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**MASTERS IN SOCIOLOGY AND SOCIAL WELFARE**

**FACTORS THAT INFLUENCE ADAPTATION TO PARENTHOOD:**

**MULTICULTURAL WIVES IN KOREA**

**THE GRADUATE SCHOOL OF THE UNIVERSITY OF ULSAN**

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**FACTORS THAT INFLUENCE ADAPTATION TO PARENTHOOD:  
MULTICULTURAL WIVES IN KOREA**

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## ABSTRACT

This study empirically examined the adaptation of multicultural wives to parenthood in Korea. We conducted the study using data from the '2015 Fact finding survey on multicultural families in Korea' carried out by the Ministry of Gender, Equality and Family. The survey team gathered data on a sample of 27,120 family units and 17,109 housewives participated in this survey. We extracted the relevant independent and dependent variables from the survey data and used the information obtained from the 17,109 wives to carry out our empirical study. Despite the availability of multicultural policy programs aimed at fostering adaptation of migrant wives, the recent survey reported that there was an increase in child caring challenges and lack of social relations in positive social interaction and emotional or informational support.

The purpose of the study was to examine the effects of acculturation strategies, social capital and family conflict on parenthood adaptation at home. In relation to acculturation strategies, our study aimed at investigating if how migrant wives settle in (acculturate) affects how well they adapt to parenthood. Acculturation strategies are classified under four different categories as 1) *Assimilation* which takes place when individuals do not wish to maintain their cultural identity and opt to interact with other cultures, 2) *Separation* takes place when individuals prefer to keep their origin cultures and do not wish to interact with other cultures, 3) *Integration* occurs when individuals are interested in keeping their original culture while in contact with other cultural groups and 4) *Marginalization* involves little interest in cultural maintenance and little interest in interacting with other cultures. We identified native language use at home as *Integration*, experiences of social discrimination as *Separation* and social difficulty as well as adopting Korean culture as *Assimilation*. The empirical analyses revealed that multicultural wives who were encouraged to use their native languages at home had good relations with their children and successfully fulfilled their roles as mothers. These findings were consistent with previous studies that show that combined involvement with both national ethnic cultures rather than opting for one is the most beneficial to immigrants wellbeing (Berry, 1997; Phinney and Devich-Navarro, 1997). However, experiences of social discrimination negatively affected the parent-child relations as well as the mother's role. And yet, past studies on migration and adaptation have reported social discrimination as one of the most powerful predictors of poor adaptation (Berry et al., 2006, Jasinskaja-Lahti, Liebkind, Jaakola and Reuter, 2006).

Several studies have demonstrated the role of social capital on the wellbeing of immigrants. Social capital has been shown as a source of emotional and social support to help people go through different situations and avails limited resources like clearly shaped norms and embedded trustworthiness (Portes, 1998; Coleman, 1988). The results obtained indicated that social capital partially affects adaptation to parenthood. The empirical study revealed that social participation and person to person contact with those from the same origin were the most significant sources of social capital.

Family conflicts had negative effects on parenthood adaptation. Statistics from the survey showed that majority of the multicultural wives had no experiences of family conflicts. This can

be attributed to the existence of strict policies aimed at protecting multicultural wives and their children. The family conflicts tested included domestic violence, extra marital affairs, conflicts with in laws and so on.

The study also focused on welfare programs aimed at helping migrant wives to adapt to parenthood at home. It was found that language and family education welfare programs had positive effects on parent-child relations and the mother's role while employment education welfare programs had negative effects on parenthood adaptation. Despite the availability of employment education assistance programs, majority of the multicultural wives did not make use of the welfare programs. However, the empirical analysis revealed that employment education assistance programs had a huge impact on parenthood adaptation of migrant wives.

The findings from this study provide some policy suggestions like increasing opportunities for multicultural wives to gain access to social networks that can provide them with useful information and redesigning the multicultural education programs to include cultural context of the migrant wives. In addition, provision of more specialized welfare programs to help multicultural wives adapt to parenting in Korea. These welfare programs ought to be carefully planned so that migrant wives with busy child caring schedules at home can conveniently access them too.

Key words: social capital, family conflict, parenthood adaptation, acculturation strategies, welfare programs, migrant wives, Korea

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## CHAPTER I INTRODUCTION

### 1. Research Background

The globalization of the world has provided increased opportunities for cross cultural interactions between countries. As a result, international marriages also known as cross border marriages have become a global phenomenon and marriages between individuals from different countries or cultures have become an area of interest for scholars of global affairs, ethnicity, gender, migration studies, sociology, population studies and so on. Moreover, adaptation of female marriage migrants has become an area of concern especially because they have to adjust to a new way of parenting that is different from their own culture.

South Korea, originally described as a homogenous country has seen a shift in its demographic features as the country has become more ethnically diverse. This situation changed in the 1990's when immigrant spouses began settling in Korea and larger numbers of foreigners moved to Korea for work (Lee, 2008). During that time, the local government run a campaign dubbed 'offering rural bachelors a chance to marry' which led to a dramatic increase in the number of foreign brides from China, Vietnam, Philippines, Thailand and Mongolia. Consequently, international marriages have multiplied and become more prevalent in Korea. In 2000, international marriages made up 4 percent of all marriages cases and had proliferated to 14 percent by 2005 but later stabilized at about 9 percent (Statistics Korea, 2014). As of 2016, international marriages occupied 7.7 percent of the total marriages in Korea (Statistics Korea, 2017). Other factors that have led to the increase in the number of multicultural wives are; the number of female foreigners studying or travelling in Korea who chose to stay and marital preferences of successful and educated Korean women of high standards thereby lowering chances of average Korean men usually those in rural areas. One study on international marriages in Korea showed that the need for foreign wives is more prominent among rural Korean men (Lee, Seol and Cho, 2006).

International marriage in the early 1990's was mainly promoted to Korean bachelors who were farmers. However, after 1999, with the rise in marriage agencies, international marriage became an option for Korean men who were willing to remarry. The men who divorced their native wives usually preferred marrying Korean- Chinese women as their second wives.

It is worth noting that, prior to the 1990's, foreign wives of South Korean men were mainly from Japan and the United States of America. From the late 1990's most international marriages between Korean men and Korean-Chinese women were arranged by marriage agencies also known as 'marriage brokers' and personal contact. On the other hand, marriages between foreign women from Japan, Thailand and Philippines were organized by the Unification church.

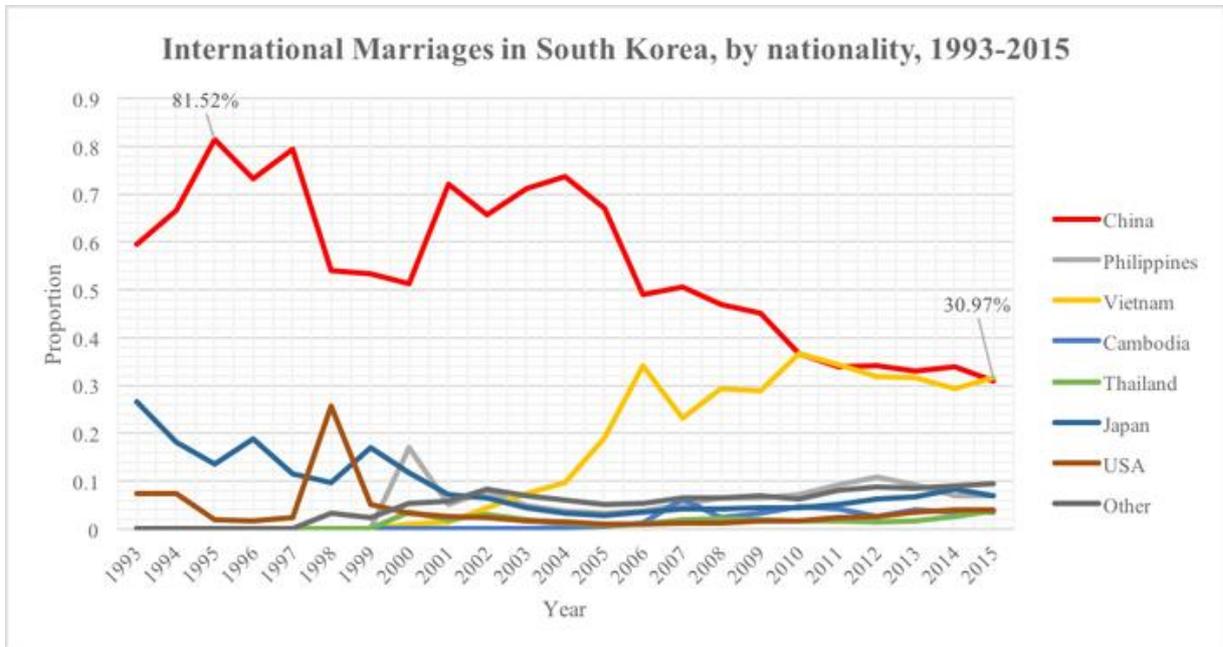
However, Kim (2011: 142) points out that “the government did not even keep accurate statistics of foreign brides until June 2010.” In the beginning, matters pertaining to affairs of foreign brides were handled by the Ministry of Gender Equality but reassigned to the Ministry of Health, Welfare and Family affairs and eventually assigned to the Ministry of Gender Equality and Family. During these transformations, the records were passed through Ministry of Education, Science and Technology; Ministry of Culture, Sports and Tourism; Ministry of Food, Agriculture, Forestry and Fisheries; Ministry of Justice; Ministry of Public Administration and Security as well as the office of the Prime Minister (Kim, 2011: 143). As a result, the chances of finding accurate statistics were minimal.

