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PAKISTANI MIGRANT'S INTEGRATION EXPERIENCES IN SOUTH KOREA

This research paper has elucidated significant factors determining integration level of Pakistani migrants living in South Korea (S.K). Pakistan stands at the sixth spot in terms of overseas migrant workers. The migration happened due to a few reasons such as lack of access to higher education with standardized scientific equipment for experimental use, poor financial and political situation, and to gain better economic opportunities which improve their as well as families' living standards.

The open-ended interviews were conducted with the Pakistani migrants living in S.K. The subject of the study is Pakistani migrants living in Jeolla Namdo, the capital city of Gwangju, South Korea. The purpose of this study is to investigate to what extent Pakistani migrants are integrated with the host community and in which area they are facing hindrances. During interviews, the participants were asked about the basic purpose of migration to S.K, daily life, and how they celebrate their cultural and religious festivities. How do they manage their lives in the host community?

According to this study, most Pakistani migrants came to Korea for education, followed by business category and joining the family. Before coming to Korea, they did not learn the Korean language, and after arrival, they realized that the language barrier and availability of halal food are real troubles. In Korea, it is difficult to get halal edible items, even though it is essential regarding Muslim religious beliefs. None of the respondents eats pork and other cooked meat available in the restaurants because the meat is not halal. There are insufficient grocery stores to purchase the affirmed halal meat. This study demonstrates that the integration of Pakistani migrants is moderate, yet a gigantic change in three things such as greetings style, sense of dressings, and food preferences is seen that is integrated from the host community. In the case of residence location preferences, the majority of Pakistani migrants do not have any hesitation to live in a non-Muslim populated area. They feel safe everywhere in Korea. Concerning the children, their integration level is high because they can easily make Korean friends. Children have adopted the language very quickly and face no barriers; they speak Korean very well too.

The article's findings offer a few suggestions to the government of South Korea that will help to improve integration level and multiculturalism. It is recommended that the Korean government should amend its policy in migrants' favor; this will positively change general people's mindset. This will promote the concept that Korean culture is becoming multi-cultural from monoculture. The government of South Korea should consider issues creating hindrances related to integration such as the availability of migrants' worship places, easy and everywhere availability of required edible halal food, and make easier the process of getting a permanent residence-ship or migrants. This will pull in more migrants, which will improve integration processes.

Key words: Integration, Multiculturalism, Religious festivities, Education, Equipped laboratories, Migrants.

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Пәкістандық мигранттардың Оңтүстік Кореядағы интеграциялық тәжірибесі

Берілген зерттеу жұмысы Оңтүстік Кореяда (ОК) тұратын пәкістандық мигранттардың интеграциясына қатысты маңызды факторларды анықтады. Пәкістан еңбек мигранттарының экспорты бойынша алтыншы орында орналасқан. Жалпы, көші-қонның (миграцияның) негізгі себептері – қолжетімсіз жоғары білім, яғни эксперименттік қолданысқа қажетті стандартталған ғылыми жабдықтардың тапшылығы, қаржылық және саяси жағдайдың нашарлығы, сондай-ақ, өздерінің және отбасыларының өмір сүру деңгейін жақсартуға арналған тиімді экономикалық мүмкіндіктерге ие болуы.

Зерттеу барысында Оңтүстік Кореяда тұратын пәкістандық мигранттармен арнайы сұхбат жүргізілді. Зерттеу нысаны – Оңтүстік Кореяның Кванджу астанасы Чолла Намдо

қаласында тұратын пәкістандық эмигранттар. Зерттеу жұмысының мақсаты – Қабылдаушы қауымдастықтармен пәкістандық мигранттардың интеграциялану дәрежесін зерттеу және кедергілерге ұшырайтын аймақтарды анықтау. Сұхбат барысында қатысушыларға Оңтүстік Кореяға көшудің негізгі мақсаты, күнделікті тұрмысы, мәдени және діни мерекелерін қалай тойлайтыны туралы сұрақтар қойылды. Қабылдаушы қауымдастықтың құрамында тыныс-тіршіліктерін қалай басқарады?

Зерттеу нәтижелеріне сәйкес, пәкістандық мигранттардың көпшілігі Кореяға білім алу үшін, сонымен қатар іскерлік қызмет мақсатында және отбасымен қайта қосылу үшін келгені анықталды. Кореяға келмес бұрын мигранттар көріс тілін үйренбегендіктен, көшіп келгеннен кейін олар тілдік кедергі мен халал тағамға қол жетімсіздік – бұл нағыз мәселе екендігін түсінген. Кореяда мұсылмандық діни наным-сенімдерге сәйкес халал өнімдерді алу қиын. Сұхбатқа жауап берушілердің ешқайсысы мейрамханалардағы шошқа және басқа да пісірілген ет түрлерін жемейді, өйткені халал емес. Дүкендерде халал азық-түлік жеткіліксіз болғандықтан, бекітілген халал ет алу қиынға соғады. Бұл зерттеу пәкістандық мигранттардың интеграциясы қалыпты екенін көрсетеді, алайда қабылдаушы қауымдастықпен біріктірілген сәлемдесу стилі, киіну стилі және тамақтану қалауы сияқты үш бағытта айтарлықтай өзгерістер бар. Тұрғылықты жері бойынша пәкістандық мигранттардың көпшілігі мұсылман емес елде тұрудан тартынбайды. Олар Кореяның барлық жерінде өздерін қауіпсіз сезінеді. Балаларға келетін болсақ, олардың интеграциялық деңгейі жоғары, өйткені олар көріс достарды оңай таба алады. Балалар тілді өте тез меңгереді, кедергілерге тап болмайды, олар көріс тілін де жақсы біледі.

