dating someone, only the closest family, relatives, and her bestie. *“Maybe I didn’t tell other friends because we don’t share much about the relationship status and I don’t want to be around the gossips.”*

The interviewee number three said she already has cultural diversity background in her family. In her family, there are several international couples. Her uncle is married to the Japanese woman while another uncle is married to the Vietnamese woman. So her parents were more open minded about the other nationalities. *“My parents like him, even that the first meeting was through the Facebook messenger videocall. They liked the way he was talking, appearance as well, my father can speak little English almost body language, but it worked and when they first met face to face it didn’t feel like first meeting, Google translate helps to communicate too.”* The interviewee told that some of her friends expected that she would marry a foreigner, so they weren’t surprised when she announced her relationship.

“I must see his family, then I can accept,” said the father of the interviewee number four. The interviewee got engaged in Greece, but her father didn’t see him and know his family, so his father wanted to visit Iran and check what kind of family he is from. So, her father decided to visit Iran and meet the parent and relatives of his daughters’ future husband. He visited them in spring when it is Iranian new-year. When the whole family gathers, he saw the relationship in their family, and he understood that they had similar Christian values by observing his family. Even that they couldn’t communicate well with them, he understood what kind of people they are. Moreover, he agreed on their engagement and later for their marriage. Interviewee’s parents are divorced so her mother did meet him at the first time when they moved to Finland, so she came to meet her husband with her grandchildren. *“She loved my husband, she especially liked that he was so different from Korean men since by mom got a lot of hardships because of my father, so she had a hatred towards Korean men.”* Her friends were really concerned and surprised. *“What Iranian man? So dangerous country, I saw one documentary they stole the passports of the wife and they can’t come back to Korea, you must be careful”* the other once commented: *“I’m a little bit afraid”* while another said: *“Iranians beat wife and they change after marriage so you must be careful.”* She was sad because many of her friends were covered only by the stereotypes, when she shared her friends’ opinions with her mother. She reminded her of similar behaviours or domestic violence happens everywhere, even in Korea.

Her mother's advice was not to listen to the people but for her own heart and turn with the prayer to the God. *"Most of the people if they don't see the person, they imagine in their head about the Iran, but when I visited Iran people are very warm hearted and kind but just government pressed the people, this is the problem."*

The interviewee number five told that his mother loves his French girlfriend and they react very positively toward each other. Her family is also very supporting him and welcoming. *"They always prepare some food or gift when I visit them with my girlfriend in France."*

6.5 Korean society

Korean society has different viewpoint due to the generation, I was wondering what the interviewees think about it. *"It is very different from the past,"* mentioned interviewee number one, he continued saying that *"Because our generation like me (1989) travels abroad a lot. My parent's generation didn't travel a lot, if they did they choose to travel to the USA or South Asian countries, but these days you can travel anywhere so Koreans understand their country is quite small and there is more to discover and explore and they are not only open to meet Koreans but get to know other countries' people too and many of my friends have at least experienced dating a foreigner."* He told about the difference between the cities and people too, people from Seoul suburban areas are more open minded since they are more used to see foreigners, but the people from areas like Busan or Daegu can be more conservative and a little bit behind it, even that they share the same environment. People don't stare at the foreigners in Seoul but if people from outside the city will stare at the foreigners since they don't see them quite often. *"Especially the country side it's like WOW, you are the talk of the village."* The race also matters. If the girl or a man comes from the European countries, he or she is accepted easier than the person from South Asian countries. People tend to look down and be more discriminative because of the races and background.

"There are a lot of good changes especially happening in media where they show international couples and people like them, but they tend to show European girls dating or marrying Koreans or European man dating Korean. They should show South Asian countries' couples too for the better understanding and lowering the discrimination."

"It is dramatically different than in the past, if I needed to tell my parents few years ago about my relationship, they reaction would be different, but their view point drastically changed which surprised me inside the five years to the very positive at least my family, same goes to my relatives," answered the interviewee number two. I asked her opinion about what caused the change. She answered *"I kind of assuming the media. You can see many non-Korean speaking language in public television in Korea. They always glorify Korean food and Korean culture it's not globalisation it is more 'Koreanize' figure fantasy, but at least because my family is more exposed to globalized society, so they think like"* *"public services are only*

available in the Korean language, so most of the information is outdated if it is in English. Informative failures are the huge burden for foreigners to live if they can't even open bank account without translation."

"The things are changing to better through globalization," said interviewer number 3 but she added that there are still many conservative people. What Korean society need to improve is their regionalisation. *"There are international couples who are married to man with dark skin and there are Korean men married to woman with dark skin, but there are still many people who don't want to be married with a darker skin person and discriminate because of their skin colour. The humans are the same."* She told a story that her father was speaking with her aunt on the phone and her aunt asked which nationality her husband is. When the aunt heard he is from Turkey, her aunt sighted with relief and commented *"Thank God he is not dark skinned."* The interviewee was in shock when she heard about it. There is still hierarchy when it comes to the nationality and skin tone.

For the interviewee number four, Korean society has changed to much worse. *"In the past Korea was so warm country, people had a heart towards neighbour or a friend, these days we consider only ourselves what if something happens to me, we became so cold."* She also added that when she visits Korea, she hears a lot of bad comments related to the people from South Asians and Africans.

"Korean people are jealous, if the foreigner drives a better car, they question why he drives a better car because he is foreigner." She told a story when her husband got into the car accident with the Korean lady. The fault was on the Korean lady and she should have apologised but when she saw the driver was non-Korean, she started to blame on him for bad driving. And her son came out from the car and asked her husband to show his identity card because he needed to check whether he is staying illegally in Korea or not. If he would be European and have more pale skin, then the lady might have been polite. For the interviewee number 4, what Korean society needs to improve is to eliminate stereotypes and unnecessary emotions due to their backgrounds and just to accept the facts. *"While I introduce my husband and from which country he comes, it is just a simple explain if somebody asked, it doesn't need anger, emotions to it. I'm just saying fact and I'm proud of my husband, because I know how much my husband cares about the family and what kind of person he is."*

There was a simple answer when it comes to the interviewee number 5. When he was asked what Korean society needs to improve. He answered clearly by one word 'discrimination'. *"The older people don't have a filter. They express too straight forward their curiosity; for example, on the subway and on the street, they make feel foreigner feel uncomfortable. My girlfriend experiences every day staring and sometimes some older guys come and talk some weird things to her. She luckily didn't experience sexual harassment, but I know some of her friends*

have that experiences, especially if their skin is pale and hair blond, and from the older guys not younger.”

6.6 Influence of Media

Influence of Media is significant in South Korea. It can remarkably affect the viewpoint of the international marriage. That’s why I dedicated to adding few questions about the media part.

These days there are many tv programs which show international marriage couples’ life and their life in Korea. Surprisingly Korean people likes this kind of tv shows. *“I think media shows more positive side of international couples even though there can be some problems like conflict between mom of the Korean son and a South Asian wife. Media tend to show how they could have understanding towards each other,”* commented interviewee number one. *“The media should be more entertaining and focusing about the cultural differences, but media shows it in a funny way. Not everything needs to be shown seriously.”* *“Learning through fun, it is interesting then when I can relate to it.”* There are many international broadcasters in YouTube who do it interactively and people like to watch them. The second interviewee did support her previous answer. *“In recent years, things got much better. I can sense it by myself it is totally different even for 5 years from now.”*

Interviewee number three believes the media had a big impact towards the changes. It is important for people to know about the Korea, Korean food, and about international couples. These days YouTube has a big impact. However, the younger generation use it more while older generation is more likely to watch TV. *“There should be a program for them about it,”* said interviewee. When it comes to the question ‘What kind of programs should be offered to the older generations?’ She said *“maybe international k-drama,”* and she laughed but she added *“I saw program where the concentrated more about the international marriage couples’ problems, but media need to show more good points and positivity than negativity.”*

The interviewee number four remembers watching a program about the kid who was very talented about the football despite his young age. His father was from Morocco and the mother was Joseonjok (Korean-Chinese) but their life situation was hard, and they were poor. Many Koreans who saw the tv program tried to send help and support the kid’s dream, so they send financial support to the family, but she saw so many negative comments after it too. *“There was a comment where one person wrote, oh his father from the Arabian country means no good and kids’ mother is from China. Do you think the kid will have gratitude towards the Koreans for the support? No.”* She said that foreigner who live in Korea must always assure and proof their love towards the Korean country and for the Korean culture in tv program. Like saying we are foreign, but we love Korea! *“Because Korean mind hear ‘they are foreign’, so they will leave the country and don’t care anymore about Korea, this is what kind of mindset many of Korean has.”* So foreigners must constantly proof and express their love

towards Korea, their passion and acceptance to it. They need to show what kind of member they are in Korean society and how they are attached to Korean society. *“Then the Korean people can accept and like them but if you show slight negativity towards food or something, the people can easily stop to like you, Korean are sensitive about their heritage.”*

The younger generation is easier to convince while older generations are warming up slowly. For the interviewee number four, Koreans are not interested in watching tv programs dedicated to the international couples and their daily struggles in Korea since even Korean married couples have their own daily life struggles and many issues. Thus they do not feel like caring about other’s struggles. *“There should be more programs where international couples go and try something new like food or travel with a good content, then they will get needed attention and positivity. And if they have difficulties, then they should express them in a way that Korean society can feel involved and give the needed support.”* The context should be changed but it should be always be dedicate to Korea. *“Koreans need to be connected to the content in other case there is not much interest.”*

