

INTERNATIONAL MARRIAGES IN THE SOUTH KOREA – CHARACTERISTIC OF THE PHENOMENON

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The paper presents characteristic of international marriages in the South Korea based on the Vital Statistics data from Statistics Korea. According to data since the mid-1990s to 2005 international marriages between immigrant women and Korean men had increased from 1.6% to 13.6% of all marriages in the South Korea and cause particular attention as such phenomenon involves many social, economic and anthropological questions. From 2005 the number of international marriages have decreased, but still many men have problems to find a woman to get married because more and more women want to be well-educated and achieve successes in job. That situation led to international marriages where Korean men marry foreign women, especially from China, the Philippines, Vietnam and other countries. Many research results indicate that international marriages is a phenomenon among men who live in rural areas and poor foreign women who want to have better economic situation and decide to find a groom in the South Korea. The paper focus also on factors affecting international marriages and support for multicultural families in the South Korea.

Keywords: international marriages, multicultural families, multiculturalism, immigrants, Korea

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INTRODUCTION

For a long time, the Korean society has been homogeneous ethnically and culturally. For last twenty years, the number of immigrants who have entered the South Korea (officially the Republic of Korea, the South Korea hereafter) has increased. In 2000 there were 371 thousands entries, in comparison to the year 2014 when there 735 thousands, and in 2015 – 684 thousands. Through these years the number of entries to South Korea has doubled (Statistics Korea 2016: 3) (see: Graph 1.).

People migrate to the South Korea for different reasons. In most cases in 2015, migration was related to employment (137 thousands people) (see: Graph 2) – many people migrate to the South Korea to find jobs and improve their economic situations. It is worth highlighting that according to the “*Top 25 Developed and Developing Countries*” published by Investopedia (www.investopedia.com) the South Korea is widely regarded as having joined the developed world. The country has a strong per capita gross domestic product (GDP in 2016 – 34,549\$), a low infant mortality rate (three per 1,000 live births) and high life expectancy (81 years), and offers its citizens widespread access to quality health care and higher education.

Graph 1.

International migration in period from 2000 to 2015



Source: Statistics Korea (2016), *International Migration Statistics in 2015*: 3.

Next reasons are short term stays (111 thousands), overseas Koreans (46 thousands), studies (40 thousands), permanent residents and marriage to Korean citizens (34 thousands) (Statistics Korea 2016: 3) (see: Graph 2.).

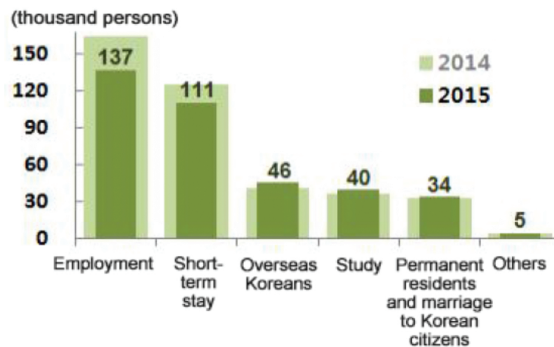
For ethnic non-Koreans, some underlying social changes, which may be broadly summarized as cultural globalization. The influences of mass media,

commercial trade, and other material and cultural exchanges reduce psychological distances among countries and societies. This trend may stimulate imagination about the destination society, which plays a role in the international migration, and also makes it easier to put it into action (Piper and Roces 2003).

Along with a growing number of immigrants living in the South Korea, marriage immigrants (multicultural families) have been changing the pattern of being homogeneous ethnically and culturally country (see: Geon-soo Han 2007: Hyun-sil Kim 2010, followed: Sanghee Kim 2015: 5).

Graph 2.

Entries and departures of non-Koreans in 2014 and 2015



Source: Statistics Korea (2016), *International Migration Statistics in 2015*: 3.

Multicultural families are composed of diverse cultures. It is the general term for families that have members from different cultural backgrounds. Commonly, in Korea, multicultural families are classified into the international marriage families (a Korean man with an immigrant woman, or a Korean woman with an immigrant man), immigrant families (immigrant workers, North Korean escapees) (Choi Yu-hyun 2012, www.times.uos.ac.kr).