Despite the reliability of statistics, the trend of international marriages is easily seen if one observes carefully when travelling or visiting famous cities in South East Asia. The media also tends to concentrate on international marriages in which the wife comes from a poor country in South East Asia like Philippines, China, Vietnam and gets married to a Korean man through the ‘marriage brokers.

According to the Korea immigration statistics, marriage migration rose by approximately 28 percent annually between 2000 and 2007 (see <Figure I-1>). Nevertheless, the implementation of stricter policies and regulations on international marriages saw a decline in the numbers. However, recent statistics indicate that the number of female marriage migrants continues to increase. Majority of the female marriage migrants come from other Asian countries with the top five countries being; China, Vietnam, Philippines, Japan and Cambodia while the second largest group includes Mongolia, Thailand, Russia, Uzbekistan with about 1,000 female marriage migrants each.

As of 2016, the number of ‘Korean husbands and foreign wives’ stood at 65.7% (Statistics Korea, 2016) occupying the largest share of the total marriage of immigrants. Several reasons are attributed to the increase in numbers of international marriages in South Korea. For instance, the number of foreign residents who come to Korea as either students or visitors has doubled since 2000 (Statistics Korea, 2012). Albert Esteve’s studies show a relationship between cross border marriage and migration. He adds that a surge in immigration only leads to a modest rise in cross-border marriages; the process is slower and more complex (The Economist, 2011). The presence of foreign female residents most likely promotes personal contacts which may later result into marriages. Secondly, globalization has fostered human mobility across nations, and as a result, marriage migration has increased. Furthermore, the income gap between South Korea and developing countries has also facilitated marriage migration especially for those from poor countries who migrate to marry with hopes of elevating their socio-economic status. The GDP per capita of South Korea was USD 25,458 in 2016 while that of developing countries in East Asia and Pacific was reported at USD 6,581 in the same year (World Bank, 2016). This income gap could be one of the causes for the rise in international marriages between South East Asian women and Korean men in South Korea.

< Figure I-1 > International Marriages in South Korea by Nationality (1993- 2015)



Source: Korea Statistical Information Service, 2017

Demographic changes in the country are thought to have contributed to the increase in international marriages as well. Statistics show that since 2000 for instance, the number of females in the 25-34 age bracket was smaller than that of men in the same age group. Specifically, in 2000, the sex ratio was reported at 1.015 with approximately 60,000 women less than men in the first marriage age group (25-34). In 2010, however, this sex ratio gap increased to about 142,000 (1.04) with female deficits at 4%. This imbalanced sex ratio can be traced back to the traditional preferences for sons in the 1970's and 1980's since those born during that time had reached the marriageable age (Park and Cho, 1995).

A report by Chosunilbo in 2011 stated that “men will find it harder than ever to find a bride as the sex ratio at the first age of marriage declines in their favor.” According to the report analysis of Korea’s 2010 census, men aged 29-33 would outnumber women aged 26-30 by about 190,000 in 2011, by 318,000 in 2012, by 360,000 in 2013, by 340,000 in 2014, and by 275,000 in 2015 (The Chosunilbo, 2011). Moreover, it was projected that the sex composition for the marriage eligible population in Korea will continue to be imbalanced and would reach a more distorted condition between 2015-2020 (Kim, 1997).

Another reason for female deficit in the marital age group is women’s tendency to postpone or avoid marriage. Female education has been improved and more women are opting for career development resulting in prolonged singlehood and delayed marriage for women. More so, the marriage preferences of these educated and successful Korean women of high standards have

also contributed to the female deficits in the marriage markets. Hence the Korean men who usually live in the rural areas with low education and income resort to marriage agencies or brokers for foreign brides (Seol, 2006).

However, the increase in the number of migrant spouses posed new challenges for the Korean society causing various agents, human rights advocacy groups, local government offices and scholars to pick interest in studying social circumstances surrounding these immigrant spouses. The studies found that these migrant spouses faced a number of challenges including cultural differences in daily life style, language, food, conflict with in laws, domestic violence, discrimination, limited accessibility to social services and commercialization and anonymity of broker-arranged marriages. Since 2005, several academic institutions have been contributing to a better understanding of immigrant wives lives by providing information to social workers and researchers who work with immigrant spouses. As a result, the Korean government created a number of policies and programs like Korean language education and culture, support for child care, medical support, vocational training and job consultation to support early adaptation, improve the quality of life for immigrant spouses and enhance Korean society's receptivity to multiple cultures (Lee, Seol and Cho, 2006).

During the early years of marriage migration in Korea, there was no government assistance provided to international families and their children despite the urgent need. However, after the millennium, various ministries like the Ministry of Justice, Social Welfare and Health and Ministry of Gender equality improvised ways to help these families. In April 2006, the Korean Government announced plans for a comprehensive policy (the Grand plan), which was described as a "Policy plan to support the social integration of international female marriage immigrants, their families and children," which was to be coordinated by the Ministry of Gender Equality and Family (Lee, 2008).

Nonetheless, before the implementation of the April 2006 "Grand plan," various policies had been put in place to assist the female migrant spouses. These policies included; 1) protection of the marriage process, 2) legal status and citizenship, 3) social security system and 4) medical care. The foundations of the Grand plan were based on the findings from the reviews of the previously mentioned four issues.

Consequently, in response to the needs of the female migrant spouses, the seven major policies of the Grand plan were: 1) regulation of international marriage agencies and protection of foreign wives before entry into Korea; 2) support for victims of domestic violence; 3) support and orientation for newly arrived foreign wives; 4) support for children of international marriages entering schools; 5) providing social welfare to foreign wives; 6) raising social awareness of multicultural issues and 7) making a comprehensive project by building networks among various administrations and between the central and local governments (Lee, 2008).

In response to the first goal, international match making agencies or marriage brokers were urged to be transparent in their processes and provide legal and right information regarding the potential husbands. This goal eventually developed into the Marriage Brokerage Management

Act 2008 and called for penalties including sentences and fines for agencies who gave false information.

In a bid to help domestic violence victims, the Grand plan provided hotlines services, interpretation services and shelters. The policy also aimed at protecting these foreign wives from becoming undocumented immigrants (Kim, 2010). Foreign women who blamed their husbands for the break ups would also be allowed to stay in Korea until the court made its final verdict.

The third policy aimed at providing Korean language and culture programs as social support programs as to help the migrant spouses adapt faster to Korean society. In addition, service programs on Korean food traditions and customs were provided by religious groups, local governments and NGO's. Host family programs and mentoring programs were also provided in the female marriage migrants' respective neighborhoods.

In an effort to support children of international marriages to join schools, the Ministry of Education and Human Resources Development formulated plans to modify content in textbooks about racial discrimination and established special programs for biracial children like dual language programs in order to protect these minority children.

To provide social welfare to the foreign wives, the government granted basic state aid. Specifically, social welfare and medical care was provided to the multicultural wives of Korean men even before they obtained citizenship.

In response to the sixth policy, the government hoped to increase awareness about multicultural issues in order to create a multicultural society. It is worth noting that the government at one point considered a law banning prejudice and discrimination of children from international marriages and replacing terms used to refer to multicultural children like "mixed blood" and "biracial" with more socially correct terms (Kim, 2010).

Lastly, the government requested various administrations like the Ministry of Education and Human Resources Development, Ministry of Gender Equality and Family to study the conditions of multicultural families and their children. In addition, the Grand plan emphasized that more networks ought to be developed among various administrations, the central governments and local governments (Lee, 2008).

Consequently, the implementation of the Grand Plan resulted into three major shifts. The first shift was reported in the new direction of the immigration policy which integrated all immigrants under one umbrella framework (Lee, 2008). Before 2006, issues pertaining to foreign visitors and foreign residents had been covered distinctly and programs were provided competitively by the central government and different departments like the Ministry of Gender Equality and Family, Ministry of Justice, Social Welfare and Health (Lee, 2008). Besides, some religious groups and NGO's in the private sector also provided Korean language classes hence competing with the existing government programs.

The second significant shift was a policy from "immigration" to a "population policy" in which policy makers tried to regard female marriage migrants as potential members of the Korean

population and not just as guests (Lee, 2008). One of the objectives of the Grand Policy was to support immigrant wives in becoming members of the diverse community (Seol, 2006).

Lastly, the shift from a policy for “women to a policy focusing on “family”. The Grand plan invoked policies for immigrant brides, their husbands and children. Before the initiation of the Grand plan, policies had focused on just the immigrant brides. However, Lee adds that the focus on ‘family’ may highlight their roles as wives and daughters in law other than their more significant role as independent human beings (Lee, 2008).

