At the 2011 census, 88,984 persons resident in Australia identified themselves as being of Korean ancestry.[2] 74,537 persons resident in Australia had been born in South Korea.[1] At the 2006 census, 59 persons resident in Australian had been born in North Korea.[3]

According to the 2006 census, only 38% declared holding Australian citizenship,[4] 68% had arrived in Australia in 1990 or later, and 63% reside in New South Wales. Few ethnic groups are as concentrated in one state as Koreans are in New South Wales, where 33% of Australia's population live.[5]

At the 2006 Census, 37,426 (71%) Korean-born Australian residents declared they were Christian, 3,500 (6.6%) Buddhist and 9,562 (18%) had no religious affiliation.[4] Disgruntled former members of Korean Christian churches sometimes join the handful of Korean Buddhist temples in the Sydney area.[6]

Source: Australian Bureau of Statistics[30]

Country of Birth	Estimated Resident Population
United Kingdom	1,221,300
New Zealand	617,000
People's Republic of China (Excluding SARs and Taiwan Province)	447,400
India	397,200
Philippines	225,100
Vietnam	223,200
Italy	201,800
South Africa	176,300
Malaysia	153,900
Germany	129,000
Greece	119,950
Sri Lanka	110,520
United States	104,080
South Korea	102,220
Hong Kong	94,420
Ireland	93,180
Lebanon	92,220
Netherlands	85,650
Indonesia	81,140

History of immigration from South Korea

Few Koreans settled in Victoria until the late 1960s, when Australia began to relax its White Australia Policy. By 1971, the number of Koreans in Victoria was still only 72 –including immigrants from both the South and North of Korea. Most had not migrated directly from Korea, but from countries such as Indonesia, Brazil and South Vietnam, where they were foreign workers. When South Vietnam fell in 1975, many Koreans working for military contract firms moved to Australia under relaxed tourist visa conditions. Some were eventually granted permanent residency under amnesty arrangements. Sponsored migration saw further increases in the community in Victoria.

By 1981, 389 Victorians were Korea-born – counting immigrants from both the South and North of Korea. An increasing number settled in Victoria during the 1980s, predominantly under the skilled and business migration categories. By 1991, when immigrants from South Korea were finally counted separately in the census, 1,544 were recorded in Victoria.

The 2011 census recorded 10,192 Victorians born in South Korea. Today they live throughout Victoria, with a higher number in Melbourne's south-east. 87% speak Korean at home. Almost half of those employed are professionals or managers; many others work in clerical, sales and service roles. Families often work together in businesses, and pool capital to purchase homes.

60% of South Korea-born Victorians are Christian. Korean churches are seen by many members as a focal point of Korean culture, maintaining traditions through dance, language and cuisine, and assisting new immigrants arriving in Victoria. Korean culture is further strengthened by the activities of the Korean Society of Victoria, Saturday Korean language schools, Korean language broadcasts on SBS, and several Korean magazines and newspapers.

Brisbane's Korea Change

If Brisbane is Australia's 'new world city' then the local Korean community must have something to do with it. Not that long ago, exotic foods, fashion and very late-night dining in Brisbane's CBD were implausible finds.
Now, thanks to the growing influence of an entrepreneurial Korean population, you can dress the part while quaffing obscure beer til 11pm on Sunday night at an authentic inner-city eatery.
Seven dedicated Korean restaurants currently operate in the 4000 postcode, feeding expats and converting Brisbane's born and bred to a new kind of barbecue.

Significant overseas born popula	
Country of birth	**Population**
United Kingdom	109,583
New Zealand	99,285
India	22,115
China	20,972
South Africa	19,587
Philippines	15,941
Vietnam	14,107
Germany	9,492
Malaysia	9,301
Fiji	8,568
United States	8,304
South Korea	8,210
Taiwan	8,054

The distinctive pleasure of kimchi – the coveted pickled cabbage – is now doing to local mouths what wasabi or haixian did in the late '80s, when domestic palates were beginning to tingle with new flavours from Japan and China.
And today's new food cravings can be satisfied without a reservation thanks to the four Korean provedores filling spaces between major convenience and supermarket chains.
There's also a range of hip fashion boutiques and Korean hair salons dotting Elizabeth Street and surrounds, offering the latest K-Pop looks to the local shopper. Hwa Sook Lee Bora is one of Brisbane's foremost fashion designers; she designed Jennifer Hawkins' winning Miss Universe gown and has maintained an atelier in the swanky Brisbane Arcade for over a decade.
A Korean Brisbane success story, the multi-award winning designer says observing the growth of Korean culture in the CBD is a source of great pride.
“When I first set my foot on Australia, it was really hard to meet Koreans,” Bora says.
“However, at present, you can enjoy varied aspects of Korean culture through many Korean residents and business operators.”
She rattles of a string of words increasingly recognisable to the wider community - bulgogi, galbi with charcoal, bibimbab, jeongol, and so on - all the dishes available at the likes of Madtongsan II, O Bal Tan Korean BBQ Cuisine or Mary Street's Hanaro Mart.
“In addition, Korean designers are very active,” Bora says.
“Korean clothes stores are flourishing [and] I think that if people enjoy, respect, and understand Korean clothes fashion as they do the Korean food, then we will see more fashion clothes produced.”
Cozy Corner, on the corner of Elizabeth Street and Stereo Lane, has been opened for just over 10 months and stocks a range of threads and accessories from Korea and elsewhere in Asia.
“You can find so many Korean things for your lifestyle,” one shop assistant enthuses.
“Korea has a beautiful culture – we are happy to share with Australia and share Australian culture too.”
Further down the footpath and the Elizabeth Street Arcade boasts a range of Korean-owned businesses, from fashion to beauty and casual eateries.
A community noticeboard nearby looks like a souvenir from downtown Seoul, peppered with information about student accommodation, English language schools, furniture for sale and Asian club nights.
“Koreans, I believe, are establishing their identity in their own right in the Australian society,” Bora says.
“Koreans not only stick together amongst themselves, but also try hard to have and maintain cooperative relations with other nations through the means of lively trade, although it is a small country.
“I feel proud when I see Koreans being smoothly incorporated into the Australian society in Brisbane.”