The international marriage in the South Korea was not popular until the early 1990s, and in that time it was mainly female phenomenon – Korean women married foreigners such as Japanese and Americans. However, since the mid-1990s, the situation has changed from a female phenomenon to a male phenomenon. In other words, more Korean men than women tend to marry foreigners (Hye-Kyung Lee 2008: 108).

With the establishment of official relations between Korea and China in 1992, international marriages between Korean men and Korean-Chinese women began

to increase. Farmers and lower-class Korean men, whom Korean women are reluctant to marry (for different reasons), try to import foreign brides. Korean-Chinese women are preferred to other Asian women, because of a common ethnicity and the emphasis on the purity of bloodlines. Some local governments initially organized these international marriages. Later, private agencies and some Korean-Chinese who were already residing in Korea began to arrange such marriages (Lee 2003: 143).

Since 2000, immigration for marriage in the South Korea has increased. The reason is due to not only structural causes such as the discordance in Korean marriage market and the difference in development between Korea and its bride-sending countries, but also, and more importantly, commercialized international matchmaking agencies gaining profits from mediating international marriage (Dong Hoon Seol 2006: 1; In-Young Bang 2005 www.latimes.com). That is why the most part of multicultural families consist of a Korean male and a foreign female who live in marriages arranged through matchmaking agents. Most of the males are from rural areas and poorer urban areas in the South Korea and the females are from Asian countries such as China, Vietnam, Thailand, Cambodia, and the Philippines. Rural and working class males have found it difficult to get married because Korean women, who are typically well-educated and whose economic conditions are better, do not want to get married to males of low socioeconomic status. Foreign women, who have experienced poverty and unemployment in their home country, have chosen an arranged marriage as a means to support their homeland family and to seek out a better life in the South Korea (Jae-ryeon Kim 2011; followed: Sanghee Kim 2015: 2).

International marriages (as another type of family formation) have been recognized as a way to reduce negative factors such as gender imbalance, the highly educated women's marriage avoidance phenomenon, the exclusion of men from rural areas, and the low income class in the marriage market in the South Korean society (Han & Sul 2006; Kim 2009; follow: Jinkyung & Yookyung 2012: 69–70).

Despite the fact that in the contemporary South Korea we observe decreasing number of people living in international marriages, the fast increase from 2000 to 2005 cause many problems particularly in family policy and social tolerance towards multiculturalism. Korean society has become heterogeneous ethnically and culturally.

Next parts of this paper focus on demographic characteristics of international marriages phenomenon, factors affecting international marriages in the South Korea and support for multicultural families.

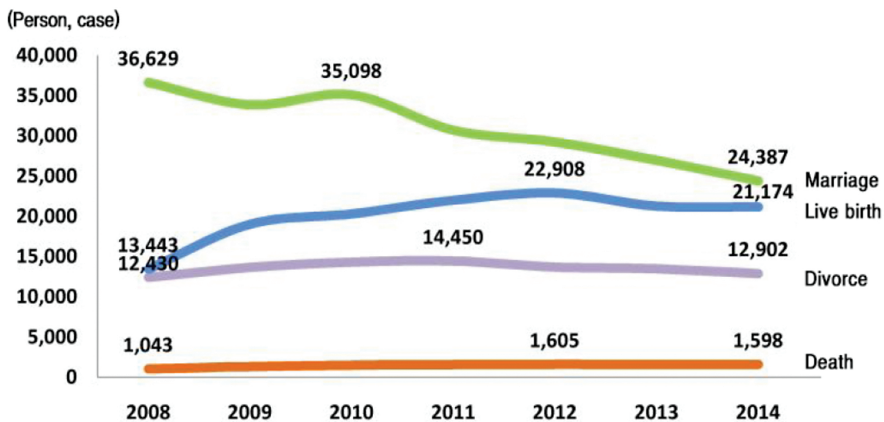
INTERNATIONAL MARRIAGES IN SOUTH KOREA – DEMOGRAPHIC CHARACTERISTICS

Since the mid-1990s, multicultural marriages between Korean males and foreign females have increased. In the early 2000s, multicultural marriages accounted for 10% of the total marriages. From 2005 the number of international marriages has been decreasing. In 2005 there were 42.000 marriages with a foreign spouse, in 2010 – 34.000 and in 2015 – 21.000 (7% of total marriages). Through these years the number of immigrants marriages has decreased by a half (Statistics Korea 2015).