For the interviewee number five, the media can change the viewpoint of Koreans. *“There are tv programs that Koreans invite some foreign people to experience and enjoy Korean culture. There is another tv program which show mixed children between the international marriage couple are very cute.”* Still he feels a bit disturbed about the program, since for him the mix kids are shown as an objects and trophies. *“Oh, look because she is mixed, she has a big eye, so they always compare.”* Media should improve showing the content more carefully, but the media has already done a lot of good in changing mind-set. *“Because for the older generation when they think about multiculturalism, they think only about South Asian countries.”* The interviewee still mentioned that the media should stop favouring in not only showing Western people but also South Asians. *“It should be more diverse, but the media shows only what Korean society favours. They don’t show mixed couples who are married with the South Asian or who is married to the African. On the other hand, YouTube shows more diverse contexts.”*

6.7 Gender equality

For interviewee number one, there is not that much gender equality. For him if the man gets married with the European girls, then people tend to think the man got the price like a ‘title’ or ‘trophy’. But when it come to the girls, the people tend to be narrower minded. People can assume that the girls are more sexually attracted to the European guys and more sexually active. *“The man who tend to blame on the girls who date Western guys, reflect their own life, they don’t feel threaten but it is more like a jealousy.”*

“It really depends, there are racially many incorrect statements,” said the interviewee number two. *“The Asian guys tend to bully the girl dating a foreigner by saying “At least we are not racially sponsored by the white.”* This kind of bullying usually came up when the Koreans are heavily drunk. Her friends and the guys who felt jealousy assumed that it is easier for a girl to

be in an international relationship than for a man. She said it depends from the generation too. *“When I walked with my boyfriend in Ulsan many older generation people were staring at me and giving me an evil eye like I have done something wrong.”*

The interviewee number three told that “It is easier for the girl but didn’t go much deeper to the subject to tell the reason why.”

For the interviewee number four, it is more difficult, especially when it comes to the law, because all the legislation, policies and regulations are so different in Korea.

The interviewee number five thinks the same. *“Because the Korean guys are so different than from the Western guys. Korean man tries to ease all the Korean girls needs while Western consider more about themselves, Korean girls mostly want stability in their relationship so it might be difficult and keeping the imagine clear.”*

6.8 Misunderstanding of the international couples

“There is not much misunderstanding, but I can say there is not much acknowledgment.” noted the interviewee number one. Younger generations are okay because they go abroad for studying and they see and experience a lot. Older generation especially in the countryside think very differently, it is also because of the international marriage business. Mostly man in the countryside tend to ‘buy’ the South Asian girl who is much younger than them. This is seen negatively. *“My parents are living in the city which tend to be a farm lands which majority tend to be very poor and farmers and there at least three to four Chinese and Vietnamese wives’ there and the age gap between the woman and the man is like twenty, so for the older generation the perception about the international marriage is all about the money,”* said the interviewee number two.

“Because my family is very international, so when we gathered together and my uncles’ wives couldn’t speak Korean at first my grandmother had an issue to communicate with them.” said interviewee number three, but these days communication works better for her family because the wives now speak Korean. There are still cultural differences like preparing the food, but they got smaller through the communication by the same language and the family is happy since there are many grandchildren.

“Some people wonder and ask why you start relationship with the foreigner?” said interviewee number four. She is wondering why such a negative thought must come out. *“Maybe these days people are more open and don’t care about each other, but many Koreans especially older generation still prefer Korean marriage couples than international.”* Korean tend to see and then open their mouth about the things their wonder while not considering the other persons relationship, feelings or personality.

"It really depends from the nationality if you're white, then there is not many problem" answered the fifth interviewee.

6.9 Future and children

Many of the international couples consider having a family in the future or are already having one. So, I asked about the plans for the family life.

For the interviewee number one, it was hard to answer to that question. For him the raising a child in Korea would be tough, not only because of the parent's perspective but also as the child's perspective. There could be bullying in school. Moreover, the Korean education system concentrate only on the study. The students only explore the study life and they don't have a chance to explore their own life and themselves and there are exposed for the stress and constant competition. *"I am a victim of this education, I started to have a chance to explore myself more while I became an adult by traveling when I finally finished my education. Now that I live in Finland and I know the education system in here I understand the difference and I know how much this freedom changed my life."*

"Not in Korea I guess" said the interviewee number two. When I asked why she answered it is because of the education system. *"If I'm going to have a kid the country where I live should have a decent education system."* When it comes to raising the mixed child in Korea the interviewee thinks it would come easier with time. *"I study education and I'm trying to be optimistic about the future."*

The interviewee number three wants to raise her child in England. *"It is possibility also for my child to experience more than I never knew before, for example language, food, and sharing the flexible ideas."* When the interviewee stayed in the Korea for the visa, she understood that the weather isn't good either to raise a child because of the high pollution, she also mentioned the education system. *"It's the one-way education system, I don't like it."* When it comes to raising a mixed child in Korea wouldn't be easy. *"The Korean kid's when they see kids who looks different, they don't want to take them to the group"* In the United Kingdom you can see more diversity and acceptance than in Korea.

The interviewee number four's children were all born in Korea and raised there for certain period of time. The kids are now staying three years in Finland with their parents. *"Since they are young, they don't complain about the differences between Korea and Finland, but they sometimes say they miss Korea and would like to visit it."* For her raising a child in Korea would be difficult because of the pressure from society. *"You can't stand out, if you stand out, they will think you're having too high expectations towards yourself, but how can I change my children features?"* Especially if you are teenager you must fit to all the standards. *If you are pretty, then they ask you why you're pretty and they are jealous of you. If you are ugly then*

you are ugly, tell me how to fit into these standards? It is madness. The people are different and especially mixed children so they would never fit into the group or the standards.” explained the interviewee. If she would need to go back to Korea, she would prefer to send the children to the international school than to Korean public school. *“The education in Korea is also expensive, while in Finland I can support with that money my children hobbies than pay for the tuition.”*

For the interviewee number five, he wouldn't either send their child to the normal public school in the Korea. The child might have been there bullied or discriminated. *“There are luckily French schools in Korea so I would send my child there where the mixed children are a normal thing.”*

6.10 Experience that changed their perception towards international couples

As a last question I asked what experience makes the interviewees more open minded towards the international relationship.

“I went to USA at the age of twelve to learn English. I didn't have opportunity to talk to the many people there but just observation changed my narrow perspective a lot. After that I started to read a lot about other cultures and wanted to travel.” said the interviewee number one.

“I think I travelled more than my friends and I experienced more of the other cultures it gave me opportunity to meet other people.” Said interviewee number three.

For the fourth interviewee *“I found a mission to support international couples like us, sometimes it can be difficult but you're not alone with the situation, the couples need encourage and time. So, we organise meeting and time together to support each other. I also want my children to be proud and use their given diversity because of the three cultures. So, in the future they can proudly say 'I am a Korean-Iranian' but I am also Finnish and make the positive example out of it by using the tools and skills that they have been given. Like languages.”*

“I was always interested in the world history and cultures. I was always open minded towards the other cultures, so I wanted to learn many languages, especially German and French. I was also interested into the ancient Greek so when I saw movie 300, I started to study Greek in a high school.” Laughed the interviewee number five.

7 The survey

There were overall 36 participants from the 60 people for which the survey was send. The average of the responders was at the end 51%. I sectioned my survey to the five categories. Firstly, it is the background question about responders. Secondly, it is personal opinions about

marriage. Third, there are questions dedicated to International Marriage. The fourth is questioning the Viewpoint of society, and the fifth section is about the rights and policies.

After closing the survey, I started to go through the answers and find many different interesting responses. Some had the same similarities, but some were totally surprising and stood out from the other survey responses. For example, question 29 asks the following: Should foreigner married women's have the same rights as Korean women? If you disagree tell the reason why. The only no answer was described following "*I think priority that nation should offer is for Korean.*" Which I found intriguing and discriminating. The other question number 31. Should the Korean government offer less help and benefits to foreigners and give more support to Korean married couples? If you chose "strongly agree or agree", tell a reason why shortly? The one answer was: "Tax issues? Or Military service issues? Koreans have some duties to serve their country. But foreign are not." The answer makes me think, that this person has senses of unfairness and strong stereotype towards foreigners to have the same benefits. The person doesn't think of other perception of others, in this case, the duties of the foreigners. On the other hand, the end of the responses was mainly positive, and many survey answers were sincere and thoughtfully done.

7.1 Background Information of survey participants

As for my first category of the questions, I asked background information of the participants. When it comes to the gender of the responders, there were 21 female (58,3%) and 15 male (41,7%) answerers.

FIGURE 1. The major

There were many different majors but three of them stand out. The main majors were surrounded around Education, Law and Social Welfare. There were other majors included. There were together thirty-six responses.

2. Your Major?

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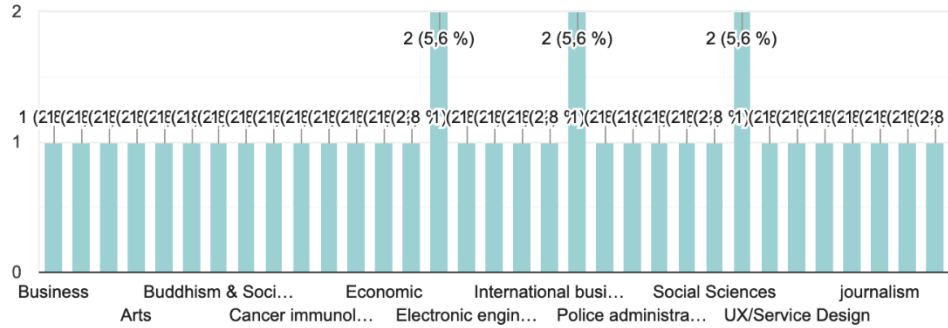


FIGURE 2. The age

Mostly of the responders are in the middle of the twenties. The most common group of age was between 25-30 and the second biggest group was age group between 18-25.