Koreans are Sydney's most entrepreneurial ethnic group, with the city's culture and economy standing to benefit if it brands its bustling centres as Little Koreas.

The proposal to brand and promote the Korean equivalents of Chinatown in suburbs including Strathfield, Eastwood, Campsie and the CBD comes from the University of Technology Sydney's Business School.

UTS' Professor Jock Collins and Dr Joon Shin have made the recommendation in their report, Korean Immigrant Entrepreneurs in the Sydney Restaurant Industry, to be launched on Monday.

Professor Collins said that branding the precincts could boost the economy and enrich Sydney's cultural mix - a city where 60% of citizens are first or second generation immigrants - and it should become council policy.

"If you look at the other ethnic precincts like Chinatown and Little Italy and Cabramatta [which has a large Vietnamese community], then what's required is that the local councils make some investment in what you might call cultural iconography - signage, street design, streetscape, and also naming and marketing," Professor Collins said.

"That can lead to things like festivals and other cultural events, and that facilitates local, national and international tourism," he said.

People seeking out cosmopolitan dining would likely be familiar with other cuisines such as Chinese and Japanese, but Korean less so - making areas with concentrations of restaurants ripe for a big growth in business, Professor Collins said.

As to why Koreans have risen to become Sydney's most entrepreneurial ethnic group, Professor Collins said that this was common to the Korean diaspora around the world and a number of factors were at play.

"There's a strong drive [to succeed in business], and maybe the labour market's not very responsive to Koreans with language difficulties and recognition of qualifications. Often it's a result of what we call blocked mobility. In other words, because they see the opportunity for paid employment maybe aren't as good as they thought they were, they see small business as an alternative that might be better paid and might give them better control over their lives," Professor Collins said.

Australia's Korean population has grown tenfold in 25 years, and now numbers almost 60,000 (the greatest concentration of which are in Sydney), making it the sixth largest outside Korea of any in the world, according to the report. More than double that number of Koreans are in Australia when students, working-holiday makers, and tourists are counted, the report shows.

The Korean immigrant population has twice the rate of entrepreneurship of Australians, and lest it be seen as an Asian characteristic, Professor Collins said that immigrants from different Asian countries varied widely with Koreans performing highly.

"If you look at rates of entrepreneurship across immigrant groups from Asia they vary. For example, Chinese have no higher rates than Australians in terms of entrepreneurship; some groups like the Indians are much less and then some groups like the Koreans much more - it varies considerably," Professor Collins said.

The often Christian Koreans benefited from attendance at church - not necessarily from a religious drive to be industrious, but from the networking opportunities. "The church is an important social network where people meet and connect … those connections are then very useful for business, whether its finding suppliers or gaining people for employment, or other business activities - it's a facilitator for social connectedness amongst the Korean immigrant community in Australia," Professor Collins said.

The study looked at the restaurant industry, but Koreans were also succeeding in other concerns including the cleaning industry, the building industry, tilers, gyp-rockers, and some sections of the engineering industry, according to Professor Collins.

Policy proposals in the report including relaxing immigration restrictions to make it easier for restaurant owners to bring in Korean chefs.

Third Edition: Sydney and Soju: The Korean Community in Australia

The history of this small, inner-West suburb of Sydney goes back to the late 18thcentury, when the land was claimed by English settlers, no doubt much to the surprise of the Aboriginals who had occupied the Sydney basin area for a long time prior. Perhaps the most fascinating period emerged following the end of 'White Australia' Immigration policies and the gradual movement of migrants from various Asian countries to the area. The 2006 census of Strathfield reported that out of a total population of just over 20,400 persons, over 50% were born overseas, making this one of the most culturally diverse suburbs of Sydney. Of particular interest to me, as I order a second cup of green tea and tried my best not to eavesdrop on the conversation of the five Korean ajumma who had occupied several tables without making even a conciliatory attempt to order anything, is the fact that migrants born in South Korea make up the largest contingent of 'outsider's on the inside'. The fact that 8.6% of the population of the 'Strass' (스트라스), as it is known by Koreans, is South Korean born, that the streets are lined with beauty parlours (미용실, 네일 케어숍) and BBQ houses (삼겹살집) makes me wonder, what kind of Korean community exists in Australia?

Without falling into derivative essentialisms of an ethnic group, and taking care to avoid such problematic theories as the 'Model minority' used to describe Koreans in the US., it is worth considering how such an area came to earn the unofficial epithet of 'Korea Town' and what kind of relationship Koreans in Australia have with the wider community?

The numbers of Koreans in Australia has continued to grow since the 1970s when a census recorded less than 500 Koreans nationwide. The mid-1970s saw the first 'waves' of Korean migration, primarily concentrated in Sydney. A majority of migrants in these cases were either 'Amnesty migrants'– over-stayers who were granted residency and stayed in Australia working a variety of '3-D jobs', or so-called 'Container migrants', who arrived with skills and quickly started businesses in the Sydney area.

Following on the heels of the recovery of the Korean economy at the beginning of the new millennium, Australia has proven a desirable destination for young Koreans taking advantage of the one year working visa and/or the study visa offered by the Australian government. Migration theorists may argue that the contemporary character of the Korean community in Sydney is far more transient than it used to be, with Australia viewed as a one to two year English language experience rather than a place to settle long term. Yet the ubiquitousness of the Korean-owned Japanese sushi house or the prevalence of K-pop in the air in several of Sydney's inner suburbs speaks to the stability of this migrant community.

Christianity, as with Korean migrant communities all over the world, has played an important role in both encouraging migrants to come to Australia and permitting a smoother settlement for those unwilling or unable to 'go-native.' Recent estimates put the number of Korean Protestant churches in Sydney at over 150. Acting as a bridge between the sending community, Korea, and the receiving country, Australia, these organisations provide theological training, material and emotional support, and loans and scholarships to members of the Korean community in Sydney.