The graph 3. presents Vital Statistics of Immigrants from Statistics Korea (2014 www.kostat.go.kr) in period from 2008 to 2014. According to data international marriages keep decreasing from 2008, except for one small increase in 2010. The marriages of immigrants dropped by 9.5 percent to 24,387 cases in 2014. The marriages of immigrants comprised 8.0 percent of the total number of marriages.

Graph 3.

Vital Statistics of Immigrants from 2008 to 2014

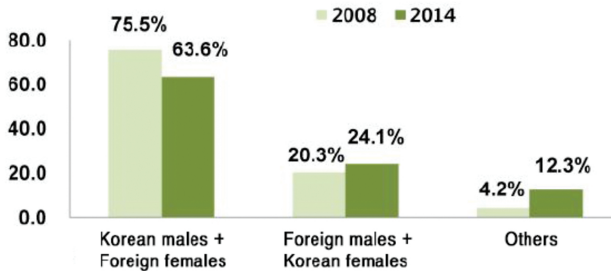


Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 2, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> – access 10.11.2016.

The most of immigrant marriages consist of Korean male with foreign female in 2008 and in 2014. Data shows that the percentage of that type of international marriage decreased from 75.5% in 2008 to 63.6% in 2014 – the difference between these years is 11.9%. The opposite type consisting of Korean female with foreign male is rather seldom – in 2008 there was only 20.3% but in 2014 the percentage increased to 24.1% (see: Graph 4.).

Graph 4.

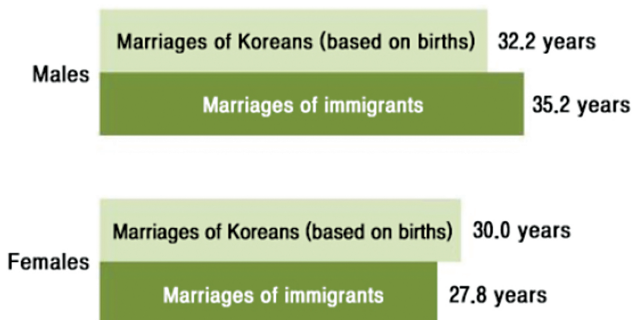
Share of immigrant marriages by type in 2008 and 2014



Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 2, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

Graph 5.

Mean age at first marriage by gender in 2014



Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 2, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

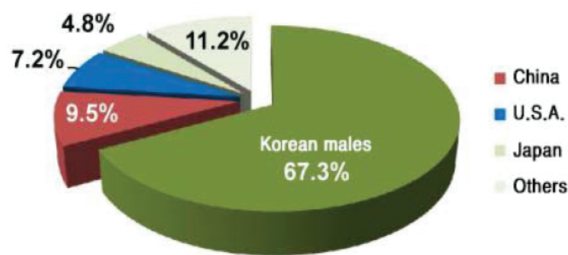
According to the data the average age at first marriage of immigrant females in 2014 was 27.8 years and for males 35.2 years. The average age at first marriages of immigrants was different from the average age at first marriage of Koreans. Male Koreans get married three years earlier than immigrant males. The opposite situation was among female Koreans who were two years older than female immigrants (see: Graph 5.). Many authors point out (see: Seo-Young Cho 2014: 5–6; The Economist 2011) that male Koreans have difficulties in finding wives because of the fact that many Korean women want to be well educated, have satisfying jobs and make professional career – these women tend to be

reluctant to and delay getting married or even decide not to get married at all. These are reasons why Korean males start looking for wives among immigrant women, who have worse economic situation, are jobless and look for Korean men to marry.

Results of the Vital Statistics of Immigrants (2014) show that the highest percentage of male marriages in the South Korea by nationality were Korean (67.3%), next there were Chinese (9.5%), Americans (7.2%), Japanese (4.8%) and other males (11.2%) (see: Graph 6.). According to data female marriages by nationality are more varied. In 2014 there were 29.5% Chinese women, 24.4% Korean women, 20.9% Vietnam women, 5.5% from the Philippines and 19.7% from other countries who marry Korean males (see: Graph 7.).

Graph 6.