3. Age

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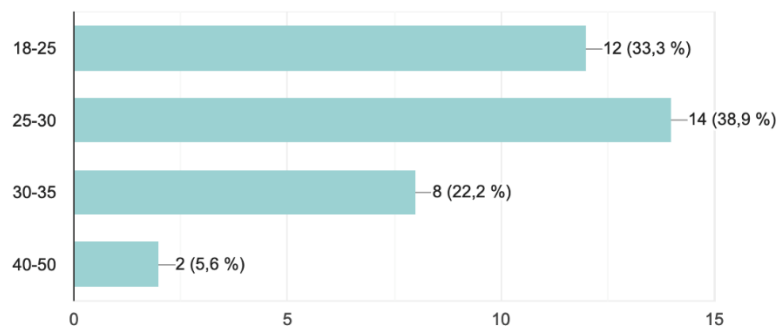
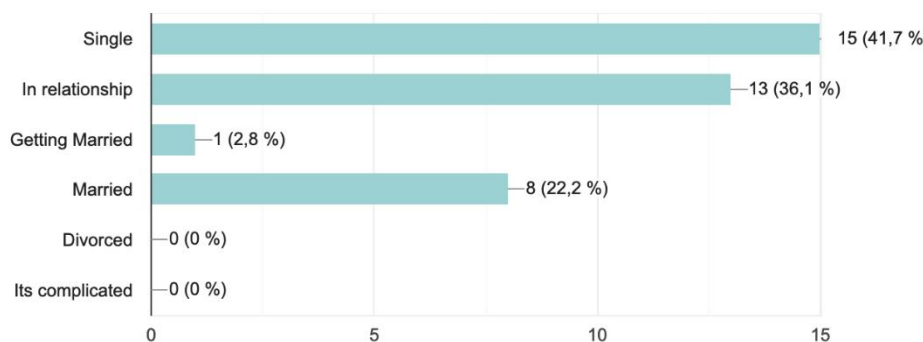


FIGURE 3. Marital status

The marital status between responders was quite equal. The main group was singles, the second biggest group was having a relationship, there was also one responder who is supposed to get married and there were eight married couples.

4. What is your marital status?

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7.1.1 Personal opinions about marriage

When it comes to the question about tying a knot, over 27 from 36 responders answered that they would like to get married. Only two people responded No, while the other eight were considering their willingness towards the idea of getting married. There was an extra question dedicated to the number 5 question: 'If you answered 'No,' please tell the reason why.' There were the two answers which explained how much time, resources, and expenses it takes "There is too much to prepare" while other is considering own wellbeing "Rather than sacrificing my life in raising kids and supporting the family, I would like to enjoy my own life by spending money on what I want".

When it comes to the value of the marriage, the average group of 23 answerers found the marriage is important (63,9%) while only 3 answered No (8,3%), the other 10 (27,8%) participants were not convinced and answered maybe. There was another question dedicated to the value of the marriage. If the participants answered no, then I asked them to explain more for more information. The answers were considering the toughness of the marriage life "*There are some advantages to getting married but there are many more disadvantages*". One considered scarification for the family "*I'm a bit individualistic and I believe family requires the parents*

to sacrifice for their kids”. While other own wellbeing “Nowadays we can live by ourselves without anybody”.

FIGURE 4. The hardest part in marriage life

In this question, I gave the participant free hands to answer the question. It is to get the variety of the financial economic status. Two survey participants replied that “it takes a lot of money.” Five answers considered the difference of the characters. Next most similar answers amount around 4 of each were thinking about the education and care of the children as of understanding of the partner. The other two participants considered trust to the partner and other two language barrier and compromising in the relationship.

The one of the participants answered: “For Koreans, even it’s 2019 it is not common to live together before the marriage, so getting used to each other’s life patterns might be huge difficulties after the marriage, and also if it’s marriage between two Koreans, getting along with in-laws(partners family) might be tricky issues as well.”

7. What you think will be the hardest part in the marriage life?

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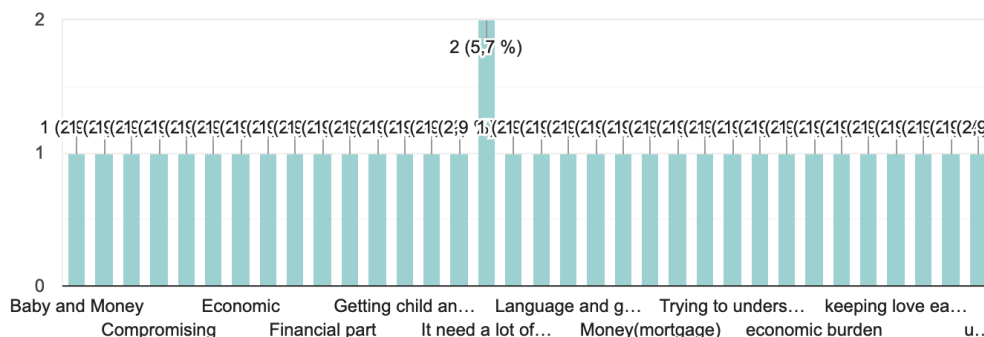


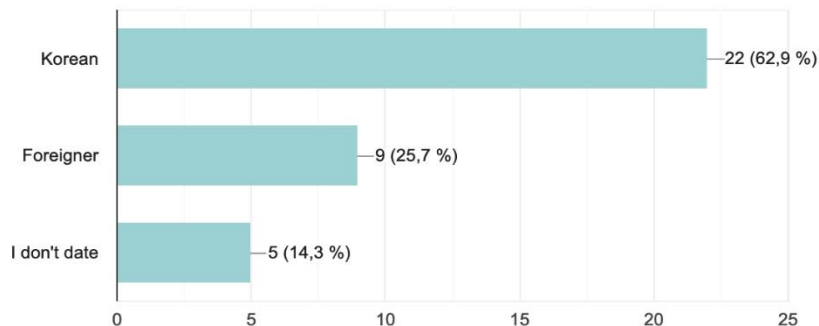
FIGURE 5. Dating which nationality

Most of responders answered that they date Korean and only nine people were dating a foreigner. Only five people said they don’t date.

The question seemed to be misunderstood maybe because of the short question. Maybe the question should be asking more specifically “which nationality person are you dating now at the moment” but it seems that many of the responders treated the question as a preference of which nationality would they date.

8. Are you dating Korean/ Foreigner?

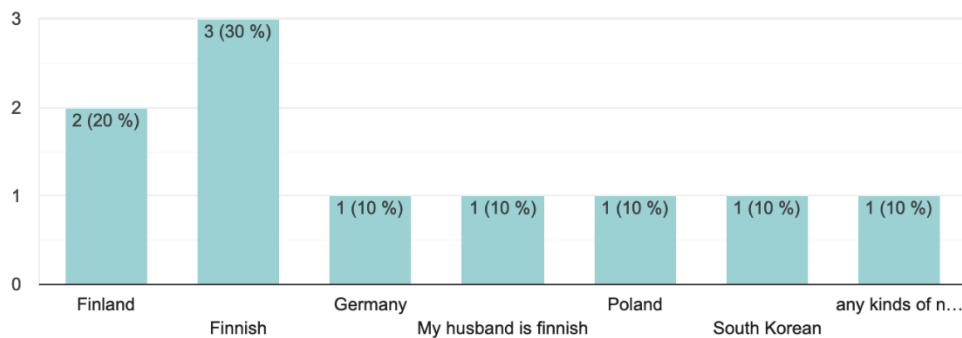
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The question number 8 had an extra respond box which asked which nationality the other person comes from if they were not Korean. Six responses said Finnish nationality and one person was dating German while another one was dating person with Polish nationality. The most interesting answer was 'any nationality' where the preference didn't matter.

If you answer is foreigner, which nationality?

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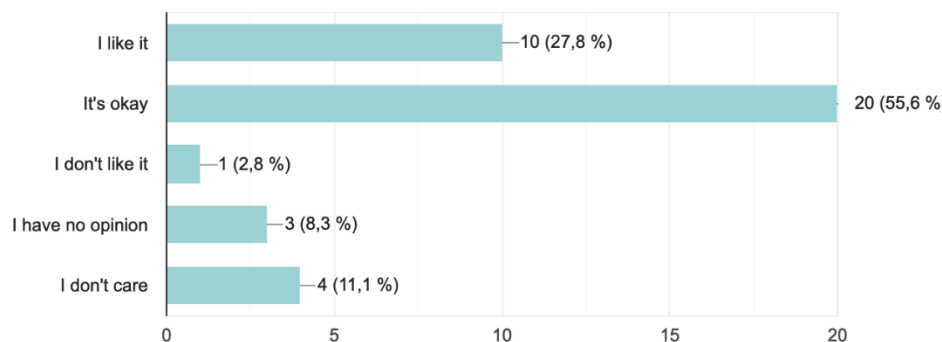
7.1.2 International Marriage

FIGURE 6. Thoughts about intercontinental marriage

The responses towards the international marriages were very positive and enthusiastic. All 36 participants of the survey answered to this question. The twenty of them found international marriage is okay while ten people liked the idea. Some of participants are not interested in it or don't have opinion about it, while only one person was against it.