## **2. Policy Background**

The aging population and low birth rate problems became a social concern and as a result some local governments picked an interest in international marriages. They began to participate in the international marriage process through supporting travel expenses and organizing free international marriage ceremonies with the hope of tackling the declining population level (Lee, 2008). As a result, in addition to the ‘support measures for social integration of women marriage immigrants’ family in 2006,’ a legal frame of marriage migration policies was established through the formulation of the ‘Multicultural Families Support Act’ in March 2008.

The Multicultural Family Act was made to help stabilize marriage life in the multicultural family, improve the quality of their life as well as integration into the Korean society. The definition of a multicultural family in Korea has changed over time; in the past for instance, multicultural family applied to families consisting of Korean nationals and immigrant spouses. However, under a revised law aimed at supporting these families, the term was changed to include families consisting of naturalized Koreans and their non-Korean spouses with their children (Korea.net, 2011). Besides, the term was introduced to replace “mixed blood/race” and “foreign blood” expressions which had yielded into demeaning connotations.

It is important to understand the uniqueness of the term “multiculturalism” in Korea. Multicultural societies are classified into three types; 1) societies in which majority of the citizens are immigrants/ descendants of immigrants hence multiculturalism was the basis of nation building and examples of these include United States, Australia, Canada, 2) societies in which several ethnic groups were integrated into a single modern state like China and Brazil. In addition, the ethnic groups usually possess distinct history based on a definite locality preceding the formation of the modern state. And 3) the multiculturalism policy was embraced to deal with the influx of immigrants in a relatively ethnically homogeneous society and examples of these societies are France, Switzerland and Germany with jobs and marriage as pull factors (Yang, 2011).

Considering this, we ask ourselves “Under which category does Korea belong to?” One could say the third category however, in the case of the foreign bride, when she immigrates, she is expected to fit into an existing family structure and culture. In other words, chances of forming a discrete ethnic community are very low for her. Besides, given the prominence of the assimilation model in Korea, foreign spouses must learn Korean language, culture and customs. A study conducted throughout the country by the Asan Institute for Policy Studies revealed that more than half of the programs focus on assimilating immigrant brides and mixed marriages at 54.4%, followed by Korean cultural experience (16.1%), mutual cultural understanding (14.4%) and cultural experience for native Koreans (16.1 %). Some scholars have criticized Korea’s multicultural policies and argue that Korea should consider the actual meaning of multiculturalism (NovAsia, 2015).

There is a noticeable increase in the number of multiethnic families even though much of the government’s policy emphasis is still based on assimilation into Korean culture. The number of multiethnic households reached 550,000 in 2011 up from 340,000 in 2008. During the same period there was an increase in the number of marriage immigrants from 150,000 to 210,000 and as a result, the number of children increased from 60,000 to 150,000. Government projections show that by 2020, the number of multiethnic populations will reach 1 million and the proportion of multicultural families in Korea’s overall population will increase to 1.9% from 1% in 2011 (<Table I-1>).

<Table I-1>Multiethnic outlook (2011-2020)

(Unit: persons)

|                        | 2011    | 2015    | 2020    |
|------------------------|---------|---------|---------|
| Multiethnic Population | 550,974 | 723,300 | 985,820 |
| Married Immigrants     | 205,352 | 267,775 | 350,862 |
| Spouses                | 194,468 | 253,583 | 332,266 |
| Children               | 151,154 | 201,942 | 302,692 |

Source: Korea Economic Trends, 2012.

According to recent reports from the 2015 Fact finding survey on multicultural families (Ministry of Gender Equality and Family, 2016), adaptation challenges have decreased from 47.1% to 38.3%, however there was reported increase in child rearing challenges. The reports from the survey also showed an increase in lack of social relations in positive social interaction and emotional or informational support while an increase was noted in the use of formal sources of support. There was also an 8.4 percent increase in the use of the Multicultural Family support centers compared to that of 2012. These findings raise important concerns especially for policy makers and the government offices, who hope to curb the aging population problem and low fertility rate through encouraging international marriages.

Generally, research on migrant wives has focused on various perspectives like government policies for international marriages, life satisfaction and employment of migrant wives, patterns and trends of marriage migration to Korea, living standards of foreign brides as well as adjustment to life in Korea (Kim, 2010: 499).

Specifically, this study will empirically explore the adaptation of female marriage migrants as parents in Korea. Unlike other studies that focus on psychological and sociological adaptation of migrant wives, this thesis is about adaptation to parenting while living in Korea. Normally, for different migrant groups adaptation is a stressful and challenging experience but the adaptation experience is usually more difficult for migrant wives who have to also learn new ways of parenting in the new society.

The main focus of this study is to examine acculturation strategies, social capital, family conflict and welfare programs as predictors of adaptation to parenthood. And the following research questions will guide us in conducting this research; Does social capital facilitate adaptation to parenthood, which sources have a more significant impact? Are there links/patterns between how migrant wives settle in and how well they adapt to parent life? Does family conflict affect adaptation to parenthood? Do the welfare programs help and which ones are more significant for parenthood adaptation?

## CHAPTER II LITERATURE REVIEW

### 1. Adaptation to Parenthood

Various international studies on immigrants have revealed that daily stressors and adjusting as a parent in a new society will render challenges for immigrant parents in a new culture. The transition to parenthood is usually distinguished as a natural event and a milestone of the adult life cycle. In the past, parental models and styles were limited but with increased human mobility and access to information, migrant parents are able to make contact with a wide variety of parenting models.

Ochocka and Janzen (2008) developed a framework for understanding immigrant parenting which has been widely used by different authors. They described adjustment to a new country and the parenting process as a dynamic process usually affected by previous parenting styles and cultural parenting orientations. In addition, these authors identified components within the framework which affect parenting and also help in transition to parenthood. The components are briefly discussed below;

- 1) Cultural Parenting Orientation; this entails cultural beliefs and values that parents have formed, shaped by either culture or religion plus the expectations the parents have of their children which are related to family beliefs and values.
- 2) Parenting styles; this describes how parents relate and interact with their children in relation to their cultural parenting orientation.
- 3) Host country context; under this component parents explore the similarities and differences between cultural parenting orientation and parenting styles they have been brought up with and norms in the host country.
- 4) Modifications of orientations and styles; which describes how parents start to adjust and revise their parenting in the host society.
- 5) Parenting contribution; this involves the process of making adjustments to the new environment.
- 6) And finally, parenting support; this is the support parents require to understand and adjust to the host society and fosters integration between immigrants and the local population.

Some early studies on migrants' transition to have used four main hypotheses. First, the socialization hypothesis which is based on the fact that migrants keep in the private, familial environment, the cultural norms and values of the country of origin thus the transition reflects models of the country of origin (Milewski,2007; Kulu, 2005; Sinlgey and Landale, 1998;

Rundquist and Brown, 1989). Second, the accommodation and assimilation hypothesis posits that families tend to assimilate the norms and values of the country to which they migrate and adapt either sooner or later to them (Milewski, 2007; Kulu, 2005; Singley and Landale, 1998; Rundquist and Brown, 1989). Hernandez and McGoldrick (1999) add that, the adaptation process is not a smooth one as it requires negotiation and accommodation. Third, the disruption hypothesis which was formed for studies about youth migrants and it assumes that youth migrants adopt an adaptation strategy as soon as they migrate. Kulu and Milewski (2007) stress that economic accommodation is of first concern to youth migrants hence, they often postpone transition to parenthood and keep a low level of fertility. Lastly, the selection hypothesis which discusses other characteristics that may influence migration and parenting models and the reports show that economic and social status and migration motivation are primarily the most significant (Singley and Landale, 1998).

Generally, parenting is a struggle but for migrants who are adjusting to a new society the challenges/struggle is much greater. The Korean government provides specialized support to migrant spouses through parenting and child caring programmes. However, recent reports show that migrant spouses still face challenges in adapting to parenthood. To curb this problem, we need to explore what kind of support is needed and also understand how their experiences as migrants affect their parenting while living in the host country.

## **2. Acculturation Strategies**

Acculturation is the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members (Berry, 2005: 698). In addition, acculturation comprises of phenomena that result when groups of persons with different cultures come into continuous first hand contact with subsequent changes in original patterns of either both cultures (Redfield, Linton and Herskovits, 1936: 149). Cultural changes involve alterations in a group's customs, political and economic life and on the other hand psychological changes involve individual's attitudes towards the acculturation process, their cultural identities (Phinney, 2003) and their social behaviors in relation to the groups in contact. In plural societies or cultural groups, individuals must work out how to live together, adopting different strategies to help them attain successful adaptation. These strategies have been categorized into four types (Berry et al, 1992); Assimilation, Integration, Separation and Marginalization. *Assimilation* takes place when individuals do not wish to maintain their cultural identity and opt to interact with other cultures however when individuals prefer to hold on to their original culture and wish to shun interacting with other cultures *Separation* is defined. An interest in keeping one's original culture while in daily interactions with other cultural groups is

termed as *Integration* while *Marginalization* involves little interest in cultural maintenance and little interest in relating with others.