Share of marriages by nationality of males in 2014

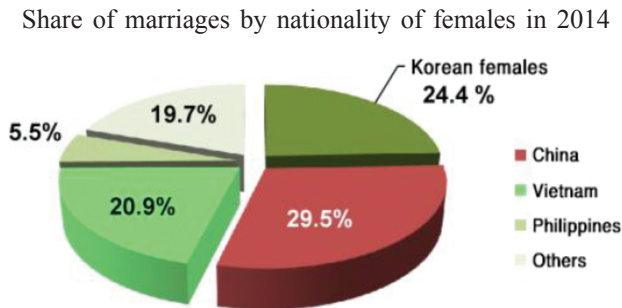


Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 3, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

Data from Korean Immigration Service (KIS 2002–2012; followed: Seo-Young Cho 2014: 4) shows that the majority of female marriage migrants come from other Asian countries. The top five origin countries consists of China, Vietnam, Japan, the Philippines, and Cambodia that provide more than 85% of foreign wives. The second largest group consists of Thailand, Mongolia, Uzbekistan, and Russia, each of which has sent more than 1,000 female marriage migrants to South Korea. On the other hand, the distribution of male marriage migrants by nationality is more diverse across different regions. The major origin countries are China, the United States, Japan, Canada, and Pakistan, taking about 80% of the male marriage migrants. The second largest group of countries includes Great Britain, Bangladesh, Vietnam, Australia, the Philippines, New Zealand, and France – each of which provides more than 200 male marriage migrants.

For both males and females, China provides the largest number of marriage migrants. Among them, ethnic-Korean Chinese make up about 40% of the total female Chinese marriage migrants and 65% of the male counterparts – i.e. for females, 20,196 out of 51,220, and, for males, 7,699 out of 11,815. Besides, the numbers of non-ethnic Korean Chinese are also large – 31,024 females as the second largest group after Vietnamese, and 4,116 males also being the second largest group after ethnic-Korean Chinese.

Graph 7.



Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 3, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

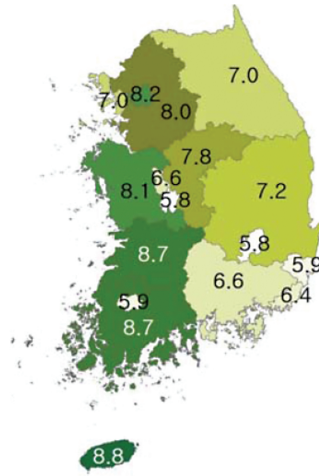
In 2014 the highest percentage of immigrant marriages was on the West of the South Korea, particularly on Island Jeju (8.8%) and in Provinces: Jeonnam (8.7%), Jeonbuk (8.7%), Chungnam (8.1%), Chungbuk (7.8%) Gyeonggi (8.0%) (see: Map 1.). The most immigrant marriages on the West may be the result of closer distance to China border where the most of immigrant women come from.

Summing up, in the South Korea since 2005 the number of international marriages has decreased. Contemporary multicultural marriages are male phenomenon. The most of immigrant marriages consist of Korean male with foreign female, especially with a women from China, Vietnam and the Philippines. Male immigrants are a few years older than male Koreans while getting married. Among women there are opposite situations – female immigrants are a few years younger from female Koreans.

At this point it is worth asking a question: what factors are affecting international marriages in the South Korea? The answer to this question is in the next part of the paper.

Map 1.

Share of marriages of immigrants by region in 2014 (%)



Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 3, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

FACTORS AFFECTING INTERNATIONAL MARRIAGES IN SOUTH KOREA

Hyup Choi (2010: 45–53) in the article titled: “*Inter-ethnic marriages in Korea*” presents five factors affecting international marriages. The first one is global structure and women’s marriage migration. Hyup Choi (2010: 45–53) followed Dong-Hoon Seol (2005: 3) writes:

“International migration is primarily driven by the migrants’ motivation for better economic opportunities, and globally an increasing number of women are joining the stream of international migration. Thus, a woman’s marriage can be seen in the context of the structure of the global economy and of the social realities of the countries involved. Therefore, factors to be considered involve: (1) the uneven development among countries in the global economy and the consequent encouragement of commercialization of women, (2) the migrants’ country of origin, particularly in reference to its government policies, that seem indifferent to or even covertly encourage female migration so as to soften their country’s poverty and unemployment, (3) the destination country’s eagerness to use international marriage to solve the problem of limited availability of marriageable female population in certain areas or class of people”.