The Korean community, as with any minority that begins to move out of the shadows, has attracted both sunshine and storms; several reports in the Australian media threw light on the 'growing number of Korean prostitutes' working in Sydney, while other stories have highlighted the success of Koreans in small businesses. Certainly, as Koreans continue to make a deeper footprint in Australian society, more attention, good and bad, will come the way of this community.

Several waves of migration from Korea to Sydney, facilitated by a liberalising of Australian immigration laws for 'Amnesty seekers and 'Entrepreneurial immigrants' and the effects of ongoing chain migration have undoubtedly contributed to the scene I described at the beginning of this article. For better or worse, the Korean community in Sydney appears to be both vibrant and growing. Critics may argue that the 'Strass' is evidence Koreans are not assimilating/integrating with the wider community, and perhaps that is true. Given the contribution of Koreans in Sydney to the fields of commerce, food and culture, and religion, however, one has to wonder if it really matters if Mr. Kim from Strathfield doesn't yet know the words to Waltzing Matilda, and struggles to recall how many snags are needed for the perfect barbeque.

Cultural Differences between Australia and South Korea
http://www.convictcreations.com/culture/southkorea.html

Nationalism
South Koreans are raised to be nationalistic. Part of the nationalism stems from the compulsory national service required of South Korean men. Part of the nationalism stems from the fact that they are still at war with the north. Part of the nationalism stems from a desire to prove they are different from Japan and China. Australians are not raised to be nationalistic. Australia has always suffered from a social schism between government-funded institutions and the wider Australian society. This schism has made a sense of national unity very difficult to create. The government-funded institutions have historically favoured British, then multicultural conceptions of the Australian identity and thus denounced Australian patriotism. In return, Australian patriots have denounced the “elitism” coming from the institutions.

Cultural uniqueness

To outsiders, South Korea’s traditional culture looks Chinese and its modern culture looks Japanese. However, South Koreans assertively argue that their culture, both traditional and modern, is unique.
In regards to traditional culture, Koreans talk of “Korean Confucianism”, “Korean Buddism” and “Korean Martial arts.” For Koreans, it is important to believe that their traditional culture either originated in Korea or was shaped in Korea.
In Australia, it is difficult to talk of cultural uniqueness and expect other Australians to share the sentiments. For many Australians, Australian culture does not exist, there is nothing unique about Australia and Australia has no need for a national identity. Ironically, such a view is a uniquely Australian thing to say. No other country in the world has a significant segment of the population openly expressing their hostility to the notion that their country might have a culture.

Egalitarian

Korean culture is hierarchical. In companies and in general life, there are clear hierarchies in status based on age, title, and income. For example, it is perfectly acceptable for a 30-year-old to be rude to a 28-year-old on the basis of age superiority. Koreans believe the hierarchical thinking is a Confucius legacy. It may also stem from the hierarchical nature of their language that encourages them to think in a status-conscious way.
Australia is not a hierarchical society. Most Australians like the idea of a labourer being able to sit down and have a beer with the Queen and seeing her as different but his equal. For example, the trucking magnate *Lindsay Fox* (net worth $350 million in 1999) said of Australia:
'We don't have a class structure. We have people who relate to people. No body is superior. No body is inferior. The people who I went to school with collect the garbage around here. But if they want to come in and have a drink, that's fine with me.'
The egalitarian sentiments are reflected in Australian English. Australians may refer to some foreigners as "mate" instead of using more respectful titles such as your honour, sir, madam, mrs, mr, ms, lord, and your highness. Likewise, cricketer *Dennis Lillee* expressed his egalitarian sentiments when he greeted Queen Elizabeth using the words: **"G'day, how ya goin'?"**
The egalitarian sentiments probably grew out of Australia’s penal foundations. For a variety of reasons, freed Convicts saw themselves as equal or superior to their ex-masters. Their ex-masters didn't agree, which in turn created a social schism that has never been resolved. Even today, the word "elites" is used as an insult and elitist thinking is widely deemed to be defective thinking. Those who express elitist thinking often feel disconnected from the group and complain of a "tall-poppy syndrome."

Cultural Differences between Australia and South Korea
http://www.convictcreations.com/culture/southkorea.html

Value system

Koreans believe they have a Confucian value system. Although Confucianism means different things to different people around the world, to Koreans it means respect for superiors and parents, duty to the family, loyalty to friends, humility, sincerity and courtesy.
Aside from being justified with Confucianism, Korean values are justified with the dogma of organised religions. 29 per cent of South Koreans cite themselves as Christians. Like Confucianism, Christianity means different things to different people around the world and attracts people for different reasons. For Koreans, part of the attraction seems to be that it is associated with Korean nationalism. In the 18th century, Christians started having the bible written in Korea's indigenous Hangul writing system, which at that stage was deemed inferior to Chinese script. The nationalistic credentials were further reinforced in the 1930s when Christians refused to worship the Japanese emperor as a god, as required by Korean law. These nationalistic associations have helped Koreans overcome concerns about Christianity's foreign origins. The actual religion probably appeals because it provides an escape from the pressures of Korea's hierarchical society and preaches an ethic of forgiveness. It might also appeal because it is a religion that is seen to be conducive to making money. 22 per cent of South Koreans cite themselves as Buddhist. In the 16th century, Buddhist monks helped fight a Japanese invasion, which in turn caused the religion to prosper. Koreans see their version of Buddhism as being unique.

Barbeque

Koreans like their barbeques. Usually, the barbeque operates in a restaurant in which hot coals are placed in the centre of the table and an overhead vacuum sucks fumes away. An assortment of sliced meats and vegetables are then cooked as people sit around the table and talk/drink.
In Australia, the barbeque usually happens outside in people's backyards or in a park. There are clear separations of gender during the cooking process. The men will stand around the barbeque and do the cooking while the women will gather inside and prepare the salads or side dishes. Once the meat is ready, both genders will come together.

