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PRE- AND POST-MARITAL CHAPLAIN MINISTRY
TO MILITARY PERSONNEL AND KOREAN NATIONALS

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provided specific program and policy recommendations. End product of this study is a valuable handbook for chaplains on "Pre-and Post-Marital Chaplain Ministry to Military Personnel and Korean Nationals".

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FOREWORD

To facilitate the reading of this document all exhibits are located at the end of each respective chapter.

This document was prepared by Ms. Sheryl D. Joyner, Project Director; Dr. Daniel B. Lee, D.S.W. and Mr. Paul Bradshaw.

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I. INTRODUCTION

1. PURPOSE OF THIS STUDY

The phenomenon of military transcultural marriages has occurred since the United States (U.S.) first established military installations overseas. Little research, however, has been conducted relative to the acculturation process of foreign-born spouses and/or the problems encountered by the American spouse. In addition, virtually no documentation exists concerning ministry to military members of transcultural marriages.

The primary focus of this study is the Chaplain's ministry to Korean Nationals and American soldiers who decide to marry.

The purposes of this study were to:

- Identify sources of adjustment and difficulties Korean-American couples are experiencing; and,
- Provide relevant strategies and programs to chaplains to assist in a more effective ministry to these couples in the military system.

The final product of the study is a handbook to be utilized by chaplains toward a more effective ministry to these couples. Although previous studies have been conducted on various aspects of the Korean-American couple, research indicates that this study was the first to focus on

- The individuals involved;
- Existing programs that provide services to these couples; and
- Policies affecting the military transcultural couple both in the United States and in Korea.

This has resulted in a comparative study utilizing descriptive data to trace the procedural route of Korean-American couples from the point of origin (Korea) to an installation in the United States.

The scope of this project included site visits to four (4) military installations including one Air Force and three Army bases in the Republic of Korea; four (4) site visits to Army installations in CONUS, and a visit to the Chaplain's Training School. At each site, except for the School, trans-cultural couples, chaplains, and other professionals who work with Korean-American couples were interviewed.

Several tasks to be accomplished by this study were to:

- Analyze social and cultural differences which constitute barriers that contribute to the slow assimilation of Asian wives into Western society;
- Recommend pre-marital counseling techniques through the identification of possible problems and conflicts facing Korean-American couples planning marriage;
- Examine and recommend the best methods to educate Korean-American couples in order to enable their marriage to function successfully in Korea and the United States;
- Assess current programs at military installations in Korea and CONUS provided for Asian wives and their families; and,
- Develop a handbook for pre- and post- marital counseling by chaplains for Korean-American couples in order to provide a more effective ministry to these couples.

Though not called for in the scope of work, an attempt to characterize a profile of American soldiers who choose to marry Korean Nationals was accomplished through an intergration of quantitative and qualitative data gathered throughout the study. This data consisted of:

- Age;
- Length of marriage;
- Number of children;
- Length of time husband and spouse had been in the United States;
- First marriage; subsequent;
- Family reaction to marriage; and
- Descriptive information supplied by professionals working with trans-cultural couples.

In summary, it is anticipated that the results of the study will aid the Office of the Chief of Chaplains in developing programs and directing policy that will initiate a positive impact on American servicemen and their Korean family members.

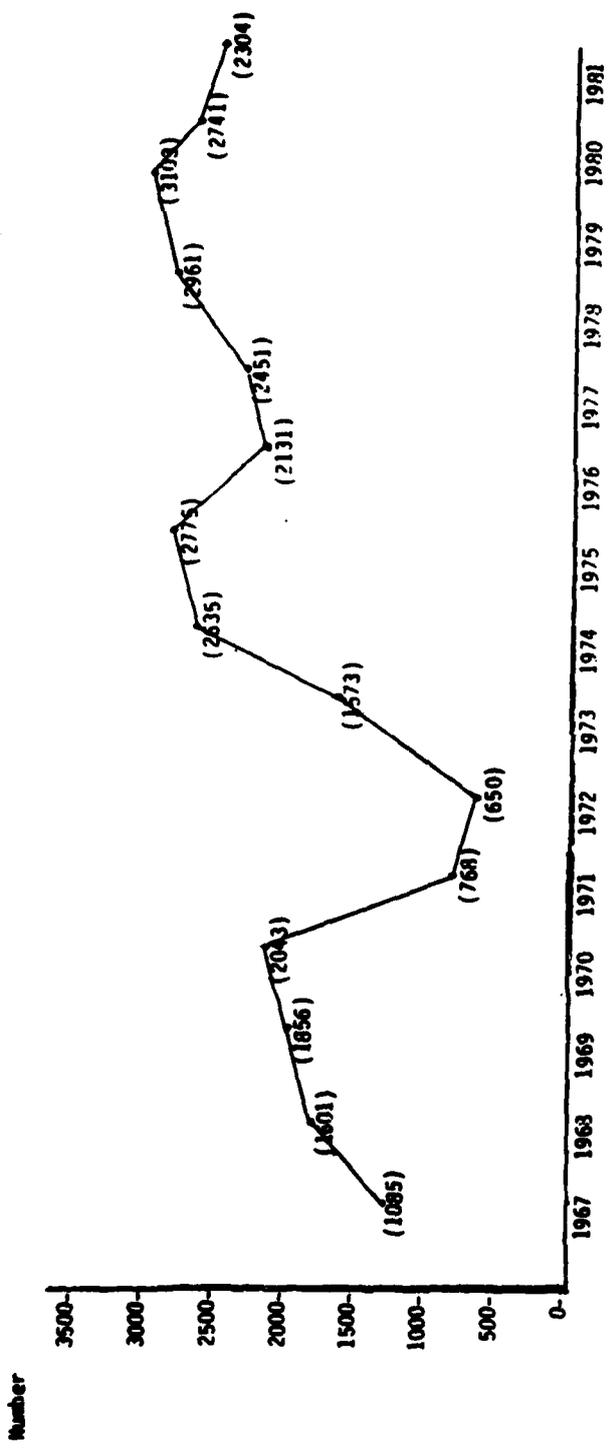
2. BACKGROUND INFORMATION

The marital trends for the past one-third century have indicated that the proliferation of massive United States military operations worldwide has resulted in producing over one-half million transcultural unions between American servicemen and foreign nationals. Currently, one of the most active patterns of such phenomena appears to be the Korean-American transcultural marriage which has steadily increased to over 60,000 incidents with an annual rate of approximately 3,000 marriages of this type. It is estimated that approximately one-fifth of the military personnel who are of marriage age, but are not married while stationed in Korea will marry Korean Nationals.

The high percentage of Korean-American marriages can be directly attributed to the history of U.S. military involvement in Korea, which dates back to the beginning of the Korean War in 1950. During the three (3) years of combat and periods of peace negotiations, nearly a half million soldiers served in Korea. Since that time, the U.S. has maintained military bases and personnel in Korea in accordance with the Foreign Containment Policy which fosters strategic military balance. Today there are approximately 30 U.S. bases and military installations in Korea staffed by approximately 40,000 U.S. military personnel. With the continued presence of U.S. military troops in Korea, it has been inevitable that the high incidence of transcultural marriages continued.

Figure I-1 shows the trend of marriages approved by the U.S. Army in Korea from 1967 to 1981. The number of approved marriages reached a peak at three different times before dropping - 1970, 1975 and 1979. Although further research should be conducted to substantiate the reasons for the various increases and decreases in marriages during these time periods, preliminary analysis indicates that external factors may have influenced the increases in 1970 and 1979. The year 1970 marked the end of the Vietnam War. Prior to this, troops were not up to strength in Korea and the rebuilding of troops was initiated in 1970 which may have contributed to the highest number of approved marriages until 1975. It is possible that the steady increase of

FIGURE 1-1
 U.S. ARMY MARRIAGES APPROVED IN KOREA
 1967 - 1981



() Actual Number Approved

YEARS

marriages in 1978 and 1979 was spurred by President Jimmy Carter's decision to pull troops out of Korea. This presidential decision may have increased the initiative of several soldiers to marry since at the time it was unlikely they would return on future assignments.¹ These hypotheses should perhaps be explored in future research because they suggest that external elements may have had an indirect cause and effect relationship on the number of marriages in Korea.

What has emerged as a result of the high incidences in transcultural marriages are specific problems and issues that are encountered by both the husband and wife. These problems appear to be generic to most Korean-American couples, as will be demonstrated later in this report.

Many of the problems that have been identified in previous studies relate to the adjustment of the traditional Korean wife to Western society. Stephen K. Kim, (1978), noted the more common problems encountered by Asian wives:

- Language barrier and communication;
- Loneliness and isolation;
- Culture shock;
- Management of money;
- Food; and,
- The misunderstanding of the American system and values.

Despite the existing research in the area of transcultural marriages, very little focus has been given to the American serviceman who decides to marry an Asian woman. Chaplains Hemming Lynn Galbraith and Robert S. Bernard (1979) were able to provide a socio-cultural profile of American husbands in the Republic of Korea. However, the problems encountered by American husbands or programs for Korean-American couples have yet to be addressed in research efforts. It was therefore, an objective of this study to provide some insight into the pre- and post-marital problems encountered by the American soldier husband as well as an assessment of programs available to these couples.

¹This information was secured in a telephone interview with a representative of the Office of the Eight United States Army, Korea, The Pentagon, Washington, D.C.

Nearly 100% of Korean-American married couples will return to the United States to settle. Even while in Korea, the Korean spouse becomes exposed to aspects of American society through encounters with the military base. Recognizing the base chaplain, both in the U.S. and Korea, as a primary support resource for servicemen and their families, it is essential that ministry to the transcultural couple provide guidance that is specifically relevant to problems faced by these couples.

3. SECTION DESCRIPTIONS OF THIS REPORT

The remainder of this report consists of five (5) sections, an appendix and a bibliography. The "Research Methodology," the second section of this report, describes the study universe as well as the methodologies for the data analysis and interpretation.

"Findings and Analysis of Interviews Conducted with Korean-American Couples," Section III, is a presentation of data gathered from the couples themselves. Section IV, "Existing Programs for Korean-American Couples," provides a discussion of existing pre- and post-marital programs presently available to Korean-American couples. Both Sections III and IV have findings from Korea and CONUS. Section V, "Army Regulations and Policy", is an analysis of existing Army policies including the Commander's Guide to Counseling Pamphlets and the implications on the transcultural couple.

"Summary of Recommendations", Section VI, is based on the information collected throughout the study.

An Appendix and Bibliography conclude this report.

II. RESEARCH METHODOLOGY

The research methodology established the framework and guidelines for the conduct of the study through the identification of the data types and sources as well as data collection techniques necessary for the successful completion of the project. The study assessment was an interactive process in which the Office of the Chief of Chaplains was closely involved. This section addresses the following:

- Major research questions to be answered through this study;
- Sources of data;
- Data collection;
- The sample;
- Interview guidelines;
- Data analysis plan;
- Site visits; and,
- Limitations.

1. MAJOR RESEARCH QUESTIONS TO BE ANSWERED THROUGH THIS STUDY

The major product of this effort, as stated in Section I, was the development of a handbook to provide Army chaplains with strategies and programs to aid in their ministry to Korean spouses and their American soldier husbands. The development of the handbook was predicated on the research and assessment of several questions:

- What are the social and cultural differences which constitute barriers and contribute to the slow assimilation of Asian wives into Western society?
- How is the military chaplain perceived by the Korean spouse? by the Korean-American couple?
- What types of pre-marital counseling are appropriate to serve as a preventative to those identified barriers?
- What types of post-marital counseling and methods of education are available to enable Korean-American couples to better manage their marriages?
- What programs currently exist at Army installations to provide services to Korean-American couples?
 - How may they be strengthened?
 - What new programs need to be developed?

Data and Information Needed

To successfully and completely answer the questions presented above, a number of data sets were necessary. Therefore, a thorough analysis of the following was accomplished:

- Extensive review of social, political, and religious differences within the Korean culture.
- Review of Korean cultural, social and religious customs, and identification of their differences with Western society.
- Review of the types of pre- and post-marital counseling techniques currently used by the Army chaplains, and comparison with the current state-of-the-art.
- Analysis of military immigration and other policy that mandate procedures for Korean-American couples.
- Identification of current successful techniques and strategies which are not used by the Army and recommendations where appropriate, for incorporation into the Army's system.
- Identification of other support systems (educational, social welfare, training, etc.) which need to be incorporated and/or coordinated.

2. SOURCES OF DATA

The requisite information outlined above was gathered from two basic sources: individuals/groups and records (archives).

Individuals or Groups

Through interviews with pertinent individuals and groups, opinions and attitudes of the role of the ministry to Korean-American couples was discerned. Sources of these interviews were based on individual familiarity with the particular aspects of the study. Interview sources regarding analysis of barriers, for example, included, but were not limited to:

- Daniel Lee, DSW international authority on transcultural marriages;
- Bascom W. Ratliff, MSW, Walter Reed Medical Center;
- Harriet Moon, MSW, Social Work Supervisor, Camp Stanley, Korea;
- Gwendolyn A. Bonacci, Behavioral Scientists, Camp Casey, Korea;
- Rev. Hahn, Korean/American Community Services, Washington, D.C.;
and
- The Association for Asian Studies, Inc., University of Michigan, Ann Arbor.

For information on pre- and post-marital counseling techniques, groups and individuals interviewed included:

- Office of the Chief of Chaplains (and members of the Office of Plans, Programs, and Policies);
- Army Chaplains Board (Acting President, William Foreman, who has adopted a Korean child; and Chaplain Stenbakken, representative for Family Life Chaplains);
- The American Association of Marriage and Family Therapists, Upland, CA;
- National Council on Family Relations, Minneapolis, MN; and,
- Dr. Roger Baron, nationally known consulting family therapist.

Archives

To support information gathered from the individual and groups interviewed, archival data or records, when available were secured. Sources for the archival data included:

- The Library of Congress;
- The Pentagon Library;

- Records maintained by:
 - Chaplains,
 - Army Community Services,
 - Judge Advocate General's Office,
 - Personnel,
 - Korean Churches,
- University Libraries; and,
- Asian-American Organizations.

3. DATA COLLECTION

Variations of two (2) major data collection techniques were utilized to obtain needed study information. These methods were:

- Interviews and
- Archival data collection.

Interviews

A series of structured individual and group interviews were conducted at each of the sites. Except at the Army Chaplains School, interviews were conducted with three sets of interviewees:

- Chaplain's Office including Base Chaplain and Family Life Chaplains;
- Professionals working with Korean-American couples from
 - Army Community Services (ACS)
 - Office of the Judge Advocate General (JAG)
 - Mental Health Representatives
 - Army Community Hospital
 - English as a Second Language (ESL) training; and,
- Korean-American couples.

Interviews were structured with an aim towards eliciting information from a supervisory level. Utilizing the structured, formalized protocol, the following were also interviewed at some of the installations:

- Community social welfare providers and
- Ministers, both Americans and Koreans who work directly with Korean Nationals.

These interviews yielded information on the quantity and quality of programs for Korean Nationals who marry Americans.

In considering data sources for this study, a sensitivity to the availability and comparability of the data for each source at each site selected was demonstrated. Since the basic unit of analysis was the transcultural marriage, it was important that the same level of data was available for each subject set. Present knowledge of the existing data sources suggested that this consistency would be difficult to obtain, as discussion regarding counseling sessions, divorce or viable marriages was not something that lends itself easily to quantification. The various sources were therefore carefully reviewed for comparability and completeness and, where possible, were used as a source of information. When data from these sources was unreliable or unavailable, structured interviews were relied upon as a data source.

Archival Data Information

The opinion and attitudinal information gained from the interviews was supplemented with previously documented information. Through the individuals listed above, relevant articles, books and bibliographies were acquired. Additionally, the standards and requirements of such certifying groups as the American Association of Marriage and Family Therapists and the Association of Clinical Pastoral Education were assembled in order to delineate the minimum expectations for strategies and programs.

A literature review was conducted using the resources and opportunities presented by the Library of Congress, and the libraries of local universities and associations (e.g., American Psychological Association and American Psychiatric Association). Such potentially key sources also included publications as Social Casework and the American Journal of Sociology.

The archival aspect of the data collection process focused on the following aspects of the project:

- History of implementation of counseling services and factors that helped or hindered implementation;
- Definition of the roles played by military chaplains in pre-marital counseling;
- The methodology of various pre-marital counseling programs;
- Means of evaluating the success of the counseling component;
- The characteristics of transcultural marriages;
- The integration of a pre-marital counseling component with other services; and
- Linkages with other agencies and organizations on the military base and within the surrounding community.

4. THE SAMPLE

It had been originally anticipated that a statistically relevant sampling methodology would be employed for the conduct of this project. Due to the time constraints and lack of identification on military records of those soldiers married to Korean Nationals, a statistical sample could not be employed. However, specific sampling frames were identified and utilized at each of the sites. (A sampling frame is a comprehensive list of units within the larger military population from which a statistically relevant sample would be drawn.) The completeness and accuracy of the sampling frame usually determines the rigor of the survey and how closely the sample would correspond to the actual typical population.

There were three (3) sampling frames relevant to this study. The first was the set of military programs at the command level, i.e., the Chief of Chaplains and Army Chaplains Board. The second was the key professional staff on base and in the military community. Finally, there were the transculturally married couples themselves.

All representatives of these three groups volunteered to be interviewed. All information was held confidential and anonymity was emphasized to the interviewees.

5. INTERVIEW GUIDELINES

Interview guides were designed to provide a structured format for the interview sessions. The guides were used in all but those instances that were deemed inappropriate. All questions for example, were not asked if the group was too large in number or the circumstances, such as conducting interviews after church services, would have placed an unnecessary burden on the interviewees.

Two (2) separate interview instruments were developed. One instrument addressed itself to the chaplains and other professionals (Exhibit II-1) whereas the second instrument (Exhibit II-2) was used to interview the Korean-American couples.

Because this project was classified as an explorative study, the interview guides were designed to obtain descriptive data. The open-ended format of the questions provided the interviewee with the opportunity to address various elements in conversation as well as allow for spontaneity on the part of the interviewer.

6. DATA ANALYSIS PLAN

A detailed plan to analyze the data was developed that included general statistical tests where possible as well as an indepth comparative analysis of qualitative data gathered throughout the study.