The second factor is rapid industrialization and changes in rural communities. Hyup Choi (2010: 45–53) writes that rural communities face many serious problems today, such as: demographic imbalance, social disintegration, and value conflicts. Since 1960 population of South Korea has been changed. On the whole, population movement since the 1960s has been characterized by rural desertion and urban concentration. Rural-to-urban migration was relatively heavy among young, working-age population as evidenced by the increase in the dependency ratio of the rural population. This, of course, has affected the age-specific sex ratio of rural communities. At any rate, this population change has brought about a series of related consequences: chronic labor shortage, increased labor participation by women and the aged, increased mechanization in farming, etc. But more importantly, it has caused a disruption of traditional social organization and structure. With industrialization and urbanization, the higher income and better educational and cultural opportunities available in the cities have increasingly given more prestige to urban life. Consequently, farmers and rural youth have lost the psychological satisfaction derived from involvement in agriculture. They also have lower income than men working in industry or in the service sector. These bad economic situations cause that they are less attractive as husbands for well-educated Korean women.

The third are demographic factors. Hyup Choi (2010: 45–53) writes that the traditional Korean value system leads to a preference for male children over female children. This preference of boys over girls has been a significant factor in the sex-ratio imbalance of the Korean population. The surplus of men over women cause men have difficulties in finding a woman for a wife in the matrimonial market.

A more direct factor explaining the rapid expansion of international marriages in the South Korea is the institutionalization of marriage brokers (Han and Seol 2006; followed: Hyup Choi 2010: 45–53). As the international marriage brokerage is a lucrative business that requires little initial investment, many brokerage firms have sprouted rapidly in recent years. Many Koreans use the services offered by brokerage firms to find foreign female for a wife.

Another and last factor supporting international marriage involves the explicit and implicit policies of the central and local governments of Korea. According to Yean-Ju Lee, Dong-Hoon Seol and Sung-Nam Cho (2006: 171) demographic conditions, such as: shrinking birth-rate and unbalanced sex-ratio influence these policies. Many local government offices, mostly in rural areas, offer learning of the Korean language and cooking classes designed to socialize foreign wives into the local communities. The central government revised the Nationality Act, the Departures and Arrivals Control Act, and related laws on social welfare, so as

to provide a systemic footing for a married immigrant to legally stay and live in Korea. The central government has also developed some immigrant-friendly policies, such as supporting organizations which advocate for the human rights of immigrants.

Seo-Young Cho in the article titled: “*International Marriage for Homogeneity? – Evidence from Marriage Migration in South Korea*” indicates that the migratory aspect of international marriage implies the choice of a destination country for marriage migration can be deliberately selected. The author writes that the economic theory of marriage proposed by G. Becker (1974) provides some insightful applications in the issue of country selection. This theory consists of two types of sorting to explain the choices of spouses: positive and negative assortative sorting. The former indicates that people tend to prefer others with similar traits (i.e. horizontal sorting) – particularly in racial and cultural backgrounds – while the latter refers to vertical sorting that is often evident in income differences between husbands and wives (for instance, men marrying down to women with lower income, and women marrying up to wealthier men). When it comes to international marriage migration, the choice of the nationality of foreign spouses may reflect one’s preference towards certain traits – for instance, preferring someone who is culturally and ethnically similar to oneself (horizontal sorting), and/or marrying and migrating to a wealthier country (vertical sorting) (Seo-Young Cho 2014: 2).

The empirical research conducted by Seo-Young Cho (2014: 1–32) indicates that similarities are important determinants of marriage migration in the South Korea, particularly for women from middle and low income countries. On the other hand, similarities matter less for the marriage migration of men and women from high income countries. The author writes that the importance of similarities for female marriage migration from lower income countries can be, presumably, explained by the lack of Korean women in the marital age group. The lack of local brides leads Korean men to seek foreign wives particularly from low and middle income countries because their migratory motivations are arguably greater, given larger income differences with the South Korea. In seeking foreign brides as an alternative to local ones, Korean men are likely to prefer women who are similar to Koreans. Concerning income effects, there is no robust evidence that income is a direct cause of marriage migration. However, the determinants of marriage migration vary significantly across the different income levels of origin countries, indicating that income is still the important factor in explaining the patterns of marriage migration.