Karaoke

Koreans love karaoke. For men, the favoured songs are slow love ballads that express their tearful emotions for a special woman. The men sing these songs even before they've had a girlfriend. In a way, karaoke with Koreans can be a depressing experience. One slow love ballad follows another then another. Although Koreans sing in a karaoke box with friends, in Australia, karaoke is usually sung in bars in front of strangers. The idea of a karaoke box is still relatively unknown. At the bar, Australians sing an eclectic range of songs ranging from *Bon Jovi, Bryan Adams* or *Cold Chiesel*. Slow love ballads are rare, probably because a heckler from the crowd would call the singer a sissy.

Drama

Korean drama has proved immensely popular all over Asia. The dramas typically involve conflicts in marital relationships, money bargaining, relationships between in-laws or complicated love triangles.
Australian dramas have proved popular in England but not in many other markets. Dramas such *Neighbours* and *Home & Away* portray happy neighbourhoods populated by good looking teenagers and their loving families.

Cultural Differences between Australia and South Korea

http://www.convictcreations.com/culture/southkorea.html

Work ethic

Both South Korea and Australia have a strong work ethic. In 2004, South Koreans worked an average of 2390 hours per year. This was significantly more than most Europeans who only worked an average of around 1350 hours per year. The motivation to work hard can be partly explained by South Korea's goal to become more powerful. Because Korea has been pushed around in the past by foreign countries, Koreans want to be stronger to ensure it doesn't happen again. The motivation to work hard can also be explained by the hierarchical nature of Korean culture. Individual Koreans feel that they need to work harder to gain a better title or more money otherwise they are worthless.
In 2005, Australians worked an average of 1855 hours a year. This was less than South Korea but more than Japan. The motivation for Australians to work hard is more difficult to explain. Australians don't really care about making their country more powerful and the egalitarian nature of Australian society means Australians can feel a sense of self-worth even if they lack a title or wealth. The motivation to work hard probably comes from the same motivation to play sport and succeed in sport. Specifically, personal pride.

Marriage

Koreans yearn for love. For example, during karaoke, Koreans sing heartfelt love ballads that allow them to express the deepness of their heart. Likewise, when watching dramas and movies, Koreans love being taken away in romantic plot lines that bring their emotions to the surface. Ironically, despite yearning for love with all their heart, most Koreans end up in loveless marriages. One problem is that Korean men usually prize beauty above all other qualities, and Korean women value money above other qualities. Inevitably, when men marry for beauty and women marry for money, the men stray when the beauty fades, and the women want something else when they have the man's money. Another problem is arranged marriages. In Korea, a marriage is often seen as a union between families so parents choose the partner for their children. This often results in a marriage between two people that don't like each other. A final problem is abstinence from sex before marriage. Either to conform to Korean Christian values or to fulfil the dream of a perfect wedding night, many Koreans choose to hold onto their virginity. Unfortunately, once the special night is over, Koreans wonder what other people are like and may stray to find out. Australians are perhaps more promiscuous than South Koreans before marriage but less promiscuous after marriage. If Australians do stray, either with a prostitute or a lover, they rarely let anyone know. Australian marriages are more based on the friendship between two people. Money is not so important for Australian women because they are capable of earning as much money as men, and prior to the age of 30, actually have higher incomes on average than men. Likewise, as a culture, Australia doesn't value beauty as much as Korea, which gives Australian men comparatively more freedom to marry women who are not physically perfect.

Sport

South Koreans love soccer. It is the only team sport that has a significant following. In Australia, the most popular spectator sports for men are Australian football, cricket, rugby league, soccer and rugby union. For women, the popular sports are netball (women's basketball) and basketball.

International relations

South Korea is trying to set itself up as the eastern hemisphere's middle power that brings the region together. As a result, South Koreans have invested heavily in English language tuition. In partnership with Australia, they also conceived and initiated APEC.

South Korea is unlikely to achieve its objectives because it is suffering political and cultural disputes with its close neighbours that it seems unable to resolve. With Japan, Korea is in dispute over the name of the Sea of Japan. Koreans argue that it should be called East Sea. Koreans are also in dispute over the Dokdo islands (Takeshima in Japan.) The Koreans say they own them. The Japanese do not agree. With China, Korea is in dispute over cultural heritage. Some Koreans argue that much of China's traditional culture, such as Confucianism, came from Korea. The Chinese do not agree and don't like the idea of Koreans trying to steal their culture. With North Korea, South Korea is still at war. Unlike the former West Germany, South Korea has been unable to bridge the divide with its communist brother.

The disputes felt at a political level are also played out at a community level. Koreans in China and Japan have a tendency to form ethnic ghettos. The local population doesn't like them and they don't like the local population. The problem for Korea is that it is a nationalistic and mono-cultural society that is not experienced in cross-cultural relations. Furthermore, few nations tolerate hierarchical values being expressed by foreigners in their country. Because South Koreans are accustomed to hierarchical thinking, they are often viewed as impolite when they express their hierarchical thinking in foreign countries. For example, although a Chinese waitress will accept hierarchical values being expressed by a Chinese customer, they will not accept them being expressed by a South Korean in their country.

Even though Australia is not an Asian country and most Australians know very little about Asia, it is more likely to bring the region together than is South Korea. Australia's strength is that it is one of only two countries in the eastern hemisphere to have a significant migration program. Cities such as Sydney are being flooded with Chinese, Japanese, Korean, Indian and Vietnamese migrants. In Australia, the Asian migrants are being forced to get over their historical or cultural barriers and form relationships. Whereas Koreans are not mixing with Chinese in China, they are mixing with Chinese in Australia. In turn, they are making Australians more literate about Asia.

One of the barriers to Australia bringing the region together is that Asians view Australians in quite a negative way. The general consensus is that Australians are lazy, uncultured, unrefined, ill-mannered, have poor sexual morality, and have nothing to offer except a good welfare system. The ridicule that is expressed at a community level is also expressed at a political level. For example, after an encounter with protesters, ex-Singapore prime minister *Lee Kuan Yew* said:

"Australians are the poor white trash of Asia."