Acculturation can further be described as the process through which cultural adaptation and change occurs. During the acculturation process, immigrants usually combine minority and dominant parenting values. According to some scholars, the acculturation process is dynamic and takes place over time within the context of family life as well as broader social experiences (Sluzki, 1979). Furthermore, acculturation involves several stages such as; initial joy, relief, idealization of the new culture, disillusionment associated with adaptation, and gradual acceptance of positive and negative features of the new culture. Earlier researchers viewed acculturation as a process leading to assimilation but recent studies stress the multidirectional and multidimensional nature of the process that is, cultural contact influences, modifies and diversifies the minority group and the host group. And group and individual changes take place along multiple dimensions such as language, loyalty, ethnic pride and so on. Due to the multidimensional nature of cultural change, the immigrants who retain their social, psychological and attitudinal linkage with their origin while living with ease in the host society are categorized as “biracial” and are assumed to have the best adjustment to the multicultural context of modern life (Szapocznik, Kurtines and Fernandez, 1980).

In relation to parenthood and acculturation, migrant parents decide to a certain level, the features of parenting they uphold and those they abandon in favor of the host culture parental values, and attitudes. For migrant spouses, experiences of acculturation and parenthood may result into positive or negative effects. Learning a new language for instance may present new areas of socioeconomic mobility however, the acculturation process may cause feelings of guilt, confusion or alienation resulting into acculturative stress because they also have the responsibility to raise the children.

In exploring the relationship between acculturation and adaptation, the role of discrimination is vital. Discrimination has been linked to acculturation strategies in past literature. Immigrants who experience discrimination are likely to adopt the separation strategy while those who experience less discrimination may easily integrate or assimilate. These studies have reported that immigrants who experience rejection from the society are most likely to reject them in return (Jasinskaja-Lahti, Liebkind, and Solheim, 2009; Berry et al., 2006). Moreover, discrimination has been reported as the most powerful predictor of poor psychological and sociocultural adaptation (Berry et al., 2006; Jasinskaja-Lahti, Liebkind, Jaakkola, and Reuter, 2006).

In addition, early studies on immigrant wives in Korea found that, assimilation tends to be oriented towards adaptation to Korean Culture, integration usually focuses on multicultural values, separation is defined in relation to the immigrants own cultural orientation and marginalization seems to be the maladjustment to Korean culture and their own.

Moreover, scholars, Oh and Lee (2014) argued that since Korea is ethnically homogenous, foreign spouses’ assimilation is vital to develop a sense of identification and emotional affinity with Korea. But other scholars claimed that acculturation efforts should recognize foreign brides’ cultural assets and values. Kim (2015) condemned the unilateral transfer of Korean language,

norms and culture that is dominant in multicultural education. She further emphasized the need for a new curriculum in which class activities involved mutual cultural exchange and respect for the foreign brides' cultures and norms and values.

It is important to note that some scholars stressed the need to widen research on acculturation and migration (Garcia et al., 1996; Phinney, 1996; Cortes et al., 1994). These scholars argued that; 1) most attempts to measure acculturation focus on linguistic capabilities and little or no attention is given to the effect of acculturation on parent beliefs and practices (Garcia et al., 1995; Cortes et al., 1994; Betancourt and Regeser, 1993), 2) past studies look at acculturation as a negative aspect, examining it as a stressor on families thus studying it in relation to mental health (Rumbaut, 1997; Garcia et al., 1995), and 3) there is limited information on how certain aspects of the migration experience like country of origin, socioeconomic status and circumstances of migration may relate to how parents adjust to the host society's' beliefs and practices (Rogler, 1994).

We will use Berry's Acculturation theory (1992) to examine female migrants' experiences of acculturation and adaptation to parenthood. In simpler terms, we will investigate if how migrant spouses acculturate (settle in) has any influences on how well they adapt to parenthood.

### **3. Social Capital**

The concept of social capital has been widely used in international studies on migration and adaptation. The prominence of social capital can be traced back to the work of three major social scientists: Bourdieu, Coleman and Putnam. Bourdieu (1986) argued that social inequality is caused by the unequal access to and interaction of various kinds of capitals, symbolic, cultural and social. Social capital refers to relationships that are established that permit the pursuit of shared goals and is pertinent to the understanding of differential processes of immigrant incorporation (Aguilera and Massey, 2003; Lauglo, 2000; Portes, 1998; Zhou and Bankston, 1994). According to Portes (2000) and others (Schuller, Baron and Field, 2000), social capital has two meanings in the theoretical literature, one emerging from the work of Bourdieu (1986) and Coleman (1990, 1988). And the other from the work of Putnam (1993) that is, (1) personal connections or networks to which individuals or small groups have access and use to accomplish certain ends and (2) the community is the unit of analysis. However, Bourdieu did not suggest a definite conceptualization of social capital. Contrary to Bourdieu's work, Coleman (1990, 1988) a sociologist from the United States argued that social capital is concerned with how the social relationships of authority, trust and norms embedded in a young person's family and community organization affects her/his development of human capital.

Social capital has been conceptualized and operationalized differently among scholars in different fields. Scholars of Political Science or Education analyze social capital at a macro or collective level that explores how a collective asset is formed through trust among network members (Putnam, 2000; Coleman, 1988). In contrast, Sociology and Economist scholars highlight the micro or individual level of social gain in terms of job opportunities as well as strategic position in the network (Burt, 2000; Granovetter, 1973). The benefits of social capital are not just seen at the individual level but evident at the community levels as well. Correlations have been reported between strong social networks and better school performance, low crime rate, better public health and reduced political corruption (Putnam, 2004).

Generally, social capital can be described as resources accumulated in interpersonal relations (Coleman, 1988). More studies suggest that definitions of social capital vary basing on whether their focus is mainly on (1) relations an actor maintains with other actors, (2) the structure of relations among actors within a collectivity, or (3) both types of linkages (Adler and Kwon, 2000). Past studies show that social capital improves public health, lowers crime rate and improves efficiency of financial markets (Adler and Kwon, 2000), while lack of social capital may result into social disturbances, reduced participation in civic activities or distrust among community members. There also seems to be some agreement that social capital can be conceptualized as operating in two different forms: bridging and bonding (Putnam, 2000).

Two perspectives have been identified relating to the level at which return or profit is achieved, the individual level and the group level. At the individual level, focus is on how the individuals use resources in the networks to get benefits/returns in instrumental actions such as better jobs. At the individual level social capital is similar to human capital. It is assumed that the individuals make these investments hoping to get returns or some benefits. The second perspective is at the group level. First, it involves how groups develop and maintain more or less social capital and secondly, how the group members' life chances are boosted by the collective asset (Lin, 1999).

Social capital is widely known as one of the determinants of immigrant wellbeing (Zhao, Xue, and Gilkinson, 2010) and also that of migrant parents with small infants (Drentea and Moren-Cross, 2005). Past studies on migrant wives in Korea have shown that migrant women usually lack a sense of belonging after they migrate and as a result they take part in immigrant women's self-help group meetings based on common experiences. According to Kim (2009), the self-help group meetings greatly aid isolated and marginalized women to create positive identities and empower themselves.

In an attempt to understand the effects of social capital on adaptation of female marriage immigrants to parenthood, the study will employ the bonding and bridging approaches. Bonding social capital brings together people who are like one another in aspects like ethnicity, gender, age, religion and so on. It is gained from close friends and family, who can offer emotional benefits. On the other hand, bridging social capital refers to social networks that bring together people who are unlike one another (Putnam, 2000). Under such a given context, no group is totally sealed off because individuals operate within nested hierarchies of identity that allow them to establish themselves in different communities at different times. It is worth mentioning

that some immigrant groups may have high bonding social capital and low bridging social capital or low levels of both. Such differences are usually dependent on human capital and are vital when examining the ways in which different immigrant groups balance integration with host society and cultural distinctiveness.

Bridging social capital involves a number of dimensions. Firstly, it gives access to diverse and novel information (Quan-Haase, Wellman, Witte, and Hampton, 2002; Gargiulo and Benassi, 2000), enables immigrants to widen their existing pool of resources and increases coordination. More so, social connections to people of higher class and economic status can provide instrumental favor as well as access to tangible and intangible resources like financial support, information exchange or career opportunities (Poldony and Baron, 1997).

Similarly, bonding social capital includes a number of dimensions; firstly, it's a source of emotional and social support as it helps people go through different situations (Coleman, 1988). Secondly, it can avail scarce or limited resources like clearly shaped norms, expected reciprocity and embedded trustworthiness (Portes, 1998; Coleman, 1988) and thirdly it can provide an ability to mobilize solidarity which is good for those in need (Coleman, 1988) and is a good source for critical and instrumental help that aids to resolve vagueness/ambiguity and disseminate information especially during critical times (Levin and Cross, 2004; Burt, 2001).