9. What do you think about intercontinental marriage?

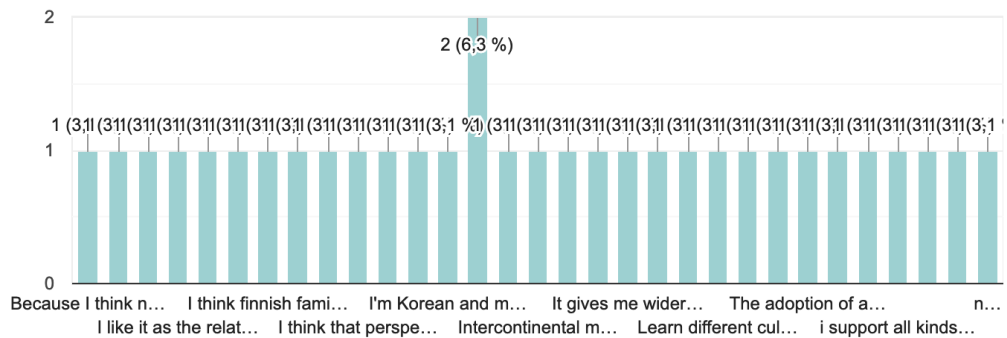
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The question 9 had an additional part which the participants could share more their thoughts about intercontinental marriage. There were 32 answers. Nine people answered and made it clear that the nationality does not matter. One participant wrote: *“I think it doesn't matter which nationality my partner has as long as we can communicate and understand each other and of course love each other.”* The other answers were saying that the other partners culture can be nicer and the international part and learning more about new culture are good aspects. Then some were opposite, and they were worried about the cultural differences. Two people also claimed that the difference between marrying Korean or other nationality person don't make the marriage life otherwise different. Some of the responses got very romantic and poetic. Like *“We cannot stop love”*, *“Love has no border,”* or *“Love has no frontier,”* which clearly tend to suggest that love has no limitation. People also mentioned that its everybody's own choice.

Why did you chose specific answer from previous question? Give short answer.

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When it comes to imagination of marrying foreigner from all the 36 answers collected more than half (77,8%) could imagine themselves marrying a foreigner by answering yes. Five of the participants were maybe to do it (13,9%) while three people haven't had the idea in their mind (8,3%). Only one person said no (2,8%).

FIGURE 7. The difference between marrying Korean or foreigner

The main difference between marrying a foreigner and Korean mentioned cultural difference would be the biggest change. Some added something extra to the cultural difference like food, customs, marriage life. One person wrote: *“Marriage should not matter whether it is with Korean or foreigner. I think it depends more on what kind of person you are married to, and what kind of values both parties have shared /disagree on regarding marriage.”* Second most popular answer was language and location. Some mentioned that *the “choosing a country would be difficult, and they will miss each other’s hometowns and family.”* The last most common answer was about family and new family in laws, the relationship between them and the own family.

11. What would be the biggest difference in marriage with Korean or foreigner, if you consider?

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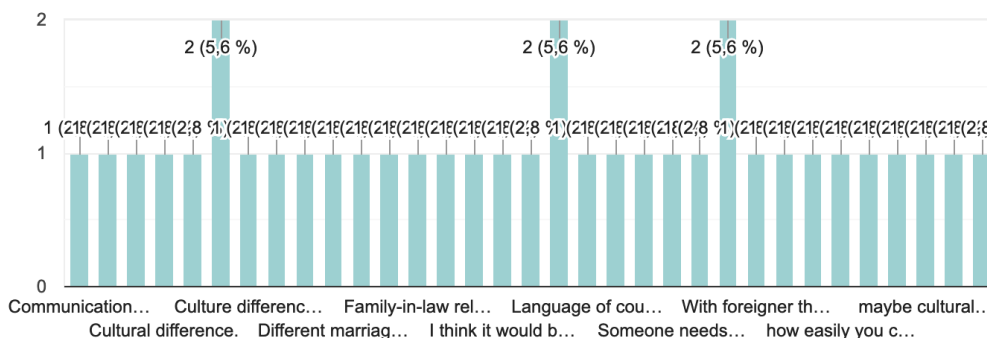


FIGURE 8. What pulls back from international marriage

The answer for the question 12 was mostly similar as for question eleven. Language barrier and the cultural difference are mainly taking the biggest reason and understanding of the culture and the partner. The others mentioned the distance and how burdensome traveling between two countries could be and being far from home could affect. Participant wrote: *“I love my country but if my boyfriend is also loving his country a lot, it’s hard to decide where we live, and I can get family assistance but if I live foreign country, I should leave it back. It feels like disadvantage for me.”* Some other participants mentioned that their family would be against it and not support and agree their choice. One person mentioned ‘social eyes’ which makes it clear that the society’s opinion and viewpoint affects. There were also three person who mentioned simply ‘nothing’ in which they didn’t find reason what would pull them away from the international marriage.

12. What push you away from international marriage? Give a reason.

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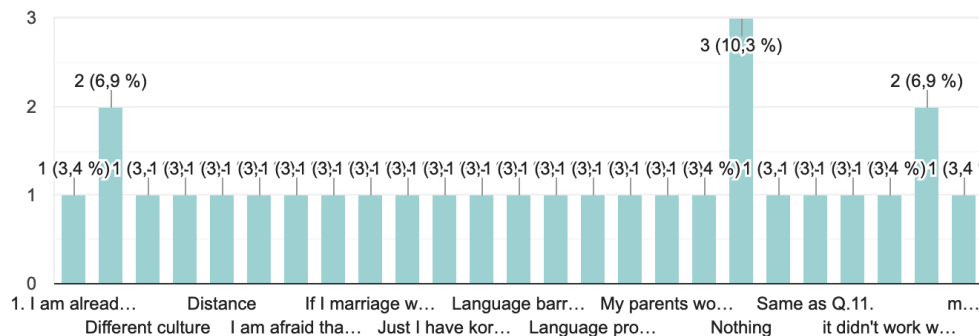


FIGURE 9. The benefit

For the biggest benefit what the responders considered was multicultural background, 28 answers (80%). The second benefit would be learning about the culture, 21 answers (60%). Many responders found the open-minded relationship important, 19 answers (54,3%). The opportunity to learning new language had the same amount of answers as the openminded relationship. The children's education got over 13 votes while living abroad and food wasn't the benefit which would be founded important. Surprisingly, nobody chose economic situation.

13. What would be the biggest benefit from marrying foreigner? (Choose at least two reason or more).

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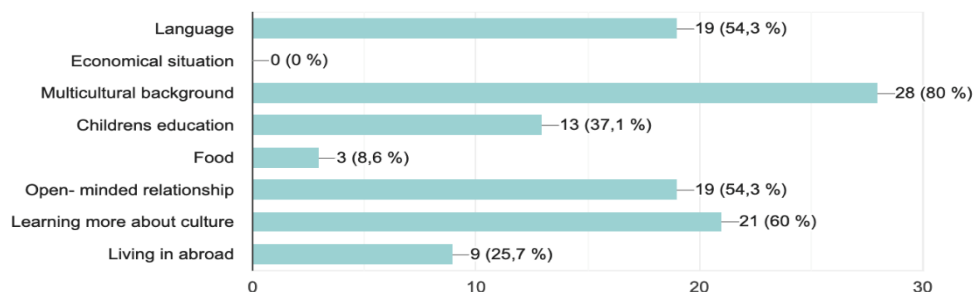
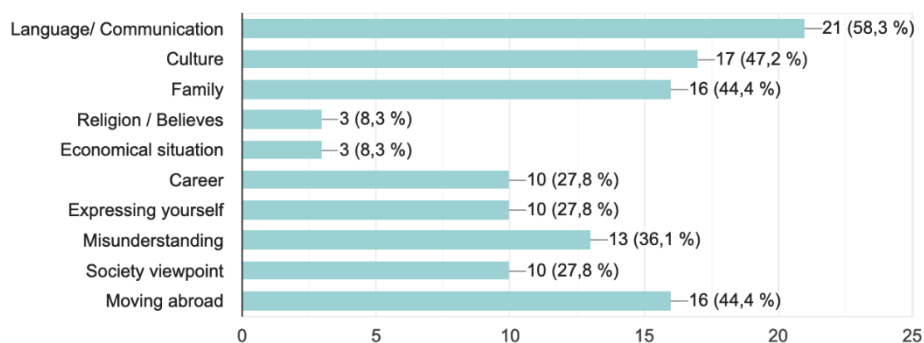


FIGURE 10. The obstacle

The main votes for the biggest obstacle in the marriage relationship would be the language/communication it got 21 out from 36 participants (58,3%). Culture took the second place which got 17 votes (47,2%). The answers for this question just made the question 12 even stronger in these two options. Family got the same number of votes as moving abroad with the 16 votes (44,8). The misunderstanding got 13 votes. Career, society viewpoint and expressing yourself got the same number of votes. The religion/believes got the least votes.

14. If you would be married to foreigner, what would you find as a biggest obstacle in your relationship? (Choose at least two reason or more).

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For the question 15, mostly 25 participants were believing that their parents would support their choice and marriage with the foreigner (69,4%), while 10 participants said maybe (27,8%), And only 3 participants said no (8,3%). As a clarification, I added extra section for those who answered no so that they could tell their reason. One answered that the verbal communication between the parents and the husband doesn't exist *"They can't talk to my husband"*. The other answered that the look of her mother wasn't convincing her, even that it was based on the feeling *"5-6 years ago my younger brother asked my mom what she thinks about marriage with foreigner, my mom is very calm and quiet. She answered nothing long and special, so I couldn't remember what she told, but as I felt that she looks like don't want to (Just my feeling thought)"*. Another participant told that their parents think that the different background will create unwanted misunderstanding and lack of communication *"They think different cultural background will create the misunderstanding and miscommunication in marriage life"*.

7.1.3 View point of society side

When it comes to the question 16, more than a half of the people would like to be surrounded by different cultures and international environment (29 answers 80,6%). Six of the participants said maybe (16,7%) while only one person answered no (2,8%).

FIGURE 11. The visibility of the international marriage couples

The number of the yes and no were equal which makes a little bit confusion. It left curiosity whether there is enough of visibility of international couples or not. It might be the other way around too that responders don't pay attention to it.