After an encounter with the Australian cricket team, Sri Lankan cricket captain *Ajuna Rantaunga,*

"We come from 2,500 years of culture and we all know where they come from".

Because Asian countries are in the habit of disliking every country except their own, there is nothing unique about being insulted by Asians. However, Australia is unique in the eastern hemisphere because Australians are far more capable of dealing with the insults than are Asians. The above comments would be water off a duck's back for most Australians and would in no way stop Australians extending the hand of friendship. (When they were made, they didn't even cause a ripple in Australia.)

The above insults were actually very mild in comparison to the insults directed at Australia by Australians. Australia's elites have long insulted Australians for playing too much sport, being racist, not giving elites respect, being culturally ignorant, celebrating mateship, as well as an assortment of other obscure ideas. Being criticised, either fairly or unfairly, is just a part of Australian life.

While Australians are relatively capable of ignoring insults or laughing at them, Asian cultures are more likely to react to an insult on their country by shutting down and boycotting the country that made the insult. It is a mentality that inevitably results in lots of Asian countries boycotting each other and being unable to work through their differences. A similar mentality has kept North Korea and South Korea at war long after they should have reconciled their differences.

I HATED BEING KOREAN" - MY KOREAN-AUSTRALIAN STORY

http://www.meejmuse.com/2013/10/who-am-i-my-korean-australian-upbringing.html

So as you guys know, I am an Australian-born Korean, which means in terms of culture (language, traditions, music, food... the lot), I grew up with a confusion of both Aussie and Korean. I ate Korean food at home, and Aussie food out. I watched both Aussie tv and Korean dramas. I spoke English to my dad and Korean to my mum. You get the picture.

In terms of language, I went to Korean school on Saturdays, speaking only Korean at home until pre-school (Kindergarten in some countries) then almost completely lost it once I entered primary school. This got so bad and had my parents so concerned that I remember my mum started a gentle 'game' where my sister and I were only allowed to speak Korean with her (to preserve the language), and if either of us spoke English, we received the '꿀밤' punishment - getting finger-flicked on the forehead. [I think it worked for a while, but not for long.] It was supposed to encourage us to keep our Korean language, but perhaps.. JUST perhaps it worked for the opposite - at least for me. (FYI, my sister has perfectly fluent tertiary-level Korean, whilst mine is pretty good but at an elementary level. I really believe it's a personality thing. She always embraced Korean things much better than me.)

Since I didn't really grow up around a huge Korean community though (unlike some of my Aussie-Korean friends who grew up in huge Korean churches, or extended families and local communities), it was pretty hard to sustain this 'Korean-culturing' just from my few hours at home every day after school. Everything else I did was in English.

For example, at school I spoke, wrote, read, thought and communicated in English alone.. I read English books (20 books from the library every fortnightly visit), I just pretty much thought I was Australian.. with this Korean-ness forced upon me by my heritage. Sometimes I hated the fact that I was Korean because I couldn't identify myself with the culture or find it relevant in my life and what surrounded me.

This was particularly exacerbated by any racism that was so prevalent in Australian society during those days. I went to a highly Anglo Catholic primary school. I remember wanting to hide my lunches from my friends sometimes because they would bring 'normal' food, like nutella sandwiches, ham and cheese toasties, pasta etc, whilst my mum mostly packed me things like rice, jabchae, Korean pre-packaged red-bean paste bread, kimbab - 김밥 (sushi without the raw fish) etc. Now that I think back to it, my mum was just being sweet and doing what she thought was good for me - coming straight from Korea where lunch (doshirak - 도시락) is time to pack your kids with energy-rich food.. brown rice, lots of different side dishes (banchan - 반찬). Plus, in Korea this is really appreciated and it's normal for kids to share their food with each other. I guess my mum simply didn't realise the culture was so different in Australia. Of course I never voiced this out to her so she wouldn't have known it either.

Remember this was when I was a little kid. If I had this food NOW, I'm all YUMMM! But in primary school, when you're by yourself in a very different environment and of course you are young trying to fit in and find good friends, it was hard. I remember one time I had kimbab, and the boys (or girls) sitting around me looked at it, pointing and scrunching up their noses, "Is that SEAWEED???""Do you eat raw fish??" "Eww!" It was so embarrassing. It didn't even have raw fish in it!! How mean can kids be right? Hahahaha. So brutally honest.

This makes me also realise how much times have changed. I see all different nationality kids bringing packets of salted dried seaweed for recess snacks now. They munch on it like chips and most don't even realise it's Korean until I tell them. Haha! Koreans don't eat it just out of the packet like that either.. lol so hardcore

It's interesting though because as a primary school teacher even to this day, I can see this still happening on the playground. Not just for asians, but amongst students from all different backgrounds. I've ground it down to the factor that even in our multicultural society, it's just a 'child thing'. When you're young you seem to be much more acutely aware of how 'different' you are from others, or how others are 'different' from you - hence school yard bullying etc. It's pretty bad and my heart kind of breaks when I see anything like that happening when teaching at school and do everything I can do stop students from behaving or thinking in such manner. (Students tease each other about the shade of their skin. Yes. Even now.)

For the teachers: I believe you can change this through effective teaching. If you're a caring teacher who practises inclusivity and holds no subconscious racism inside of your own mentality, you can really make a difference in how children grow up with insecurities versus confidence in their own skin.

It's so funny to reflect back on this because it's sort of all just flooding in as I write about it. I haven't remembered these memories in a long time.

Growing up in high school, when I started to attend one of the largest Korean churches in Sydney (where I later met oppa^^), I began to find myself more surrounded with Korean friends. I realised that these kids might not have grown up with the worries of not belonging etc, as much as me, since most of them had each other at least on the weekends where they could identify with each other as Koreans, and be in a place where that Korean culture really came alive and was relevant.