Мақаланың қорытындысы Оңтүстік Корея Үкіметіне ұсыныстар беру болып табылады, бұл интеграцияны және мультикультурализмді жақсартуға көмектеседі. Корея үкіметіне көші-қон саясатын өзгерту ұсынылады, бұл халықтың дүниетанымын оңды өзгертуі тиіс. Бұл Корея мәдениетінің моно-мәдениеттен, мульти-мәдениеттілікке өтуі туралы идеяны алға тартады. Оңтүстік Корея үкіметі мигранттар үшін ғибадат ету орындарының болуы, жеуге болатын маңызды халал тағамдарының кең және жаппай таралуы, тұрақты тұруға рұқсат алу процесін жеңілдету сияқты интеграцияға байланысты кедергілерді шешуі қажет. Бұл шешімдер мигранттарды көбірек тартады, сонымен қатар интеграциялық процестерді жақсартады.

Түйін сөздер: интеграция, көп мәдениеттілік, діни мерекелер, білім беру, жабдықталған зертханалар, мигранттар.

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Опыт интеграции пакистанских мигрантов в Южной Корее

В данном исследовании были выявлены важные факторы, касающиеся интеграции пакистанских мигрантов, проживающих в Южной Корее (ЮК). Пакистан находится на шестом месте по количеству экспорта рабочих-мигрантов. Причинами миграции являются отсутствие доступа к высшему образованию со стандартизированным научным оборудованием для экспериментального использования, плохое финансовое и политическое положение, а также получение лучших экономических возможностей, которые улучшают уровень жизни как их, так и их семей.

В ходе исследования были проведены нерегламентированные интервью с пакистанскими мигрантами, проживающими в ЮК. Предмет исследования – пакистанские мигранты, проживающие в Чолла Намдо, столичном городе Кванджу, Южная Корея. Целью данного исследования является изучение степени интегрирования пакистанских мигрантов в принимающее сообщество и выявление области, в которой они сталкиваются с препятствиями. Во время интервью участникам задавали вопросы об основной цели миграции в ЮК, повседневной жизни и о том, как они отмечают свои культурные и религиозные праздники. Как они управляют своей жизнедеятельностью в принимающем сообществе?

Согласно исследованию выявлено, что основными целями прибытия большинства пакистанских мигрантов в Корею были получение образования, бизнес-деятельность и воссоединение с семьей. До приезда в Корею они не выучили корейский язык, а по приезду поняли, что языковой барьер и недоступность халяльной еды – это настоящая проблема. В Корею трудно достать халяльные продукты, что необходимо с точки зрения мусульманских религиозных убеждений. Никто из респондентов не ест свинину и другое вареное мясо, доступное в ресторанах, так как не является халяльным. Также не во всех корейских продуктовых магазинах можно приобрести необходимое халяльное мясо. Данное исследование показывает, что интеграция пакистанских мигрантов является умеренной, однако отмечаются значительные перемены в трех направлениях, таких как

стиль приветствия, стиль одежды и предпочтения в еде, что интегрируется с принимающим сообществом. Что касается предпочтений в отношении места жительства, то большинство пакистанских мигрантов без колебаний проживают в немусульманском населенном пункте. Они чувствуют себя в безопасности везде в Корее. Отмечается, что уровень интеграции детей очень высокий, поскольку они могут легко заводить корейских друзей. Дети очень быстро усваивают корейский язык и не сталкиваются с препятствиями.

В качестве выводов даются рекомендации для правительства Южной Кореи, которые помогут улучшить интеграцию и мультикультурализм. В частности, корейскому правительству рекомендуется изменить миграционную политику, что должно позитивно изменить мировоззрение населения. Это будет продвигать идею о том, что корейская культура из монокультуры становится мультикультурной. Правительство Южной Кореи должно рассмотреть вопросы, создающие препятствия, связанные с интеграцией, такие, как наличие мест отправления культа мигрантов, свободное и повсеместное наличие необходимой съедобной халяльной пищи, а также упростить процесс получения постоянного места жительства. Это привлечет больше мигрантов, что улучшит интеграционные процессы.

Ключевые слова: интеграция, мультикультурализм, религиозные праздники, образование, оборудованные лаборатории, мигранты.

Introduction

Migration across the border has been increasing dramatically. According to the UN (Global Migration Database | Population Division, n.d.), around the world number of migrants increased from 135 million in 1990 to 280 million in 2020 indicating migration trend is becoming a global matter of concern around the world. With the focus on Asia, since 1960, an economic miracle, urbanization, and demographic transition in South Korea demanded migrant workers and offered high salaries became migrant's destination. Pakistan is the sixth-largest country in terms of sending professionals, skilled, semi-skilled, and unskilled migrants workers. According to the Pakistan Bureau of Immigration and Overseas Employment, in a single year of 2018, more than 3.7 million Pakistani migrants participated in overseas employment. There are many studies regarding the integration of Muslim migrants by some scholars, government, and non-government organizations, but hardly seen any research with a focus on Muslim migrants in South Korea and their level of integration (Klitgaard & Fedderke, 1995), (Yun-Ku, 2012), and (Kim, 2014). The word "integration" means combining (one thing) with (another) according to (the Oxford Dictionary of English, 2003). The literature regarding integration varies and reflects various optimistic and normative understandings of integration. While looking at its fundamental point of view, integration is based on the balance of adaptation between natives and migrants. On the other hand, some researchers and observers regard that integration demands the adjustment of newcomers as per the requirement of the host culture. Likewise, some argue that migrants and native residents are obligated to regulate their

partialities to grasp a commonly suitable set of relationships. Still, some others claim, that migrant adaptation is more essential in some ranges of contact than others. Though the notion of integration is discredited from an analytical point of view it is infamous, it results effectively in analyzing neighboring societies and enduring differences (Sampson and Bartusch 1998), and (Klitgaard & Fedderke, 1995). Multiculturalists are increasingly worried about the space managed for the distinction between neighboring communities, and the manners in which local and native populations adjust to the presence and necessities of newcomers (Portes and Rumbaut 2001, Messina 2007, Favell 2001). Integration is not just a result of migrants' craving to achieve pre-designed qualifications; it is profoundly dependent upon the nature of those qualifications, as they are set by lawmakers and ministries. Many European states have acted to condition integration or different forms of migrants' lawful privilege on meeting required qualifications to make it tougher for those holding «Muslim» values (Bloemraad 2006) and (Pitkin 2011).

In the host country, migrants confront host community norms, partialities, and socio-civic demands; immigrants' alternative worldviews oblige host communities to govern what is suitable and can be adjusted in their polity (Meer, 2012). Understanding the role presented by every one of these three parts, government, local society, and immigrants themselves-sensitizes the researchers to the impact they have on conventional integration indicators. A few indicators are dependent upon government facilitation.

Wages among migrants are frequently interpreted that replicating migrants' work ethic. It is a contribution to the host country's state of

the economy. Social joining brings positive social changes and sometimes-social pressures in certain networks. The social coordination procedure is affected by numerous outside variables, for example, in the case of children residing abroad, guardians force them what to follow or not in the matter of social choices. Moreover, if the migrant's networks are living adjacent and they are huge in number then likewise integration will take quite a while. In integration, religion assumes an imperative job. The people's group with a similar religion can adapt without much of a stretch and adjust to other same dimension network cultures (Journal of Identity and Migration Studies, 2009).

As indicated in the UN report (2006), the absolute number of migrants who live or work other than their place of birth has multiplied in the most recent 35 years, in 2005 it was 191 Million (UN HUMAN RIGHTS REPORT 2017, n.d.). The migrant community presents 3% of the total world population. The migrants prefer to move to developed countries including South Korea. Around 75% of the migrants like to live in 28 countries of the world and 20% of migrants in 41 countries (UN Economics and Social affairs Report 2006). Migration is a significant part of this world and mainly in Asia.

Islam is the second-largest religion in the world and the Muslim population comprises 24% of the total world's population. In the twentieth century, the international borders shrank, and developed international demographics minimized the financial distinction. International Wages among migrants are frequently interpreted as replicating migrants' work ethic and are a contribution to the host country's state of the economy. While job attainment is subjected to owner discrimination and exploitation (Muslims in Europe, n.d.). Moreover, E.B Tyler stated, «it is an entire complex which incorporates information, conviction, workmanship, ethics, custom, and some other abilities and propensity obtained by man as an individual from society (Gusfield, 2006). Human migration has dependably led to the way of human development. In the migration process, numerous factors influence migration, the most commonly recognized one is the economic factor along with anarchy, intentional, and involuntary migration (Asian Development Bank Institute et al., 2018).

This research sheds light on the integration of Pakistani migrants with the host community. How they develop community ties with the assistance of companions, country-mates, and families. How do they celebrate their cultural festivities? Is the integration process of Muslim migrants equivalent

to other foreigners? Do Muslim migrants have the same characteristics? In the integration, to what extent Muslim migrants can be integrated. Is integration relying upon religion or their bonding or influenced by personal persuasion.

The snowball method was applied to conduct this research. This paper has examined the Muslim migrants' integration experiences. This research will contribute in existing scientific knowledge, in terms of policy development for migrants, researchers and academicians in understanding all kin of migrants' integration and their basic needs which will contribute to make South Korea a more multicultural country.

Statement of the Problem

A huge number of empirical studies revealed some challenges in Muslim's integration in Korea (Han, 2017), (Srimulyani, 2021), (Dong-Jin & Jae, 2012), (Park, 2014). They are facing challenges in their daily lives in terms of deep-seated cultural values and differences, food, dressing, religious obligations and performing rituals. Two cases took place in Gwangju (our area), where Muslims and Koreans were on exchange of dialogues on some misunderstanding among themselves about their integration and settlement in host society. On this ground, we decided to conduct a deep research to find out integration experiences further.

Literature review

Integration involved the procedure of acculturation of immigrants to become "Similar" to the host country's perspectives, like dressing, behavior, values beliefs customs, and language. Various scholars carried out numerous studies on aspects of migration, and integration processes. In western societies, Muslim minority community integration has especially driven attention toward the concept of multiculturalism (Brubaker 2001; Wike and Grim 2010; Joppke 2004). Migrant groups in S. Korea are less privileged and face discrimination based on gender, race, nationality, ethnicity, and religion. However, not all Muslims are in the standardized same group. Few claim themselves as liberal and other orthodox, traditionalists, and modernists (Bélanger, Lee, and Wang 2010; Ali 2007).

The conclusions of past research referred to stable communities that showed a high level of solidarity, friendship bonds, and social control and a low level of anonymity (Shelton-1997, Sampson-1988). The higher ratio of inhabited

mobility disrupted relationships and creates anonymity. localities with these attitudes depict less integration practice (Sampson, 1988). integration and behaviors are defined by social status, economic condition, cultural characteristics, and family statuses that define the social worlds inhabited (Myers 1999; Fischer 1995), 카니베코바 아이잔, Muhammad Adnan 2020).

Integration of social assistance is important as an asset that can be tapped in the period of stressful life circumstances (Thoits, 1995). A general differentiation is frequently established between social, psychological, and emotional integration (Moen, Dempster Mc Clain, and Williams, 1989).

This research is focused on the integration of Pakistani migrants living in South Korea. It explains to what extent the Pakistani migrants are integrated with the host country and how they have chosen various ways. Several scholarly researchers have published research that consolidates the proportions of integration. The integration relies upon social bonding to society and culture is seen as a structure of ethics, evaluations, norms, symbols, and practices by a gathering of individuals (Triandis, 1996). The size of individuals in a community with a similar culture can vary. Culture is normally dependent on a specific society (Measuring Culture Outside the Head: A Meta-Analysis of Individualism—Collectivism in Cultural Products – Beth Morling, Marika Lamoreaux, 2008, n.d.). Huntington (1996) examined the clash of civilizations, he studied eight civilizations and the majority of them were from multicultural countries. He pointed out that integration relies upon individual focus (Huntington, 2011). The research focused to enhance our comprehension of integration and evaluate the current system (Smith & Khawaja, 2011).

In this research, respondents are students, businessmen, company workers, and housewives. Jaffrey G. Williamson, Douglas A. Irwin, and Mark R. Rosenzweig (2006) proposed two models to explain the mobility of students across the borders. There are various reasons for international migration, firstly, (the school constrained model). The global relocation concerning students happens because of the absence of educational facilities and quality. Secondly, the migration procedure under the umbrella of education is one of the most straightforward approaches to going abroad and procuring the high reward of education. While at the same time remaining in the home country will give a low reward (Rosenzweig et al., 2006). In the era of increase of loyalist determination in a globalized world, universal migration had played a substantial

part (Miles 1993), which gives the motivations, activities, and responsiveness of the main group of actors in the political and discussion process of both states who have diaspora background in dispersal and beneficiary (“Diaspora Community in Brunei: Culture, Ethnicity, and Integration: Diaspora Studies: Vol 12, No 1” 2019).

Over the most recent two decades, the term ‘diaspora’ and ‘diasporization’ picked up popularity among migration researchers, social researchers, and devotees of Multiculturalism (Hall 1990). The idea of diaspora appeared around a hundred years prior and moved because of the progressions in political and global financial matters (Berry 2006, 28, Rahman and Ullah 2012). With regards to the diaspora, two separate conceptualizations can approximately be famed, firstly, diaspora recognized by either outcast or migration, preservation of original language, practices, and traditions, and having the vision to come back to the homeland. Secondly, this diaspora comprised of the migration of British cultural studies began in the mid-1970s, leading to more prominent pressure to arrange issues (Chiang, 2010). The integration between communities with various backgrounds brings the exchange of culture. With time, communities adopt new traditions, customs, and practices of another group by sacrificing the characteristics of their own culture. Taking about the Jewish historical diaspora during WWII, the diaspora without a doubt portrayed as a transnational gathering of migrants settled abroad in a host territory and keeping the social, cultural, political, and economic relationships with the country of origin and other migrants community containing the same traits (International Migration Review: SAGE Journals, n.d.).

Based on the relevant literature, it is significantly clear that the push-pull variables have a vital role in international migration, mobility patterns, and the choice of the host destination. In any type of migration, most of the cases are backed up with a push factor (Datta, 1998). This study focuses on the integration of Muslim migrants living in South Korea. Explaining their participation in making Korea more multicultural, this also includes findings adjustment of Pakistani children to the host community’s environment. Furthermore, it tells how the role of religion shows up as slight isolation among migrants and the host community.

This study can be a good contribution to the literature in explaining the integration gap between Korea and other migrant-receiving countries. To what extent do Muslim migrants integrate and what are hurdles how that can be minimized.

Objectives

The purpose of this research is to examine the integration of Muslim migrant level with diverse cultural and ethnic characteristics. It will investigate the integration practices regarding different demographics and adaptation-related variables due to diverse cultural backgrounds. This study is based on the data gathered through structured qualitative in-depth interviews involving a set of pre-determined questions and recording techniques. The participants are students, company employees, businessmen. A total of 20 participants were interviewed residing in Gwangju Metropolitan City, South Korea.

Research Methodology

The qualitative research method was applied to conduct this research, which has provided more

imaginative knowledge to understand Pakistani migrant's integration experiences in South Korea (S.K). Semi-structured, interviews were conducted. Vignette techniques was used to attain information that is more concise. The interview questions were designed by using the biographical and Chronological approach. Interviews were conducted with 20 respondents, 13 males and 7 females, which were mainly source, by snowballing sampling among Pakistani migrants residing in Gwangju, Metropolitan city of South Korea (S.K). Digital ethnography was used to preserve interviews data more efficiently with the consent of interviewees. The medium of communication was their native language, Korean, and English Language according to their will. The respondents could quit at any point in the interview and research processes. Later those recordings were translated into the English language. The data was coded carefully to analyze via SPSS.

Table 1 – Personal Traits of Participants

Classification	Contents	Number of Persons	Ratio,%	Category	Description	Number of Persons	Ratio,%
Age Group	20's (10-19 years old)	7	35	Marital Status	Married	11	55
	30's (20-29 years old)	8	40		Unmarried	9	45
	40's (30-39 years old)	5	25		Total	20	100
	Total	20	100	Period of stay (years)	1-5	17	85
Gender	Male	13	65		6-10	2	10
	Female	7	35		11-20	1	5
	Total	20	100	Entry Purpose	Education	8	40
Religion	Islam	20	100		Joining Family	3	15
Education	In 4th (1.male) and 7th (1.female) class	2	10		Trainee	3	15
	B.S.C	2	10	Business Int Trade	4	20	
	Under Graduate	4	20	Resident PR-ship	2	10	
	M.Phil.	8	40	Korean Language Skills	Beginner	9	45
	Ph.D.	4	20		Intermediate	5	25
	Total	20	100		Advanced	5	25
Excellent					1	5	

Source: In-depth interviews conducted on 05-17-2019, face to face and telephonically.

The table typically shows that the number of participants comes to 20. Many of them are aged between 15 and 39 and a good number of them are still single. As the table entails, 55% of the respondents are married while 45% are still single. As far as their sojourn period of stay is concerned, 85% of them have a range between 1 and 5 years of the stay period. 10% of the respondents are between 6 and 10 years of stay, and 5% have 11 to 15 years of stay.

All of them came for a different purpose. The table highlights that 40% of them are students, 15% are accompanying families, 15% came for training, 20% for international business, and 10% have acquired residences. Lastly, their Korean language

ability was also the object of this study. 45% of interviewees are at the beginning stage of the Korean language. 25% are intermediate, 25% are advanced and only 1% are excellent.

To approach the respondents, snowball methods were applied. Owing to language hurdles, for those who were unable to speak the English language, their interviews were carried out in their local language, and subsequently, the responses were translated into the English language. The members were educated obviously about this exploration. They were offered freehand to disengage their meetings whenever or anytime. The responses were coded and analyzed with Excel and SPSS.

Table 2 – Detail of interview participants

Sr. No	Age	Nationality	Education	Visa Type	Residence	Sojourn period (Years)	Gender	Marital status	No. of Kids
1	5-10	Pakistan	4 th level	F 3	Gwangju	5-10	F	Unmarried	0
2	10-15	Pakistan	7 th level	F 3	Gwangju	1-5	M	Unmarried	0
3	18-22	Pakistan	B.Sc.	F3	Buk-Gu	1-5	M	Married	0
4	32-40	Pakistan	MPhil	D9	Buk-Gu	11-15	M	Married	2
5	18-22	Pakistan	Undergraduate	D2	Gwangju	1-5	F	Married	0
6	32-40	Pakistan	Ph.D.	D9	Cheomdan	6-10	M	Married	2
7	23-27	Pakistan	Ph.D.	F2	Duam-Dong	1-5	F	Married	1
8	18-22	Pakistan	Undergraduate	D2	Buk-Gu	1-5	M	Married	0
9	18-22	Pakistan	MPhil	D2	Buk-Gu	1-5	M	unmarried	0
10	18-22	Pakistan	MPhil	D2	Buk-Gu	1-5	M	unmarried	0
11	32-40	Pakistan	MPhil	D9	Buk-Gu	6-10	M	Married	2
12	23-27	Pakistan	Undergraduate	D2	Gwangju	1-5	M	unmarried	0
13	23-27	Pakistan	MPhil	D4	chamdun	1-5	F	Married	1
14	32-40	Pakistan	B.Sc.	F2	Tuamdung	1-5	M	Married	1
15	23-27	Pakistan	MPhil	D4	chamdun	1-5	F	Married	1
16	32-40	Pakistan	MPhil	D9	Munkeung Dung	1-5	M	Married	2
17	23-27	Pakistan	Ph.D.	D4	Buk-Gu	1-5	F	unmarried	0
18	23-27	Pakistan	Undergraduate	D2	Yeousu	1-5	M	unmarried	0
19	23-27	Pakistan	MPhil	D2	Gwangju	1-5	M	unmarried	0
20	23-27	Pakistan	Ph.D.	D2	Gwangju	1-5	F	unmarried	0

Source: In-depth interviews conducted 05-17-2019, face to face and telephonically.

Table 2 portrays the detail of the interviewees of Muslim Migrants dwelling in South Korea. They have various types of visa cards, a few types are mentioned and explained here, D2 (Foreign student), D4 (general trainee), D9 (International trade Visa),

F2 (long term resident), and F3 (joining spouse); these are the categories who were interviewed.

The women’s extent is less because of social limitations on the female in some countries that they can’t travel to another country alone. This reflects

that the youth is the most extreme category who migrated to South Korea. At a young age, there are high odds of integration.

Results and Discussion

This article traces the level of integration of the Muslim migrant community living in Gwangju Metropolitan City, South Korea. Majority of respondents came to Korea because of quality education, availability of advanced equipment in laboratories and future opportunities to go for higher studies to third developed countries. Only 20% of the absolute respondents were on a business visa. They preferred to start a business in Korea due to the business-friendly environment instead of their homeland, around 15% of respondents came to join their families. The respondents were living in the surroundings of Gwangju, for example, Daum Dung (두암동), Buk-Gu (북구), Woochi Dung (우치동), and Sangdae (상대). 85% of Migrants are living in Korea for 1 to 5 years. Around 10% are living in from 6 to 10 years. Only 5% of the Muslim Migrants are living from 16 to 20 years. This research elucidates that most migrants do not like to live in Korea for quite a long time because of numerous reasons. Such as, the government of South Korea does not give many facilities to foreigners even in starting a part-time small business if the respondent is not on a business visa. Due to many restrictions, the migrants are facing limitations in earning opportunities and do not prefer to stay for the long term. The language barrier is also one of the basic components of the integration process.

Particularly in the case of Muslim migrants, integration and religious boundaries, especially the lack of availability of "halal" food are one of the fundamental impediments to integration and to staying a long time. In this research, we came to know that just 41% of the all-out can eat Korean food with the condition that it is «halal» while the other hand, 44% do not eat Korean food regardless of «halal» or «haram». Only 15% of them eat Korean edible products frequently in case they are halal. The absence of accessibility to halal food in restaurants makes life hard and creates a hindrance to integration. This research demonstrates that 24% of the respondents can eat all sorts of meat (except pork), while the majority (76%) do not even eat chicken if it is not halal (slaughtered by the Islamic method). Only a few grocery stores are offering halal chicken and mutton meat. Food is an essential part of life and its unavailability makes life more hectic and forces the migrants to change their minds

for a temporary stay in the country. Regarding the integration of cultural activities, around 59% of the migrants consider that South Korea is good for multicultural integration. However, 41% still face hurdles in integration with a new culture. Not many migrants prefer to stay in Korea for a long time owing to the above-specified reasons. Overall, the Korean attitude is said to be acceptable by all migrants, which is the one reason behind integration.

Some scholar's belief that Islam and Islamic texts, values and teachings are the hindrance in integration experiences in non-Muslim countries. Historically, Islam has compatibility to merge with multicultural societies. The need is to present the Islam correct image so host society should not have stereotypes or pre-decided image of Muslim migrants. The respondents believe they will merge and are merging into host society (Durie, 2011),(Akbarzadeh & Roose, 2011).

Religious and Cultural festivities

Promoting cultural festivals and passing them to the next generation not only implies the preservation of history but also secures the future. According to the respondents, they cannot truly celebrate festivals in a foreign country. In the morning, they go for festival prayer and then again do daily routine work. Muslim migrants cannot celebrate their festival activities on the same festival date because they do not have a holiday for that festival. They celebrate next weekend with families and friends. Some of them visit popular places near to home and enjoy cooking and eating cultural dishes. Few of them celebrate festivities with Korean friends even though Koreans are polite in attitude and give respect to other cultures. Muslim migrants mentioned the name of Gwangju international center (GIC), it's an NGO who works to facilitate migrants, and paid gratitude to GIC that arranging a big event on migrants cultural and religious festivities.

In the above mention table, this is very clear that migration affects multiculturalism with a coefficient of 0.16 ($r = 0.16$). This is equivalent to 16%. This means migration influences multiculturalism at 16%, while the other influencing factors are unknown here. The relation between migration and multiculturalism is perfectly positive. The correlation between migration and multiculturalism is exact a straight line. Because multiculturalism and migration showed, our first value is the actual co-relation coefficient that explains the strength of the Lenoir relationship between our variables.

Table 3 – Correlation between Migration and Multiculturalism

		Correlations	
		Migration	Multiculturalism
Migration	Pearson Correlation	1	.156
	Sig. (2-tailed)		.511
	N	20	20
Multiculturalism	Pearson Correlation	.156	1
	Sig. (2-tailed)	.511	
	N	20	20

*** Correlation is significant at the 0.16 level (2-tailed)

Integration into Korean Culture as Muslim

This research helps to know what basic cultural ethics are suffering and flexible. At what level do the ethnic minority Muslim migrants bring their cultural traits with them and to what extent they have attained the new home culture. After an in-depth interview and data analysis, it demonstrates that there is a sizeable cultural gap between Muslim migrants and the host community. Korean society has more similar social bonding to western countries with a focus on Religiosity, Sexuality, and gender equality values. The liberalization and the Korean language are the kinds of integration barriers for Muslim migrants. Muslim migrant’s integration experiences are not positive due to huge cultural gap and lack of migrant is related facilities in daily lives. A little integration is possible for those who follow contradictory teachings. One of the main reasons for not much integration is

“Korean people do not have much knowledge of “Islam” some respondents expressed their practical experiences. The majority of Muslim migrants cannot integrate with Korean culture easily due to religious restrictions on food and drinking culture. On the other hand, religion do not say not to integrate but when migrants do not eat Korean food alcohol drink. It makes some gap between both communitieis. Very few numbers of people eat all types of Korean food and drink alcohol. Those who acculturated with Korean drinking culture already have experienced drinking alcohol in their motherland. As a Muslim, integration into Korean society is difficult until the availability of “Halal” food restaurants is in abundance. There are many positive things found in Korean society such as security, the law is strongly implemented, and Korean people do not interfere with others and can easily understand foreigner’s cultural deeds.

Table 4 – Correlation between integration and Multiculturalism

		Sustainable	Multiculturalism
Integration	Pearson Correlation	1	.189
	Sig. (2-tailed)		.424
	N	20	20
Multiculturalism	Pearson Correlation	.189	1
	Sig. (2-tailed)	.424	
	N	20	20

*** Correlation is significant at the 0.19 level (2-tailed)

In the table given above the integration results that multiculturalism and integration are deeply connected with the coefficient of 0.19 (r=0.19).

This is correspondent to 19% that shows integration affects multiculturalism and the other elements that can distress multiculturalism are being mysterious.

Integration and multiculturalism are positively interconnected and make differences if one of them is affected. The association between integration and multiculturalism remains in a straight line. As the integration and multiculturalism showed that our first value remains the same which is actual correlation and co-efficient.

Korean Cultural orientation in Migrant's Eyes and Family bonding

The interviewed migrants reported that traditionally Korean culture has an enriching value. Now Korean culture is a bit influenced by European and American culture. From childhood, Koran children learn manners at kindergarten (Pre-School) that are prominently visible and are represented in their daily routine. These objectives are predominantly concerned with forming and keeping alive cultural identities. Cultural assortment and multiculturalism matter and ethnic globalization are mainly linked with cultural identity. The cultural and social bonding in Korean society is strong as compared with western countries. Still, the family members prefer to live together such as grandparents in a few cases are living with their next generation. According to findings, migrants informed that they felt that the older generation is more close to their culture and family bonding. Few Muslim migrants reported that Koreans do not stare at other women which is appreciable. It gives a comfort zone for women migrants. This study reveals that new generations are keeping alive in their culture. But the easiest access to modern communication technology is influencing badly the future of a new generation. The young generation does not give much attention to their culture. They normally come to see their parents at their special events.

Language understanding interaction with Koreans and how they affect?

The Muslim migrants are facing certain issues while understanding and building interaction among host communities. Most migrants have poor Korean language speaking ability. Moreover, migrants become more worried about interaction because most of them cannot speak the Korean language and Koreans are not good at English. While only 27% of the total migrants can speak the Korean language well and 27% speak excellently, 46% cannot speak. In the research, 59% of the migrants said they can settle down anywhere with no particular requirement of availability of recreational groups that represent the migrant's ethnicity or culture and 41% were preferring to reside near their ethnic groups to

keep their identity alive. When migrants have their cultural or religious events, only 70% of them participate and 30% peculiarly do not participate regularly.