17. Do you see many international married couples in Korea?

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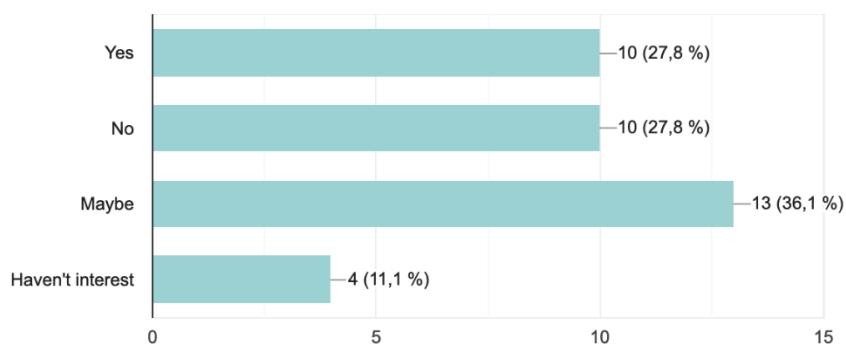


FIGURE 12. Hospitality of the South Korea

Many of the participants thinks that foreigners are welcome to the South Korea and Koreans have hospitality towards the foreigners, but also eight participants considered that the foreigners were welcome just for the short amount of the time, but not for longer period.

18. Do you think foreigners are welcomed to South-Korea?

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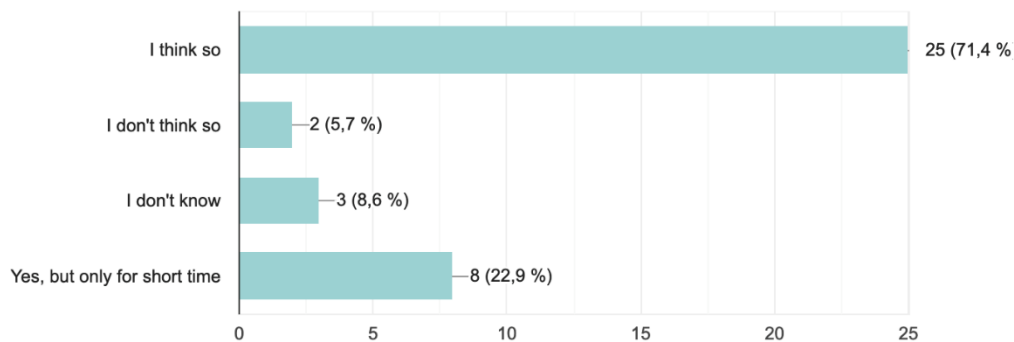
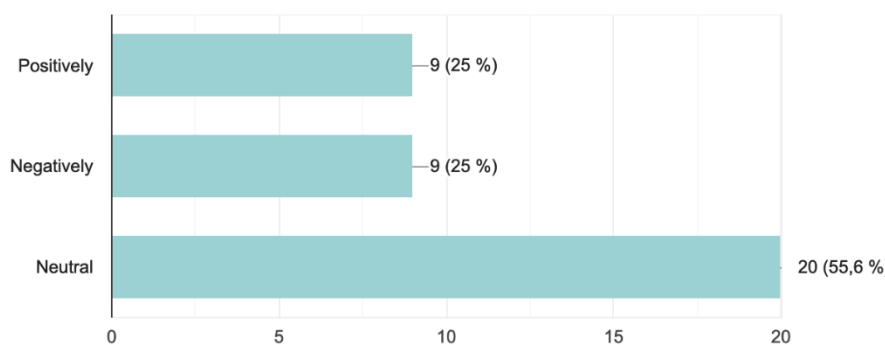


FIGURE 13. The reaction of Korean societies reaction

Over half of the participants answered that the society would react neutrally. There were the same number of positive and negative responds. This means that the opinions are shared. I asked the responders who answered negatively tell more about the reasons behind.

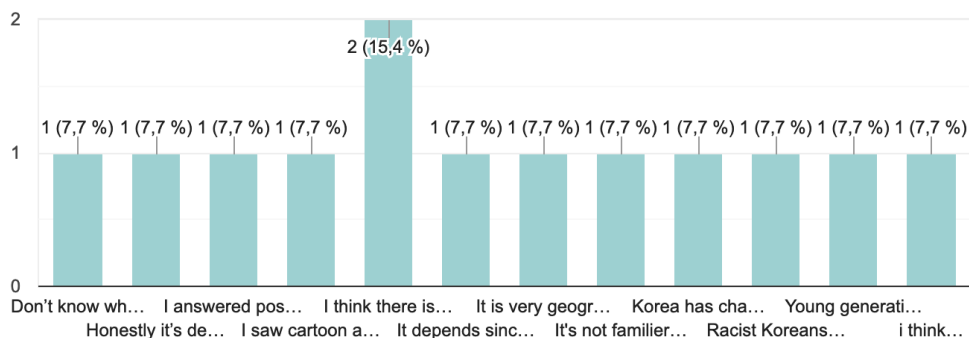
19.If you would marry foreigner, how do you think the Korean society will react to it?

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If you answered negatively can you give short answer why.

13 vastausta



The responders answered that the older generation reacts to the whole phenomenon negatively or some even answered that they are not 'familiar with it'. Two other persons told that there is 'social bias' towards the situation. Some of the responders answered, *"that it depends from which nationality of the person comes from and since the Korea is very geographically isolated homogeneous society and the racism is the common."* The other one added: *"It depends since Korea still has racism which is preferring white foreigners. Some old generation still ignore the foreigners from South-East Asia by saying that they are from poor country."*

When it comes to the stigma and stereotypes, there were more people supported the opinion (yes answers 13, 36,1%), but at the same time the charge is divided into the three. In which the 'No' and 'maybe' answer shared the same number of responses (11 answers for no and maybe (30,6%), as for my assumption the response might come from the personal viewpoint of the information, but also from the gender perspective.

FIGURE 14. Perception from the generation

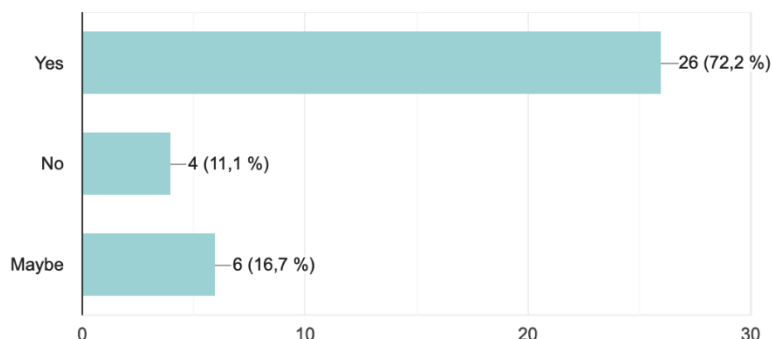
The perception of the different aged generation is visible in their shared opinion towards the foreigners and international marriage. 72,2 percent of the participants agreed with this question. There was additional question to the question 21 which is for clarification of the 'yes' answer and hear opinions about the participants.

The answers were mainly telling that the younger generation is more open minded than the older generation and they are more ready for the changes. One of the participants wrote

following: *“Older generation tends not to accept the international couples, on the other hand younger generations tend to easily accept and understand better.”* The another one wrote: *Older generation (e.g. my parents from the 1970) still thinks that international marriage won't last forever.”* While another one commented: *“Usually older people are more closed and criticise (over 50 years old).”* Some other mentioned about the past and history: *“After the Korean war, most of the international couples were American soldiers and prostitutes. So may be some older people remember that.”* Some suggested is also about the race: *“Elderly is friendlier to white people.”* Many mentioned also about elderly people are conservative and stereotypical towards foreigners. *“Korea is based on Confucian; older generation is more conservative than younger generation.”* The other mentioned differences between the location: *“Younger generations are more open toward international marriage, but old generations tend to have narrow view of the international marriage, even among the older generation people in more country side tend to show more negative attitude towards it, while some old generation living near capital area.”*

21. Do you think there is different perception from Generations?

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When the participants answered question 22, There were the 35 answers and over 28 (80%) of them agreed that Koreans should accept more foreigner to the Korean society. Nine (25,7%) of the answerers were considering the question while none of the participants answered no. There was an additional space for no answer but some of the participants wanted to share their opinion. There was a very accurate answer to current topic: *“As Korean society becomes more international, it is hard to keep homogeneous society. In this sense, Korean society should accept more foreigners as society members, but the question is how.”* The other person said:

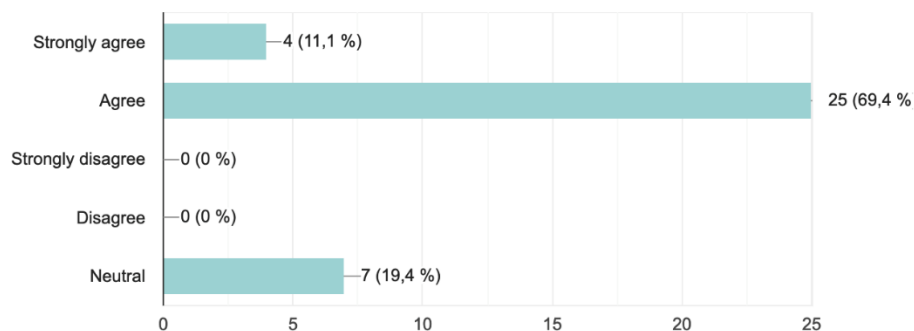
“If it is proven that it is not the case of purchase marriage, everyone should be accepted.”