By this time, my Korean had pretty much disintegrated. I could understand the basics (save the hard vocab), but couldn't string a sentence together properly. Pronunciation was pretty bad too. 2-3 hours on Saturday was simply not enough to sustain one's second language skills. The only thing I was exposed to that was Korean was the food I ate at home, some of the weird Korean dramas my mum and dad watched (I really thought they were lame, acting was bad, stories were so predictable, and my mum pretty much forced me to watch a lot of them with her hahaha), as well as the Korean pop music. THAT, I did not mind. I grew up listening to G.O.D., FINKL, SES, H.O.T. (omg they were so big back then hahaha) and the likes. Anyone identify with?

How things have changed! G.O.D.'s music was so good. I still listen to their songs sometimes. Does anyone remember 거짓말 (lie)? (Woman shrieking "싫어! 싫어!"ㅋㅋㅋㅋ)

So anyway, when I started going to the Korean church during about Year 8, where there was approximately a 70/30 mix of both Aussie-born Koreans to Korean-born Koreans (thus lots of 'FOBS' who spoke better Korean than English), I started becoming much more Korean in everything I did. I chatted online in Korean, spoke much more, sang Korean Christian songs, read Korean stuff, went out with a Korean 'fob', and even had my own Cyworld - Korea's version of Facebook, before Facebook existed. Naturally, I started liking the Korean view of beauty better too. It was just more suitable for me.

So as you can see, my Korean-Australian upbringing had lots of ups and downs. Lots of internal struggles, lots of self-reflection and search for identity and belonging (feels like a HSC belonging essay).
Now, it seems almost a lifetime later and of course way past the puberty adolescent teenage emo stage, I am proud to say I am a true Aussie-Korean.

Here's my view of it all now:

I have found the balance between being an Australian and a Korean.
I believe I'm intrinsically Australian in the way I relate to and operate in Australian society, but am inherently Korean in the way I relate to and operate in Korean society. I realised many years ago that I don't have to just identify with one in particular, or completely be one and not the other, but approach both of my identities

with respect, honour and love for both cultures. Thus, when relating with Koreans I become a Korean. When relating with Australian society I become an Australian.
I sing the Australian national anthem with pride, and teach Australian history to students with a sense of honour and significance in knowing that the next generation will grow up with an appreciation of how our country came about. Note: This ancient land really belongs to Aboriginal Australians, so no one has any right to feel superiority over anyone in the first place. We are all immigrants here!
I sing the Korean national anthem with a sense of love for the country of my ancestors. I acknowledge the Korean way of thinking, even things which are so completely opposite to the Western ways (e.g. daughter in laws, expectations of women etc - perhaps I will do a separate post about that too since it's so little talked about and many still struggle with this).
It took a while, and lots of struggle, but God taught me how to balance this and have peace about it.

So, although my English is definitely 3000% better than my Korean, and I am actually much more Aussie than Korean in pretty much all aspects except for 'beauty-related matters', I can truthfully say I am proud to be both Korean and Australian. Many might not understand the plights I've just shared, as living and growing up as the first generation in a society where you're the minority, is an experience you just can't identify with unless you go through it yourself.

Another thing that makes me perfectly confident in myself, no matter what environment or who I am surrounded by, is that I present myself as just... well, me. I don't present myself to people as a Korean, nor an Australian. I am just who I am. If I'm at work, I am a professional. I present my skills and good workplace attitude, because that's what I'm there for. When I'm a teacher, I am that - a teacher; when I was a student, I was simply that - a student. If you know me in real life, you'll know that I am not afraid to confidently participate in discussions or get involved with things without letting that racism cloud get to me in the least (you guys know what I'm talking about - you can't see it but you can feel it in the air). The only thing your race should affect is in giving you an upper hand in openness, broad-mindedness, and a rich culture to boast about. Having said this, you shouldn't ever need to hide your ethnic background, but seriously - be proud of it.

Be humble, work hard, be professional, be genuine - and others will start to treat you by your standards rather than by the stereotypes of who they think you should be.

Being an Asian in a Western-dominated society can be confronting at times. Sometimes you need to be that extra 5% more brave than others. Sometimes you need to pull out your blind eye to the blatant racism that surrounds you. Above all, just be who you are. Be excellent at what you were born to do. Excel in your talents and present them to society. Show your care and virtues. Stay true to your personality. If you're shy, that's ok. That's who you are so be proud of it!! If you aren't accepted on the basis of your looks, others are missing out and it's their problem. As long as you remain focused and treat people right, you're doing your job without fault. Challenge yourself to greater heights and you will grow in ways that you never thought possible.

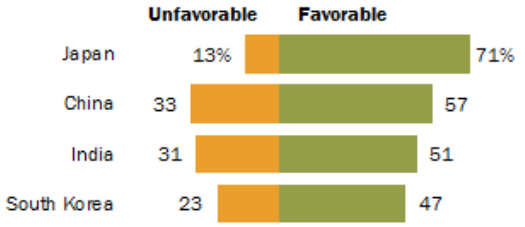
How Asia-Pacific Publics See Each Other and Their National Leaders

Japan Viewed Most Favorably, No Leader Enjoys Majority Support

BY BRUCE STOKES

Japan Viewed Most Favorably by Publics in the Asia-Pacific Region

Median view of ...



Note: Japan not included in Japan favorability median, China not included in China favorability median, India not included in India favorability median and South Korea not included in South Korea favorability median.

Source: Spring 2015 Global Attitudes survey. Q12b, g, i, r.

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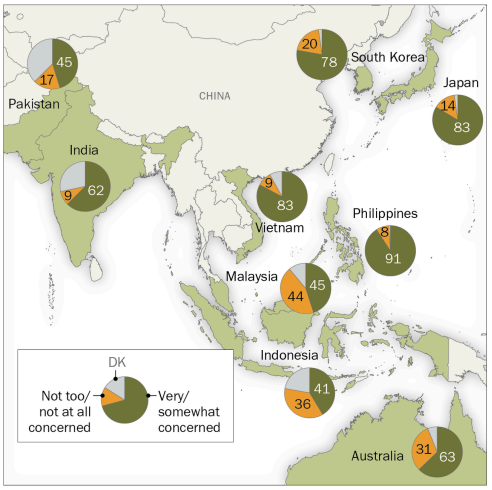
The coming decades promise to be the Asian Century, when the most populous region, with some of the world's fastest growing economies, is likely to become the global nexus of commercial, cultural and geopolitical activity. For this reason, how people in the Asia-Pacific region, including Australia, see each other and their leaders is of growing importance.