Researchers have identified three main avenues of social capital and support: family, social institutions, and peers (DeGarmo and Martinez, 2006; Mullis, Hilland Readdick, 1999). Past literature suggests that social support has both main effects on development. Social support helps individuals in regular not stressful periods. And as buffering, social support is known to reduce the negative impact of life stressors on adaptation during stressful periods (DeGarmo and Martinez, 2006). Generally, settling in a new country tends to be a stressful period; thus, the support of the family is crucial to ensure good adjustment (DeGarmo and Martinez, 2006; Portes, 1998).

As study on Somali born parents living in Sweden revealed the need for social support for migrant parents who are usually isolated in the host society. The reports show that, children usually integrate faster than their parents who are supposed to be viewed as role models. Thus, specialized support like parent training classes is needed in child rearing, language and culture so that parents can successfully fulfill their roles (Osman, Klingberg-Allvin, Flackingand Schon, 2016).

Another qualitative study on Somali families in Finland and North America reported that lack of community and social support creates isolation for parents. In addition, the study reported that lack of information regarding parenting systems and parents' rights in the new environment is a common difficulty new immigrant parents tend to face (Degni, Pontinen and Molsa, 2006).

In carrying out this study, we are going to refer 'bonding' social capital as 'person to person contact' and 'bridging' social capital as 'group participation' for a clearer understanding of how each type influences adaptation to parenthood.

#### 4. Family conflict

During the acculturation period, migrants tend to rely on their families for support. However, sometimes the family becomes the source of conflicts and this negatively affects the adaptation process. To understand the effect of family conflict on migrant wives' adjustment to parenting, this study will use Bowen's Family systems approach which is based on a number of assumptions discussed below;

- 1) Parts of the family system are interrelated, that is, all family members interact with one another and share some degree of interdependence just like an engine requires all parts to be well connected for it to run. Thus a family operates in ways that reflect the inputs received by the family as well as patterns of interactions among its members (Chibucos et al, 2005).
- 2) A family is viewed in its entirety and not as individual parts (Hanson and Lynch, 2004). According to Bowen, individuals can't be understood in isolation but as part of the family; the family is seen as an emotional unit (Chibucos, 2005).
- 3) The final assumption states that the family system simultaneously affects and is affected by its environment (Hanson and Lynch, 2004). This assumption is based on the concept of feedback in their operation. Simply put, the theory posits that family members are influenced by feedback from outside influences (Hanson and Lynch, 2004). For instance, while migrant wives try to adjust to parenthood, they will most likely create patterns of social life through social feedback like norms, cultural values and practices to behave or care for children in a particular way. Under this assumption, individuals are nested in families while families are nested in communities. Therefore, changes in one family have an effect on other systems that surround that family. Thus the environment within the family system is seen as open system and component of the larger community and society.

Generally, in any family, conflicts are bound to occur but the case is different for migrant spouses especially as they try to adjust to the new environment and fulfill their responsibilities as parents. Family conflict may take many forms such as conflicts with in laws, language barrier, domestic violence, extra marital affairs and so on.

The Family systems theory helps us understand certain values of Korean traditional families; these values and traditions are most evident in rural areas where extended family and kinship systems are emphasized due to the influence of Confucianism which outlines a role for each family member and hierarchy of systems. Elders have more authority than young people and women are secondary to men (Arms et al., 1992). Moreover "the son centered" system among traditional families may also cause conflicts between the daughters in law and mothers in law.

Reports on migrant wives in Korea indicate that mothers-in-law tend to get feel angry when their sons pay more attention to their daughters-in-law (Cheong, 1992). This kind of situation can be further described as a triangulated relationship among family members in relation to the

family systems theory. Furthermore, more past studies show that mothers in law greatly control their daughters in laws' child rearing ways, working styles, eating habits and sometimes sexual behaviors. Hence, these habits may cause family conflicts and negatively impact the migrant wife as she tries to fulfil her parental responsibilities. Other studies also report that marital conflicts negatively influence parent-child relationships (Faubert, Forehand, Thomas and Wierson, 1990) as well as sibling relationships (Brody, Stoneman and Burke, 1987).

Early studies found that lower levels of marital conflict among foreign brides are associated with positive outcomes for children. However, after the birth of a "multicultural child," many foreign brides experience parental stress due to social stigma and the Korean expectation that mothers are responsible for raising and educating children (Thao, 2016). Thus, these studies call for investments and support in foreign brides' parenting education that goes beyond transferring child-rearing knowledge and skills.

International studies on migration report that some family conflicts may be caused by cultural differences. In Korea for instance, immigrant wives may face cultural differences in food customs, decision making, family relations and values. Foreign wives are expected to adjust to Korean foods and national holiday cultures. Moreover, they are expected to learn how to prepare special dishes for big holidays like the Lunar Year. These cultural differences coupled with expectations may impede adjustment (Kim and Shin, 2007). Cultural conflict also leads to disintegration of communication between couples and family members. The use of different languages contributes to lack of communication abilities which may lead to conflicts within the family. Studies by Kim (2007) report that lack of communication between couples has a negative impact and magnifies the level of unhappiness among couples.

## **5. Welfare Programs**

Several studies on migrants have emphasized the need for specialized policy programs to help migrants adapt to their new environments. According to one study in Australia, employment was found to be important for multicultural young people as it is believed to provide a sense of belonging and meaning and is linked closely with inclusion; socially, culturally and economically (MYAN NSW Forum, 2013). A report by Seol (2006) on migrant wives in Korea revealed that migrant wives emphasized the importance of having jobs to help them make a living for the family and contribute to their children's education expenses. Another study on Somalis living in Sweden revealed that migrant parents need specialized support from the authorities to be able to adjust and improve their parenting while living in the host society. The specialized support in form of family education and language education

assistance helps migrant parents to improve their relationships and communication with their children (Osman, Klingberg-Allvin, Flackingand Schon, 2016).

## **6. Hypotheses based on theories**

The study tested the following hypotheses;

Hypothesis 1: Person to person contact with Koreans will have positive effects on parent- child relations and the mother's role.

Hypothesis 2: Person to person contact with those from the same origin will have positive effects on parent-child relations and mother's role.

Hypothesis 3: Social participation will be positively associated with parent-child relations and the mother's role.

Hypothesis 4: Experiences of social discrimination will most likely have negative effects on parent-child relations and the mother's role.

Hypothesis 5a: Assimilation of migrant wives into Korean society will have positive effects on parent-child relations and parental role of the migrant mother.

Hypothesis 5b: Assimilation of migrant wives into Korean society will have negative effects on parent-child relations and the migrant mother's role.

Hypothesis 6: Migrant wives who use their native languages at home will have good parent-child relations and efficiently fulfill their parental responsibilities.

Hypothesis 7: Family conflicts will negatively affect parent-child relations and parental roles.

Hypothesis 8: Language, family and employment education assistance programs (welfare programs) will most likely have positive effects on parent-child relations and the mother's role.

## CHAPTER III RESEARCH METHODOLOGY

### 1. Data

The study used data from the '2015 Fact finding survey on Multicultural Families in Korea' conducted by the Ministry of Gender Equality and Family. The purpose of the survey was to research living conditions and welfare needs of multicultural families. The survey items included; marriage life and family relations, child care, health, social life, labor, education and experiences of social discrimination.

A total of 27,120 households participated in the survey which was done separately by migrant wives and the children, 17,109 wives participated in the survey. For this particular study, we used data collected from the sample of 17,109 wives to carry out the empirical research. We conducted a quantitative analysis because this would help us clearly interpret our findings in the empirical research. We extracted variables related to our concept from the survey which will be discussed in the next section.

This study used five different research methods to investigate Acculturation, Social capital, Family conflict and Welfare programs as predictors of migrant wives' adaptation to parenthood in Korea. I proposed that a useful framework for predicting migrant wives' adaptation to parenthood would include; Acculturation strategies, Social Capital, Family Conflict as core independent variables. Socioeconomic status, Ethnicity and Korean Language proficiency as the basic variables. And welfare programs categorized as language education programmes, family education programmes and employment education programmes as our policy related variables. The research methods used to conduct the study were; Independent sample's t-test, ANOVA, Pearson's correlation analysis, multiple linear regression and Factor analysis. These methods will be addressed in detail later on in this chapter. The concepts, variables and questions used to carry out this study can be seen in <TableIII-1>.