Coding the Data

Coding the data allowed for greater consistency of the information gathered. Information was coded and synthesized based on the format of the interview guides. After all data had been coded, the information was prepared for analysis. Both quantitative and qualitative data were coded or categorized.

Statistical Analysis

Based on the interview guide as well as records and previous research, a series of demographic statistics were produced. These statistics attempted to define or identify any dominant general characteristics of Korean and American individuals who marry. These characteristics included:

- Age;
- Sex;
- Religion; and,
- Family background.

In addition to demographics, additional information was statistically analyzed. This included determining the frequency and percentages of background or cultural characteristics as well as identifying any problems predominant in Korean-American marriages.

The statistics to be employed included:

- Mean - arithmetic average;
- Median - value with an equal number of values above and below it;
- Mode - value with the highest number of frequencies.

Comparative Analysis

A comparative analysis of the qualitative data was conducted to identify any major issues and areas for further research. This analysis began with the presentation of information in written form categorized by groupings based on the three major areas of research: people, programs and policy.

Data analysis was made on the basis of the following procedures: (1) All of the data collected in interview notes obtained from various installation sites were transmitted into a master sheet categorized according to question item, quantitatively and qualitatively. (2) Quantitative and qualitative data were discriminated from each other so that each could be treated for its own purposes. (3) Descriptive data were consolidated according to subject headings. (4) Commonly mentioned aspects of data were

treated as significantly important variables. (5) If a certain variable was frequently mentioned across several areas, it was considered a possible causative or correlational factor although the data was not quantitatively treated. The judgement was made on the basis of supportive evidence from other sources pertinent to the subject area. (6) Hypotheses were drawn from these explanations for future validation. (7) Recommendations were made largely from convincing evidence that suggest the necessity for preventive, interventive or remedial courses of action to be taken.

Once this data had been analyzed, it was combined with the qualitative data. Together, these two sets of information provided a clear, definable scope of the issues and problems of transcultural marriages in the U.S. military. Using this information, recommendations for various pre- and post-marital counseling activities for chaplains were presented.

7. SITE VISITS

Site visits were conducted to four (4) installations in the United States and four (4) in the Republic of Korea. The site visit locations are displayed in Exhibit II-3. A site visit was also completed at the Chaplains's Training School. Site visit teams were comprised of two (2) members who were thoroughly familiar with the subject matter as well as experienced in interviewing techniques.

Approximately two (2) days were spent at each CONUS site. The site visit team spent two (2) weeks in Korea using the Eighth United States Army Headquarters as a point of origin. Itineraries for the CONUS sites and the Korea Visit are included in Appendix A.

A chaplain at each site served as the contact person. It was usually this person who pre-arranged the interview schedule for the site visit team. Besides the interviews, the team gathered information and documents on existing programs when possible. A listing of this information is presented in Appendix B.

The site visit team also participated in various activities for Korean-American couples when it was possible. These activities included:

- Attending Korean church services;
- Observing ESL training classes;
- Attending prayer breakfasts; and,
- Observing Korean community dynamics in local restaurants, etc.

In addition, on several occasions, the team had the opportunity to interview Korean-American couples in their homes to provide an entirely different perspective in the data-gathering process.

Perhaps, one of the more interesting settings was at the Han-Nam Village in Seoul, Korea. Han-Nam Village is a large housing complex comprised of residents that include American-American, Korean-American and Korean-Korean families. Arranged by the Office of the Chaplain, EUSA, a gospel performance attracted approximately 100 residents of which 33 Korean wives of American soldiers, and 16 American husbands participated in a mass feedback session. This information is presented later in this report.

8. COMMENTS AND LIMITATIONS

On the basis of voluntary participation in the survey, it is noteworthy that participants were positively motivated to share their experiences and observations openly and spontaneously. Also, the open-ended interview questions allowed them to respond in their own terms without being constrained by the interviewer's language. The participants, Korean wives and American husbands, were scheduled to be interviewed prior to the arrival of the research team. In the case of Han-Nam Village, where over 200 Korean-American families were dwelling, a special effort was made to invite the residents to the community program designed for the Korean-American military transcultural couples. There were more responses than originally anticipated in view of the time constraints and the lack of prior experiences in conducting a similar activity. The program consisted of American and Korean ethnic foods, a performance by a notable Korean female gospel singer

the researcher's report, and participants' workshops. The chaplain and his wife (Korean-American military transcultural marriage), newly assigned to the Village Chapel, were assisted in establishing a working relationship with participants and a baseline for their goals and objectives. Also, the Village residents at the program began to formulate community organization for supportive social network building.

During the site visit period, there was a Korea-wide seminar on Korean-American marriages for both chaplains and other professionals who are engaged in pre- and post-marriage counseling and orientation programs. A workshop conducted at the Retreat Center by the research team on February 10, 1982, gave the program providers an opportunity to prioritize the essential elements of the program's contents.

The interview techniques employed in acquiring the data included individual, couples, wives' group and husbands' group interviews, depending upon types of voluntary participation. The overall data base included the interviews, participant observation of community gatherings and seminars for experts, consultation with military and non-military resource persons, and review of archive documents. This provided an extensive and comprehensive view of Korean-American military transcultural marriages.

Recognizing that this was an exploratory study on which future research will be based, there were several limitations. Time was a critical factor affecting the study. Six (6) months, the allotted time for completion, greatly constrained data gathering efforts as evidenced by the limited stay at each site.

The inability to statistically select a relevant sample skewed data results. Of the couples interviewed, it was assessed that approximately 95% maintained characteristics of successful marriages. Unfortunately, very little data was actually gathered from couples who were experiencing problems in their marriages.

Although several soldiers volunteered for interviews in Korea, very few were represented at CONUS sites. On one occasion, over one hundred

telephone calls were made to Korean-American couples through a Korean Church and only two husbands arrived for interviews. It was concluded that perhaps these soldiers felt a stigma attached to their being singled out.

Another limitation was the lack of extant information on the transcultural marriage. The limited information available was either outdated and obsolete or statistically irrelevant.

Problems also arose in the conduct of the study. The first two months were completed without incident. However, the delay in the approval of the interview guide created a 6 month gap between data collection efforts in Korea and the U.S. It is difficult to assess what effect this had on the study results. This time lapse may also account for the limited response of transcultural participants because CONUS site visits were cancelled on numerous occasions.

The remaining sections of this report will discuss the analysis, findings and recommendations of this project.

EXHIBIT II-1INTERVIEW GUIDE
HUSBANDS (AMERICAN SPOUSE)

1. How old are you?
2. Where are you from?
3. How long have you been married?
4. Do you have any children? If so, how many by this marriage? Are they living with you?
5. What is your religion?
6. How long have you and your spouse been living in the United States?
7. Do you have any relatives in the United States (U.S.)? If so, who are they? (Parents, siblings, etc.)
8. Is this your first marriage? If not, were you married to an American?
9. Who first made the decision to marry, you or your wife?
10. What activities followed the decision to marry? (Informed parents, began processing paperwork, etc.)
11. Did your family approve of you marrying a Korean? What was their reaction? What did they say?

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12. Did her family approve? What did her family say?
13. Did either family give any advice before you married? If so, what? What did you think of their advice?
- 14A. Do you think the U.S. military was supportive of your decision to marry? (Explain)
- 14B. Do you think there should have been a program to assist you?
- 15A. Did you and/or your wife discuss the marriage with anyone in the military? If so, whom? (C.O., Chaplain, etc.)
- 15B. Who initiated the counseling? (self, spouse, Chaplain)
- 15C. Are you aware that the Chaplain's office offers counseling/help? If yes, did you use this service? (Why or why not?)
- 15D. How many times did you meet with the Chaplain? What kind of topics did you discuss? What kind of topics did the Chaplain discuss with you?
- 15E. What did these persons tell you? What did you feel about what was said?

TRITON _____

- 19C. Did your spouse participate? Why, why not?
- 19D. Did you notice any changes in your wife when you moved from Korea to the U.S.?
- 19E. What adjustments do you feel she has had to make?
- 19F. What adjustments have you had to make?
- 19G. What was the hardest adjustment for your spouse? For you?
- 19H. What was the easiest adjustment for your spouse? For you?
20. Has your relationship with your wife changed in any way since moving from Korea?
- 21A. Do you think cultural differences have created any marital problems?
- 21B. Do you think living in the U.S. has created any marital problems?
22. Define your relationship with your children.

TRITON

16. Were you married in the U.S. or Korea? Did your family attend the wedding? If not, how did you feel about this?
- 17A. Are there any cultural differences between you and your wife? If so, what are they?
- 17B. What about lifestyles?
- 17C. Childrearing?
- 17D. Obligations to parents?
- 17E. The role of a husband?
- 17F. The role of a wife?
18. Who takes care of the household? Does the shopping? Pays the bills?
- 19A. How did you prepare your wife for life in the U.S.?
- 19B. Was there a program at your post in Korea which prepared Korean spouses for life in the U.S.? If yes, who conducted the program?

TRITON=====

23. Define your wife's relationship with your children.
- 24A. What is your experience/perception of local Korean ethnic communities?
- 24B. Have you ever experienced discrimination? Has your spouse? Have your children?
- 24C. How do you adjust? How does your spouse? How do your children?
- 24D. Have you ever sought support within the military? Outside the military?
25. What is your relationship with your in-laws? Other members of her family?
26. What is your wife's relationship with your parents?
- 27A. Have you had any emergencies or crises since living in the U.S.? If so, what were they?
- 27B. To whom did you turn for help?
- 28A. Did you and/or your wife seek counseling? From whom?

TRITON

28B. Who initiated the counseling?

28C. Are you aware that the Chaplain's office offers assistance to Korean-American couples?

28D. Did you think the counseling was helpful? Why?

29. Do you think military life has affected your relationship with your wife? (Explain)

30. Do you think the military has been supportive of your marriage since living in the U.S.? (Explain)

31. Did religion play a role in your life before marriage? Has that role changed since marriage? (Explain)

32A. Are you and your wife of the same religion? If not, does one of you plan to convert? If so, who?

32B. Has this presented any problems? (Explain)

32C. What are your perceptions and experiences of local Korean ethnic churches?

33. Have you and/or your wife ever sought counseling from a minister? (Explain)?
34. Have you and/or your wife participated in any of the military educational programs? Why or why not?
35. Does your church have any programs? If so, what are they?
36. What existing kinds of services or programs would you recommend to others who are in a similar situation to yours?
37. What additional types of programs do you think are needed by Korean spouses?
38. What programs, if any, do you think are needed by husbands of Korean spouses?

EXHIBIT II-2

CHAPLAINS AND PROGRAM PERSONNEL

Persons to be Contacted

Chaplains, Army Community Services, Judge Advocate General Mental Health Center, ESL training, Social Work Services

Questions to be Raised

1. What types of programs are available to assist Korean wives upon their arrival and during their initial period of stay for the purpose of getting married to American servicemen in the U.S.?
2. Where do they go for help in times of crisis?
4. What are the policies at your installation for assisting Korean and other foreign-born spouses for their successful adjustment and acculturation?
5. What are the barriers and obstacles to implementation of policies applicable to American-Korean Married (AKM) subjects? (military barriers, AKM barriers)
6. a. Do you utilize transcultural resources and expertise on AKM for the purpose of assimilating the Korean spouses into the mainstreams of American society? b. Describe your contacts with these resources. c. How adequate are these resources?
7. How adequate is the staffing of bilingual/bicultural human service personnel?
8. a. Is there a policy plan at DA level to develop a systematic and comprehensive information system regarding AKM? b. Is there a policy plan at DA level to develop a centralized service? c. Is there a policy plan at any level?
9. To what extent are the families of American husbands being included in making cultural transition for Korean spouses in the U.S.?
10. a. What kinds of informal supportive networks do you utilize for reducing the social isolation of the Korean spouses? b. Are there any formal supportive networks?
11. What is your role in handling divorce processes of AKM subjects?

TRITON

12. What kinds of resources are available to you if your counseling efforts with AKM reach no solutions?
13. a. Are there any programs designed to assist the offspring of AKM?
b. What are the problems that these children typically face? c. Are there any programs designed to assist parents in rearing children from transcultural marriages?
14. To what extent does the chaplain's denominational orientation become an asset or liability to AKM subjects?
15. What method do you personally use to resolve communicational problems when counseling Korean subjects?
16. What kinds of cross-cultural training opportunities are available to the chaplains and other helping professional and paraprofessional staff?
17. Is there a need for a bilingual transcultural ministry to AKM subjects and their families?
18. Have you established a joint working relationship with local Korean ministers? Why or why not?
19. What kinds of services and programs should be developed to meet AKM's unique needs?
20. What counseling techniques are presently used by Chaplains and other helping professionals?
21. Have these techniques been effective? Why or why not?
22. Is there a need for counseling training that is specific to transcultural marriages/relationships? Please explain.
23. a. Is there a need to protect the AKM subjects and their families from abuses and exploitations? b. Is there a program or process already established to address these matters?
24. What are your perceptions and experiences of local Korean ethnic churches and communities?
25. What kinds of role conflicts do AKM subjects experience?
26. Do Korean subjects have easy access to transportation?

27. How do spouses or service groups resolve language problems? To what extent is ESL program being utilized by Korean subjects?
28. What additional programs should be developed to better meet the needs of this population? Please explain.
29. What programs should be developed to better meet your needs as a helping professional to assist this population? Please explain.

EXHIBIT II-3

SITE VISIT LOCATIONS

Location	Dates Visited (1981-82)	Team
Ft. Monmouth, New Jersey	December 10-11	Joyner/Bradshaw
Korea	February 1-12	Joyner/Lee
Ft. Benning, Georgia	August 25-26	Joyner/Bradshaw
Ft. Hood, Texas	August 28-30	Joyner/Bradshaw
Ft. Leonard-Wood, Missouri	September 14-15	Joyner/Musser
Ft. Knox, Kentucky	September 20	Joyner

III. FINDINGS AND ANALYSIS OF INTERVIEWS CONDUCTED WITH KOREAN-AMERICAN COUPLES

This section of the final report presents the findings concluded from interviews conducted with Korean-American couples. Information is presented in the following format:

- Korean Wives - Korea;
- Korean Wives - CONUS ;
- American Husbands - Korea; and,
- American Husbands - CONUS.

Although much of the information gathered was categorized, the section entitled Korean Wives-Korea is a presentation of findings that reflect on the remaining three categories of this section. Information was not repeated throughout the section and only differences in additional data are presented.

1. KOREAN WIVES-KOREA

A. Demographic Data

Under this category, there are seven (7) discrete and quantifiable variables including: wives' age, marital status and duration, husband's rank, number of children, wife's duration of residency in the U.S., religion, and wife's place of domicile in Korea.

(a) Age. The majority of Korean wives (61%) were in their 20's, with a median age of 24 years and a mean age of 28.3 years. The age range was between 19 and 40 years. Age distribution is reported in Figure III-I.

(b) Husband's Rank. As expected, the majority of American husbands (77%) were non-commissioned officers (enlisted men). Of these, 40% were E-5 and below and 37% were E-6 and above, with a range from E-4 to E-9. The officers comprised 23% of the total sample population (N=35) with a range

FIGURE III-1
AGE DISTRIBUTION OF KOREAN WIVES

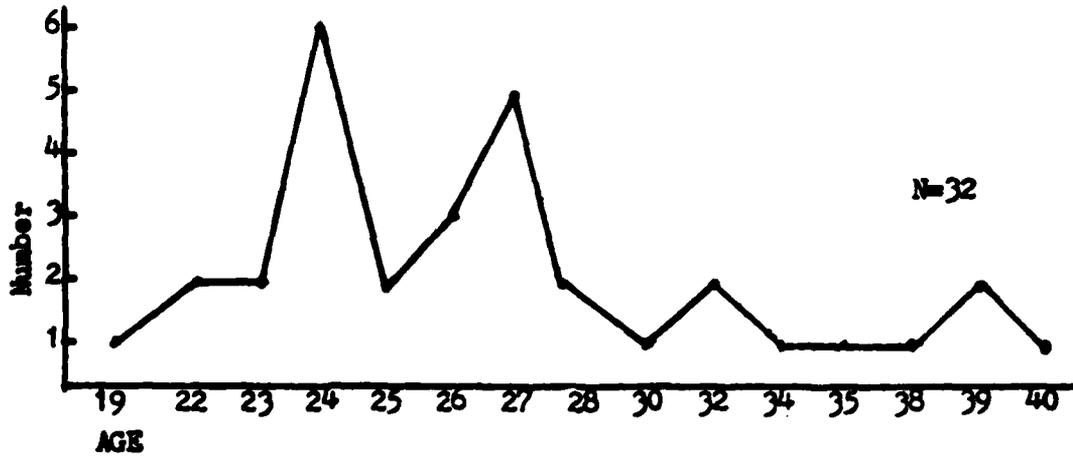
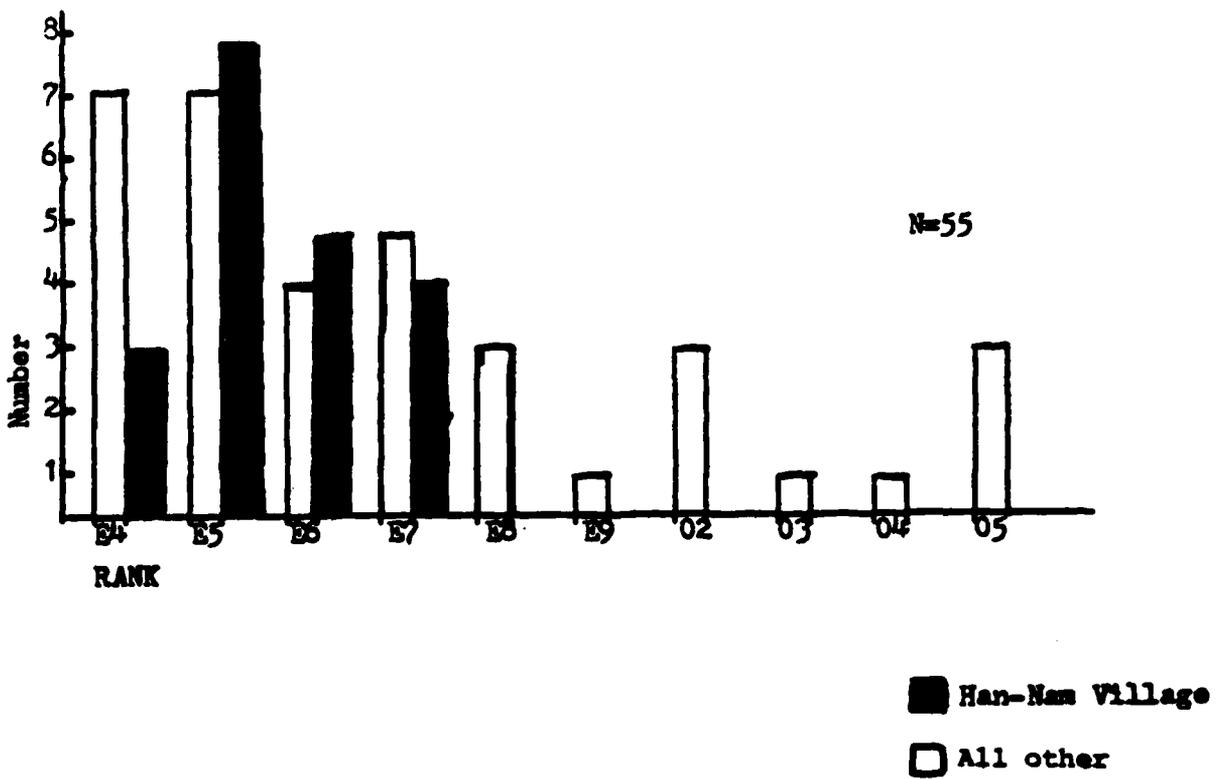


FIGURE III-2
RANK DISTRIBUTION OF AMERICAN HUSBANDS



Han-Nam Village
 All other

from 2 to 5. The rank distributions of the American husbands is reported in Figure III-2.