Summing up this part of the article is worth highlighting that there are many factors affecting international marriages in the South Korea, such as: global

structure and women's marriage migration, rapid industrialization and changes in rural communities, demographic factors, the institutionalization of marriage brokers and explicit and implicit policies of the central and local governments of Korea for immigrant members of family. These factors cause that international marriages are the widen phenomenon in the South Korea that is why the Ministry of Gender Equality and Families (MOGEF) has to focus on the social integration and help for multicultural families in adapting to live in the South Korea. More information about supporting programs are presented below.

SUPPORT FOR MULTICULTURAL FAMILIES IN SOUTH KOREA

Studies on the international marriages in South Korea have reported that couples living in international marriage have lower marital stability and satisfaction than the non-international marriages, and that the rate of their marital conflicts is higher (Kim 2006; Hong & Chae 2007; Shin 2004; follow: Jinkyung & Yookyung 2012: 70).

The proof of that are the statistics for the breakdown of families through divorce. The statistics indicate that international marriages end in divorce two times more often than Korean marriages in the first few years of marriage duration. According to the Vital Statistics of Immigrants in 2014 (Statistics Korea 2014; 3), 45% of immigrants got divorced in less than five years of marriage duration. In the same year and in the same duration of marriage 21% of Koreans got divorced. Between five to nine years marriage duration 39% of immigrants got divorce in comparison with two times less dissolutions by Koreans (17%). Statistics show that Koreans mostly get divorced after twenty years or more of marriage duration (see: Graph 8.).

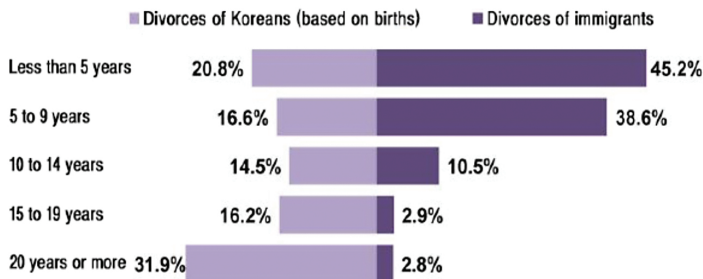
It is worth highlighting that international marriages have a greater tendency to experience difficulties in adjusting to marital life compared to non-international marriages. These difficulties may include language barriers, misunderstanding new social or family customs, or social dilemmas with regard to international marriage. Previous studies have stressed cultural differences and a lack of effective communication as critical factors that affect the marital adjustment of international marriages (Brant & Wayne 1997; Hong & Chae 2007). These difficulties tend to lead international marriages to procure a divorce rate that shows a more-than-three fold increase from 3,300 cases in 2004 to 14,319 cases in 2010 (Statistics Korea 2010, www.kostat.go.kr).

According to Hyun-Sil Kim (2008: 248):

“Women migrating through international marriage are known to face various difficulties due to their migration. Some important obstacles women migrants face in the Republic of Korea are cultural differences in daily lifestyle, language, food, health care services, cultural assumptions, gender structure, family relationships, expected roles within family, interpersonal relationships and more. The plights of married migrant women include commercialization of international marriage, false information regarding the spouse, family abuse, insecure nationality, economic difficulty and unemployment, racial prejudice, and cultural maladjustment.”

Graph 8.

Share of divorces by duration of marriage in 2014



Source: Statistics Korea, Vital Statistics of Immigrants in 2014, p. 3, <http://kostat.go.kr/portal/eng/pressReleases/8/3/index.board> [Accessed: 10.11.2016].

International marriages, like other marriages, are regarded as private and not a concern for the State. Therefore, the Korean state began to intervene in order to control the process of the influx and to support the social integration of international married families in Korea. The first policy was the revision of the Nationality Law in 1997 and the recent one was the ‘Grand Plan’, a number of policies for the social integration of foreign wives and their families in April 2006. The revision of the Nationality Law in 1997 was a symbol that Korean society accept becoming a multi-cultural, and the announcement of the ‘Grand Plan’ in April 2006 was the stepping stone to a successful multi-cultural society (Hye-Kyung Lee 2008: 108).