<TableIII-1> Variables, Concepts, Questions and Variable ranges

| CONCEPT                       | QUESTION  | Range of Values |
|-------------------------------|---|-----------------|
| <b>1. Basic Variables</b>     |   |                 |
| 1) Ethnicity                  | Respondents grouped into categories (dummy variable): Chinese, Korean-Chinese(Chosunjok), Japan, Russia, USA& Europe  | 0-1             |
| 2)Korean Language proficiency | Q17 What is the extent of your Korean language ability in the following four aspects? (1=not good at all, 5=very good) (Speaking, Listening, Reading and Writing)   | 4-20            |
| 3) Socio-economic status      | Q50 What is your social position?(1= lower class,2=middle class and 3=higher class)   |                 |
| <b>2.Social Capital</b>       |   |                 |
| 1) Social Relations           | Q21(1) Do you have someone to help you in any of the following situations? (dummy variable: 0=no, 1=yes) (when sick, facing difficulties, seeking child caring help and someone to spend leisure time with)   | 0-1             |
| 2) Social participation       | Q22 Have you participated in any of the following groups? (dummy variable: 0=no, 1=yes) (Parent-Teacher Association(PTA), Groups with those of the same origin, Local community groups, Leisure or religious groups and Civil organization groups)                  | 0-1             |
| <b>2. Family conflict</b>     |   |                 |
|                               | Q8Have you ever had an argument with your spouse in any of these cases? (dummy variable: 0=no, 1=yes) (Personality differences, Language barrier, Conflict with in laws, Conflicts with my family, Extra marital affairs, Domestic violence and Controlling spouse) | 0-1             |

|   |  |  |
|---|--|--|
| <p><b>3. Acculturation strategies</b></p> <p>1)Assimilation/Social difficulty</p> <p>2) Integration</p> <p>3)Social discrimination/Separation</p> | <p>Q19 Have you faced any difficulties in private and public office use while living in Korea? (dummy variable: 0=no, 1=yes)</p> <p>Q44 Should foreigners abandon their culture and follow Korean culture and customs while living in Korea? (1= totally disagree,6= totally agree)</p> <p>Q45 Native language use at home;<br/>1.My spouse or family encourages me to use my native language (1=not at all,5=very likely)</p> <p>Q26 How extreme was your discrimination experience in the following four cases; (1=no experience, 4=very extreme) (Street, Store, Public and Education facilities)</p> | <p>0-1</p> <p>1-6</p> <p>1-5</p> <p>4-16</p> |
| <p><b>4. Policy related Variables (Welfare programs)</b></p>  | <p>Q27 Have you received education or support services from any of the following? (dummy variable: 0=no, 1=yes) (Language education assistance programs, Family education assistance programs and Employment education programs)</p>   | <p>0-1</p>                                   |
| <p><b>5. Adaptation to Parenthood</b></p>   | <p>Q12 How do you feel about communication and relationship patterns with your children? (1=not at all, 5= very likely)</p> <p>1.I am intimate with my children<br/>2.I know my child's friends well<br/>3.I am satisfied with my relationship with my child</p> <p>Q13 Do you think you play a good parental role?<br/>1. I am playing a good parental role.<br/>(1=not at all, 5=very likely)</p>  | <p>3-15</p> <p>1-5</p>                       |
| <p><b>6. Factor Score</b></p>   | <p>We combined our two dependent variables into one variable.</p>  |  |

## 2. Variables

### 1) Adaptation to Parenthood

The following questions were extracted from our data set to measure migrant wives' adaptation to parenthood. The first set of dependent variables measured parent- child relations and migrant wives were asked to respond to these three questions; How do you feel about communication and relationships with your children and categorized as three groups; (1) I am intimate with my children, (2) I know my children's' friends well and (3) I am satisfied with my relationship with my child. The migrant wives responded to these questions on a Likert five scale from 1 (not at all) to 5(very likely). During the later stages of the analysis, we summarized the three variables and regrouped them into a single variable and referred to it as parent- child relations. This is our first dependent variable.

The second set of dependent variables measured parental roles. Respondents were asked, "Do you think you are playing a good role as a parent? The respondents answered this on a Likert five scale from 1(not at all) to 5(very likely).

### 2) Acculturation Strategies

Acculturation strategies was used as one of the core independent variables in the empirical study. Basing on the nature of our data we selected variables that best fit the description of Assimilation, Integration and Separation acculturation strategies. Different studies have used Berry's approach to determine acculturation strategy levels. According to Berry (1989), questionnaires with Likert scale items ask respondents to simply agree or disagree with statements expressing ethnic identification and acquired cultures. In addition, some early studies on migration and acculturation strategies have measured or tested assimilation in relation to how migrants relate with the natives in the host society. Migrant wives usually come into contact with natives when they use private or public offices, hence, we assumed that those who experienced difficulties while using the private and public offices were not well assimilated into the host society. Therefore, basing on the nature of our data, we used social difficulty to measure the level of assimilation of the migrant wives. The migrant wives were asked, "Have you faced any difficulties in private and public office use?" Thus, the social difficulty variable was coded as 0 (no difficulty) and 1(yes). The second variable used to measure assimilation asked; "Should foreigners abandon their culture and follow Korean culture?" The migrant wives responded using a Likert 6 scale ranging from 1(totally disagree) to 6(totally agree).

Integration into the host society was based on a question related to their native language use and it stated, "My spouse and family encourage me to use my native language." The participants responded to this question using a Likert five scale from 1(not at all) to 5(very much so).

As previously mentioned, immigrants who experience discrimination are most likely to adopt the Separation strategy. According to our data, discrimination experiences were measured under four different categories. The data asked, “How extreme was your discrimination experience in the following four cases?” (1) street, (2) stores, (3) public offices, (4) education facilities in Korea. And was coded 1(not discriminated) and 4(very many times). For a clearer understanding of relationship patterns, the four experiences of discrimination were regrouped into one variable.

### 3) Social capital

The next core independent variable is social capital which was categorized in two different ways as person to person contact and social participation. The respondents were asked, “Do you have any person to help you in any of the following situations?” (when sick, facing difficulties, seeking help for child rearing and leisure time). In response to these questions, the respondents chose the person to person contact among Koreans, those with same origins and those with different origins. We coded each case as 0(no one) and 1(yes I have).

Social participation was measured at four different categories. The question in the data set asked, “Have you participated in any of the following groups?” (Parent Teacher Association (PTA), groups with people of the same origin as yours, local community groups, leisure groups or religious groups, and civil organization groups). The responses to the questions was coded as 0(no participation) and (yes) for each type.

### 4) Family Conflict

The third core independent variable used in the empirical study was family conflict and respondents were asked, “Have you ever had an argument with your spouse in any of the following cases? (1)personality differences, language barrier, conflict with in laws, conflict with the wife’s family members, extra marital affairs, domestic violence and controlling spouses. We recoded responses to the questions as 0(no) and 1(yes) implying that 0(never) and 1 meant (yes I have ever). However, we later recoded these variables into one variable so that we could easily carry out the empirical research.

### 5) Basic Variables

We included socio-economic status, ethnicity and Korean language proficiency into the analysis as our basic variables. To measure their Korean Language proficiency, participants were asked to rate their Korean language skill at four different types which included; (1) Speaking, (2) listening, (3) reading and (4) writing. The migrant wives responded to this using a Likert 5 scale for each type ranging from 1(not good) to 5(very good). This basic variable was used because we assumed that language capabilities will most likely make it easier for migrant wives to have good relations with their children and fulfill their roles as parents while in the host society. Language

knowledge is usually associated with cultural knowledge on norms, values and parenting practices. We summed up the scores for the questions and recoded them into one variable.

Ethnicity was measured by grouping the migrant wives into six different categories as Chinese, Korean- Chinese(Chosunjuk), Japanese, South- East Asian, Russian and American or European. Respondents were asked to select which groups they belonged to in term of social position. The responses were three types; Higher class, Middle class and Lower class. The socio-economic status variable was used because we can suppose that those who belong to higher class would have better relations with their children and successfully fulfill their parental roles.

#### 6) Welfare programs

Furthermore, we extracted variables related to policy and welfare programs from our data set and summed them up as; (1) language education assistance, (2) family education assistance and (3) employment assistance. The respondents were asked, “Have you received education assistance or support from any of the following?” (language education assistance, family education assistance and employment education assistance programs). The respondents answered no (0) no experience and (1) yes, I have experience using the education assistance programs.

### **3. Research Methods**

As stated earlier, we used five different research methods to carry out this research. First, we run an Independent t-test to explore differences between variables with two groups. For instance, we assumed that migrant wives who participated in social groups like PTA groups or local community groups would have better relations with their children or better parental roles compared to those who did not participate in the social groups. The Independent samples t-test helped us to identify the differences between the two groups. Specifically, the independent samples t-test compared the means of the two groups to explore if there was statistical evidence that the two population means were significantly different.

We conducted another test, one-way Analysis of Variance (ANOVA) which is just like the independent t-test to compare significance of mean scores across the independent variables. The one-way ANOVA test was used to investigate whether there were any statistically significant differences between the means of the independent variables. However, the one-way ANOVA test was carried out for the independent variables that had more than two categories like socio-economic status. A post-hoc analysis (Duncan) was also conducted to determine the differences in the groups. We assumed that those who belonged to the lower class would have poor relations

with their children and poor parental roles while those who belonged to the middle and higher class would have better parent-child relations and parental roles.

Furthermore, we conducted a Pearson's correlation analysis to determine the degree of relationship between our continuous independent variables such as Korean language proficiency, social discrimination and dependent variables; parent-child relations and the mother's role. The Pearson's correlation analysis helped us to determine if relationship patterns existed between the selected independent variables and dependent variables, it did not explain causal relations.

Therefore, we conducted a multiple linear regression analysis to investigate the effect of our independent variables on the dependent variables. Multiple linear regression helped us to obtain predicted values for specific variables under certain conditions. For instance, we were able to identify the impact of ethnicity on parent-child relations and parental roles while controlling for other factors like social class. This test also explained the causal relations between the independent variables and dependent variables. The test also helped us to identify the statistically significant variables that affect the migrant wife's relations with her children and her role as a mother.