(c) Marital Status and Duration. Since the sample population consisted entirely of married persons, this question was directed to identify whether the current marriage was the first or a subsequent. Almost all (91.4% for Korean wives, N=32, and 88.6% for American husbands, N=31) were in their first marriage. The durability and relative stability of these marriages seems to be characteristic since another study shows a similar pattern (88% for Korean wives, N=50, and 86% for American husbands, N=50 were in their first marriage). The average duration (mean) of marriage for this sample was 3 years, with a range from one month to 11 years. Forty-one percent (41%) were three or more years old, while the great majority (82.3%) had not been married more than 6 years.

(d) Number of Children. The majority of Korean-American families in Korea are in their early stage of family development. Among the interviewed sample population, 65.7% (mode) did not have any children; 20% had one; 11.4% had two children; and only one couple (2.9%) had three. As noted in Table 1, 41% were married only one year or less. The Han-Nam Village population shows a different trend than the other areas in that 45% (mode) had one child and 25% had two children. As compared to the other samples, the Han-Nam Korean-American families were advanced in the childrearing stage of family development as 75% had one or more children compared to the other groups 34.3% in the respective category. This may explain differences in life conditions among the Korean-American couples in terms of command sponsorship, housing patterns, and husbands' assignments. When the two group samples were combined (N=55), the no-child family was still a predominant pattern as 50.9% (mode) fell in this category (Figure III-3). Following this were the one-child family (29.1%), the two-children family (16.4%, and the three-children family (3.6%).

(e) Korean Wives' Duration of Residency in the U.S. As seen in Table 2, more than half of the sample population had never been to the United States. Even the Han-Nam village population fell in this category (50%). Thus the total sample (N=56) indicates that more than half (53.3%) of the

TABLE 1
DURATION OF MARRIAGE BY TWO SAMPLE GROUPS

*cumulative number and percentage

Duration	All Others		Han-Nam Village		Combined	
	N=34		N=20		N=54	
	No.	%	No.	%	No.	%
6mo. or less	10*	32.3*	0	0	10	18.5
1yr. or less	14*	41*	7	35	21	38.9
3yr. or less	25	76.5	12	60	37	68.5
5yr. or less	28	82.3	17	85	45	83.3

TABLE 2
KOREAN WIVES' RESIDENCY PERIOD IN THE U.S.

Years	Sample		Han-Nam Village		Combined	
	No.	%	No.	%	No.	%
None	21	60	10	50	31	55.3
less than 1 Yr.	0	0	1	5	1	1.7
1-2 Yrs.	5	14.3	2	10	7	12.5
3-4 Yrs.	4	11.4	4	20	8	14.3
5-over	5	14.3	3	15	8	14.3
Total	35	100	20	100	56	100

FIGURE III-3
NUMBER OF CHILDREN IN FAMILY BY
TWO GROUP SAMPLES

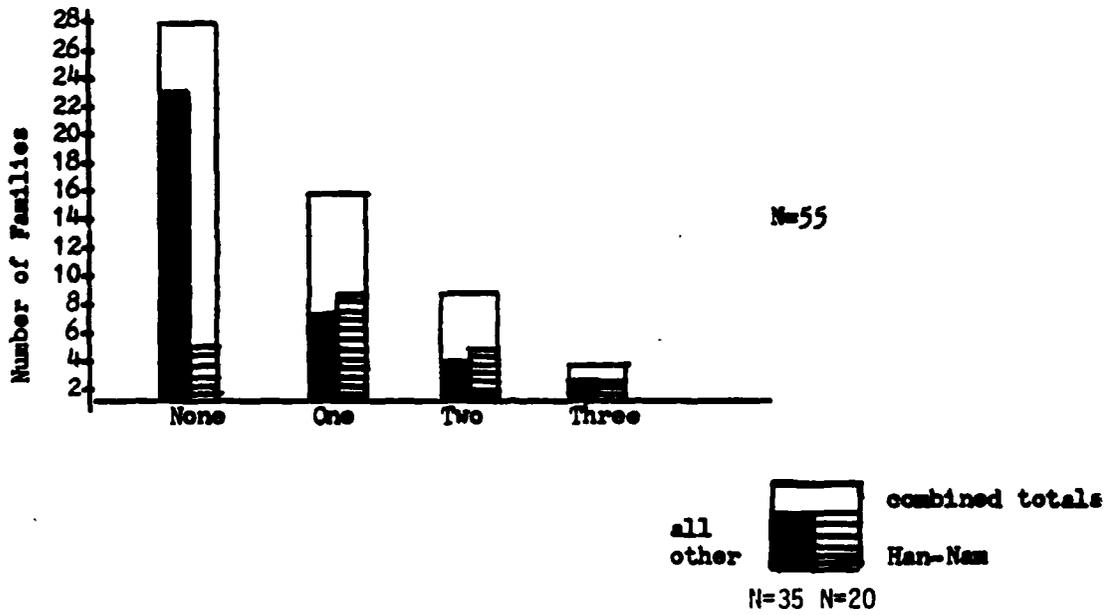
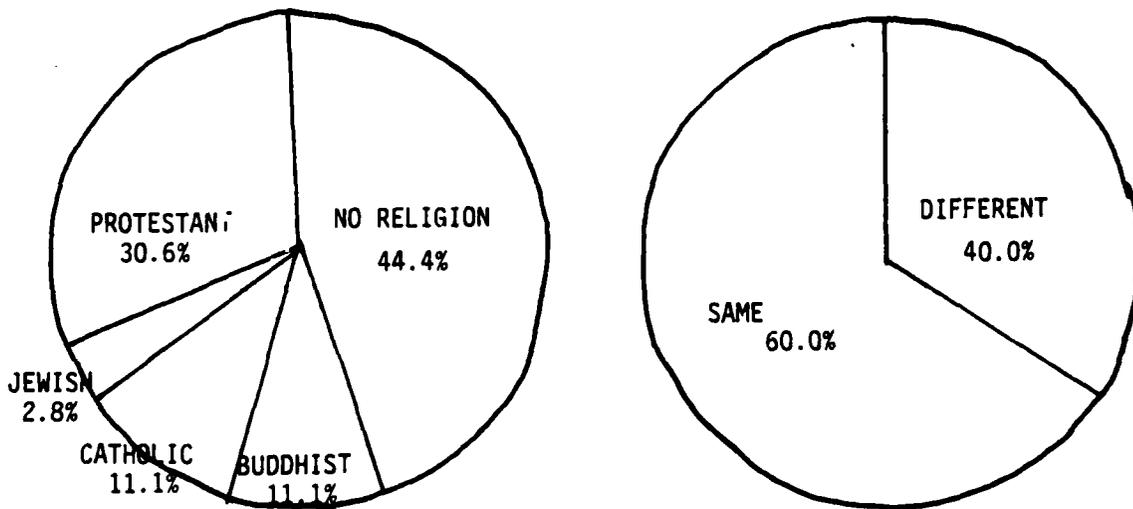


FIGURE III-4
RELIGION OF KOREAN WIVES



Korean-American couples are in their pre-immigration status/transitional state. Of the remaining, 28.6% had lived in the U.S. for the period of three or more years, and 13.9% had lived in the U.S. between one and two years. The Han-Nam village sample (35%) had slightly more Korean-American couples who resided in the States more years prior to their return as compared to all other samples (25%) in the same category. Only one percent (1.6%) in the Han-Nam sample returned to Korea after less than 6 months residency in the States.

(f) Religion. Although no religion was a predominant mode among the Korean wives (44.4%), more than 55% had various religious affiliations: 30.6% were Protestant; 11.1% were Catholic; 11.1% were Buddhist; and 2.8% (N=1) practiced Judaism. There were more similarities (60%) than differences (40%) between Korean wives and American husbands with respect to their religious affiliations (Figure III-4).

As documented in another study, more Koreans tend to affiliate with western religions than with their own traditional Buddhism. Strikingly, there are obvious changes from no religious affiliation to religious orientation.

(g) Korean Wives' Domicile in Korea. In this sample (N=34), Korean wives originated from various provinces of South Korea including Choong-Nam Province (23.5%), Seoul (17.7%), Kyung-Nam Province (14.7%), Chun-Buk Province (11.8%), Kyunggi Province (8.8%), and Kyng-Buk Province (5.9%). The only excluded provinces were Kang-won-do and Cheju Island in this sample population. It should be noted that the majority of the sample population came from Seoul and Tonduchon.

B. Socio-Phycological Responses to Transcultural Marriage between Korean Nationals and American Servicemen

Korean Parental Reaction

According to the descriptive data obtained from the in-depth interviews with Korean wives, parental reactions included idiosyncratic features as well as some shared general patterns. Twenty-three descriptors were included in responses. Of these, 12 (52.2%) were of a supportive nature regarding out-group (Korean-American) marriages. Seven responses (30.4%) were opposing, and four (17.4%) were indifferent. Although these percentage findings cannot be generalized beyond the limit of the sample population, these responses may be suggestive of prevailing attitudinal patterns among Koreans as well as Americans. Clinical assessment of Korean wives' responses regarding their own perception of parental reactions towards outgroup marriage yields some poignant insights about the Korean wives' psychological manifestations. The Korean parental reactions toward Korean-American transcultural marriages, as perceived by Korean wives, can be characterized by the following three reaction patterns:

- Grief reaction over loss and separation. This category of reaction involved anxiety, fear, and worries about losing a family member to a far-distant unknown land. As reported in studies of loss, major family separations such as this typically involve emotional characteristics such as some parents shedding tears, and others becoming restless.

Korean wives' responses to their parent grief reaction reflects the emotional pain of guilt and regret. This interactive, emotional process between Korean wives and their parents has important clinical implications for both pre-marital and post-marital counseling situations.

- Anger reaction associated with sense of rejection and betrayal. Parental reactions in this category reflected primary concerns about the breakage of cultural and family traditions of intra-ethnic marriage. Until recent international relations and welfare, the Korean population has

remained relatively homogeneous in race and culture. This homogeneity has been conditioned by geographic isolation on a peninsula, socio-political factors, and an intentional effort by some to remain "pure". It should be noted that "face-saving" (chae-myun, Korean) permeates the behavior of Koreans. Some angry parents even refused to communicate with their daughters as a result of their marriage. In the extreme, the daughters became disconnected from their families of origin for as long as eleven years.

Korean wives' responses to these rejection behaviors reflect resentment and the mental anguish of shock and confusion. However, initially intense negative parental responses may have progressively changed toward acceptance of the marriage, thus alleviating the conflict.

- Mixed reactions associated with tension and stress. Parental reactions often involved "mixed emotions" and ambivalence regarding diverse concerns such as soldiers' life styles, age difference, cultural differences in values and ethical standards, long-term separation from family, the anticipated hardship for the daughter adjusting to a new social environment, and the ominously high divorce rate in the United States. These various concerns produced tension and stress which underlay the mixed reactions. Some parents tried to understand and "let it go" while others readily accepted the situation, giving their daughters advice and blessings. Korean wives' reactions accordingly ranged from frustration and silent resistance to assertion of self-determination and self-reliance.

Korean Parental Advising

As a result of the long history of Confucian traditions in the Korean family system, parental advising remains poignant and influential in the course of intergenerational communication. It is a significant factor guiding a daughter's or son's behavior. Generally the contents of parental advising toward the transculturally married Korean daughters (as they re-

counted) revealed parents' wishes for the best fortune in their daughters' pursuit of happiness. These contents typically include the following five concept categories which are listed with commonly mentioned descriptors.

- Endurance, striving, understanding. "Do your best!" "Make your best effort!" "Strive hard to prevent the breakage of your marriage despite the hearsay about high divorce rates in the States!" "Once you're married, make the best of it!" "You'll need a great deal of understanding to deal with difference of moral conduct between the two countries."

- Self-identity, pride in ethnic heritage, and motherland linkage. "Don't lose your self-identity!" "Take pride in your traditions and keep the Eastern courtesy!" "Behave in the cherished manner of Korean womanhood!" "Don't forget your motherland!" "Don't become an indifferent person or act like a foreigner!"

- Prudence in testing social realities. "Learn as much as you can under all circumstances!" "Study carefully your future as it unfolds in America!" "Discern matters according to your given circumstances!"

- Devotion, caring and courteousness in marital and family relationships. "Don't look down on your husband, but follow after his actions and ways of life!" "Serve your husband well!"

- Advancement in the course of destiny. "It's your destiny (pal-ja, Korean). What can we (the parents) do? No way could we have prevented you from getting married to an American, so it's all up to you from now on!"

Reactions of American Husbands' Families

Many Korean respondents were unaware of their American in-laws' reactions to their marriage, partly as a result of lack of contact with them as well as their husbands' indifference. Korean wives used sixteen descrip-

tors of in-law reactions. Seventy-five percent (75%) reported experiencing a positive reception from in-laws. One fourth of the respondents reported negative reactions.

American in-laws indicated favorable acceptance of the Korean wives' by means of congratulatory letters and cards, long distance telephone calls, and even visits to Korea in some cases. The following descriptors are typical of favorable reactions: "You are now a member of our family!" "As long as you love each other, that's all that matters to us." "We're eagerly awaiting to meet you!"

These responses often elicited warm feelings from the Korean wives. They felt comforted and welcomed. They felt assured of their approval and acceptance and that their marital decision was respected. Importantly, in-laws who provided carefully written instructions about American ways of life indicated a willingness to help the Korean wives in their acculturation process. "The tender voices of American parents-in-law was like facing a suddenly falling wall!" "Nobody showed up at the airport to meet us"!

Military Reactions

It should be noted here that all military personnel are required to go through the chain of their command to complete the recommended approval of their marriage application in compliance with AR 600-240 (Marriage in Overseas Commands). Commanders are frequently faced with administrative responsibilities in assessing the service person's financial ability and the alien spouse's immigration requirements. In addition to the commander's initial screening, both service persons and their Korean spouses are referred to chaplains or other designated pre-marital orientation program providers for counseling and/or acculturation education.

Of thirty two reactions to the military, eighteen (56.3%) were favorable; nine (28.1%) negative; four (12.5%) neutral; and one (3.1%) mixed. Comments were reflective of the variety of individuals' experiences. The positive aspects included:

- The supportive roles assumed by commanders and chaplains assisting the applicants;
- No stressful pressures applied to the applicants during the process;
- Expeditious manner in which the application was handled; and,
- Relative smoothness for the officers in getting the application through.

On the other hand, there were some negative comments that reflect the concerns of those who had difficult experiences. These included:

- Discouragement related to cumbersome bureaucratic red-tape, lack of cooperation, and unfavorable attitudes towards Korean-American military transcultural marriages;
- Commanders' biased advice to reconsider the applicant's decision based upon hearsay such as high failure rate, spouses poor qualifications, wives' habits of abandoning their American husbands, etc.; and
- Critical views of the experiences of early difficulties encountered by many couples of Korean-American military transcultural marriages due to the process of adjusting to linguistic and cultural differences.

C. Cultural Differences Encountered by Korean-American Military Transculturally Married Couples

One of the most fruitful findings generated by this exploratory study of Korean and American military transcultural marriage subjects is the data on cultural differences between the participating ethnic groups. The psychosocial characteristics of both Korean and American cultures, as observed in the behavior and responses of subjects, are compared and contrasted in Exhibit III-1. This experiential assessment of cultural differences provides an excellent source of insights and substantive references for use in pre- and post-marital counseling and orientation programs. Cultural relativity is an established fact in cross-cultural studies and, indeed, in the experiences of Korean-American military trans-cultural marriages. However, it should also be remembered that there is more commonality in the shared humanness of all people than there are differences and separations. In fact, the common humanness and sharing of loving hearts enables the success of transcending the cultural differences experienced in Korean-American military transcultural marriages. In assisting participating couples to succeed in their marriages, it is crucial to understand the various differences and degree of difference as perceived, expressed, and interpreted by the couples themselves.

D. American-Korean Military Transcultural Marriages Life Style: Perceived Assets and Liabilities

The life styles of Korean-American military transcultural married couples were assessed in terms of assets and liabilities, or attractions and detractions, as perceived by both American husbands and Korean wives. Despite the limited sample population, this data reveals important potential sources of satisfaction as well as conflict.

American Husbands' Assessment of Assets and Liabilities

American husbands often positively valued the following aspects of Korean wives and their lifestyles: (1) oriental customs; (2) beauty and

charm; (3) way of thinking; (4) caring manner and warm hospitality; (5) family-centered orientation; and others. Detractions included: (1) excessive gossiping; (2) "smelly" food in diet (such as Kimchi); and, (3) vagueness of linguistic expressions (such as Kinship naming).

Korean Wives' Assessment of Assets and Liabilities

The following aspects of American husbands and their lifestyles often were highly valued by Korean wives: (1) comfortable standard of living; (2) allowing freedom of choice; (3) relatively egalitarian, complimentary, and cooperative marital relationships; (4) focused attention on immediate family; (5) punctuality and careful time management; (6) careful planning orientation; (7) dialogue and consultation prevailing in communication; (8) friendship and mutual trust accentuated in marriage; and (9) adorable biracial offspring.

Detractions included: (1) superficiality in personal relationships; (2) lack of deepening affection; (3) absence of nunchi ("eye-measure"); (4) impulsive spending habits; (5) loud music; (6) "yelling" in temperamental behavior; (7) lack of respectful etiquette towards elders; (8) substance abuse and alcohol drinking habits; (9) racial prejudice and discrimination or ethnocentricity; (10) spontaneous amusement seeking; (11) narrow-minded and selfish disposition; (12) demands for excessive Korean wives' self-sacrifice; and, (13) intolerance of linguistic and dietary differences.

Sources of Marital Tension

The previously mentioned perceived liabilities can obviously increase marital tension. General tension sources are identified here according to their expressed intensity (although intensity was not quantified). The language barrier and difficulty in communication were the dominant factors cited by the majority of couples. Personality difference due to differences of enculturation were important. For example, when the American husbands did not exhibit a sense of humor and smiling, some Korean wives felt anxiety,

discomfort, and alienation. Given the relatively severe socio-cultural isolation and limited English expression skills of many Korean wives, these differences can lead to frustration and emotional disequilibrium.

Discrepancies between American husbands and Korean wives expectations were commonly experienced in the early phase of military transcultural marriage.

Other sources of tension included:

- Arguments over petty matters;
- Conflicts over sexual behavior;
- Disagreements concerning childrearing;
- Financial strain;
- Disputes about friends;
- Religious differences;
- Unresolved issues regarding husband's former spouse; and,
- Dietary differences.

The usual sources of tension in any marital relationship are sometimes exacerbated by cultural differences, such as time-scheduling, linguistic incompatibility, dietary conflict, television and record playing, and in-law ethnocentricity.

E. Source of Crisis and Accommodation in Adjustment to Life In The U.S.

Source of Crisis

Korean wives who have lived in CONUS (44.6% of total sample population, N=56) experienced crises associated with their husbands' military careers as well as immigration and adjustment to a new cultural environment. Three main sources of crises are described here.

● Absenteeism Related to American Husband Military Careers. Fear and anxiety associated with husbands' leaves of absence (e.g. TDY, training) often caused emotional crisis of depression, feelings of helplessness, and social isolation. In the event of medical emergency or any situational crisis, such feelings of anxiety and disorientation can be detrimental to survival. Major variables suggested as intensifiers of dysfunctional reactions included lack of anticipatory preparation, frequent absenteeism, absence of a supportive social network and limited coping capability.

of anticipatory preparation, frequent absenteeism, absence of a supportive social network and limited coping capability.

- Acculturation Pressures. Assisting the acquisition of adaptive skills by Korean wives is a critical and central task for all parties concerned. Yet the pressure for acquisition can be debilitating. Such required skills include driving, English usage and relating with American in-laws.

- Social and Psychological Pitfalls. Korean wives may feel alienated and devalued in the American context, thus damaging self-esteem and ethnic integrity. The humiliations result from communicating in broken English in the context of unfamiliar social codes technology. The Korean wives may be perceived as a "minority" or even an oddity, rather than as an esteemed human being. In addition, they may experience prejudicial and insulting attitudes and suspicions from Koreans who disparage Korean-American military trans-cultural marriages. Any unresolved issues concerning separation from home and the homeland and unfulfilled filial obligations can intensify hurtful feelings of regret and remorse under the duress of alien circumstances. Social alienation from both natal and marital family and friendship networks tends to scar the Korean wives with a keen sense of loneliness and marginality.

Pillars of Successful Accommodation

The experience of Korean wives who viewed their CONUS adjustment having been relatively uneventful clearly pointed to the importance of the supportive role their husbands played, acceptance and understanding of their in-laws, conscientious maximization of opportunities, and timely utilization of human resources.

- Role of American Husbands. The majority of Korean respondents reaffirmed the fact that their husbands' support, cooperation and loyalty rendered to them during the early phase of their adjustment to the US were deeply appreciated. They considered such supportive roles husbands played as

stepping stones in assuring their place as a pillar in increasing their competence. This same qualitative statement has been substantiated in other empirical studies.

- Acceptance and Understanding of American In-Laws. Anxiety is often heightened when Korean wives anticipate their unknown in-laws in the States. When the discovery about their in-law's acceptance and understanding was made, Korean wives were relieved and encouraged, and such experience facilitated the accommodation process beyond the initial stages of cultural transition and acculturation. Often Korean wives became conscientious of their traditional role as a daughter-in-law even though social immunity of filial piety towards American parents-in-law prevailed in the American nuclear family structure. Depending on the nature of their husbands' inter-family relationships, the role of Korean wives and in-laws is entailed in general. More respondents of Korean wives expressed gratitudes towards their in-laws for their inclusion and understanding. Those Korean wives whose relationship with their in-laws were not primarily satisfactory specified language barrier and uncomfortableness as chief reasons.

- Conscientious Maximization of Opportunities. Viewing their newly chosen home, America, as "the Land of Opportunity," Korean wives were not exceptions from the American immigrants' typical eagerness to pursue various opportunities for security and enhanced quality of life. Although it was obvious that there was not a single route to the fulfillment of the various wishful dreams of Korean wives, those who acclaimed their relatively successful adjustment to life in the U.S. had at least one shared characteristic: they were making conscientious efforts to maximize their given opportunities. Some took advantage of schooling to improve their English and to receive vocational training, while others went to work.

- Timely Utilization of Human Resources. Considering the many stresses arising from transcultural living, Korean wives must deal with a host of intrapersonal, interpersonal, and environmental issues. In the absence of sensitive and effective services at a crisis point, people become dangerously

vulnerable to threats to survival and health. Korean wives who had learned ways to utilize available human resources in a timely manner exhibited personal strength in coping, and showed benefits from social supports. Frequently utilized human resources included: spouse, in-laws, parents, friends, chaplains and priests or ministers. In regard to marital differences, some Korean wives found solutions through compromise, while others sought their own parents to ventilate feelings. A pattern of problem-solving established by the most successfully married American-Korean military transcultural married couples was a relationship of mutuality; that is, a cohesive bonding which is strong even during a crisis period.

Marital Satisfaction

The data presented here were derived from twenty-two Korean wife respondents. The great majority (90%) of respondents indicated that they were satisfied in Korean-American military transcultural marriages, while the remaining 10% responded in neutral terms. The following cautions are necessary for interpretation of this finding:

- The sample of respondents was not based on a statistically controlled method that would yield a reliable generalization;
- Although this general statement may reflect the overall marital experience, the specific qualities of experiences were not specified; and
- Since the participants primarily consisted of those who volunteered to share their experiences, the sample may have been skewed.

Role of Religion

Twelve (12) Korean wives responded to a question regarding the significance of religion in their Korean-American military transcultural marriages. Half (N=6) did not think that religion played any significant role in their marriage. The six respondents who believed in the significance of religion, however, made comments such as: "Religion helped us to build a

trustful relationship." "It was a source of mutual understanding." "It instilled hope for pursuing an eternity of love." "It increased the sense of responsibility ." "Prayers brought peace." "It made us conscious of togetherness in our lifelong journey." Those who responded positively about the significance of religion in their transcultural marriages were primarily from Judeo-Christian traditions rather than Buddhist.

F. Assets and Liabilities of Military Life

Military families, as a group, are often pictured as a high-risk and vulnerable populace. According to Korean wives, there were both advantages and disadvantages to participation in this military system. For the most part in fact, Korean wives expressed more assets than liabilities.

Assets of Military Life

Among many benefits described by Korean wives in the military system, the economic advantage was highlighted by the majority in terms of purchase savings, including commissary and PX privileges. Korean wives also enjoyed a sense of security arising from social measures protecting against calamities and many other fringe benefits including medical coverage, hospital privileges, payment of moving costs, relocation expenditures, housing, etc. Traveling allowed Korean-American military transcultural couples to explore the world, leading to varied life experiences. Educational opportunities were also provided to the families on the military installations. Circulation through worldwide tours of duty assignments, various social functions, cultural and religious activities, and practices of military family sponsorships promoted extensive friendship networks germane to the military life. Korean wives also appreciated the military life for enabling acquisition of diverse cultural experiences. Unlike Korean counterparts, Korean wives of Korean-American military transcultural marriages were appreciative of the opportunity to expand their world views and increase familiarity with other peoples and their cultures.

In summary, the assets of military life as explicated above were identified by Korean wives in terms of:

- Economic advantage;
- Security;
- Educational opportunities;
- Friendship; and,
- Acquisition of diverse cultural experiences.

Liabilities of Military Life.

Although these were not unique to Korean-American subjects, the following three liabilities of military life were delineated commonly by Korean wives:

- Moving, a commonly known major stressor in contemporary mobile societies, was identified here as a critical factor causing disruption in the course of children's education and peer socialization. Encountering unfamiliar social environments and repeatedly reestablishing supportive networks increased stress and anxiety for parents as well.

- Unpredictability is frequently an unfavorable aspect of military life resulting from unexpected calls for a husband's duty, even on nights and weekends, since this disrupts family life routines and relationship consistency. Preplanned social engagements and other scheduled events must often be readjusted, causing strain. Unpredictability heightens anxiety and fears in Korean wives, especially when they are not adequately oriented in their location and lack confidence to handle major decision-making and problem-solving tasks.

- Separation due to American husbands' absenteeism is another emotional liability for many Korean wives. It often acts as a reminder of a painful separation from family and culture of origin and the lonesomeness of Korean wives' life journeys. Recurrent marital separations exacerbate the pain in their old emotional scar. Duty-bound separation can be misperceived as a sign of avoidance, disinterest, or inconsideration. On the other hand,

successful resolution of crises induced by separation can lead to an increased sense of responsibility and confidence.

In summary, moving, unpredictability and separation can be liabilities of military life perhaps with implications for all military families in addition to military transcultural marriages.

Korean Wives' View of Commanders' Screening Advice

Army regulation requires commanders to counsel any military personnel who apply for marriage in overseas commands to assure the preparedness on the part of the military personnel in terms of financial responsibility, personal maturity, security clearance, etc. (AR600-240). Korean wives appreciated some constructive advice given by commanders concerning salient matters such as language preparation, monetary management, neighborhood relationships, driving, communication enhancement, mutual understanding, consideration of families of origin, and future life strategies.

But more often, commanders who themselves were ill-advised, created hard feelings, and resentment for Korean-American military transcultural marriage applicants by presenting skewed views of divorce cases and other problems associated with military transcultural marriages.

G. Advice of Korean Wives on Building a Successful Transcultural Marriage

The contents of Korean wives' advice concerning successful adjustment for those who enter into military transcultural marriages were analyzed according to the following categories.

- Decision Making. Although the great majority of Korean wives believed that their marriages were initiated by American husbands (N=34, 88% by American husbands and 12% together), there are some individuals who were concerned about getting married in a hasty and premature manner. They advise: "Think more carefully about the marriage--give more time." "Make your decision after understanding the person in depth."

- Reciprocal Treatment. A Korean expresses the need for mutual respect in communication: "If a passing word is good, a good response can be expected." Reflecting the above proverb, Korean wives advise: "Treat him well while living in Korea, he will treat you likewise in the States." "If you mistreat him by putting him down or discrediting his accomplishments, you will be repaid with retaliation."

- Intercultural Competence. New demands of cultural transition require Korean wives to become equipped with essential acculturation skills, including English language, driving, American cooking, banking, etc. Korean wives who have experienced hardships in their cultural transition strongly advise: "Study more English." "Acquire driving skills." "Become accustomed to American ways of life."

- Prudent Living. To cope with predicaments resulting from the "minority of minorities" status of Korean wives living in America, it is critical for them to avoid any self-inflicted disruptions or crisis in social relations. Therefore, Korean wives emphasized the importance of prudent living. "Self-understanding, exemplary life, sincerity, dialogue, faithfulness and honesty, awarding husband's wishes, and bridling one's own stubbornness" were recommended virtues for building a successful military transcultural marriage.

- Life in America, Mixed Blessings. Many Koreans still long for America as the land of opportunities, richness, freedom and security. Due to the lack of detailed, accurate orientation about social and economic conditions of American local communities, coupled with their often unrealistic expectations or illusions, many Korean wives suffer from initial experiences of cultural shock and disillusionment. Therefore, their earlier fantasies about an American dreamland need to be readjusted through gradual realization and continuing education. Yet many maintain their early dreams, whether partially or completely fulfilled, during the process of making America their second home. Persistent Korean wives assert: "America is still a better place to live." "For immigrants, the American dream still exists." "Maximize your enjoyment in the States." Comfortable and

convenient living, traveling, relaxed in-law relationships, church affiliation, more freedom for self-determination, and aiding the needy family of origin were mentioned as concrete evidence of Korean wives' blessings.

However, Korean wives also offered warnings about the pitfalls of cultural discontinuity. They enumerated inconveniences as well as what they missed most about their homeland. Longing for significant people known in Korea was difficult for the majority of Korean wives. Early in the marriage they felt a poignant sense of loss due to separation from Korean family, friends, relatives and their ethnic milieu. Later, the intensity of loss may subside as conscientious efforts bring about important new affiliations and connections. In recent years, quickly growing Korean-American communities, including Korean ethnic churches, have facilitated a "cultural reincarnation" for Korean wives in the States. Longing for Korean contacts is often associated with acute loneliness, nostalgia for past ethnic traditions and foods, and social isolation from both Korean and American communities. Supportive social networks of local military transcultural marriages Korean wives have been formed to help alleviate these emotional pains. Yet Korean wives warn that sometimes American husbands sanction against participation in these associations if they are perceived as threats to the marital alliance.

Korean wives also warn about convenient public transportation (e.g., hitchhiking), the lack of warm and indulging human affection, and neglect of fulfilling filial piety obligations. Korean wives who have long-seated and unresolved family obligations often feel guilt, mental anguish and turmoil, and agitated depression. Some, therefore, attempt to return to Korea by means of pressuring for the husband's reassignment. Others (more than two thirds of Korean wives in one study either bring their natal family members to the U.S. for immigration or intend to do so.

2. KOREAN WIVES - CONUS

Interviewing in the U.S. was very limited relative to the sample population in Korea. Demographic statistics were difficult to obtain because, in some instances, women were interviewed in mass groups. This occurred at Ft. Hood and Ft. Knox. Although not totally representative, some statistics are pre-sented.

A. Demographic Data

(a) Age. Korean wives in the U.S. were considerably older than their pre-marital counterparts in Korea. Only 25% were in their twenties (N=16). Fifty percent (50%) were between the ages of 32 and 39 years. The remaining 25% were forty years or older. Figure III-5 displays the age comparison between foreign wives in the United States and Korea.

(b) Marital Status and Duration. None of the wives interviewed could be considered newlywed (married less than one year). Thirty-one percent (31%) had been married less than five (5) years. Forty-three percent (43%) had been married for five (5) years but less than ten years. The remaining 25% had been married for ten (10) years or more.

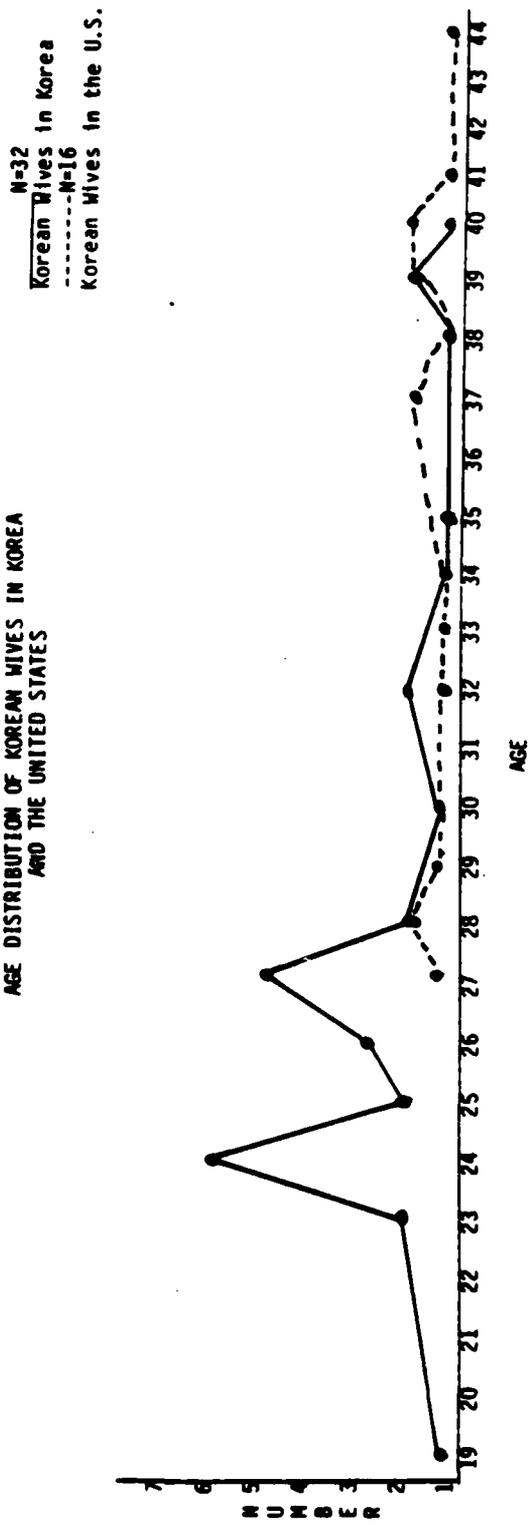
(c) Years in the States. Of these wives, 37% had been in the U.S. for less than five (5) years. Approximately 62% had been in the U.S. for 5 or more years. Half of the population fell within the more than 5, but less than 10 year category.

(d) Children. Twenty-five percent (25%) of the wives had not started families at the time of the interview. Those having one child totalled 25%. Forty-three percent (43%) of the wives had two (2) or more children.

B. Korean Parental Approval

For many of the wives, parental approval appeared to be mixed. Her parents did not understand American customs nor the role of their daughter in American society. Their fears were often eased, however, through a meeting with the prospective groom who often assured the care of their daughter.

FIGURE III-5
 AGE DISTRIBUTION OF KOREAN WIVES IN KOREA
 AND THE UNITED STATES



C. American Parental Approval

The American parents of the groom had much influence towards the bride's acceptance into America. In all instances, the husband's mother was very warm and friendly to her; offering assistance and support to the new member of the family. Resistance was sometimes experienced from the father-in-law. This either passed with time or the husband would not visit his parent's home with his Korean wife.

Because the wife is in a military community and relocation is constant, she maintains little contact with her in-laws. Mother-in-laws in favor of the marriage assisted the Korean wife with learning and acculturation. It was often the mother-in-law, in fact, who encouraged her to adopt American customs and forego the traditional Korean wife's role of 'catering' to the husband.

The husband's reaction to this change and his mother's involvement in his marriage could take two paths. In those instances where the husband wanted his wife to become independent, his mother's assistance was seen in a positive manner. However, if the husband wished his wife to maintain traditional Korean customs, the mother's involvement was viewed as interfering and as a result, limited contact between the wife and her mother-in-law was maintained.

D. Military Reactions

As far as the military in general was concerned, the wives had no complaints. However, various elements of the military were singled out. For example, the wives felt that medical personnel were very rude and "gave you a hard time." "Seems to me they don't want to listen...like they don't care."

Korean wives did recognize this problem in relation to the communication gap but thought that measures should be taken to assist them (and medical services personnel) in breaking down communications barriers. The severity of this type of encounter cannot be minimized. Unlike Americans, who are accustomed to going to a physician at a moment's notice; Koreans, however, usually will not seek medical attention until pain or discomfort has become

unbearable. This, coupled with the inability to express one's pain, only perpetuates the Koreans' image of rude doctors and nurses who lack any compassion or understanding.

E. Cultural Differences

Many of the cultural differences identified by Korean women in Korea held true for wives in the U.S. No one item was more outstanding than the others. Korean wives are well aware of the cultural differences prior to marriage. They have accepted these differences and are therefore, willing to make the sacrifice and adjustments into Western society.

F. Source of Crises

Korean wives who have entered the U.S. are faced not only with a new environment, but with trying to establish their niche in a foreign society. The crises that arise appear to be unending for at least the first year in the States. This first year was identified as the most crucial in the marriage. It was stated that if you "could survive" through the first year, a lasting marriage was a strong possibility. The major crises that arise during this first year are presented below.

- Isolation. Feelings of isolation were identified often as a result of being unable to communicate. Contact with others outside of the home was often limited. This not only creates fear about the outside world but accentuates feelings of homesickness and prolonged anxiety. One wife stated she would not answer the telephone because she was afraid the person on the other end would not understand her.

- Predjudice. The acceptance of transcultural marriages by society cannot be predicted or changed. Wives stated that people were rude and cited cashiers in stores as a specific example. Wives stated they often heard comments about their being transculturally married. When asked about reactions to such comments, the response was "you put up with them."

● Acculturation. "Most Americans who marry Koreans expect the Korean to stay that way (keep her traditional Korean customs). This is the main problem. When we see American culture, we are willing to change but our American husbands are not willing to accept that." "The reason he chose me over American women is because he wanted me to be a Korean woman who is loyal to her husband. He thought I should receive gratefully rather than take." For some Korean wives, acculturation is a tug-of-war. Survival in the States means decreasing total dependency on the American spouse. All Korean wives interviewed accepted this premise. The 'tug' begins when the American husband resists his Korean wife's move towards independence. American men who married for the sole reason of having a dependent wife encountered problems with their wives acculturation. They may view her growing independence as a threat and thus will provide obstacles into American society. The American husband, then can be the greatest obstacle blocking the acculturation process. As a result, the husband can ease his anxiety by assisting his Korean wife in this process or he can go overboard as exhibited by the "horror" stories heard about wives who are locked in their homes and are not permitted to leave. The husband's need for dependence can have an over-whelming effect on the wife. This factor can destroy the marriage if the couple, particularly the husband, does not seek counseling.

● Disillusionment ("America is Paradise" syndrome). "Like myself, we have big dreams about America. After we get here, American life is more practical." "I had no idea what it would be like. Distrust builds because you've been told one thing and he says something else." "You go from being rich to being poor."

The "America is Paradise" syndrome was often shattered upon the Korean wives' arrival to the US. Wives felt depressed and disillusioned because the US was not as glamorous as it had been depicted. Unemployment and financial and economic hardships often forced a cruel reality on these women.

In some instances, the American husband encouraged the "America is Paradise" syndrome. This led to distrust by the wives because the U.S. was nothing like they had imagined. They felt that if he had lied about this, he may lie about anything.

The insecurity which causes the American husband to perpetuate this syndrome is yet another problem. He may have told his wife this because he was afraid she would not return to the States with him. The foundation for marriages of this nature is threatened even before the marriage has really begun.

- Immaturity and Naivete. Many of the couples were naive or immature about their expectations once they reached the US. "A lot of Korean ladies come here, they marry a soldier. They don't realize how different it is and how difficult is American life." "They should be ready for marriage and not games. He must realize how much he must do for her. It is not like the girlfriend time. This country is different. He must help her emotionally and financially."

It appears that both parties can be quite unrealistic in their expectations. Although she is aware she will have to sacrifice and learn she may overestimate her ability to overcome the language barrier.

American husbands often fail to realize their responsibility to take care of their wives upon reaching the States. Many are unprepared for the additional burdens of limited ability in English and the total dependence for transportation, shopping, etc. A Korean wife stated that "they (husbands) often treat them unfair." It is almost as if the Korean wife is to learn all about American customs overnight. This overwhelming dependence presents the other end of the spectrum. The husband may have admired his wife's independence in Korea, her native land, in a place where he was constrained. He fails, however, to transfer or understand feelings of dependence when it is she who needs him most at a critical stage in their marital development.

trustful relationship." "It was a source of mutual understanding." "It instilled hope for pursuing an eternity of love." "It increased the sense of responsibility ." "Prayers brought peace." "It made us conscious of togetherness in our lifelong journey." Those who responded positively about the significance of religion in their transcultural marriages were primarily from Judeo-Christian traditions rather than Buddhist.

F. Assets and Liabilities of Military Life

Military families, as a group, are often pictured as a high-risk and vulnerable populace. According to Korean wives, there were both advantages and disadvantages to participation in this military system. For the most part in fact, Korean wives expressed more assets than liabilities.

Assets of Military Life

Among many benefits described by Korean wives in the military system, the economic advantage was highlighted by the majority in terms of purchase savings, including commissary and PX privileges. Korean wives also enjoyed a sense of security arising from social measures protecting against calamities and many other fringe benefits including medical coverage, hospital privileges, payment of moving costs, relocation expenditures, housing, etc. Traveling allowed Korean-American military transcultural couples to explore the world, leading to varied life experiences. Educational opportunities were also provided to the families on the military installations. Circulation through worldwide tours of duty assignments, various social functions, cultural and religious activities, and practices of military family sponsorships promoted extensive friendship networks germane to the military life. Korean wives also appreciated the military life for enabling acquisition of diverse cultural experiences. Unlike Korean counterparts, Korean wives of Korean-American military transcultural marriages were appreciative of the opportunity to expand their world views and increase familiarity with other peoples and their cultures.

G. Problems Faced Once in the U.S.

All of the Korean wives faced problems that affected their acculturation process. Some are repetitive of information presented earlier in this document. The recommendations following each problem were provided by the Korean wives themselves.

- Language. The language barrier remains the number one issue identified by the wives. For Koreans, English is as difficult to them as the Korean native tongue is to Americans. It was strongly encouraged that wives participate in ESL classes before coming to the US.

- Learning to drive. In the majority of most areas of the US, one must be able to read English in order to take the Driver's License Exam. An exception to this was at Ft. Hood (Killeen), Texas where the exam is offered in Korean. Driving represented a great liberation for the wives who were now able to explore the city, shopping areas and the local Korean community.

- Information resources. Very few wives were familiar with the local resources in their community. "There is no place to go if you have a problem. There are no groups where there is a professional counselor. We turn to our own people." Korean churches were identified as a primary source of information for the wives. This establishes the importance of the linkage between the Army Chaplain and the local Korean minister. There is a need for the services of each other in working with the Korean-American marriage. It was also recommended that a guide book be printed in Korean and English listing various Army and community resources as well as information on legal assistance, credit system, etc.

- Job Training and assistance. Several Korean wives held jobs while in Korea, but finding work in the U.S. was extremely difficult. A job training and assistance program was recommended to assist foreign-born spouses.

An overall recommendation for programs was "a program that does not treat me like a wife or Korean, but the same as an American girl." The 'preferential' or specified treatment given to Korean wives only seems to single them out, increasing what they consider the crucially obvious: that they are different. This is especially important in relation to feelings of acceptance.

H. Marital Satisfaction

Nearly all of the wives interviewed expressed marital satisfaction. However, upon living in the U.S. for a while, it was recommended these wives to women contemplating marriage to think seriously about the sacrifices they would have to make and the problems awaiting them upon arrival.

I. Role of Husband

The role of the husband cannot be overemphasized. Except in cases where the wife was indoctrinated with American customs while in Korea and could already speak English, the husband was the foundation for the marriage. If he had problems accepting the marriage, the wife became almost a child trying to survive in a strange cultural environment. Husbands who did accept the challenge in a positive manner often encouraged their wives. They offered assistance in English training and identified avenues for her to pursue job opportunities. Korean wives of these husbands were very appreciative. These wives exhibited a mutual respect and enthusiasm in participating in outside events and becoming involved in the community.

J. Children

Those issues expressed about children were associated with the freedom of the American educational system. However the comparison of strict oriental customs in childrearing practices to American customs created some anxiety.

It is sometimes difficult for Korean mothers to understand the differences in the standards of living between Korea and the US. In one particular case, a Korean mother was accused of child neglect, barely feeding

her child enough food to survive. When confronted, the mother did not understand the concern stating that her child had more food to eat than she had ever had as a child. Her child was in fact lucky to have food on the table. The mother was not guilty of neglect based on the manner and standards in which she had been raised. The cultural background of the wife had greatly influenced her childrearing practices, having come from an impoverished environment.

K. Religion

For those wives interviewed in a group discussion after a church service, religion was very important. Many of the wives attended church regularly, and often without their husbands. The Korean church was seen as a place to make new friends and the Korean minister as someone to whom they could turn in time of need.

The Army chaplain's role is often undefined to the Korean spouse. The chaplain is consistently identified as one who can provide assistance but wives mistake this as the provision of religious counseling only. They did not perceive the chaplain as a resource person who could assist them in a crisis. The Army Chaplain must clarify his role to the foreign-born spouse. He is a valuable resource and can be of great assistance.

Korean wives who have successfully managed to survive acculturation cited the need to be treated as respected human beings. They enter a society where stigmas have already been attached and are fighting to overcome misconceptions and stereotypes. A Korean wife stated "I believe all women wish for happiness in their marriage." As a result, they are no different from women of other societies.

3. AMERICAN HUSBANDS - KOREA

A. Demographic Data

The demographic data presented is somewhat incomplete. In mass inter-

view sessions, all of the data was not gathered. This often resulted in the differences in the sample number. Some information on the husbands (including prospective husbands) was presented earlier in this section in comparison to information on the wives. That information is not repeated.

(a) Age. From a total of 35 husbands who were interviewed in small group sessions, 57% were between the ages of 20 and 29 years. Twenty-eight percent (28%) were in their thirties and the remaining 14% were forty years or older. Figure III-6 depicts the age distribution of the small group sample.

(b) Marital Status and Duration. Very few of the couples had been married more than five (5) years, constituting only 15% of the sample (N=38). Twenty-one (21%) percent had not married at the time of the interview. The remaining 63% had been married less than five years.

B. Korean Parental Approval

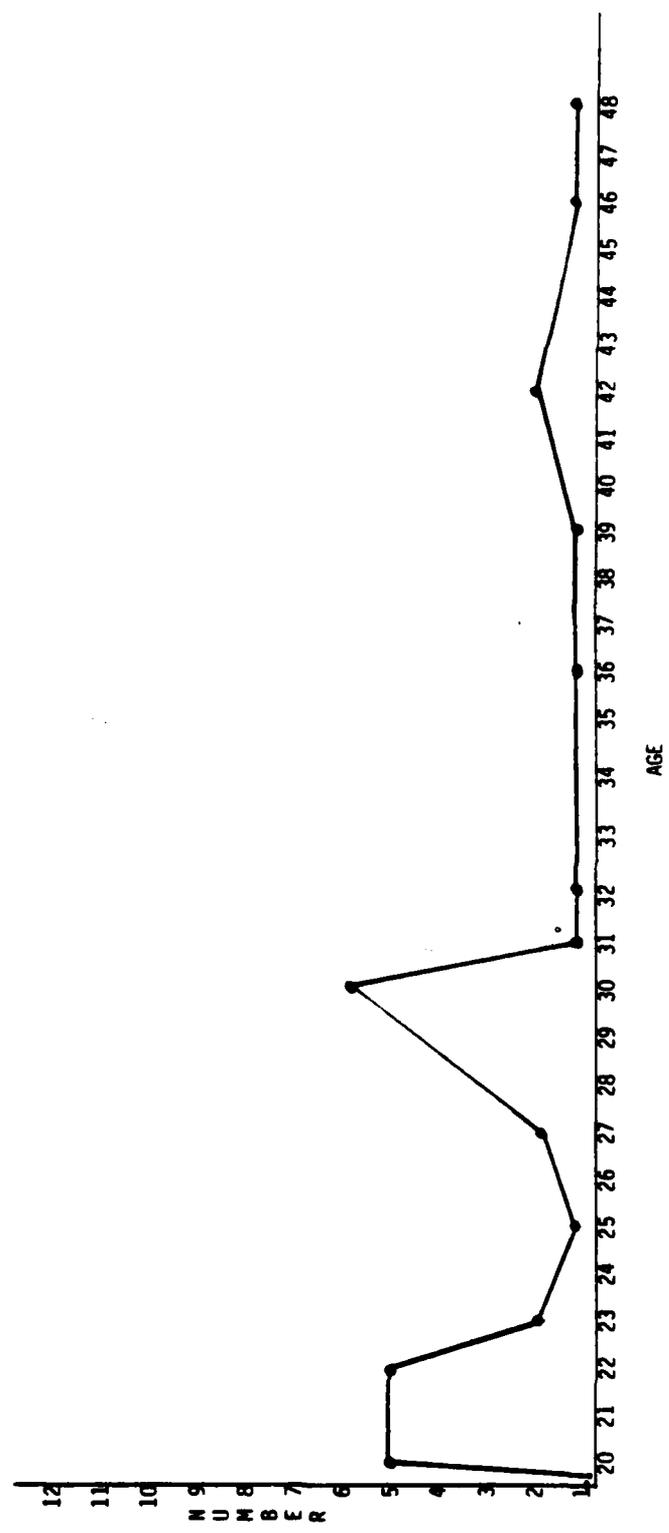
Many of the husbands faced an often mixed or negative reaction from their Korean in-laws. One husband stated that his wife's eldest brother who was the head of the family, hated Americans. His wife was very loyal to her family and had it not been for the women in the family liking the prospective groom, he and his wife probably would not have married.

In another instance, the American husband associated well with his in-laws and they keep in touch despite the distance. He did state, however, that his wife had problems with her mother and they still were not speaking.

Other husbands stated that they were accepted without incident, particularly after her family had the opportunity to meet him. As an American husband stated, "I can do no wrong."

FIGURE III-6
AGE DISTRIBUTION OF AMERICAN HUSBANDS
IN KOREA

N=35



C. American Parental Approval

The husbands were often depicted as being able to make their own decisions. No particular advise was given to them regarding the marriage. Often, in-laws provided advice to the Korean wife, telling her that she did not have to cater to him; if she had any problems, call them; etc.

D. Military Reaction

The entire military process was seen in a negative manner. "Marrying outside will hurt your security clearance. I was skeptical about marrying because of the military. My wife did not want me to stay in the service." There is some anxiety about staying in the Army with a foreign-born spouse. Soldiers who were in positions requiring security clearances appeared to encounter the most discrimination on a day-to-day basis. They were denied documents and were told soon after their decision to marry that their career options would be limited.

E. Pre-marital Class

"I am upset because I must come to this type of briefing. I don't need it. I feel if a person has his mind made up, this process is not really necessary." This was the consensus of the 7 attendees of the pre-marital preparation class. Attendance was viewed as a necessity in order to get application papers processed. This view of the class almost makes it worthless because the attendees really do not want to learn. Perhaps the mandatory requirement should be changed. Attendance should be encouraged and not made mandatory.

F. Counseling by Commander

"Going to the Commander...he'll try to talk you out of the marriage. He gets a chance to judge on something that is interpersonal between my wife and me." "I was counseled by my Commander. He wanted to make sure that my wife and I knew what we were doing." "I saw the Commander. He asked me if I really thought this was the right idea. He tried to discourage me."

The Commander was often viewed as one who tried to discourage the husband from going through with the marriage. Because the Commander represents the Army, this only confirmed the suspicions that the Army was against the soldier and his Korean bride. It is important that the Army change this image. With approximately 3000 soldiers applying for marriage, low morale or feelings of lack of support by the military system could be affecting operational effectiveness at some level.

G. Counseling by Other Military Representatives

"My wife and I were counseled by ACS. They dragged out the session and made my wife feel low because she could not speak English. They should not use that against her." "The Army makes it so difficult. There are innumerable stumbling blocks. It is unstated command policy to discourage these types of marriages. My military friends and the Chaplains were supportive. They pointed out the little things I had not thought of."

The chaplain was portrayed in the most positive manner in reference to the other counseling agents who become involved in the Korean-American marriage process. However, in some instances, the chaplain was viewed as an element of the military system whose purpose was to discourage the soldier from marriage. The soldier must have someone in the system in whom he can trust and confide. The chaplain seems to be the most likely person to fill this role but only if objectivity will be employed in his assistance to the soldier.

Soldiers who viewed the negativity of the military system felt somewhat betrayed. It was stated that "If I am old enough to fight for my country then I am old enough to make the decision to marry." Although there is some truth to this statement, the external factors initiating these marriages must be addressed. It should not be implied that the soldier is not old enough to make the decision to marry because this may also imply that he is not ready to defend his country which introduces the question of maturity in recruits.

The external factors that may push a soldier into marriage must be studied. Isolation is key to the soldier who has just arrived in Korea. The fact that he may be away from home for the first time is accentuated by the distance between Korea and the United States. Once isolated, he may then feel lonely. He may have no friends or acquaintances once he arrives. His environment may also be forcing him into relationships in which he might not be ready. The lack of "creature-comforts" is a constant reminder that he is away from everything and everyone of which he is familiar. He is one of several recruits who are just like him and who are also in a strange environment; who feel just as helpless and lonely as he does. He shares nothing with his Korean hosts except the fact that they are human beings.

Based on this, it is no wonder that he seeks affection and comfort from the Korean woman. She is not sneaky, conniving or vicious. She is merely there when he needs her most. She is his linkage to the community outside of the military installation. She fills the void of isolation and loneliness. This, coupled with her traditional Korean customs makes her most appealing for the role of his wife.

In addition to this scenario, he begins to realize that he has fallen in love with her and/or the traditional Korean customs she represents. As a result, he initiates the paperwork. It was indicated that most of the paperwork is begun between the second and the sixth month after arrival in Korea. The fear of not getting the paperwork completed before DEROS pushes the soldier that much sooner into making a decision to marry. Perhaps if the soldier knew the process would only take one month versus three to six months, he would spend more time contemplating his decision to marry. The complicated military system may be influencing more of these soldiers to marry rather than discouraging them if this is the underlying intent of the lengthy process. This is a policy issue that should probably be reviewed and its implications analyzed. It may well be worth a trial process to reduce the application period and actually determine the effect on the number of marriages. This could also improve the image of the Army to the soldier.

H. Cultural Differences

American husbands noticed several cultural differences among their spouses. Food and its preparation were identified several times. The difference in household chores was also identified. The Korean wife keeps her house spotless. Eating habits were noticed as husbands tried to encourage their wives to eat with them and not after they had finished their meals. It is a Korean custom that the wife handle the finances in the marriage. This area required particular adjustment for the American husbands who are taught to handle the 'purse strings'. Many of the husbands, however, relinquished this responsibility and expressed surprise at how well their wives handled this task. Childrearing was also different. It was expressed the Korean mother did not show much affection to her children.

There were also noticeable differences in the interpersonal relationship between husband and wife or rather, the male/female relationship. It was stated that it was very difficult to get the Korean wife to express her feelings. "They (wives) keep things bottled up; they are not forward."

Language appeared to be the biggest cultural difference although husbands were trying to teach their wives English. The Korean/English dictionary was the most valuable tool that the couples had to overcome this problem. This area of communication also included differences in thinking, gestures, and as one couple stated, a difference in the concept of love.

The question of subservience often arises in reference to the oriental culture. It was explained that subservience can be perpetuated depending on the individuals involved. "I took advantage of it at first. Then I told her that the American man does not have to be catered to. You can eat it up." "The American woman is hardcore and liberated whereas the Korean wife will do anything for you. The husband is viewed as part of the home to be taken care of; the American wife wants to be your first priority, the Korean wife wants to take care of you."

Although the Korean culture has yet to accept women in a somewhat equal role, Korean women who marry American soldiers were not described as being typical of the Korean culture. These women were described as looking for independence. "She is more outgoing, adventurous and free. They have something very special." The Korean wife was described as maintaining much of her culture until the couple arrived in the US. It was here that she first became liberated initiating a 'culture' shock to the husband.

I. Preparation of Wife for United States

All of the husbands attempted to prepare their wives for their first experiences in the United States. In most instances, resources were limited and soldiers could seldom get their spouses on base to expose them to some aspects of American culture.

Enrolling the wife in the USO Brideschool was identified as the most popular pre-marital activity. It was difficult however, for spouses who were not in the Yongsan area to attend.

Husbands with command-sponsoring took their wives shopping in the commissary to familiarize them with American shopping practices. These husbands also had access to government quarters and thus, were acquainting their spouses with some semblance of the American community.

Counseling sessions by the chaplains were said to be of great assistance to the wives. These sessions allowed for an introduction to the U.S. economy, family life in the States, and other American customs.

One husband stated that he clued his wife into the personalities of his immediate family. He encouraged her to communicate with them even though her English was limited. This is important because in the Korean culture, the wife adopts the responsibility of caring not only for her husband but his parents as well.

Finances were another area that required assistance by the husband. This included teaching wives about credit cards, checking accounts, insurance, etc.

All of the husbands tried to enroll wives in ESL classes. Language was singled as the one barrier most affecting the smooth entry of the wife into western society.

J. Activities Once in the U.S.

American husbands who had been to the U.S. with their Korean wives had specific recommendations to their counterparts anticipating their first trip.

Husbands strongly encouraged the introduction of their wives to the local Korean community. "You find that the Korean stores are the center of cultural activities." These stores, along with the Korean community, provided an avenue for the Korean wife to become involved in activities outside of her home, family and friends.

It was also stated that the wives should be encouraged to make friends with others than Koreans. This was accomplished through the Korean wives' participation in clubs and organizations outside of the military community.

The chaplain was identified as one of the individuals whom the wife should meet. The chaplain could provide assistance when the husband was in the field.

K. American Husband's Role

Husbands viewed their role as the breadwinner of the family. In addition, they served as teachers to their wives, particularly in the initial phases of her acculturation process. American husbands also stated that they were their wives' protector, particularly when they first arrived in the US. He was also her lover and her friend.

L. Korean Wife's Role

The Korean wife's role was primarily to take care of the home, children if there were any, and care for the husband. She was viewed as a housewife. In some instances, she was the financier, handling all of the money management for the household.

M. Acculturation Process

Discussion to point has focused on the acculturation process of the Korean wife. However, the role of the American husband in this process is crucial. Not to underestimate the pressures facing the new wife, the husband must also address these same pressures.

His role is greatly dramatized by his wife who suddenly becomes solely dependent on him for existence. Should he accept this, dependence he learns to become aware of himself in this role as well as encouraging his wife to become involved with others. She is not viewed as a threat or a burden. If he does not accept this role, as mentioned earlier, he can, in a sense, destroy the marriage. Communication becomes an issue each day for the Korean wife. Husbands, too must accept and deal with these limitations. The entire acculturation process involves the constant sharing and exchange of the persons involved. The husband must realistically accept this role and must be made aware of his responsibility prior to leaving Korea.

Many of the wives stated that their husbands "changed" when they reached the States. He did not seem to understand her helplessness in a new environment. This created some tension in the relationship. In addition to this, problems can arise as the wife becomes more acculturated and begins to adopt American customs. The husband who fell in love with the Korean customs rather than the Korean woman may begin to lose interest in his wife because he may have never loved her from the beginning.

Acculturation requires the active participation of both the husband and wife in order to be successful.

N. Characteristics for a Successful Marriage

Patience was identified as a necessity in the Korean-American marriage. This permeated every activity of every day. A husband stated that the first two years of the marriage are spent on the day-to-day activities of your spouse.

Maturity was also listed as important. This included not speaking "babytalk" to the Korean spouse. This only belittles her position and does not improve her understanding of English.

Compassion and understanding came to mind particularly in reference to the wife's initial experiences in the US. She is lonely and isolated. The American husband must recognize her feelings and provide support to her that is crucial at this stage of marital development.

O. Marital Satisfaction

American husbands were very satisfied in their marriages. Many were encouraging their wives for the trip to the States. Although anticipating some problems, husbands were generally enthusiastic about the future and what lay ahead.

4. AMERICAN HUSBANDS - CONUS

As stated earlier in this report, very few husbands volunteered to be interviewed at the CONUS sites. As a result, data collection was extremely limited and skewed. The majority of the husbands interviewed did not supply demographic information because of the time constraints (e.g. interviews occurring after a 90 minute church service). A total of 25 soldiers did volunteer for small or large group interviews at the four sites.

A. Demographic Data

(a) Age. From a total of 9 soldiers who volunteered their ages, 77% were thirty-two years or older. Only 22% were in their twenties. Although these statistics are not relevant, they do suggest the same pattern as the wives; CONUS marital partners were significantly older than their counterpart in Korea.

(b) Prior Marital Status. Interestingly, 4 out of 7 or 57% of the American husbands stated this was not their first marriage. Two men were married once before and two twice before. One soldier was in his third marriage and second transcultural marriage, having been married to an American, German and now a Korean.

B. Korean Parental Approval

"My mother-in-law was apprehensive because her youngest daughter was married to an American and it did not work out. I never met my father-in-law. My mother-in-law thought I was a good GI because I don't drink and don't use drugs." "Her family was not enthused." Although these soldiers were eventually accepted by their in-laws, the initial reaction was not overly positive. This was even more pronounced for those soldiers who were marrying for the third time. Korean mothers were very doubtful about the futures of their daughters. This feeling, however, changed to a more positive attitude over time.

C. American Parental Approval

"My father wasn't too pleased with me marrying a foreigner. My mother loves my wife." "Very positive reaction from my family." "No one in my family is married to an American."

Stated in Part 3, husbands whose families or family members were against the marriage often created arrangements to either maintain some family unity or dissolve all relations with the American parents. There was immediate acceptance by the soldier's family whose members had foreign-born

spouses. This is probably the ideal family situation for the foreign-born spouse to enter. The family members are already attuned to the problems the couple may have to face.

D. Parental Advising

From the study sample, no parental advice was given from either the American or Korean relatives.

E. Military Reaction

"The Army does all it can to discourage the marriage. My Battalion Commanders said the policy was to discourage. Discouragement fosters determination in the soldier to marry and turns him into a bad soldier." Trying to discourage the soldier may, indeed, make him more determined to marry his Korean bride. The Army tells the soldier everyday what he can and cannot do. In a sense, the Army may be replacing the soldier's parents, a former boss or another figure of authority. As a result, the soldier may rebel even harder to take a foreign bride.

Once again, the issue of maturity in recruits is introduced. If the soldier does depict the Army as authoratative, he could very well be transferring his hostilities against a parent, boss or sibling. It is similar to the child who is denied something and retaliates with "I'll teach you to do that to me."

It must also be noted that maturity and age do not necessarily go hand in hand, particularly in reference to emotional maturity. A soldier who has 10 or 15 years combat maturity may have the emotional maturity of a young adult.

This suggests that no one counseling technique is applicable to all transcultural marriages. Each couple is unique and requires assistance tailored to meet their specific needs. It is vitally important that chaplains and other counselors be equipped with several techniques and strategies to successfully assist the Korean-American couple.

F. Initial Counseling by Commander to Privates

"The first time over, the Commanders tried to discourage Korean-American relationships. Some didn't want soldiers to marry at all. Young privates need regular briefings on culture, etc. Briefings now are like jokes. Briefings are followed by a VD class. These briefings need to be designed for more mature audiences; they are not serious enough."

The soldier first arriving on base in Korea is immediately barraged with the cons of transcultural relationships. The Commander may not be effective in these briefings because often the materials used are outdated and obsolete. Even if the Commander is providing information the soldier should know, the effectiveness of the presentation becomes a joke.

Although the initial meetings may provide a brief introduction of the Korean culture and customs, it is important that the information be current. The soldier may then enter the Korean community with some positive orientation rather than with the curiosity of testing the evils of the "ville." As one soldier stated, "we're shown movies of VD in its worst form. We're afraid to leave the base. And if we do leave, we don't know what to expect when we get out there." This does not mean depicting the surrounding Korean community as in a travel brochure. It does mean, however, providing a positive orientation of what a tour of duty in Korea offers and the various cultural opportunities that are available to the soldier during his tour.

G. Cultural Differences

Many of the same cultural differences were identified by American husbands in CONUS. One additional item was stated. "In Korea, the minister is the 'right hand of God.' Here (CONUS) they are not." The minister, particularly the Korean minister, to the Korean wife is viewed in a manner similar to the way the Pope or perhaps a Bishop, is viewed by a Catholic congregation. The minister is seen as one who provides spiritual as well as emotional guidance. In the US, he is the leader and the foundation of the Korean community. This view of the Korean minister may be more pronounced because of the somewhat displaced Korean community in the US. However,

American chaplains and ministers may not be viewed in this manner because they are in a familiar environment.

The military Chaplain may face an even more unique situation. He has the rigidity of the military structure influencing the image he portrays. Where the Korean minister is viewed as loyal to his people, the military Chaplain may be questioned about his loyalty. Is he working for the Army or his congregation? If he is working for both, is he effective in either of his roles? These questions, if already answered, should be relayed to the soldiers who seek his assistance as a Chaplain and not as an Army Chaplain.

Koreans were also said to have had a closer knit family than Americans. Raised in this type of family environment might explain why the Korean wife will endure problems in a marriage for extended periods of time when an American wife would have "given up". The dissolution of the family structure represents a failure for Korean wives. Although divorce is somewhat accepted in American society, the Korean wife will rebel against such actions. It may not necessarily be her dependence on the American husband as much as the shame of failure that will influence her decision to remain with her husband no matter what the circumstances.

H. Profile of American Soldiers Who Fail at Transcultural Marriages

There was substantial agreement by chaplains and military and civilian counselors in reference to the profile of U.S. servicemen who marry Korean Nationals that lead to failed marriages. Many of these servicemen appear to have underdeveloped social skills that exhibit a sense of low self-esteem. They are unable to deal with their feelings or others' feelings and have had few or no successful relationships with women. The soldiers are threatened by women who exhibit other than dependent behavior. It is, therefore, *understandable* that such servicemen would gravitate towards relationships with Korean women as they are culturally conditioned to be more dependent in their relationships with men.

When these couples return to the US, the Korean wife initially has an increased dependency upon her American husband. Apparently, marital difficulties begin to arise as the Korean wife assimilates into her new

culture, particularly since that new culture allows and encourages greater independence for women. As assimilation proceeds and the Korean wife becomes not only less dependent on her serviceman/spouse but also more demanding in terms of social contact, financial matters, etc., he becomes more threatened. His role begins to change as she becomes more his equal. It is at this stage of the acculturation process that tensions arise in most trans-cultural marriages. In the successful marriages, the American husband accepts his wife's independence. In troubled or unsuccessful marriages, he rebels against her.

Expectations with regard to financial matters appears to be an area that adversely affects successful and less successful Korean-American marriages. A U.S. serviceman's income appears relatively high in Korea compared with average income levels. This same income in the US however, translates into a comparatively lower standard of living and it is often difficult for the Korean wife to understand why her American husband cannot afford the things that she had been led to expect. The serviceman's inability to meet his wife's expectations may seriously threaten his already low self-esteem and his role as provider. The American husband may respond to these pressures by attempts to stop, or at least delay, the assimilation process. This may manifest itself in such forms as limiting social contact with other Korean wives, failing to support his Korean wife in learning skills (e.g., driving, English, etc.) necessary for day-to-day functioning, and neglecting to inform her on basic legal rights. In some cases, the American husband may resort to physical abuse, emotional withdrawal, and threats of deportation.

Lack of marital stability and accord, of course, have serious repercussions beyond the domestic situation. Limited social service resources become strained as both the American husband and Korean wife intensify their use of such resources. The job performance of the American husband certainly must suffer. In reference to the former, the situation becomes particularly acute when large numbers of servicemen are called to duty away from post, leaving their Korean wives who are incapable of assuming household and other duties.

It is a necessity that the Korean wife be adequately prepared for life in the US. She must be equipped with resources in order to protect herself and sometimes her children, if her husband should rebel against her.

The American husband must also be made fully aware of what the acculturation process involves. Unfortunately, there is no way to intervene in the pre-marital stages to prevent soldiers from marrying who exhibit characteristics similar to those described above. However, if some process is initiated to establish immediate contact between the soldier and the chaplain, for instance, the chaplain can work with the soldier to prepare him for the upcoming marital situations affecting his relationship with his wife as well as feelings about himself and his self-esteem.

I. Characteristics of a Successful Marriage

Patience was again identified as the major characteristic for a successful transcultural marriage. Husbands stated that careful attention should be paid to the activities of the Korean wife to assure or assist her in the acculturation process.

Summary

Recommendations have been provided throughout this section of the report and are summarized in Section VI. The implications of these findings have had a significant impact on the development of a handbook to assist chaplains and other professionals in their work with Korean-American couples. This handbook is a separate appendix to this report.

The comments of Korean-American couples on existing programs and policies are presented in the remaining sections.