The increase of international marriages has challenged the definition of Korean nationhood and citizenship. Until 1998, before the revised Nationality Law enacted, the old law was patrilineal and gender-discriminated. On the one hand, the old Law permitted the nationalities of children to follow only a paternal line. It meant that children with a Korean mother and a foreign father could not acquire Korean nationality by birth. On the other hand, the old Law

discriminated on gender: female foreigners who married Korean men could obtain Korean citizenship immediately after their marriage, while male foreigners who married Korean women had to wait two years, and meet certain eligibility requirements in order to apply for nationalization. The government revised the Korean National Act in November, 1997, which went into effect in June, 1998. Therefore, these two problems were solved. It is true that the revision of the Law has alleviated sexism, however, its main purpose was to prevent fake marriages of female foreigners, especially Korean-Chinese. Although the 1998 Nationality Law and succeeding changes in the F visa problem improved the situation of the international married families of foreign (Asian) men and Korean women, this group has suffered most from social prejudice and discrimination (Hye-Kyung Lee 2008: 116–117).

In 2008 the Ministry of Government Legislation announced the Act “Support for Multicultural Families” No. 8937 in March 21, 2008 and its amendment Act No. 9932 in January 18, 2010 (www.moleg.go.kr). The purpose of this Act is to contribute to the improvement of the quality of life of multi-cultural family members and the unity of society by helping multi-cultural family members enjoy stable family living. Articles of this Act refer to many areas of help, for example:

- a) The Article 5 refers to Enhancement of Understanding of Multi-Cultural Families. The State and local governments shall take measures, such as education and advocacy activities for understanding diverse cultures, as necessary for preventing social discrimination and prejudice against multi-cultural families and for encouraging members of society to acknowledge and respect the cultural diversity.
- b) The Article 6 refers to Provision of Information about Daily Life and Educational Support. The State and local governments may provide married immigrants and naturalized citizens, etc. with fundamental information necessary for living in the Republic of Korea and may also provide them with support necessary for them to receive education for social adaptation and occupational education and training.
- c) The Article 7 (Measures for Maintenance of Equality in Familial Relationship) The State and local governments shall promote programs for family counseling, couple relationship education, parenting education, family life education, etc. to help multi-cultural families maintain a democratic and gender-equal familial relationship. In such cases, efforts shall be exerted to provide specialized service, taking cultural differences into consideration.
- d) Article 8 refers to Protection of and Support for Victims of Domestic Violence:

1. The State and local governments shall endeavor to prevent domestic violence in multi-cultural families.
 2. The State and local governments shall endeavor to expand the establishment of counseling centers for domestic violence and protective facilities with interpretation service available for foreign languages to protect and support married immigrants and naturalized citizens, etc. victimized by domestic violence.
 3. The State and local governments may provide married immigrants and naturalized citizens, etc. with necessary services, such as interpretation of languages, legal counselling, and administrative assistance, in making statements and finding facts when they terminate a marital relationship due to domestic violence, so that they will not be placed at a disadvantage due to difficulties in communication and lack of information about the legal system and other relevant matters.
- e) The Article 9 refers to Support for Health Management before and after Child-birth. The State and local governments may provide married immigrants and naturalized citizens, etc. with necessary services, such as nutrition and health education and provision of helper service before and after childbirth, medical examination, and interpretation at the scene of medical examination, so that they can manage pregnancy and childbirth under healthy and safe conditions.
- f) The Article 10 refers to Care and Education of Children. Neither the State nor local governments shall discriminate against children of any multi-cultural family in providing care and education to children. The State and local governments shall prepare measures for educational support to children of multi-cultural families to help them quickly adapt to school life. The State and local governments shall endeavor to provide children of multi-cultural families with support in care and education before entering elementary school and may provide them with support as necessary for improving their linguistic proficiency to help children develop language skills, such as support with teaching materials for education in Korean language and support for learning.

The Act “Support for Multicultural Families” is very well prepared and affects many aspects of assistance for immigrant family members who have difficulties in adapting to live in South Korea. Pursuant to the Act the Ministry of Gender Equality and Family (www.mogef.go.kr) offers contemporary social policy for multicultural families. There are two policy objectives:

1. Support for early adaption and stable settlement of multicultural family;
2. To promote sound international marriage and to enhance Korean society’s receptivity to multiple cultures.