Our final research method was Factor Analysis. Factor analysis is a common method used by researchers in various fields. The main purpose of Factor Analysis is to take a mass of data and shrink it into a smaller data set that is more manageable and more understandable. This method can help us identify hidden patterns, show how the patterns overlap and the characteristics seen in multiple patterns (statisticshowto.com, 2018). Therefore, we run a Factor Analysis to regroup the two dependent variables into one variable (factor score).

We therefore run the multiple linear regression analysis in three ways. In the first stage, the analysis was done to check for the effect of socio-economic status, ethnicity, Korean language proficiency (basic variables) and social capital, acculturation strategies and family conflict (core independent variables) and language, family and employment education assistance (welfare programs) on parent-child relations, and in the second stage the analysis was done for the mother's role. And in the final stage, we used the Factor score to run the multiple linear regression analysis.

## CHAPTER IV FINDINGS

### 1. Basic Statistics of Each Variable

The frequencies of our categorical variables can be found in <TableIV-1>. According to the statistics, at total of 17,109 migrant wives participated in the survey. The statistics show that, the highest percentage of migrant wives come from South-East Asian countries (36.6%) such as Philippines, Thailand, Cambodia, followed by Chinese at (25.4%), Korean-Chinese at (15.7%). In regards to socio-economic status, the highest percentage identified themselves as belonging to the middle class at (62.5%).

<TableIV-1>- Statistics of Categorical Variables

(Units: persons %)

| Categorical Variables                              | Frequencies | Percentage |
|--|-------------|------------|
| Total  | 17,109      | 100        |
| <i>1. Ethnicity</i>                                |             |            |
| -Chinese   | 4,343       | 25.4       |
| -Korean-Chinese                                    | 2,678       | 15.7       |
| -Japanese  | 485         | 8.7        |
| -South East Asian                                  | 6,261       | 36.6       |
| -Russian   | 1,391       | 8.1        |
| -US and Europe                                     | 951         | 5.6        |
| <i>2. Socio- economic status</i>                   |             |            |
| -Higher class                                      | 776         | 4.5        |
| -Middle class                                      | 10,700      | 62.5       |
| -Lower class                                       | 5,633       | 32.9       |
| <i>3. Social Participation</i>                     |             |            |
| -PTA   | 2,399       | 14.0       |
| -Those of same origin                              | 10,444      | 61.0       |
| -Local community groups                            | 2,677       | 15.6       |
| -Leisure activity groups                           | 4,495       | 26.3       |
| -Civil organizations                               | 2,038       | 11.9       |
| <i>4. Person to person contact in need of help</i> |             |            |

|                                  |        |      |
|----------------------------------|--------|------|
| -Koreans                         | 8,990  | 52.5 |
| -Those of same origin            | 10,207 | 59.7 |
| -Those of different origin       | 1,033  | 6.0  |
| <i>5. Family Conflict</i>        |        |      |
| -Personality differences         | 5,561  | 32.5 |
| - Language barrier               | 2,408  | 14.1 |
| -Conflicts with in laws          | 1,491  | 8.7  |
| -Conflicts with wife's family    | 522    | 3.1  |
| -Extra marital affairs           | 79     | .5   |
| -Domestic Violence               | 312    | 1.8  |
| -Controlling spouse              | 106    | .6   |
| <i>6. Welfare programs</i>       |        |      |
| -Language education assistance   | 1,076  | 6.3  |
| -Family education assistance     | 1,016  | 5.9  |
| -Employment education assistance | 2,083  | 12.2 |

Notes: For Social Participation and Person to person contact in need and welfare programs, the numbers indicate results from multiple responses.

Statistics on social capital indicate that, 61% of the migrant wives have participated in groups of people with the same origin while only 11.9% have participated in civil organization groups. In addition, for majority of the migrant wives, person to person contact in need of help are those from the same origin at 59.7% followed by Koreans at 52.5%.

Majority of the migrant wives stated that personality differences and language barrier were the greatest causes of conflicts within their families, 32.5% and 14.1% respectively. The descriptive statistics show that the least cause of family conflicts was extra marital affairs at .5%. The statistics also revealed that only 10.8% of the migrant women had experiences of social difficulty(assimilation).

For the policy related variables, only 6.3% of the migrant wives reported that they had used the language education assistance programs, 5.9% used family education assistance while 12.2% used the employment education assistance programs. Despite the availability of the policy programs, the number of migrant wives who make use of these assistance programs is very low and raises some concerns which will be addressed in this study.

We further run another analysis for the frequencies of our continuous variables which included discrimination experiences, assimilation, integration, parent-child relations and the mother's role. The frequencies for these variables can be found in <Table IV-2>. Generally, statistics indicate that the highest percentage of migrant wives have no social discrimination experiences at the four different types of discrimination experiences. Specifically, statistics of the extreme cases are; 1.7% in the streets, 1.8% in the stores, 1.1% in public and .6% at education facilities. The highest percentage (25.7%) of the migrant wives slightly agree that foreigners should abandon their culture and follow Korean culture. More than 24% of the migrant women reported that their

spouses and families encouraged them to use their native language. Furthermore, 42.5% of the women believe they have intimate relationships with their children, 19% reported that they knew their children's friends while 39.1% said they had satisfactory relationships with their children. Also, 27.2% of the sample size said they were efficiently fulfilling their responsibilities as mothers.

<Table IV-2> Statistics for continuous variables

(Unit: persons %)

| Continuous Variables                         | Frequencies | Percentage |
|--|-------------|------------|
| <b>1. Social Discrimination experiences;</b> |             |            |
| -Street 1=not extreme at all                 | 1,732       | 10.1       |
| 2=not really extreme                         | 1,499       | 8.8        |
| 3= a little extreme                          | 2,183       | 12.8       |
| 4=extreme                                    | 291         | 1.7        |
| 0= no experience                             | 11,404      | 66.7       |
| -Store 1=not extreme at all                  | 1,753       | 10.2       |
| 2= not really extreme                        | 1,573       | 9.2        |
| 3= a little extreme                          | 2,031       | 11.9       |
| 4= extreme                                   | 306         | 1.8        |
| 0= no experience                             | 11,446      | 66.9       |
| -Public 1= not extreme at all                | 2,461       | 14.4       |
| 2= not really extreme                        | 1,780       | 10.4       |
| 3 = a little extreme                         | 946         | 5.5        |
| 4= extreme                                   | 194         | 1.1        |
| 0= no experience                             | 11,728      | 68.5       |
| -School 1= not extreme at all                | 1,695       | 9.9        |
| 2 = not really extreme                       | 1,230       | 7.2        |
| 3= a little extreme                          | 842         | 4.9        |
| 4 = extreme                                  | 103         | .6         |
| 0= no experience                             | 13,240      | 77.4       |
| <b>2. Assimilation;</b>                      |             |            |
| 1= totally disagree                          | 1,897       | 11.1       |
| 2 = disagree                                 | 3,351       | 19.6       |
| 3 = disagree a little                        | 2,423       | 14.2       |
| 4 = agree a little                           | 4,398       | 25.7       |
| 5 =agree                                     | 3,296       | 19.3       |
| 6 = totally agree                            | 1,744       | 10.2       |

|                                     |                 |       |      |
|-------------------------------------|-----------------|-------|------|
| 3.Integration: Native language use  |                 |       |      |
|                                     | 1 = not at all  | 2,685 | 15.7 |
|                                     | 2 = not quite   | 2,804 | 16.4 |
|                                     | 3 = average     | 4,214 | 24.6 |
|                                     | 4 = usually     | 3,376 | 19.7 |
|                                     | 5 = very likely | 2,482 | 14.5 |
|                                     | Missing         | 1,548 | 9.0  |
| 4.Adaptation to Parenthood          |                 |       |      |
| -Intimate relationship              | 1=not at all    | 17    | .1   |
|                                     | 2= not quite    | 122   | 7    |
|                                     | 3 = average     | 1,031 | 6.0  |
|                                     | 4 = usually     | 3,121 | 18.2 |
|                                     | 5= very likely  | 7,277 | 42.5 |
|                                     | Missing         | 5,541 | 67.6 |
| -Children friends                   | 1 = not at all  | 655   | 3.8  |
|                                     | 2 = not quite   | 1,451 | 8.5  |
|                                     | 3= average      | 3,012 | 17.6 |
|                                     | 4 = usually     | 3,258 | 19.0 |
|                                     | 5 = very likely | 3,192 | 18.7 |
|                                     | Missing         | 5,541 | 67.6 |
| -Children relationship satisfaction | 1= not at all   | 23    | .1   |
|                                     | 2= not quite    | 203   | 1.2  |
|                                     | 3 = average     | 1,256 | 7.3  |
|                                     | 4 = usually     | 3,404 | 19.9 |
|                                     | 5= very likely  | 6,682 | 39.1 |
|                                     | Missing         | 5,541 | 32.4 |
| -Mother's role                      | 1 = not at all  | 43    | .3   |
|                                     | 2= not quite    | 426   | 2.5  |
|                                     | 3= average      | 2,691 | 15.7 |
|                                     | 4= usually      | 4,657 | 27.2 |
|                                     | 5= very likely  | 3,751 | 21.9 |
|                                     | Missing         | 5,541 | 32.4 |

### 3. Differences in Parenthood Adaptation between two groups.

For explorative purposes, the current study examined differences among the selected categorical variables. In the first stage, we run the Independent Sample's T-test for person to person contact in need of help, social participation, family conflict and social difficulty and

ANOVA tests for ethnicity and socio-economic groups in the second stage. Our aim was to find out if there were any differences between the groups and if the variables were significant predictors of parenthood adaptation. The test results from the analysis can be found in <Table IV-3>.