Overall, despite historical and territorial frictions, Asia-Pacific publics tend to view their regional neighbors in a positive light, with Japan judged most favorably. But these same publics also express limited confidence in the region's most prominent national leaders when it comes to their handling of international issues. These are some of the findings from a new Pew Research Center survey of 15,313 people in 10 Asia-Pacific nations and the U.S. conducted from April 6 to May 27, 2015.

Concern about Territorial Disputes with China

How concerned are you, if at all, about territorial disputes between China and neighboring countries?



Source: Spring 2015 Global Attitudes survey. Q13d.

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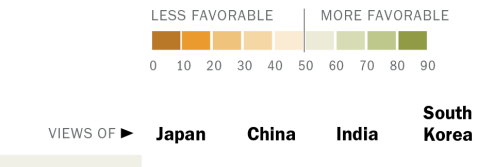
A median of 71% in the region have a favorable view of Japan, with positive views exceeding negative sentiment by more than five-to-one.1 A median of 57% voice a favorable opinion of China. Roughly half (51%) see India in a positive light. And just under half (47%) give South Korea a thumbs-up, in part due to a higher proportion of those surveyed who express no opinion. Nevertheless, favorable views of South Korea outweigh negative sentiment by two-to-one.

Asia-Pacific publics have more mixed views about each other's leaders, in part due to their lack of familiarity with them. A median of 47% have confidence in Chinese President Xi Jinping to do the right thing regarding world affairs.2 A median of 43% have confidence in Japanese Prime Minister Shinzo Abe's handling of international issues, with more than twice as many expressing support. But just 39% voice confidence in Indian Prime Minister Narendra Modi's role on the world stage. The share with positive sentiment about Modi is again larger than those with negative views, but a relatively high proportion of respondents voice no opinion, a testimony to Modi's low public profile in the region.

Views of Each Other

Publics in the Asia-Pacific region generally see each other favorably, with a few exceptions that reflect deeper historical antagonisms, especially between China, Japan and South Korea.

Asians' Views of Each Other



Japan enjoys a relatively positive image, except in China and South Korea. Eight-in-ten or more Malaysians (84%), Vietnamese (82%), Filipinos (81%) and Australians (80%) express a favorable opinion of Japan. About seven-in-ten Indonesians (71%) agree. Such views are largely unchanged from 2014, except in Malaysia where favorability of Japan increased 9 points since 2014. As a point of comparison, 74% of Americans voice positive sentiments about Japan.

But long-standing historical animosities and recent territorial tensions are evident in Chinese and South Korean views of Japan. Just 12% of Chinese and 25% of South Koreans express favorable views toward Japan. And 53% of Chinese say they have a very unfavorable assessment of Japan. Both the Chinese and the South Koreans believe that Japan has not apologized sufficiently for its military actions in the 1930s and '40s, according to a 2013 Pew Research Center survey.

Notably, more than a third of Indians and Pakistanis say they have no opinion about Japan.

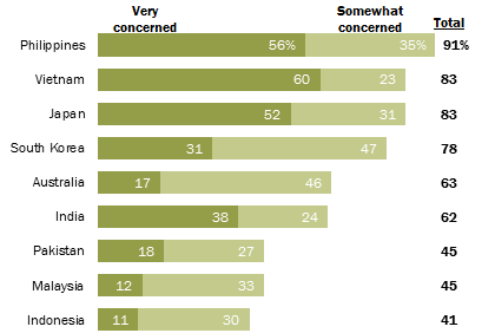
In four nations, there is a significant generation gap in views of Japan. Respondents ages 18 to 29 are more favorably disposed toward Japan than people ages 50 and older in South Korea (a 34-percentage-point differential), Vietnam (24 points), Indonesia (16 points) and China (11 points). Those with the most positive view of Japan are young Vietnamese (59%very favorable). The most anti-Japan are older Chinese (55% very unfavorable).

A majority of people in the Asia-Pacific region who were surveyed, not including the Chinese, have a positive view of China. (For more views on China, see this June 2015 Pew Research Center survey.) Roughly eight-in-ten Pakistanis (82%) and nearly that many Malaysians (78%) voice a favorable opinion of China. About six-in-ten or more Indonesians (63%) and South Koreans (61%) agree. Public views of China have improved in the past year in the Philippines (+16 points) and India (+10 points).

However, the Vietnamese (only 19% favorable) and the Japanese (9%) do not see China in a positive light. In fact, almost half the Japanese (49%) express a very unfavorable view of China. Asia-Pacific views of China are far more positive than the perception held by Americans. In the United States, only 38% have a favorable opinion of China.

Philippines, Japan and Vietnam Concerned about Territorial Disputes with China

Concern about territorial disputes with China



Note: Data for "not too concerned" and "not at all concerned" not shown.

Source: Spring 2015 Global Attitudes survey. Q13d.

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Contrasting Asia-Pacific views of China may in part be explained by differing levels of concern about regional territorial disputes with Beijing. The Filipinos (91% concerned), Vietnamese (83%) and Japanese (83%) are the most troubled by these territorial frictions, according to a 2015 Pew Research Centersurvey of Asia-Pacific perceptions of various global threats. And they are also the three countries in the region with the highest unfavorable ratings of China.

Roughly half of those surveyed have a favorable view of India (median of 51% not including Indians). This includes more than six-in-ten Vietnamese (66%), South Koreans (64%) and Japanese (63%). But only 24% of Chinese and 16% of Pakistanis see India in a positive light. These views of India are generally unchanged from last year. The most upbeat about India are the Vietnamese, but even there only 22% say they feel veryfavorably toward India. The most intense anti-India views are in Pakistan, not surprisingly given the long, fractious Indo-Pakistani history. In

Pakistan, 56% see India veryunfavorably. In comparison, 63% of Americans hold a favorable opinion of India.

The younger generation of Asians is quite enamored with India. About seven-in-ten Vietnamese ages 18 to 29 (72%) have a favorable view of the world's second-most-populous and fastest-growing large economy, as do 67% of young Japanese. This compares with 77% of young Americans who see India favorably. The respondents most critical of India are older Pakistanis (80% unfavorable). These are people who experienced, or whose parents experienced, the traumatic 1947 partition of India and Pakistan.

South Korea's favorable rating is the lowest of the four Asian nations tested. This is in part because 65% of Pakistanis and 52% of Indians expressed no view of South Korea.Nevertheless, 82% of Vietnamese see South Korea in a positive light, as do roughly six-in-ten or more Filipinos (68%), Malaysians and Australians (both 61%). But only 21% of Japanese and 15% of Pakistanis agree. The Japanese are, in fact, quite harsh critics of South Korea: Nearly a third (32%) of the Japanese voice a very unfavorable view of their neighbor. And positive views of South Korea in Japan are down sharply, from 57% favorable in 2008 to 21% in 2015, possibly a reflection of unresolved tensions over "comfort women" during World War II. In comparison, 60% of Americans see South Korea in a positive light.

South Korea enjoys particular popularity among younger Asians: 93% of Vietnamese, 74% of Filipinos and 68% of Malaysians ages 18 to 29 express a favorable opinion of the country.

Views of Regional Leaders

Across the Asia-Pacific region, none of the major national leaders tested – Chinese President Xi Jinping, Japanese Prime Minister Shinzo Abe and Indian Prime Minister Narendra Modi – garner majority support. But regional medians mask widely disparate assessments of the three by individual countries.

A median of 47% of those surveyed in nine Asia-Pacific countries, not including China, have confidence in Xi to do the right thing regarding world affairs. (By comparison,69% of publics in the Asia-Pacific regionvoice confidence in U.S. President Barack Obama.)

Xi's strongest supporters are in Malaysia (72%) and South Korea (67%). Some of the Chinese president's biggest fans are South Koreans (81%) ages 50 and older and Filipinos (59%) ages 18 to 29.

Less than Half See Xi, Abe, Modi Positively

Confidence in ___ to do the right thing regarding world affairs

	Xi	Abe	Modi
	%	%	%
Malaysia	72	73	34
South Korea	67	7	39
Pakistan	59	34	7
Philippines	51	68	44
Australia	47	60	51
Indonesia	40	43	28
India	29	36	–
Vietnam	20	68	56
Japan	12	–	47
China	–	18	29
MEDIAN	47	43	39

Source: Spring 2015 Global Attitudes survey. Q25b-c, e.

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Just 12% of Japanese have confidence in Xi, with 82% voicing no confidence. And Vietnamese ages 18 to 29 (71% no confidence) also distrust him.

Abe enjoys the confidence of a median of 43% of the publics surveyed, not including Japan. His strongest support is in Malaysia, where 73% say they believe he will do the right thing regarding world affairs. Nearly as many in Vietnam and the Philippines (both 68%) agree. Abe's biggest supporters are in Vietnam, where 78% of men and 77% of those ages 18 to 29 express confidence in him.

But neither the South Koreans (7% confidence) nor the Chinese (18%) are big fans of Japan's leader. In fact, 63% of South Koreans say they have no confidence in Abe at all.

A median of 39%, not including India, have confidence in India's Modi to do the right thing regarding world affairs. In only two countries – Vietnam (56%) and Australia (51%) – do half or more of those surveyed express faith in Modi's handling of foreign policy. Modi's greatest support outside of India is among younger Vietnamese (60%).

Not surprisingly – given India's fractious relationship with Pakistan and Modi's leadership of the Hindu nationalist Bharatiya Janata Party (BJP) – just 7% of Pakistanis, most of whom are Muslims, have confidence in Modi. Roughly half of Pakistanis (52%) have no confidence in Modi at all. And his lowest backing is among older Pakistanis (64% no confidence).

But, overall, Modi suffers from a lack of recognition. A quarter or more of respondents in six of the nine countries surveyed voiced no opinion about him as a leader.

Australia's Gender Gap

There are some gender differences in how many people in the Asia-Pacific region view each other and their leaders. But much of this may be attributable to very high levels of nonresponses among the women surveyed. However, there are striking gender gaps in Australia on views of major Asia-Pacific countries and leaders.

Australian Men and Women Differ in Views of Asian Neighbors, Leaders

	Men	Women	Diff
Australians with a favorable view of ...	%	%	
South Korea	71	52	+19
India	66	51	+15
Japan	85	76	+9
China	62	53	+9
Australians with confidence in ...			
Modi	58	44	+14
Abe	64	56	+8
Xi	51	43	+8

Source: Spring 2015 Global Attitudes survey. Q12b, g, i, r & Q25b-c, e.
PEW RESEARCH CENTER

Australian men are far more likely than women to have a favorable view of their neighbors and are more likely to have confidence in their leaders' handling of world affairs.

There is a 19-percentage-point differential between Aussie men's views of South Korea (71% favorable) and Aussie women's opinions (52%). There is a 15-point gender gap in views of India (66% of men, 51% of women). Similarly, far more Aussie men (58%) have confidence in Indian Prime Minister Modi than do Aussie women (44%).

https://www.youtube.com/watch?v=qhxUUXyocCU

Koreans in Australia Discussion Questions

- What do you know about the Korean presence in Australia?
- When and why did Koreans immigrate to Australia?
- How many people of Korean descent live in Australia? Brisbane?
- How do most Australians view Korea and Koreans?
- What have you heard about Koreans' experiences in Australia?

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