FIGURE 15. Learning customs and Korean language

Mainly over half of the answers agreed that the foreigner should learn the customs and language, especially if the foreigner lives in the South Korea. Seven of the answers were feeling neutral about it while nobody didn't disagree. For the additional question, the Koreans could justify the answer. Many said that it would make the foreigners life easier. For example: *“The more they can communicate and understand language and culture, they better and easier that can find their own role in the society and be accepted by natives.”* The another one said: *“Language would be optional if she/he could manage his/her life well in Korea but learning customs would be necessary for living. Its basic mind set to mingle the society which are living now.”* Another mentioned: *“It makes them to have easier life in case of job, social and relationship.”* It is about language integration: *“I think language is important and effective to integrate foreigner and immigrants into the society. But it doesn't mean that immigrants should give up their language.”* The another one added: *“To be accepted as one of the Korean society members, learning language is required since you can relate with the people as a local not as a foreigner.”* The following was Korean society aspect too: *“As Korean society values still Korean and foreigner speaking Korean would not be ignored and neglected by Koreans.”* Another one said: *“Yet, Koreans have some closed-minded ideas. For one thing, it's important to get close to them.”* It is about communication: *“Do not need to speak Korean perfectly, but knowing some Korean is effective.”* Another one mentioned: *“Many of people much more prefer to communicate within Korean.”* It is about culture: *“Language are the core of culture, so if they want to learn culture, they should learn languages.”* It is about understanding: *“If two people from different country decides to be family, I think they should at least try to understand and learn about each other's cultural background.”* Also: *“It is kind of politeness to Korean who will live together.”* At last it is about future: *“We would be international society gradually, but we also must keep our language and culture. So, I hope foreigner help us.”* Another continued: *“Accepting more foreigners enriches our culture but at the same time it would be tough to survive here if you don't learn language and customs.”*

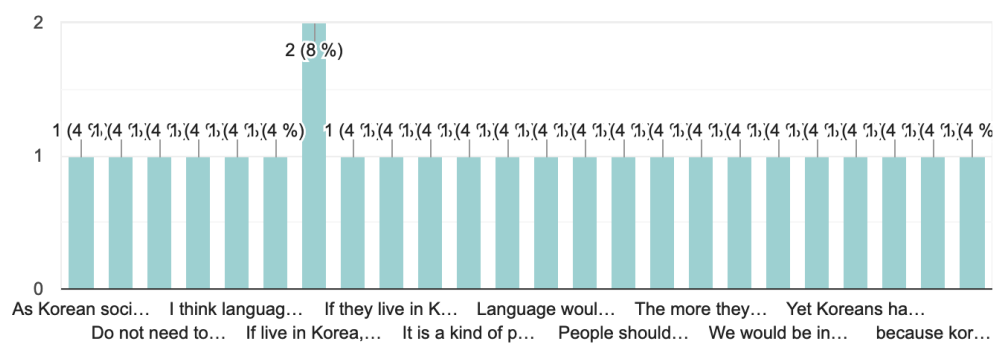
23. Should foreigner learn Korean language and customs?

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If you answered "Strongly agree or agree" can you tell the reason why?

25 vastausta



In the question number 24, I asked that are the Korean's interests in international marriage life? The main answers were neutral (21 answers 58,3%), and the second biggest amount of answers was agreeing (16 participants 44,4%). Only one person disagreed.

FIGURE 16. Negativity or positivity

To question 25, I gave it to the responder's free hands to tell their opinion about in which way Korean media is introducing the international couples. The answers were mainly consisting of views that media is showing positively the international couples, but many added that it

depends on which nationality and it is growing slowly; for example: “Positivity? but it depends on the nation’s power and economic power.” Some wrote: “Positivity, I think. Nowadays there are a lot of broadcasts about international marriages and mixed blood babies.” The other one wrote: “I think media shows more positivity side of international couples.” Another one answered similarly: “Positively I would say. There are more reality shows about marriage life or father and children traveling, and some of the main people in this show are in an international marriage, and I think people like them.” The other person mentioned about the changing attitude: “In Korea, the birth rate is decreasing rapidly. So, media is positive about marriage. In this viewpoint, international couples are contained marriage group, I’d say yes!” there is another media resource: “Yes, these days in YouTube, many international couples upload their blog, and many people are interested in watching the videos including me. So, there is positivity in Korea media.”

25. Do you think there is more negativity or positivity in Korean media about International couples?

33 vastausta

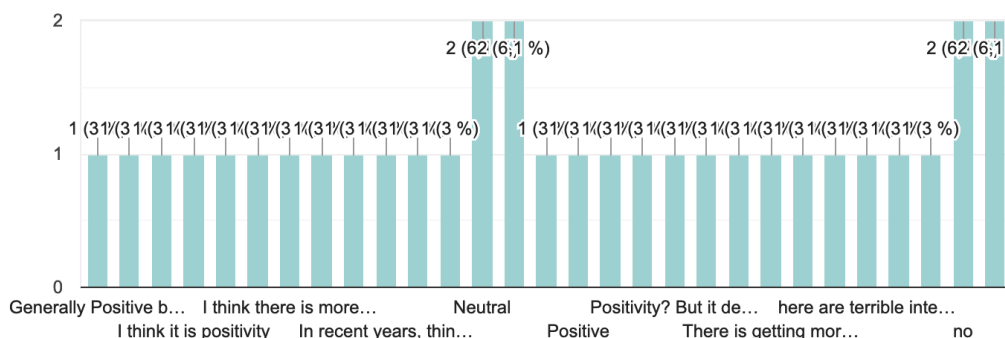


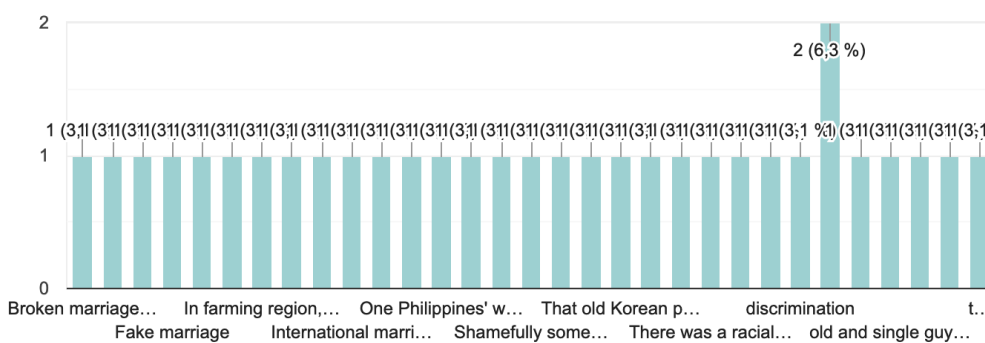
FIGURE 17. Most negative news

I asked the surveys responders to write the most memorable news they have read, there were 32 answers. Some were very similar which were talking about the purchasing marriages where the Korean men from the rural area marry the South-Asian woman, the other main popular topic was discrimination towards biracial children. The one of the responder told very shocking story, which can be one of those extreme cases: “Last year, a Russian-Korean kid (with one of the parents being Russian and one being Korean) fell from the roof while trying to run away from him brutally bulling classmates. The kid spoke fluent Korean, born and raised in that town, but still didn’t stop those kids to beat him to death. He tried to live and ran away but

slipped his step and fell to the ground. “I felt sick when I heard this news.” The third most popular topic were about the family violence in the international marriages, and divorces, for example: “There is one celebrity from France. She had marriage life with Korean husband for long time but eventually she got divorced because of cultural differences.” Some responders wrote that they didn’t read any negative news about international marriage.

26. What is the most negative news you have read or seen about international marriage? Give a short answer.

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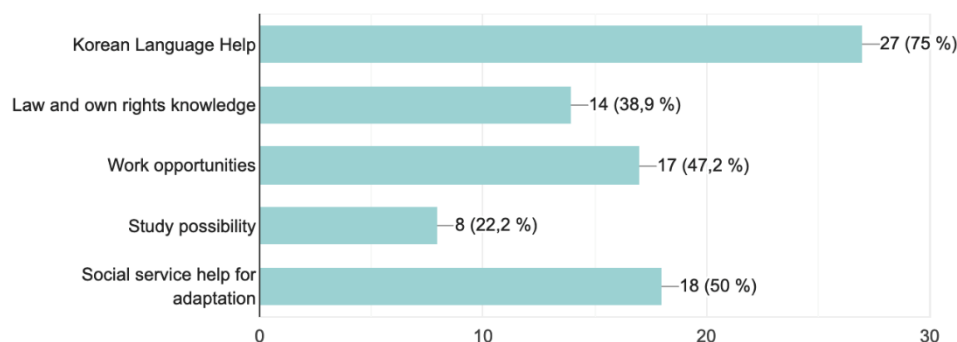
7.1.4 Rights and policies

FIGURE 18. Support of the government

When it comes to the question about what kind of support should government offer to the foreigners the most chosen option was Korean language help (75%). The second most chosen option was Social service help for adaptation (50%). As a third came Work opportunities (47,2 %). As a second last came law and own rights knowledge (38,9%). As a last chosen option came Study possibility (22,2%).

27. What kind of support Korean government should offer to foreigner? (Choose two.)

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For the question 28, where was asked should Koreans spouses married to foreigner have a support in the marriage life, the 19 answerers were neutral about the topic 52,8% while 41,7% of the 15 responders agreed, while only 2, 5,6% of responders were disagreeing.