#### 1) Person to person contact in need of help

We run an Independent samples t-test analysis to compare parent-child relations and the mother's roles at the three types of person to person contact. We run a Pearson Correlation analysis to explore patterns between the two dependent variables; parent-child relations and the mother's role. The test revealed a strong positive correlation ( $r=.484$ , which is significant at  $p<.01$ ) between the two dependent variables. We further conducted the Cronbach's alpha test to measure how the two dependent variables are closely related as a group. The value of Cronbach's alpha for the questions used to measure parenthood adaptation is  $.503$ , which indicates that the two variables are related and grouped into one variable. We therefore conducted Factor analysis and used the factor score as a dependent variable for the empirical analysis. The results from the Independent samples t-test are discussed below;

Koreans: We compared parent-child relations for those who said they did not have person to person contact with Koreans and those who reported that they had. The mean scores for those who said they did not have Korean person to person contact when in need were lower at ( $M=12.43$ ) while those who reported that they had Korean person to person contact when in need were higher at ( $M=12.61$ ) conditions; ( $t$ )=  $-4.58$ ,  $p<.01$ . When we used the Factor score, mean scores were still lower for those without Korean contacts ( $M=-.02$ ) and higher for those with Korean contacts ( $M=.01$ ), conditions; ( $t$ )=  $-2.24$ ,  $p<.01$ . These results suggest that differences exist in parent-child relations between those who have Korean persons to contact when in need and those who do not have Korean contacts. However, person to person contact does not seem to have an effect on the mother's role. Basing on these results we can suppose that when migrant wives have Korean persons to contact when in need, they may gain more knowledge on child caring practices, culture and customs and informational support in form of advice and suggestions which helps them in adjusting to parenting life in the host society thereby lessening the challenges and as a result, relations with their children are improved.

Those of the same origin: there was a slight significant difference in mean scores. The mean scores were higher for those with person to person contacts from the same origin. For parent-child relations, mean scores for those without person to person contact from the same origin were ( $M=12.48$ ) and those with persons to contact ( $M= 12.56$ ), conditions; ( $t$ )=  $-1.99$ ,  $p<.01$  while for the mother's role, those without persons to contact from the same origin were at ( $M=3.98$ ) and those with person to person contact from the same origin were at ( $M=4.02$ ), conditions; ( $t$ )=  $-2.12$ ,  $p <.01$ . The mean scores for the Factor score are, for those without persons from the same origin ( $M= -.02$ ) and those with persons to contact ( $M=.01$ ), conditions; ( $t$ )=  $-2.38$ ,  $p<.01$ . These results suggest that differences do exist in parent-child relations and parental roles (mother's role) for those with person to person contacts from the same origin and those without. We can further

assume that, person to person contact with those from the same origin provides emotional support which is known to help migrants going through stressful periods. Adaptation is challenging for all groups of migrants but tougher for migrant wives who have to adjust to being parents as well in the host society. Therefore, person to person contact with those from the same origin plays a significant role in improving parent-child relations and enabling migrant wives to fulfill their responsibilities as mothers.

Those from different origins: a slight significant difference was seen in mean scores for those who didn't have person to person contact with those from different origins and those who had. For parent-child relations, mean scores for those who had no person to person contact with those from different origins was (M=12.52) and those who had at (M=12.70), conditions; (t)= -2.18,  $p < .05$  while for the mother's role, the mean scores for those without person to person contact from different origins were (M= 4.00) and those with (M=4.08), conditions; (t)= -2.46,  $p < .05$ . For the Factor score, mean scores for those without person to person contact from different origins were (M=-.00) and those with persons to contact from different origins (M=.09), conditions; (t)= -2.69,  $p < .01$ . In this case, mean scores were higher for those who had person to person contact from different origins. These results suggest that there are differences in parent-child relations as well as the roles of migrant wives as mothers between those who have person to person contact from different origins and those without.

## 2) Social participation

PTA: An Independent samples t-test was conducted to compare parent child relations and the mother's role for those who participated and those who did not participate in the PTA groups. The test results show lower mean scores in parent-child relations for those who didn't participate at (M=12.47) and higher mean scores for those that participated in PTA groups at (M=12.77) conditions; (t)=-6.10,  $p < .01$ . On the other hand, for the mother's role, mean scores are higher for those who didn't participate at M (4.02) and lower for those who participated at (M=3.95) conditions; (t)=3.32,  $p < .01$ . When we used the Factor score, mean scores for parent-child relations and the mother's role were still lower for those who didn't participate at (M=-.00) and higher for those who participated at (M=.02), conditions; (t)= -1.61,  $p$ : n/s). The test results are significant for parent-child relations and the mother's role but not significant when we use the Factor score. Based on these findings, we can conclude that differences in parenthood adaptation do exist in parent-child relations and the mother's role for those who didn't participate in the PTA groups and those who participated. However, when we used the Factor score, the test results were not significant. Therefore, we assume that participation in PTA groups does not have an effect on parent-child relations and the mother's role. By using the Factor score, we were able to identify any hidden patterns that may have existed.

Those with the same origin: there was a slight difference in mean scores for those who didn't participate and those who participated in groups with people from the same origin. The findings revealed lower mean scores in parent-child relations for those who didn't participate at (M=12.47) and higher mean scores those who participated at (M=12.57) conditions; (t)= -2.44,  $p < .05$  while

for the mother's role, mean scores for those who didn't participate were lower at ( $M=3.98$ ) and those who participated higher at ( $M=4.01$ ), conditions; ( $t=-1.61$ ,  $p: n/s$ ). For Factor score, mean scores were at ( $M=-.02$ ) for those who didn't participate and those who participated were higher at ( $M=.02$ ), conditions; ( $t=-2.35$ ,  $p<.01$ ). The test results were significant for parent-child relations and when we used the Factor score. We can assume that when migrant wives participate in groups with people of the same origin, they will feel less lonely because they receive emotional support and useful information to help them cope with whatever challenges they could be facing. As a result, stress levels are lowered and this paves way for good relations with their children and fulfilling their roles as mothers. We can therefore conclude that parent-child relations will vary for those who participate in groups with people of the same origin and those who do not. The mother's role seems to have an effect only when we use the Factor score.

Local community: the test results showed a slight difference in mean scores with mean scores lower for those who didn't participate in local community groups and those who participated. Specifically, for parent-child relations, mean scores for those who didn't participate are ( $M=12.48$ ) and those who participated are ( $M=12.80$ ), conditions; ( $t=-6.00$ ,  $p<.01$ ) while for the mother's role test is not significant. And for the Factor score, mean scores for those who didn't participate are ( $M=-.01$ ) and those who participated ( $M=.08$ ), conditions; ( $t=-3.98$ ,  $p <.01$ ). Basing on these results, we can assume that parent-child relations are different for those who participate in local community groups and those who don't actively take part in these groups. Participation in the local community groups does not seem to have an effect on the mother's role. Resources in the community may provide instrumental support and useful information which may help migrant wives to find jobs thereby leading to better relations with their children. However, the effect on the mother's role is seen when we use the Factor score.

Leisure activity groups: the test results showed higher mean scores for those who didn't participate in the leisure activity groups. Specifically, for the mother's role, the mean scores for those who didn't participate are at ( $M=4.02$ ) and those who participated at ( $M=3.96$ ), conditions; ( $t= 3.55$ ,  $p<.01$ ) while for Factor score, mean scores for those who didn't participate are ( $M=.01$ ) and those who participated at ( $M=-.03$ ), conditions; ( $t)=2.48$ ,  $p <.01$ ). The test results were not significant for parent-child relations. These results suggest that differences exist in the mother's role for those who don't participate in leisure activity groups and those who participate. In addition, basing on the Factor score results we can suppose that differences do exist in parent-child relations for those who participate in leisure activity groups and those who don't participate in these groups.

Civil groups: the test revealed a slight significant difference in mean scores in the mother's role for those who didn't participate in the civil groups ( $M=4.01$ ) and those who participated ( $M=3.95$ ) conditions; ( $t)= 2.81$ ,  $p<.01$ ). The mean scores are higher for those who didn't participate in the civil groups. These results suggest that the mother's roles will vary for those who don't participate in the civil groups and those who participate. For instance, we can suppose that, when migrant wives participate in civil groups they gain access to instrumental support, knowledge and opportunities which in a way help them to successfully fulfill their roles as mothers. Examples of civil groups include; