

# Family research with *real-world institutionalism*

My previous work in this approach includes:

"The Peasant Family in the Transition from Maoist to Lewisian Industrialisation"  
(*Journal of Development Studies*, 1993)

"The Neo-Confucian Right and Family Politics in South Korea" (*Economy and Society*, 1997)

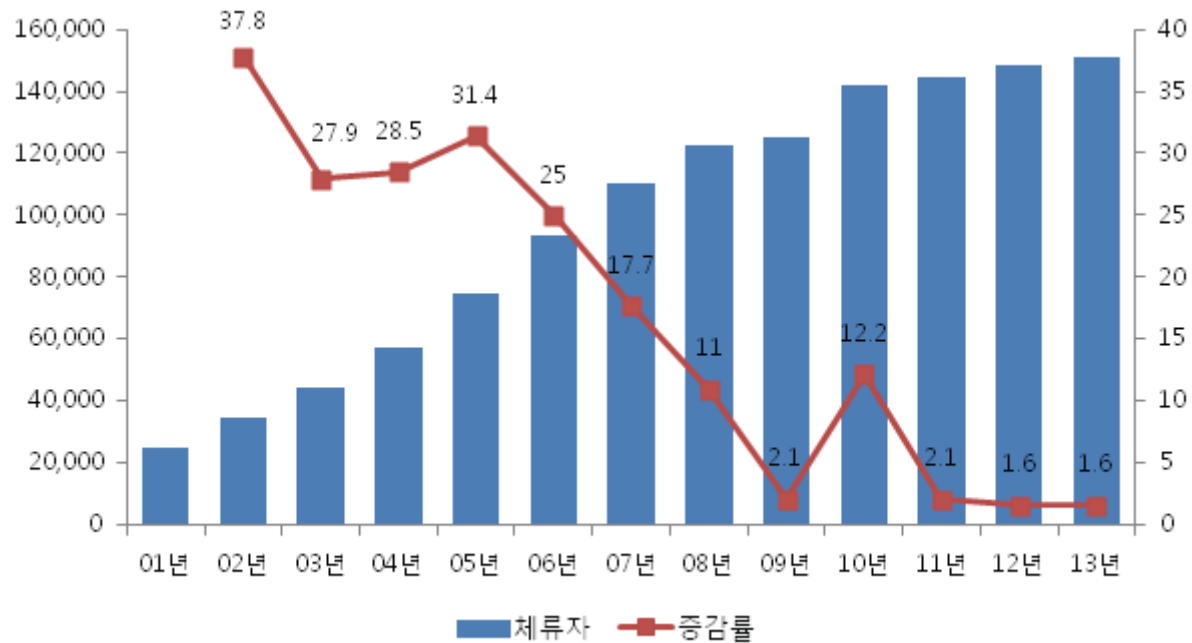
*South Korea under Compressed Modernity: Familial Political Economy in Transition*  
(Routledge, 2010a)

**# Family as social institution, mechanism, arena, organization, corporate actor, and ideology (Chang, 2010a)**

## **(Multi)culturalizing Inequalities: Citizenship Contradictions of Marriage Cosmopolit(an)ization in South Korea/East Asia**