EXHIBIT III-1

CULTURAL DIFFERENCES

Observed by Korean Wives in Their Experiences of Transcultural Marriages with American Servicemen

Areas of observation	Korean Patterns	American Patterns
1. <u>EMOTIONALITY</u> (Affect)		
(a) Temperament	"Hot" temper	"Short" temper ("yells a lot!")
(b) Expression of Affection	<ul style="list-style-type: none"> ● Reserved and concealed to privacy ● Lack of outward expression ● Cognitive internalization of emotions 	<ul style="list-style-type: none"> ● Open display in public ● More spontaneous and outward expression of emotion ● Physical manifestation of emotions (e.g. kissing, hugging, etc.)
2. <u>THOUGHTS</u> (Cognition)		
(a) Situational Assessment	<ul style="list-style-type: none"> ● Nunchi ("Measuring the Eyes") i.e., heavy reliance on nonverbal cues ● Catches the expectations of other person in social contexts 	<ul style="list-style-type: none"> ● Absence of <u>Nunchi</u>; heavy reliance on verbal expression ● Behavior preceded by explicit verbalization or gesture of intention
(b) Time Concept	<ul style="list-style-type: none"> ● Leisurely ● Future orientation 	<ul style="list-style-type: none"> ● Punctual ● Present orientation
3. <u>COMMUNICATION</u>		
(a) Dialogue	<ul style="list-style-type: none"> ● Closed, indirect ● Less obvious and slow 	<ul style="list-style-type: none"> ● Open, direct ● More obvious and quick
(b) Gesture/Body Movement	<ul style="list-style-type: none"> ● Covert expression 	<ul style="list-style-type: none"> ● Overt expression
(c) Kinship Naming	<ul style="list-style-type: none"> ● Frequent use of indirect references and formal titles (i.e., "son's mother, esteemed teacher") 	<ul style="list-style-type: none"> ● Common use of first names

EXHIBIT III-1 (CONT)

Areas of observation	Korean Patterns	American Patterns
(d) Language	<ul style="list-style-type: none"> ● 10 vowels, 14 consonants ● Pronouns not gender specific ● Singular possessives avoided ● Social hierarch encoded in grammar 	<ul style="list-style-type: none"> ● 6 vowels, 20 consonants (e.g. he, she, it) ● Frequent singular possessives expressed (e.g. my, mine) ● Relatively egalitarian social and linguistic style

4. Family Living

(a) Treatment of Elderly	<ul style="list-style-type: none"> ● Respect, deference ● Multigenerational ties and mutual support valued; caring for elderly within family 	<ul style="list-style-type: none"> ● Tendency to praise youth, devalue old age; little deference to elderly ● Independent and individualistic lifestyle for elderly valued; caring for elderly often by social institutions outside family
(b) Living Arrangement	<ul style="list-style-type: none"> ● Extended family households; patrilocality and close proximity of relatives valued 	<ul style="list-style-type: none"> ● Nuclear family primary; diverse family patterns emerging (e.g., divorced, reconstituted); separate dwellings for adult members preferred
(c) Childrearing and Discipline	<ul style="list-style-type: none"> ● Permissiveness ● Parent-centerdness ● Demands for obedience and respect 	<ul style="list-style-type: none"> ● Restrictiveness ● Child-centerdness ● Demands for self-controlled behavior and friendliness

EXHIBIT III-I (CONT)

Areas of observation	Korean Patterns	American Patterns
(d) Parent-Child Relationship	● Prolonged dependency	● Hastened and prolonged independence
(e) Possession of Household Items	● Communal possession (ours)	● Individual possession (mine)
(f) View of male as perceived by Korean wives	● Males assert superiority; Arrogant "outdated" moral chauvinism	● Male chauvinism less overt; more sexual egalitarianism
(g) View of Female as perceived by Korean wives	● Obligation-bound ● "Self-Sacrifice for benefit of Kin" orientation	● Greater independent freedom
(h) Roles of Husband and Wife	● Rigidly defined (husband breadwinner; head of household; wife homemaker, childrearer)	● More flexible and overlapping; variability in role complementarity
(i) Marital Power/Status	● Gender and Seniority based (male and elder superior) ● Patterns of dominance/submission, in/out-dictomous position ● Vertical relationships	● Relatively equality based ● Household variations; patterns of complementarity ● Horizontal relationship
5. <u>Social Interactions</u>		
(a) Sharing		
(b) Companionship	● More intimate and indepth warm and passionate informal	● Superficiality cold and dried formal
(c) Visitation	● Extreme ● Gender concientiousness; sexual segregation in gatherings	● Male/Female combination in group behavior
(d) Greetings	● Without pre-engagement or announcement ● Informal ● Unpredictable ● Bowing; respectful handshaking	● With pre-arrange appointment ● More formal ● Predictable ● Casual handshaking

EXHIBIT III - I (CONT)

Area of Observation	Korean Patterns	American Patterns
(e) Farewell	<ul style="list-style-type: none"> ● Escorting guests to process 	<ul style="list-style-type: none"> ● At door step ● Less complicated ● Brief
(f) Table manners	<ul style="list-style-type: none"> ● "Eat a lot!" ● Making sounds while eating as acceptable expression of enjoyment ● Blowing hot drink or soup as cooling device 	<ul style="list-style-type: none"> ● "Help yourself!" ● Impolite to make noise while eating or drinking hot liquids or soup
6. <u>Moral Standards</u>		
(a) Sexual Behavior	<ul style="list-style-type: none"> ● More rigidly defined and regulated 	<ul style="list-style-type: none"> ● More open and less inhibited
(b) Family Obligation	<ul style="list-style-type: none"> ● Filial piety 	<ul style="list-style-type: none"> ● Individual responsibility
7. <u>Food</u>		
	<ul style="list-style-type: none"> ● Spicy and pungent ● Rice primary dish 	<ul style="list-style-type: none"> ● Cheesey and greasy ● Meat primary dish

IV. EXISTING PROGRAMS FOR KOREAN-AMERICAN COUPLES

This section will examine existing programs that are provided for Korean-American couples in the Republic of Korea and the Continental United States. Although site visits were conducted at four (4) installations in Korea and US, there were so few programs in each area, and as a result, information is presented not by individual site but by major location.

1. REPUBLIC OF KOREA - PRE-MARITAL PROGRAMS

The establishment of programs in Korea is critical to the transcultural couple because it is in Korea where the couple first makes contact. The types of programs that were presently being implemented, although geared for both partners, placed particular emphasis on the prospective wife and her assimilation into American society.

All of the programs in Korea addressed the pre-marital preparation of the couple. Subjects for discussion included but were not limited to:

- Communication;
- Budgeting;
- Nutrition;
- Fashion; and,
- Appliance demonstrations.

Programs ranged in duration from a half day to three days. The pre-marital classes were taught through the base chaplain's office.

Related Program Activities

Throughout the course of the project, representatives of various programs or military agencies were interviewed. Professionals in CONUS were interviewed in groups and findings from these sessions have been presented in this report. However, individual interviews were conducted with some program personnel in Korea. Synopses of these interviews appear below.

Army Community Services (ACS) appears to have limited involvement with the transcultural couple. ACS, with missionary volunteers does, however, become involved in the issues related to Amer-Asian children. Although, the issue of Amer-Asian children are related to this study, they are not the primary focus. The complicated and ever-growing incidence of Amer-Asians should be addressed in other research efforts.

The Office of the Judge Advocate General (JAG) also has a limited participation with the transcultural couple. More often than not, JAG becomes involved if the couple is encountering difficulty in getting papers processed or questions have arisen that may prevent the alien-spouse from entering the US.

The American Embassy in Seoul provides a brief counseling session to Korean citizens who depart to the US. The information was stated as not being substantive and its primary purpose is to dispell the "America is Paradise" syndrome. The Embassy does become involved in cases of fraud when they occur. Fraud, however, is very difficult to trace or prove. Unless Embassy officials are certain that money was transferred between parties, the cases are dismissed. Figures quoted as high as \$10,000.00 have been associated with fraud.

The Korea Legal Aid Center was founded by Dr. Lee Tai-Young, the first female attorney in Korea's history. Although the original purpose of the Center was to assist Korean women who have legal problems with their Korean-Korean relationships, it has been recognized that Korean wives who have been abandoned by their American husbands also need assistance. The Center is in the process of actively pursuing a working relationship with the Office of the Chaplain, EUSA/HQ to assist those women who are abandoned American dependents.

Pre-Marital Counseling Programs

There were two (2) pre-marital counseling programs that exhibited the types of programs that are needed by transcultural couples. One program was conducted at Yongsan (Seoul) or EUSA Headquarters, the other at Osan Air Force Base in Osan, Korea.

Yongsan

This Pre-marital class was taught by a military transcultural couple who had been married approximately 10 years. An afternoon only class, the facilitators spent the day working with couples who were contemplating marriage. The focus of the class was communication as well as other problems encountered by transcultural couples upon their return to the US.

The group was comprised of 14 individuals (7 couples). At various times during the class period, the prospective spouses were separated and discussions on various aspects of the husband and wife roles were addressed.

A class taught by a transcultural couple is crucially valuable. This type of forum allowed the prospective wives and husbands the opportunity to ask questions of persons who not only could empathize with their anxiety, but who had actually experienced the process, encountered the barriers, and had managed to maintain a successful marriage.

Osan Air Force Base

Osan Air Force Base provided a unique opportunity to examine activities in another military service. The pre-marital session at Osan is coordinated through the base chaplain's office. Through the conduct of this three day course, transcultural couples are given an orientation on what they can expect once they return to the U.S. Materials of this course are listed in Appendix B, however, the course agenda is displayed in Chart IV-1.

The first day of the course focuses on the differing customs of Koreans and Americans. This includes not only recognizable differences, but subjects such as family planning and medical care are also discussed.

The second day is an intensive, all day session on communication and everyday living in the US. Husbands are taught about verbal and nonverbal communication and maintaining rapport with the spouse. Wives receive an introduction to American customs, housing, fashions, checking accounts and credit.

The third and final day is a discussion of budgeting and other monetary matters for the husband. The wives practice cooking, learn about nutrition, and the usage of appliances.

The seminar is quite popular to the Osan servicemen and their wives. Based on a review of several evaluations of previous courses, it was recommended that the course be expanded to a 5-day program. One interesting aspect about this program is that attendance is not mandatory, however, this in no way appears to have had a negative effect on the number of participants. Many of the Air Force attendees recommended the course to other transcultural couples who had not yet attended.

These pre-marital programs provide a unique environment for Korean-American couples in which to explore their concerns about being transculturally married. It was very difficult to assess what impact these programs had on the wives once they reached the US. The majority of the wives (88%) interviewed in the States had not participated in any pre-marital programs therefore linking the pre-marital to the post-marital programs was difficult. Recommendations for pre-marital programs were still suggested based on what wives in the U.S. thought was necessary.

2. CONUS - POST-MARITAL PROGRAMS

Visits to the four (4) CONUS sites produced limited findings in the area of post-marital programs. At three of the four sites, programs consisted of

English as a Second Language (ESL) classes and some association between the base chaplain and Korean ministers outside of the military community.

ESL Classes

ESL classes were conducted at each of the four (4) sites. The classes, initiated through the Chaplain's Office, often involved American wives of American servicemen who volunteered their time to instruct foreign-born spouses. Learning English, based upon findings presented earlier in this document, is critical to the acculturation process of Korean wives. Many feel inhibited and isolated as a result of not being able to communicate with their American neighbors, salespersons, etc. Limited English speaking ability also has an effect in the transcultural home as the Korean spouse tries to present concepts and ideas and to express her feelings to her American husband.

The ESL classes also provide a support system to the Korean wives by demonstrating that she is not alone in her feelings of isolation. She is allowed an avenue in which to meet other wives who are dealing with the same problems she is encountering. In addition, the Korean wife is exposed to other Americans besides her husband. This can be a crucial step toward her feeling accepted in American society.

Working With Korean Ministers

The liaison between the Korean minister and the base chaplain can be a very positive relationship for both parties. In those communities where the military installation contributes significantly to the community population, it can be hypothesized that a sizeable number of the Korean Church's attendees will be spouses of American servicemen.

Korean wives will often turn to the Korean ministers and his membership as a means of establishing some linkage with the community. It was found that Korean ministers enjoyed working with wives and their American husbands. Two of the Korean Churches visited provided for an English translation of the Sunday service to encourage attendance of American husbands.

Chaplains and Korean ministers who had established a working relationship appeared to be very attuned to the problems faced by partners of transcultural relationships. Their relationship provided a connection for the transcultural husband and wife who were seeking peer support and acceptance and who, yet, were a part of the military community.

This working relationship also allowed the base chaplain and the Korean minister to identify, assist and follow-up on those couples who were having marital problems. Through the assistance of both the chaplain and Korean minister, a couple facing marital problems could ventilate to each other with translations that were clearer than the use of a dictionary to express feelings to one another.

The wives who were interviewed through the Korean church stated that the church and its membership provided an opportunity to make acquaintances within the Korean community. These wives also assisted each other through crises or turned to the Korean minister for counseling.

The cultural bond established through the Korean Church was an asset to Korean wives in their acceptance to American society and did not appear to have negatively impacted on their acculturation. All of the wives recognized that they were in the United States and would have to adapt to American customs. The Korean Church, however, seemed to foster a sense of self and identity and was a positive re-affirmation of their Korean culture in a new environment.

3. FINDINGS AND RECOMMENDATIONS

The most outstanding finding in this section is that there is a definite need for pre- and post-marital programs for Korean Nationals married to American servicemen. All of the wives interviewed encouraged the development of programs to meet the needs of foreign-born spouses.

Responses from the husbands were somewhat mixed. All of the husbands thought programs were essential to the acculturation of their wives. However, those prospective husbands participating in the pre-marital session

at Yongsan did not think the program was of any assistance to them. Perhaps making attendance mandatory instilled resentment in these prospective husbands initiating negative feelings about participating. This can be compared with Osan's program where attendance is voluntary and the outlook of the husbands was much more positive.

The ESL classes as stated, play a vital role in the acculturation of the wives. It is recommended that these classes be available in Korea and the United States.

Korean wives in the U.S. expressed interest in programs that further addressed American customs and societal patterns. Very few were familiar with shopping in grocery and department stores or using various household appliances.

One particular area where wives lacked information was in reference to the military and its community. Many of the wives did not know about the resources available to them through the Army. Wives were also unfamiliar about Army benefits and procedures as well as their husband's role in the Army. This lack of information only perpetuated feelings of isolation.

Although many husbands were resistant to mandatory counseling programs, some husbands thought there was a need to learn their wives' language, culture and customs. There was also a need to initiate more programs or organizations for transcultural couples that would provide a medium for building relationships with couples in similar positions.

Based on the information gathered, it is first recommended that the pre-marital programs be continued. If the programs were not mandatory perhaps there would be more receptivity by the soldier husbands to attend. The seminar at Osan is an excellent example of the types of activities that should be included in a pre-marital seminar.

In addition to the seminar activities, the wives should be thoroughly briefed on life in the United States. The misconceptions of American society

should be fully addressed as well as potential problems that may affect the acculturation process.

ESL classes should also be available to the foreign-born spouse as well as classes to husbands in the Korean language. These are essential to the assimilation process.

The role of the chaplain, although addressed earlier, can be instrumental to couples contemplating marriage. In the initial stages of the application process, the chaplain, serving as the central resource for the prospective husbands, may wish to conduct a short seminar that focuses not only on the paperwork involved but the elements of transcultural marriages. This, too, would provide some entry for the chaplain.

Because so many of the problems faced by transcultural couples occur when they reach State-side, post-marital programs are invaluable. Initially, local resources at each military installation in the U.S. should be established. This could be an office in ACS or more likely the chaplain's office. Communication networks between CONUS and the American chaplain's offices in Korea would alert the CONUS installation that a transcultural couple would be arriving and may require assistance upon arrival. Once the CONUS chaplain was alerted, he could provide immediate assistance to the couple, particularly the wife who requires the most support in her assimilation. This would also allow for immediate contact between the couple and the chaplain.

Post-marital programs should also include ESL training for the wife. The necessity of ESL classes cannot be over-emphasized. Job training and assistance are also suggested. Korean wives have great difficulty in finding employment because of the language barrier. Some assistance should be provided to these wives. This would not only decrease the possibility of her becoming a public charge, but employment would provide her with another avenue for linkages with the community and American society.

There should be a continuation of the pre-marital classes taught in Korea, however, in greater depth since the wives will be experiencing

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PRE- AND POST-MARITAL CHAPLAIN MINISTRY TO MILITARY
PERSONNEL AND KOREAN NATIONALS(U) TRITON CORP
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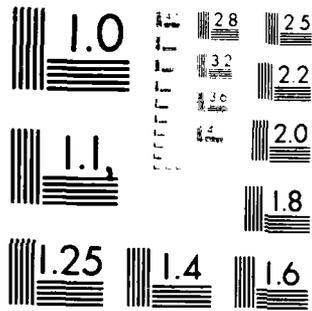
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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963-A

American culture and customs. It may be best to standardize a pre- and post-marital program format so that information is not duplicative and yet there is always a constant building of information. A standardized program format might also make it easier to train trainers, design materials, and conduct follow-up for future research activities.

In discussing a standardized program format, the possibilities of inter-governmental joint efforts appear endless. The American Embassy presently acts as an information source although information dissemination is limited. However, working with the Korean government or agencies appointed by the government, this dissemination role could be expanded. This same kind of coordination could also occur with the U.S. government.

Intergovernmental and interagency operations could have a significant impact on program development for foreign-born spouses. At present, there are representatives of three U.S. agencies involved in the marriage application process - Department of the Army, Department of State, and the Immigration and Naturalization Services. In addition, there are numerous Korean government agencies involved. The activities of all of these government agencies should be coordinated. As a result, more effective programs can be developed to assist the couple and information can be channeled to reach the couples who require it the most.

The American government has allocated approximately \$2 million in the Refugee Training Program. It should be noted that programs of this nature do not effectively meet the needs of the foreign-born spouse. She is not a refugee but an American dependent which suggests that some government spending should be allocated to program development for American foreign-born dependents. It is critical that these programs not only meet the political and economic criteria, but also exhibit a keen understanding of the issues and problems faced by foreign-born spouses who have made the U.S. their home. The Department of Defense, or more specifically Department of the Army, can assist in shaping these programs since they indirectly contribute to the number of foreign-born spouses in the United States.

Husband-involvement is often limited because of the nature of their work and the availability of their time. However, one of the more interesting aspects of the interview sessions was the comraderie developed between husbands who, basically, were in the same circumstances. A session sponsored once a month for husbands in transcultural marriages could be a method of developing peer support and acceptance.

If the husband-only session is not feasible, than a transcultural couples session should be initiated. This allows for interaction between the husbands and wives outside of the home but still within the military community. The couple may then feel more accepted by the community.

It is also critical that the various military and community offices work together to assist transcultural couples. Much can be gained by monthly meetings among military and civilian professionals who work with these couples. Shared resources and services prevent unnecessary burdening on any one particular office or group of professionals plus remediate any duplication. Problems can be worked out and intervention becomes a feasible avenue to assisting Korean-American couples and their families.

Although chaplains are trained in counseling, few know about the problems encountered by Korean-American couples. Upon visiting Ft. Monmouth, it was also learned that chaplains are usually assigned overseas early in their military career. As a result, it could be a great asset to chaplains to institute a course at the Chaplains Training School. This course would provide some introduction to the elements faced in an overseas command as well as a thorough orientation into transcultural marriages and the problems faced by couples of these marriages. A course of this nature would better equip the chaplain while overseas as well as provide a theoretical base from which to work.

In addition, on-going training of professionals, including chaplains, is necessary to keep these persons informed of current state-of-the-art counseling techniques and strategies as well as new findings on transcultural couples. At a minimum, a periodic "state-of-the-art" publication should be developed to compliment training and practice activities.