Migrants and their ties with the homeland

Those Muslim migrants who are not having any business ties with their homeland comprise 76% of the total and only 24% have business relationships and links with the land of origin. Particularly, 63% of total Muslim migrants do not take any major interest in their homeland's political activities, on the other-hand 37% take interest and discuss the country's politics. From a cultural perspective, emotionally Muslims are much attached to their respective homeland and culture. They prefer to watch their country dramas including surfing other social media reaching 59% of the total and 41% do not prefer to communicate and use that media. The maximum number of participants comprise 76% are satisfied with Koreans' attitudes and their behavior. Moreover, Koreans do not oppose Muslim beards, dresses, food, and daily life activities. This is one of the positive steps in making Korea more multicultural. When Korean see a new or strange culture they do not oppose it, sometimes they wonder as reflected in their facial expressions. Muslim migrants are strongly connected with their country of origin and ethnicity.

Muslim Migrants and their Children Integration

This study represents two different respondents of children with an equal gender ratio. The age of the boy is 12 years while the girl is 9 years old. The boy came to Korea at the age of 10 while the girl migrated with her parents at the age of six years. Compare with that adults, children can easily develop their taste for Korean food. Being more social, they understand the Korean language in a short period. Moreover, they can easily adapt to the Korean dressing style. The example refers to a girl who has learned the Korean language completely from her Korean friends without attending any designed Korean language course. She can speak and write Korean, however, she is poor at writing in her national language. On the other hand, the boy was a little older than the girl and had studied in his homeland until third grade. He still knew his native language reading and writing skills as well as Hangul (Korean Language). The girl feels more comfortable and informal in Hangul. The findings reflect that the children are more integrated and playing much more positively in making Korea more multicultural as compared to their parents.

Recommendations

Here certain recommendations are referenced that will assist to give more easy spheres to migrant communities that will increase integration levels and enhance multiculturalism in South Korea. There is need to support migrants little more in terms of migrants facilitation to perform migrants daily life necessities easily. It will change the general perception of local community for migrants and reduce conflicts ratio. There is need of some relaxation for migrants in earning matters such as easy access to run a small business, an easy process for permanent residency, etc. The language barrier can be minimized if Korean youth accept and use English as the medium of instruction or even if there is English speaking representative present in every public and private officers. Likewise, the migrants should be given legitimate and community rights same as residents, equivalent access to lawful administrations. The responsible local administrative should ensure the availability of lawful (Halal) food in both cooked and raw forms. Currently, the terms and conditions to do business are very strict.

There should be few public holidays on migrant's cultural or religious festivities. The accessibility of more facilities will pull in migrants and upgrade integration and multiculturalism.

Conclusion

This paper has observed various factors in Muslim migrants' integration and causes of migration. Migration to South Korea was triggered due to poor politics, poor earnings, fewer business opportunities, and the lack of highly equipped laboratories for natural science experiments and attraction in financial matters, political and social conditions, and the accessibility of quality education.

In Korea, Migrants can live freely if they obey Korean laws and social norms; furthermore, migrants can practice their cultural values. In the host community, migrants have not confronted any social clash or conflict. In the case of Muslim migrants, the practicing of religious and cultural celebrations/festivities is very hard due to not having public holidays for their festivities. Mostly migrants

receiving countries give such kinds of privileges to migrants. In this respect, the Gwangju international center (GIC) assists the migrant's international network to celebrate their cultural festivals by providing them opportunities for presenting their cultural products and meal.

The Muslim migrants carried their cultural characteristics with them and adopted very few aspects of the host culture. They have changed their greetings culture in terms of bowing usually they are welcoming each other in the same Korean cultural style. The Korean culture contains a sizeable difference as compared with Muslim society. Korean culture is progressively similar to European society yet the Korean community includes solid family bonding and enriches cultural values.

In the concerns of migrant's settlement and adjustment matters, language is one of the hindrances. Most of the migrants are very poor in the Korean language skill, which influences cultural integration level due to communication gap, which brings misunderstandings. Similarly, Koreans are not that well at the English language, and that is another hurdle to strengthening integration level. Most Muslim migrants in Korea do not have any business ties or political enthusiasm with their country of origin.

Despite all these facts, the nation is gradually driving towards multiculturalism, and vibrant Korean responsible institutions can profoundly increase this process. On the other hand, countries like Canada, Australia, and the United States have quickly stretched out citizenship procedures for new occupants and upheld migrants in integration and assimilation. In the case of Korea, it is increasingly like some of the Western European nations who particularly control the long-term stay of migrants by limiting citizenship. In South Korea, migrants are welcomed because they will work at cheap wages; however, they are not paid as per their skills or capacity. The majority belong to under developed or undeveloped countries; they are paid poorly due to their background. These are the causes in integrating level of Muslim migrants. The Muslim migrant's integration procedure is exceptionally moderate, as most of them do not want to stay in South Korea permanently because of the above-mentioned reasons.

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