For the question 28 there was an additional question where was asked about what kind of services they would offer to the spouses and the suggestions were following: *“Education to get used to Korea, Language and culture class, Law and rights, social service help and work opportunities, discount in plane ticket to visit each others hometown, cultural assistance program, job training, assistance group, provided services and law knowledge in own language, multicultural class to understand foreigner partner.”*

For the question 29, thirty of responders out of 36 responders agreed (83,3%) with the question that was suggesting giving same rights to the foreigner woman as Korean women has. Only four of responders said maybe (11,1%), while only two people were against it (5,6%). I also gave a space for explanation for those who were against it, to hear the reason why. The one reasons was that priority should be given only Korean *“I think priority that nation should offer is Korean.”* The second was explaining that there are more urgent needs and supports that the foreigner woman needs *“They should have more supports in specific as a foreigner who try to be adapted in Korean society (For example, monetary or educational support).”*

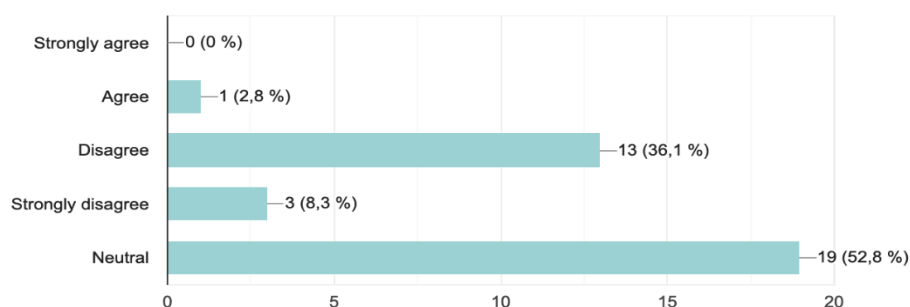
For the question 30, 21 people which is the 58,3 percent of the responders didn’t know is the offered help to foreigners and marriage couples were enough. Only, 8 people which is the 22,2 percent of the responders said no while other four responses said yes 11,1%.

FIGURE 19. Benefits to foreigners

The responders had a neutral feeling when it comes to the benefits offer towards the foreigners, but also many disagreed and few even strongly disagreed to the given question. Only one person agreed with this question.

31. Should Korean government offer less help and benefits to foreigners and give more support to Korean married couples?

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There was an additional question to the 31 if the responder answered, 'agree or strongly agree' and the answers were following:

One person complained about the different duties that Korean has but not foreigners *"Tax issues? or military service issues? Koreans have some duties to serve their country, but foreigners are not."* Another one was having a good point while reminding the equality that should be reconsidered by the Korean government *"It is very hard to say that Korean government should support more international couples or Korean married couples, but at least people in government should change their attitudes toward international marriage couple. Not dividing marriage couples into international or Korean married couples but consider both of them as a marriage couples need to get more support and try to find original source of problem not staying at the shallow level of problem solving."*

For the question 32, the 23 answers (63,9%) agreed that the multicultural centers should support more actively the foreigner woman/man and their activities for their faster adaptation. Twelve answers voted for the maybe (33,3%) while only one person said no (2,8%).

The question 33 got similar responses as the question 30. People didn't know or have enough of the information to give a clear yes or no response to it if the foreigner use the benefits given by government right or wrong. The main answer was 'I don't know' for which 25 participants

answered (69,4%). Only six people answered no (16,7%), while only one agreed with the question.

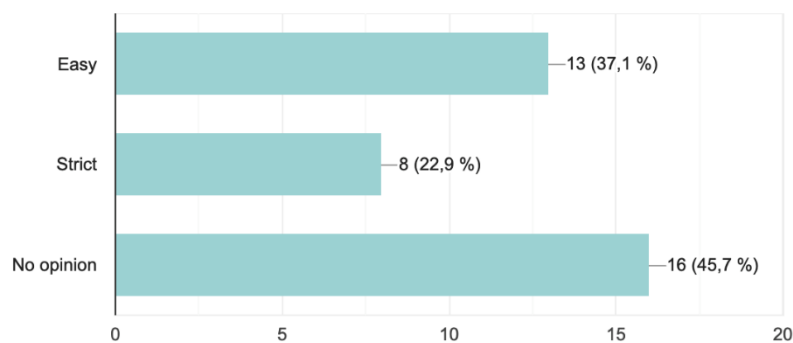
FIGURE 20. Policies stricter?

When it came to the question about the striking the marriage policies or making them easy over 45,7% of the participants had no opinion about it. Another 37,1% were opinion that the policies should be easier while 22,9% were supporting the idea of striking the policies.

There was additional question which asked what policies should be stricter for those 22,9% percent that supported striking the policies. The 62 percent of the votes got domestic/violence/abutment polices. The second most voted policies for striking was resident permit.

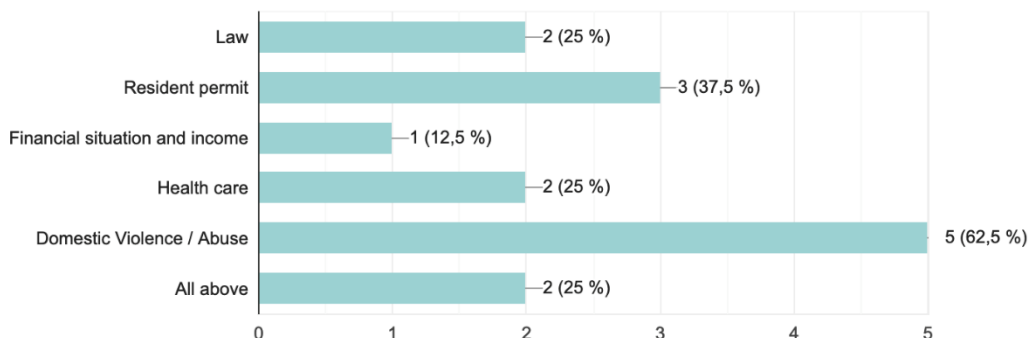
34. Should family policies and marrige policies for foreigners be more strict or easy?

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In what sections the policies should be more strict? (If you answered "strict").

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As the final question in the survey, was about the domestic violence in the marriage. The survey showed that many have heard of the violence in the marriage life (20 answered yes, 55,6%). While less than a half didn't (12 answers to no, 33,3%).

7.2 Conclusion of the survey and interviews

For the survey answers mainly half of the answerers were familiar with the topic and gave very broad honest answers. Many of the Koreans are open to the international marriage couples and into the multiculturalization which is a positive first steps towards South Korea becoming more open and friendlier towards the foreigners who live in Korea. The Koreans want to give an opportunity to the non-Koreans and offer them their hospitality and own cultures beauty.

The age took a big role in this survey the persons who were from younger generation (18-25) were mainly very optimistic about the foreigners and international marriage as possibility to marry a foreigner in future. The similar results were with a bit older generation (25-30) where answers were constructive and considered more about the realistic problems and reasons about the international marriage. Also, they thought the wellbeing of foreigners in Korea. Still the attitudes were positive towards the international marriage and many considered the marriage with the foreigner.

The obstacle for marrying a foreigner were mostly the following aspects mentioned in the survey: Language, misunderstanding, cultural difference, sacrificing friends and family for other one and missing own homeland.

The Koreans in my survey proved that Korea is slowly changing from homogeneous society to more international society. The younger generation understands the necessary changes. Many of them concern about the policies of the government and older generation's conservative way of thinking. It is hard to change and evaluate, especially when it comes to the nationality and discrimination. I want to cite one of the survey participant's words since I found them meaningful and important for this thesis and topic and they reflect the survey. *"People in Korean government should change their attitude toward international marriage couple. Not dividing marriage couples into the international or Korean marriage couples but consider both as a married couple to get more support and try to find original source of the problem, not staying at the shallow level of problem solving."*

This survey also shows one thing, the nationality doesn't play the big role at the end. The biggest value is love and the partners characteristics and personality. The nationality takes bigger part when it comes to the society viewpoint and the policies while building a future together. In another way as longest, there is a compromise, communication and understanding in the relationship and similar goals, the international married couples have a good future af-
ront.

For the conclusion of the survey:

- Young Korean generation is open minded about the international marriage
- The nationality doesn't matter but personality is more important
- For foreigners wellbeing, it is better to learn customs and culture of Korea
- Foreigners should have the same rights as Korean citizens
- The policies for foreigners should be updated and provided in own language
- The older generation is more conservative about international marriage due to international marriage business and misunderstanding

As for the interviews, the interviewees put on the mark that the foreigners are more independent than the Koreans, which they found attractive. When it comes to the personal attitudes towards international marriages, every interviewee told that the personality does matter but not the nationality. In the marriage life they would mostly value the possibility to travel and learn new things about the cultures through the beloved one. And having an open-minded relationship. As an issue, it could be the understanding of the partner because of the language barrier, but all of them agreed that even they have a cultural and language difference, it is

still possible to communicate and have understanding towards each other deeply and for the long term. Parents mostly in all cases accepted the partners of their children quite fast as well as relatives even if they didn't know the culture and couldn't communicate in the same language.

When it comes to the Korean society, it has still things to improve. Especially when it comes to the openness towards different nationalities. Koreans should not put foreigners into the nationality hierarchy and try to find out more about the diversity of different nations. The discrimination is the other issue to be solved, especially when it comes to the older generation, since the young generation is open towards the foreigners.

Media is doing a lot of positive changes towards the international marriage couples by showing their daily life, mixed children and their love towards Korea. Still media in Korea needs to improve by less showing the negativity and concentrate on the positivity, also they should broadcast all kinds of nationalities, not the chosen ones like Europeans. The entertainment should be fun and make the Koreans participate or reflect to the show. These days YouTube, which is the new age media has a bigger impact than the tv channels.

Korea struggles with the gender equality especially for the women. The older generation thinks negatively when the girl dates with the foreigner man. This makes women more difficult to keep their reputation clean from not being called 'gold-digger'. The misunderstanding towards international couples is caused by the lack of acknowledgment. Misunderstandings are more in common for the older generation who shows their curiosity in a wrong way or because of the historical happenings, which affected the negative mindset.

When it comes to the raising the mixed children, all the interviewees didn't want their children to go through the Korean stressful education system, so they considered raising their children in abroad. They wanted their children to have a cheerful childhood that they can experience all kind of new activities and have the free time. All the interviewees agreed that they wouldn't want their children to go to Korean public school since they would be worried about their child. They would get discriminated by the other classmates or bullied, since for Korean children, it is hard to accept 'the different person' to the group. This shows the fact that there should be more education about understanding and accepting differences to have less discrimination.