EXHIBIT IV-1
KOREAN-AMERICAN MARRIAGE SEMINAR OUTLINE
OSAN AIR FORCE BASE

TUESDAY

0900 Introduction by Chaplain: Mrs. Trudy Kim speaks
 1015 Lawyer (men): American Customs (women) Fr. MacPolin
 1100 Lawyer (women): Korean Customs (men) Fr. MacPolin
 1200 Lunch
 1300 Family-Planning (Hospital Representative)
 1400 Korean-American couple talks about their experiences
 1530 Use of Hospital Facilities (women): more Korean customs (men)
 The auxiliary priest leads the discussion of customs

WEDNESDAY

	<u>Men</u>	<u>Women</u>
0900	Get acquainted Marriage a simple glory	Introduction to US customs: some do's and dont's
0915	Communication Puzzle	
0930	Introduction to Communication theory: self- actional; interactional; transactional; "noise" factors; non-verbals	Movie: "Money Tree"
1030	"	
1100	"	Credit
1200	Lunch	Lunch
1300	"Who Owns the Problem": "Anger Iceberg"; Awareness Wheel; Methods of Conflict Resolution	Housing
1345		Checking accounts
1400	Movie: "Rapport"; discuss	
1500	Movie: "You Haven't Changed A Bit"; discuss	Fashions
1530		Fashion show

Thursday

0900	Intro to Budgeting; pass out Worksheets 1-3 one at a time and demonstrate use. Have men fill in figures themselves and see re- sults for selves.	Cooking talk (all morning)
1000	Movie: "Money Tree." Back to worksheets and show how to get out of trouble. Give rules for expenditure. Give True Annual Interest formula.	
1100	Worksheet #4	
1200	Lunch served. Men eat what the women have cooked.	
1300	Investments; insurance;	Nutrition
1330	Income tax	Kitchen ap- pliance demon- stration; table setting demon- stration
1400	Tools for Marriage; Movie: "For the Love of Annie"	
1500	Fill in evaluation	
1515	Bride school chairman chats with husbands	
1554	Certificates are presented, and husbands and wives share cake	

V. ARMY REGULATIONS AND POLICY

This section of the report, "Army Regulations and Policy", proposes to analyze the existing Army regulations that mandate requirements for marriage in overseas commands. These regulations are:

- AR 600-240/BUPERSINST 1756.1 CH-1/AFR 211-181/MCO 1752.1C, 1 June 1978
Personnel-General
Marriage in Overseas Commands
- USFK Reg 600-240
Personnel-General
Marriage in Overseas Commands (Korea)
- USFK/Ea Pam 600-9
Personnel-General
Commander's Guide to Marriage Counseling

Although the last item is not a regulation, but rather a pamphlet, it is referenced in the regulations and will be addressed in this section.

Only elements of each of the regulations having a specific effect on Korean-American couples will be addressed. A synopsis of the regulation paragraph will precede discussion. Findings will be presented directly after the synopsis.

1. PERSONNEL-GENERAL

MARRIAGE IN OVERSEAS COMMANDS

AR 600-240/BUPERSINST 1752.1 CH-1/AFR 211-18/MCO 1752.1C

PURPOSE. The purpose of AR 600-240 is to provide information and policy guidance to commanders on marriage in overseas commands. The restrictions imposed are not intended to prevent marriage. They are intended to make the couple aware of the rights and restrictions imposed by U.S. immigration law.

The establishment of AR 600-240 has been to provide general guidelines to commanders on marriage in overseas commands. It is important that the intentions of the regulations are made clear to the American soldier contemplating marriage. Soldiers who do not understand both immigration laws and Army regulations may blame the Army of placing obstacles in their paths to block the marriage.

POLICY. It is the policy of the Army, Navy and Air Force that all active duty personnel have basically the same right to enter into marriage as any other citizens of the U.S. in the same locality. The policy is that approval will be given in all instances where military personnel have complied with local regulations provided that: 1) due examination, the intended alien spouse would not be barred from entering the U.S. and 2) the applicant has demonstrated financial ability.

This paragraph states that approval is to be given in all instances unless the intended alien spouse has not passed the physical examination or the soldier cannot demonstrate financial ability. Soldiers must be made aware of these regulations. Although all of the soldiers understood the reasons for a medical examination, they were unclear about the demonstration of financial abilities. In addition, many soldiers believed their marriages could be disapproved for any reason because soldiers lacked information about the regulations that protected their rights.

Pre-marital investigations of prospective alien spouses will be conducted to pre-determine the alien's probable admissibility to the US.

The pre-marital investigation is an extensive process that requires the retrieval of particular documents including:

- Korean Personal History Statement;
- Family Census Register;
- Fingerprint Card; and,
- Character references.

The investigation may take from thirty (30) days to six (6) months depending on the location of the spouse's documents or obstacles placed by the Korean government in releasing the information. The pre-marital investigation has been identified as a "source of income" to the Korean

government. Although an investigation should not cost more than \$50.00, pay-offs to get paperwork through the Korean system were quoted as high as \$1000.00. This is an area in which the Department of the Army could work with the Korean government to set guidelines and demonstrate to soldiers the military's intent to support the transcultural marriage.

In addition, it has been questioned that investigative information about the American soldier be provided to the Korean wife. This is particularly related to the financial ability of the American spouse. She knows little of his background or his financial status upon their return to the US. He may be in serious debt and she would have no clue of this prior to her arrival in the States. Financial ability must be clearly defined and investigated to protect both parties entering the transcultural marriage.

Applicants whose requests have been favorably considered will be given all assistance possible in arranging their marriages and securing visa and other necessary documentation.

Many of the soldiers interviewed did not feel they were given assistance in the application process. There was no one source of information to whom they could turn to explain the process, needed documentation, and forms and what to do if problems arose.

Military service applicants will be encouraged to seek pre-marital advice and counsel of a military chaplain before making final marriage plans.

It is very important to note that the regulations say encouraged to seek advice from the chaplain. This statement has been interpreted as a mandatory meeting with the chaplain which may contribute to the negative association of pre-marital counseling by the chaplain. The visit to the chaplain must be perceived in a positive manner in order to be effective.

Although many of the chaplains and other professionals felt that the visit should be mandatory, the soldiers felt it was an imposition. The role of the chaplain is critical in this process, therefore, a more creative and positive position of the chaplain in the process must be determined.

A summary of the various problems that can prohibit the alien spouse from entering the U.S. are presented in Chart V-1. Each of the items mentioned should be detected in the pre-marital investigation prior to departure from Korea. In addition,

...the U.S. citizen must present satisfactory evidence of the ability to prevent the spouse from becoming a public charge. Marriage to an alien can also have an adverse effect on the soldier's career if the military sponsor occupies a position with access to classified defense information.

The item of financial ability is mentioned once again, particularly in reference to E-4s with less than 2 years service, and E-3s, E-2s and E-1s who have no occupational backgrounds or histories of past financial earnings.

Those individuals who were in security classifications were already experiencing the adverse effects on their career. Though minimal, many felt they were not being given information that should have been available to them as well as being informed of the limitations of promotion in particular career classifications. This had a very different effect on the officer versus the enlisted man who perceived his options extremely limited by comparison.

The administrative procedures outlined below are optional and are intended only as a guide:

- Marriage counseling;
- Financial preparation;
- Application for authorization to marry;
- Submission of petition to classify status of alien relative for issuance of immigration visa; and
- Guidance classes.

Marriage counseling is introduced as an optional procedure to suggest to the military applicant. There is brief mention of some of the acculturation problems the soldier and his spouse may encounter. Although the

importance of counseling is recognized in AR 600-240, it is consistently de-emphasized. If the chaplain is to have a more integral role in the transcultural marital process, activities must be implemented to assure that couples have access to the chaplain.

2. PERSONNEL-GENERAL
MARRIAGE IN OVERSEAS COMMANDS (KOREA)
USFK REG 600-240
AND
PERSONNEL-GENERAL
COMMANDER'S GUIDE TO MARRIAGE COUNSELING
USFK/EA PAM 600-9

USFK Reg 600-240 prescribes procedures for the marriage of U.S. military personnel in the Republic of Korea. This regulation is a supplement to AR 600-240 and is area specific. Because this regulation is based on AR 600-240, only those items related to chaplains will be addressed.

Encourage the applicant to seek premarital advice and counsel of a military chaplain or a civilian clergyman of the applicant's choice, before making final plans for marriage, with regards to spiritual matters and adjustments because of differences in religion, language and cultural backgrounds to include extended family relationships. Such counseling is not mandatory. Similar counseling may also be offered by the unit commander, or Army Community Services and Air Force Social Actions Office Counselors, at the applicants option, if he/she objects to counseling by a minister of religion.

Pre-marital advice and counseling by the military chaplain is not mandatory and counseling may be offered by other representatives. However, it must be questioned whether or not the unit commander, Army Community Services or Air Force Social Actions Office Counselors have the qualifications or expertise to counsel. If not, it becomes critical to establish training to these individuals in the area of transcultural marriages. The use of the handbook, therefore, becomes an instrument not only of the chaplains but of all professionals working with the Korean-American couple.

Although USFK/EA Pam 600-9 was developed to assist the commander in counseling, the information provided is based on rather limited research and is predicated on the basis that the commander will engage in a detailed

counseling session with the soldier. This may not be very realistic. A one-on-one counseling session may be established over a long period of time. However, under the time constraints, more creative methods must be employed to disseminate information needed by the couple.

In addition, the pamphlet begins with an initial introduction on how to counsel. The issues and concerns related to transcultural marriages should be discussed by persons who are equipped with interpersonal and group dynamic skills and abilities. Commanders or other representatives who do not possess these skills may do more harm than good due to their own lack of knowledge about human behavior, body language, counseling techniques, etc.

Although the purpose of the pamphlet was to provide commanders with a framework from which to work, its use should be greatly limited upon substitution of the handbook. It is entirely feasible that a soldier would turn to his unit commander for assistance, however, actual counseling should be the responsibility of those who have been adequately trained and prepared.

3. RECOMMENDATIONS

Overall, the regulations appear to be understandable and clear. Perhaps, the biggest problem in relation to the regulations and policy is the unavailability of these documents to soldiers. It is very easy to understand the perception that the Army "is against you" if one does not understand the mandates that are enforced or the rationale behind them. Lack of knowledge about the existence of mandates further complicates the situation.

A central resource center that is responsible for the distribution of documents, provision of information, etc. would be of great assistance to these soldiers. It would demonstrate that the Army recognized and was in support of their needs.

In addition, the cost factor associated with the paperwork must be astronomical. The days lost to the Army because of the application process system should probably be reduced in monetary terms to determine the actual impact of the transcultural marriage even prior to the alien spouse becoming a dependent. For example, if 3000 soldiers spend one day a year in the

application system at the rate of \$30/day, that totals to \$90,000. Based on data from our sample, more than one day per soldier is being lost and probably at much higher rates.

The issue of counseling is still rather delicate. Most of the soldiers did not feel they needed counseling. However, it is critical that both the soldier and spouse be made aware of the implications and ramifications of their marriage. If soldiers are going to rebel against counseling, then, as stated earlier, more creative methods for information dissemination must be designed that will not infringe on the soldier.

The chaplain remains the individual best equipped to provide actual counseling. The role of the chaplain is vital and yet undefined. The chaplain must be distinguished from other helping professionals and still become an intergral part of the application process. For this reason, perhaps, the chaplain's involvement in the process would provide the opportunity to establish the initial contact between the chaplain with the soldier. This contact might eventually lead to interpersonal counseling and would not necessarily have to be of a religious orientation.

EXHIBIT V-1
CATEGORIES PROHIBITING ADMISSION TO
THE UNITED STATES

- Are mentally retarded, insane, or have had one or more attacks of insanity.
- Are afflicted with psychopathic personality, sexual deviation, or mental defect.
- Are narcotic drug addicts, chronic alcoholics, paupers, professional beggars, or vagrants.
- Are afflicted with any dangerous contagious disease.
- Are prostitutes or have engaged in or profited from prostitutes.
- Are polygamists, practice polygamy, or advocate the practice of polygamy.
- Are, or at any time have been, anarchists, opposers of organized government, advocates of forceful or violent overthrow of organized government; members of or affiliated with the Communist or any other totalitarian party or association.
- Have been convicted of
 - a crime involving moral turpitude or admits to having committed such a crime;
 - two or more offenses (other than purely political offenses' for which the aggregate sentence to confinement actually imposed was 5 years or more;
 - violation of, or conspiracy to violate, any law or regulation relating to the illicit possession of or traffic in narcotic drugs or marijuana;
 - certain other offenses specified in Title 8, United States Code, Section 1182, regarding the general classes of excludable aliens.
- Have been arrested and deported; have fallen into distress and have been removed from the United States; or have been excluded from admission and deported; unless the Attorney General of the United States has consented to their applying or reapplying for admission.

VI. SUMMARY OF RECOMMENDATIONS

This section entitled "Summary of Recommendations" is a synopsis of the recommendations made throughout this report. Information is presented as follows:

- Existing Programs and Program Development and
- Policy.

Implications from the findings of interviews conducted with Korean-American couples are further explored in the handbook. In addition, the impact of the recommendations regarding policy and programs will also be presented in the handbook.

Existing Programs and Program Development

- There is a definite need for pre- and post-marital counseling/training programs.
- ESL Classes are vital to the acculturation process of foreign-born spouses and should be continued.
- Programs should further address American customs and societal patterns. In addition, programs should provide some reference to the military and its community.
- Programs for husbands should provide information about the wife's language, culture and customs.
- More Army-related organizations should be initiated for transcultural couples.
- The chaplain should become more involved in the initial phases of the marriage application process. He could conduct a short seminar that explains not only the paperwork involved but the elements of transcultural marriages.
- Local information resources should be established at military installations in the US.
- A communication network needs to be established between the Chaplain's Office in Korea and the Chaplain's Office, CONUS.
- Post-marital programs should include ESL classes as well as job training and assistance to wives.

- Consideration should be given to standardizing a pre- and post-marital program format.
- Intergovernmental as well as interagency activities should be coordinated for program development for foreign-born spouses and American soldier husbands.
- Training programs should focus not only on political and economic criteria, but also explore issues and problems of foreign-born spouses.
- A transcultural husband-only session should be initiated on a monthly basis at CONUS military sites. If this is not feasible, a transcultural couple session should be substituted.
- Military and community offices and professionals need to work together to share resources. Particular emphasis should be given to working with Korean ministers in the community.
- The Chaplains Training School should institute a course on overseas commands and transcultural relationships.
- On-going training should also be required for chaplains and other professionals working with transcultural couples.

Policy

- Regulations should be made available to soldiers at the beginning of the application process and information in these documents should be explained.
- Counseling should be provided by persons who are trained in the field and not commanders who exhibit no counseling techniques and training in interpersonal skills.
- A central resource center should be established for document distribution, information dissemination, and paperwork assistance.
- The chaplain should be more involved in the application process to allow for the initial contact between the chaplain and the soldier.

VII. APPENDIX

- APPENDIX A - Site Visit Itineraries
- APPENDIX B - Program Materials

APPENDIX A
SITE VISIT ITINERARIES

- Korea Itinerary
- CONUS Itinerary

APPENDIX A-1

- Korea Itinerary

Itinerary for Korea Visit

February 1-12, 1982

Monday 2/1

- Orientation with Representatives of the Chaplain's Office
- Television promotion to encourage Korean-American couples
- Preparation for interviews

Tuesday 2/2

- Interviewed couples scheduled at:
 - 8:00 a.m.
 - 10:00 a.m.
 - 1:00 p.m.
 - 3:00 p.m.

Wednesday 2/3

- Same as Tuesday

Thursday 2/4

- Interviewed couples 8:00 a.m.
- Interviewed JAG representative 10:00 a.m.
- Interviewed couples 1:00 p.m. and 3:00 p.m.

Friday 2/5

- Interviewed Chaplains and couples at Osan Air Force Base a.m.
- Interviewed Chaplains and couples at Camp Humphries p.m.

Monday 2/8

- Interviewed Chaplains, ACS representative and missionaries at Camp Casey. a.m.
- Interviewed couples at Camp Casey p.m.

Tuesday 2/9

- Attended pre-marital counseling session and interviewed couples at Yongsan, p.m.
- Interviewed couples at Han-Nam Village, evening.

Wednesday 2/10

- Quarterly workshop focusing on pre-marital counseling for professionals, all day.

Thursday 2/11

- Korea Legal Aid Center, a.m.

Friday 2/12

- American Embassy a.m.
- Follow-up and Closure p.m.

APPENDIX A-2

- CONUS Itinerary

PROCEDURES

Attached is a sample itinerary for the site visits. Because TRITON's objective is to interview as many persons as possible, the agenda can be modified for each site.

Five (5) to 8 couples per session is ideal, however, we will talk with any number of persons. It is encouraged to ask for volunteers because these individuals are probably more receptive to being interviewed. We will also interview spouses who are not accompanied by their mate. The project team maintains flexibility in interviewing persons during lunch and after working hours.

The last group meeting should be comprised of professionals who work with Korean-American couples. This gives the project team the opportunity to seek clarification on issues presented by the couples and provide some preliminary feedback on the findings for each particular site.

TRITON _____

SAMPLE ITINERARY

DAY ONE

- 8:30 a.m. Project team orientation; meet host Chaplains, discuss agenda and review of programs Chaplain's Office provides to Korean-American couples
- 10:00 a.m. Interview couples
- 12:00 p.m. Interview couples and/or lunch
- 1:00 p.m. Interview couples
- 3:00 p.m. Interview couples

DAY TWO

- 8:00 a.m. Interview couples
- 10:00 a.m. Interview couples
- 12:00 p.m. Interview couples and/or lunch
- 1:00 p.m. Interview couples
- 3:00 p.m. Meet with helping professionals in a group interview session. Includes representatives from Chaplain's Office, Army Community Services, etc.
- 4:30 p.m. Closure meeting with Host Chaplain

APPENDIX B

PROGRAM MATERIALS

Osan Air Force Base

- Marriage Preparation Course Handbook
- Treat Her like a Queen - Treat Him like a King
by Chaplain (MAJ) Crozier K. Fitzgerald
- Marital Communication
- Proven and Practical Ways to Handle
Money Better

Other Program Materials

- Cross-cultural Marriage Guidelines for Couples
by Chaplain (CPT) Robert G. Leroe

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