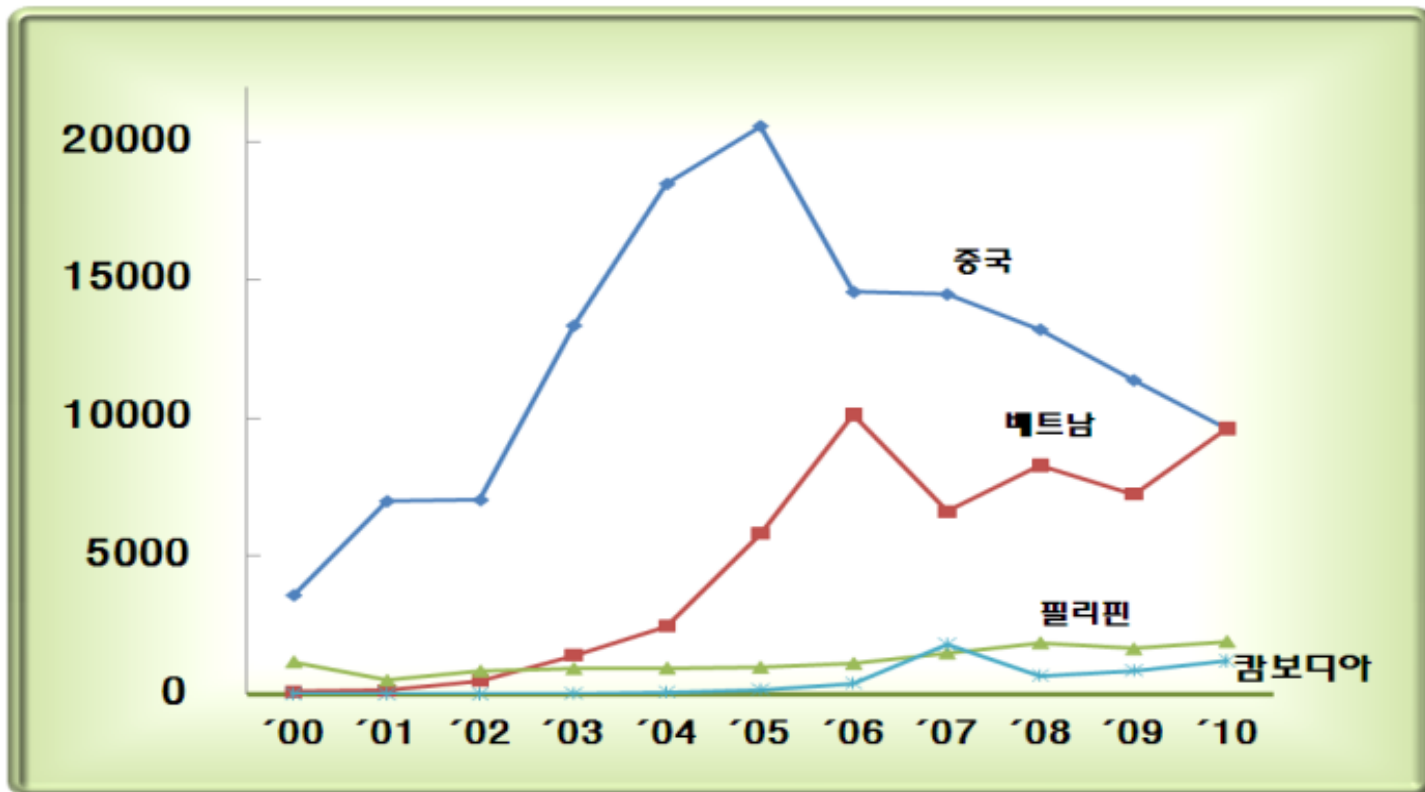
- Since the early 2000s, for instance, South Korean men's marriage with foreign women, mostly from less affluent Asian countries, has suddenly increased. This trend became significant initially between Korean Chinese women (Chaoxianzu) and poor urban men, and Han Chinese women were soon introduced to similar South Korean men. From around 2005, many local governments and rural communities began to approach Southeast Asian women – in particular, Vietnamese women – as brides for rapidly increasing “forced” bachelors in rural areas.
- The South Korean government, at the urge of civilian experts and activists, formally adopted “the multicultural family support” policy and began various public programs for assisting foreign brides and their Korean families. All of a sudden, multiculturalism became a keyword not only in social policy but also in culture and politics.
- Rapid marriage transnationalization and the accompanying multiculturalism drive are certainly a new component of globalized life in South Korea, but the country's persistent structural inequalities involving laborers (now including foreign workers in increasing numbers), rural families, and women have had quite interesting manifestations in this process. These *material* problems have been *(multi)culturally reframed* in both the specific terms of the multicultural family support policy and the broad outlines of civilian multiculturalism. **Multiculturalizing South Korea has yet failed to meaningfully address or redress various structural inequalities that foreign brides as laboring, rural, and women citizens share with foreign guest workers, foreign brides' Korean families, and native women.**

# International marriage migrants to S. Korea: cumulative number (blue) and growth rate % (red)



# The Country Origin of Foreign Brides

(blue: China, red: Vietnam, green: Philippines, bright blue: Cambodia)



# Life Cycle Distribution of Rural Households

## 1986

---

<i>1986</i>	Urban	Rural <sup>a</sup>	All
Unmarried	9.8	4.3	8.1
One generation formative	5.0	1.8	4.0
Two generation expanding	56.4	36.9	50.3
Three generation	10.8	19.3	13.5
Two generation shrinking	13.0	25.0	16.8
One generation shrinking	2.4	7.5	4.0
Dissolved	2.6	5.1	3.4

---

<sup>a</sup> Includes *eup* (rural towns) and *myeon* (townships).

## 2000

---

<i>2000</i>	Farming and fishing
Formative	0.43
Expanding	1.70
Expansion completed	35.32
Shrinking	37.73
Shrinkage completed	13.33
Dissolved	11.49

---

# Backgrounds

- **Social reproduction crisis in rural areas (and urban peripheries):** economic underdevelopment, social security discrepancies, farm family lifecycle meltdown (“forced bachelorhood”)
- **Asianization of Asia:** Asia as new unit of industrialization, social reproduction, cultural economy, etc. (Chang, 2014a)
- **Asianization of social reproduction:** Asian markets for marriage, care labor, sexual service (Japan, South Korea, Taiwan, Hong Kong, Singapore vs Southeast Asia)
- **Familial liberalism, familial globalization** (Chang, 2014b)
- **Simulative reflexivity as mode of modernization and development:** transnational marriages in Taiwan, multiculturalism in the West

# Research

- (Re)interpretation of findings in earlier studies
- Analysis of national survey data (2009, 2012, 2015)
- Analysis of contents of media coverages and special programs
- Field visits and interviews:
  - Multicultural family support centers (Jecheon, etc.)
  - Special schools for multicultural children (Jecheon)
  - CSR (corporate social responsibility) offices for multicultural support (Samsung Corporate Citizenship, Inc., etc.)
  - Multiculturalism social enterprises (Eumsung, etc.)
  - National coordination agency for multicultural support
  - Public multiculturalism advocacy groups and events
  - Public multiculturalism research units (KIHASA, KWDI, etc.)

# The Peripatetic Process and Simulative Adaptation

- Acceptance of foreign laborers as “industrial technical trainees” under industrial labor shortage (early 1990s)
- Korean diaspora, compatriotic globalization, transnational marriages: Chaosenzu (Korean Chinese) from economic circulation to marriage migration (from early 2000s)
- Relay marriage immigration of Han Chinese women (from early-to-mid 2000s)
- Campaign marriage for South Korean rural bachelors with Southeast Asian (Vietnamese) women (from mid 2000s)
- Policy declaration for multiculturalization (2006)

# Foreign brides vs. foreign workers

- (Inward) Asianization of labor in economic production and social reproduction
- Circulatory utilization of foreign labor without legal entitlement and social protection under disguised labor market flexibilization
- Cultural versus material nature of reproduction labor: cultural citizenship or (neoliberal) reproductive citizenship of foreign brides
- Foreign brides as disguised economic migrants and reproduction-contingent legal citizenship
- Multicultural family support policy, not multicultural individual support policy

# Foreign brides vs. (rural) family-in-law

- Condensed Lewisian industrialization and its rural consequences: Family as multisectoral socioeconomic institution
- Farm family reproduction crisis and forced bachelorhood
- Patriarchal moral economy of peasant: women's role in negotiating cultural aristocratization, smallholder material reality, and urban-biased welfare system
- Downward vs. upward social reproduction labor: second & third shift
- Material contradictions of rural marriage immigration as disguised economic migration: Transnational poverty hierarchy

# Foreign brides vs. ordinary native South Koreans

- “Multicultural” families, “multicultural” children vs. Korean families, Korean children
- Foreign brides under domestic traditional Koreanization vs. public ethnic differentiation (or exoticization)
- Foreign brides as gender subject (women) vs ethno-cultural subject
- Gender (women) under historical reinvention vs. cosmopolitan reconstruction of patriarchal moral economy

# Conclusion and Implications

- Foreign brides as laboring/rural/gender subject vs. disguised economic migrant vs. multicultural citizen
- Transnationalization/cosmopolit(an)ization of proletarian, rural, and gender components of social structure and struggle: Instance of emancipatory catastrophism? (Beck, 2015)
- Marriage transnationalization as South Korea's social globalization: "cloakroom" (cf. Bauman, 2000) multicultural community?, "theatre" (cf. Geertz, 1980) multiculturalism?
- Asianization of social reproduction: East Asia-Southeast Asia nexus
- Asia as unit and theory of social analysis: Asia's Asianization, South Korea's (internal) Asianization (cf. Beck and Grande 2010, Chang 2010b, "methodological cosmopolitanism")



# 합동전통혼인예식

베트남 출신 결혼 이민자 가정 초청

祝

婚

· 일시 : 2019년 12월 23일(월) 오전 11시 · 장소 : 새가꿈센터(주) · 주최 : 베트남청년유망인재지원재단(주) · 후원 : 새가꿈

二姓之合  
夫婦之義  
TAEAN NEWS



주최 : yohang 포항시 주관 : (사)아름다운사외만들기봉사단  
**제2회 다문화가족을 위한 합동결혼식**  
일시 : 2011년 6월 28일 (화) 12:00 장소 : 티파니웨딩 컨벤션홀







AVING news .net work







# 다문화가정 여성의 미용사자격증 취득을 위한 '희망의'

● 주최: 제천시여성단체협의회  
(태안미용사회 제천시지부)

● 주관: 한울타리여성나눔회

● 기간: 2

● 후원: 한국여성재단

생명보험사회공헌위원회

SAMSUNG 삼성생명





축 다문화 배우자 커뮤니티 창립

# MULTICULTURAL HUSBAND PARADE

주관 : 배화여자대학 / 주최 : 마포구청, 마포구민회, 마포가정교육지원센터, 배화여대산학협력단  
후원 : 한국전력공사, 한국전력교육협회, 마포구청











▲ (사진=경남농협 제공)



국립외국어원 차세대문화교류사업 일환으로  
한국-베트남/필리핀 가족 화상상봉  
Korea-Vietnam/Philippines Family Video Reunion  
KOREA MOPAS | NIA | YEOHCHICHON 2011. 4. 14





다문화 어린이 할창대회

다문화 라는 말  
이젠 없애자

FREE MOUTH PAPER  
photographed by 바람나그네