Contents of Policy:

1. Support for installation and operation of Multicultural Family Support Center (MFSC): Operation of various programs such as education on the Korean language, family education; support for childcare, etc. for stable family life and early adaptation to Korean society and promotion of social integration
217 MFSCs are being operated in 2016;
2. Formation of bilingual family environment in a multicultural family: to promote the atmosphere to speak both Korean and the mother language naturally in the daily lives of the multicultural family;
3. Support for the business to help language development of the children in multicultural family: implementation of language education including promotion on the development of vocabulary, verbal language, enhancement in the communication skill, and language training on reading and speaking;
4. Interpretation and translation service by marriage immigrants : to recruit and educate marriage immigrants as translation and interpretation experts and provide translation/interpretation service to other marriage immigrants in the counseling, use of hospital or public office. Service language: Vietnamese, Chinese, English, Tagalog, Mongolian, Thai, Khmer, Indonesian, Russian, Japanese, Nepali, and Korean;
5. Formation of sound international marriage culture;
6. Fostering of sound culture in international marriage through strict control on marriage brokers business;
7. Implementation of prior orientation at the departing countries to assist earlier adaptation to Korean life (6 places in 4 countries) Vietnam (Hanoi, Ho Chi Minh, Can Tho), Philippines, Mongol, Cambodia;
8. Implementation of instruction and inspection on the international marriage brokers to improve unsound practice in the international marriage;
9. Implementation of education on the new international marriage brokers and circuit education to the existing brokers;
10. Operation of Danuri Helpline 1577-1366 for Women Migrants and Multicultural Families Provision of various information, counseling or interpretation service in 13 languages for 24 hours-a-day and 365 days-a-year 13 languages: Korean, English, Chinese, Vietnamese, Khmer, Filipino (Tagalog), Mongolian, Russian, Japanese, Thai, Laotian, Uzbek, and Nepali;
11. Provision of information for multicultural family Support for the settlement of multicultural family by offering policies and information for multicultural family in 13 languages “Danuri” portal (www.liveinkorea.kr), Information Magazine (Rainbow+), leaflet, guidebook on Korean life, etc.

12. Fostering and training of professional teachers to teach Understanding on Multiple Cultures Implementation of education on the Understanding on Multiple Cultures to general citizens by fostering professional teachers and establishing database for the teachers (education of 56,310 persons in 2015).

Based on the literature, information and legal acts should be noted that the South Korea is a country that wants to ensure immigrants to quickly adapt to live in Korea and put pressure on integration of immigrants with the local community. Foreign women and also foreign men have many difficulties in daily live, especially in communication in Korean, adopt to customs, tradition and cooking Korean cuisine. They also have difficulties in public administration to complete the formalities associated with permanent residence, obtaining a visa, etc. Opening many Multicultural Family Support Centers (MFSC) which offer various programs such as: education of Korean language, family education, support for childcare, for stable family life and early adaptation to Korean society and promotion of social integration provides opportunities to deal with these problems.

CONCLUSIONS

The fast increase of international marriages in the South Korea from 2000 to 2005 led to the change of homogenous Korean society to heterogeneous. According to Vital Statistics data from Statistics Korea most of immigrant marriages consist of a Korean male with a foreign female, especially with a women from China, Vietnam and the Philippines. Since 2008 the number of immigrant marriages has decreased, but still many men have difficulties to find a wife. Contemporarily, there are many factors affecting international marriages, such as: global structure and women's marriage migration, rapid industrialization and changes in rural communities, demographic factors, the institutionalization of marriage brokers and explicit and implicit policies of the central and local governments of Korea for immigrant members of family.

The statistics indicate that international marriages end through divorce two times more often than Korean marriages in the first few years of marriage duration. International marriages have a greater tendency to experience difficulties in adjusting to marital life compared to non-international marriages. These difficulties may include language barriers, misunderstanding new social or family customs, or social dilemmas with regard to international marriage. The Act announced in 2008 "*Support for Multicultural Families*" by the Ministry of Government Legislation refers to many types of support and help for international

marriages to deal with these difficulties. The purpose of this Act is to contribute to the improvement of the quality of life of multicultural families and the unity of society by helping multicultural family members enjoy stable family living. On the basis of this act in 2016 there were 217 Multicultural Family Support Centers (MFSC) operated offer various support programs for multicultural families. Offered support programs are very diverse and addressed not only for foreign spouses but also for children. Multicultural Family Support Centers also promote the atmosphere to speak both Korean and the mother language naturally in the daily lives of the multicultural family.

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