What made the interviewees more open minded towards the international relationship were the travels and the own curiosity towards the new cultures and languages. The interviewees found the purpose through their relationships to help others or to have more empathy and mindfulness towards diversities.

As for the conclusion of the interview the main points were:

- Nationality but personality matters
- There are gender equality issues, where the woman experiences more discrimination
- Koreans are open towards foreigners, but foreigners need to prove their intentions and love towards Korea
- Family accept the foreigner partner even though there are language and cultural differences
- Korean government should make the policies towards foreigners more friendly by developing more law, policies and services, which support and help the adaptation process of the foreigners
- Media can have a huge impact on the viewpoint of the Koreans, especially these days YouTube. The programs should concentrate on the positive sides of the marriage life support the concept that Korean audience could attach themselves to the story line.
- Korean people should change their perception about the 'nationalities' and treat all of them equally to stop discrimination and favoring selected nations
- The children's education would happen abroad, since in Korea the education system and competition are too harsh because of the stressful learning methods and environment

7.3 Possible research topics based on the thesis

This survey and thesis could be even more reliable if there would be more participants in the survey as in the interviews. The online survey maybe would have different opinions and comments if it would be done by Korean older generation or by asking more detailed questions in the survey, also if I would have interviewed single Koreans maybe they would have different opinions when it comes to the international marriage and marriage life.

If there would be more time to make this topic, then it could touch a larger research base, it could cover many other topics that are mentioned in the thesis. This thesis concentrates mainly on the international marriage and South Koreans viewpoint. For the further research this thesis could be used to touch topics like low birthrate and the factors behind it even if the childcare subsidies are offered from the government, this issue is present in many countries around the world not only Korea like in Japan, Germany and Italy where the aging population is growing rapidly. Therefore, there would be more possibility that immigrants will come to the nation and there would be more international marriage couples in the future. In this sense, adaptation process needs solutions not only for the immigrants but also for the local people in social service context. Another research topic could be how to breakdown stereotypes and provide better education programs to reduce the discrimination.

There are other research fields, which this thesis could cover in the Korean culture and society. This thesis is telling how the international marriage is growing in the Korea but at the same time many South Koreans are delaying their marriage or choosing not to marry at all. As is told briefly in this thesis, there is growing the loner culture in the South Korea where the number of the single man and woman are growing and people are choosing to not date or have a child in the future because of the growing unemployment, hovering wage and the non equality in the gender role where woman lose much of her career and freedom after getting married where being a housewife is losing its appeal. At the end there are many possibilities to give this research a larger scale of the attention and progress it to the new level.

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Appendix 1: Questions for interviewees

1. What is your name and where are you from? What is your major?
2. How long have you lived abroad? What is the country you live in?
3. Are you dating? or in a relationship? or married? which nationality? How did you meet?
4. Do you find specific difference between dating Korean or Western?
5. What is your attitude towards international marriage?
6. Would you like marry foreigner? Why would you marry foreigner?
7. If you marry foreigner what would be the biggest value in your marriage life?
8. What could be the issues that you would face in the marriage life with a foreigner?
9. Do you think that even having a cultural and language difference you could still communicate and have understanding towards each other for the long term?
10. Would your parents support and accept the relationship? What would be the reactions of your relatives?
11. What your Korean friends would think about your choice?
12. If you think Korean society in a past and now, do you think Korean society look different at international couples and marriage?
13. What Korean society needs to improve when it comes to international couples?
14. Can media change society's view point about international marriage if it would be more shown?
15. How media could affect more effectively to the conception of international marriage?
16. Should there be more "spoken up" about how multiculturalism and how it is affecting and changing Korea?
17. Should there be more programs about international married/ couples in TV? What kind of?
18. Is it more difficult for a woman to marry foreigner than for a man? or easier? why?

19. Do you think there is still a lot of misunderstanding towards international couples in Korea and generally about it?
20. If you would have a kid where would you want to raise them? why?
21. Do you think raising a mixed child in Korea would be easy?
22. What experience made you open minded or changed your view about international relationship?

Appendix 2: Cover letter for survey

Dear former Laurea exchange students,

It seems my previous link to the survey didn't work, and I want to apologize about it. I am sending a new link down below and if you could give one more time attention to my survey, I would be grateful. I also made the survey deadline longer, so please check it down below.

If the link does not still work, please send me message in Kakaotalk, My ID is: Mirrorboy00. Thank you.

Hello! My name is Magdalena Marciniak and I am a student of Laurea University Applied Science in Tikkurila campus. My major is social services. I am doing a thesis dedicated to South Korean's viewpoint of the international marriage and I would feel thankful if you could answer my survey that I made.

I'm conducting the survey for Korean students who came to exchange to Laurea in the years 2015-2019. It would be a great help and thanks. I would have a broader picture about this topic.

The results of this survey will be very significant in this thesis. The survey won't take long, and it will take around 10-15min.

During this survey you will stay completely anonymous. This survey will be open until 3th of February, so I wish you could kindly answer it before the due date. It would be great if you could be a part of this thesis and leave a little piece of your own opinion to it.

Here is the link to the survey:

https://docs.google.com/forms/d/e/1FAIpQLSfVNOpBeusvfd5mLjagBsd-nWR8_WwCF2fSv3Jm3QVkhi4bU1A/viewform?usp=sf_link

Thank you for your time and dedication in advance.

Have a great day! Best Regards,

Magdalena Marciniak

Appendix 3: Survey Questions

Background information of survey participants

1. Female/Male
2. Your Major?
3. Age?
4. What is your marital status

Personal opinions about the marriage

5. Would you like to get married? If you answered no, please tell reason why.
6. Do you think marriage is important? If you answered no what is the reason.
7. What you think will be the hardest part in the marriage life?
8. Are you dating Korean/Foreigner? If you answered foreigner, which nationality?

International Marriage

9. What do you think about intercontinental marriage? Why did you choose specific answer for previous question? Give short answer.
10. Could you imagine yourself marrying foreigner?
11. What would be the biggest difference in a marriage with Korean or foreigner, if you consider?
12. What push you away from international marriage? Give a reason.
13. What would be the biggest benefit from marrying foreigner? (Choose at least two reason).
14. If you would be married to foreigner, what would you find as a biggest obstacle in your relationship? (Choose at least two reason or more).
15. Do you think your family would accept and support your choice? If you answered no can you tell the reason?

View point from society side

16. Would you like to be surrounded more in international environment?

17. Do you see many international married couples in Korea?
18. Do you think foreigners are welcomed to South-Korea?
19. If you would marry foreigner, how do you think the Korean society will react to it? If you answered negatively can you give short answer why?
20. Do you think there is a "stigma" or stereotypes how Korean society looks at the international couples? (For example; "Korean girls who dates foreigner are easy").
21. Do you think there is different perception from generations? If you answered yes, then how do you think it's different?
22. Do you think Korean society should accept more foreigners as a member of society? If you answered no give short answer why?
23. Should foreigner learn Korean language and customs? If you answered "Strongly agree or agree" can you tell reason why?
24. Are Korean interested in international marriage life?
25. Do you think there is more negativity or positivity in Korean media about International couples?
26. What is the most native news you have read or seen about international marriage? Give a short answer.

Rights and policies

27. What kind of support Korean government should offer to foreigner? (Choose two).
28. Should Korean spouses married to foreigner have support services too? If you answered yes, then what kind of services they should get?
29. Should foreigner married woman's have same rights as Korean women? If you answered no, please tell the reason.
30. Do you think Korean government offers enough help and support for married couples?
31. Should Korean government offer less help and benefits to foreigners and give more support to Korean married couples? If you chose strongly agree or agree, tell shortly reason why?
32. Do you think Multicultural Center should support more actively foreigner woman/men and their activities for faster adaptation?

33. Do you think married foreigners who stay in Korea, use the given government benefits in a wrong way?
34. Should family policies and marriage policies for foreigners be more strict or easy? In what sections the policies should be stricter? (If you answered strict).
35. Have you heard or read about violence in international marriage?

10 Final words and personal reflection about the thesis

This thesis gave me a reason to believe I had fulfilled my personal goals set at the begging of this thesis. It have give me so much more than I have expected, of course it gave me a deeper understanding and knowledge about the South Korea and its culture and I can see the balance of the positivity and negativity of this topic, but this thesis don't touch only Koreas issues but similar problems can be seen worldwide. This thesis is just a small touch of the whole picture of this topic, there are many steps needed to be done towards the upcoming changes, as from the Korean society, but also from the foreigners and government. Still, I'm very thankful for this learning experience, through it I met so many lovely and warm Koreans who by their attitude and example can do a lot of great and small changes.

I would like to thank all the participants who dedicated their time towards this thesis. Without you this thesis would be impossible. Your opinions and words not only gave me the greater perspective but let me know more about the culture of South Korea.

For Dalseo Family Culture Center for giving me opportunity to have an internship in Daegu, South Korea, for all your hospitality and help, thank you so much. Wish you all the best.

I would like to thank my mentor, teacher who always helped me to believe in myself. Her bright smile and positive words always gave me motivation to continue this. Your words, warm gestures and support will never be forgotten. Thank you.

To all of my others beautiful teachers at Laurea Tikkurila Campus. Thank you for seeing my potential and giving me the chance to proof myself.

I want to say thank you for my family for always supporting me and believing in me and gave me time to evolve trough this thesis as were patient to let me finish this. For my special friend in Korea who always believed in me and offered her help. For all the support, care and love I would like to thank my fiancé who always kept me going when I was about to give up. Who had patient and time to listen. Thank you so much from the bottom of my heart.

For all these years in Laurea University of Applied Science, Thank you.

Words can't describe the gratitude.

Magdalena Marciniak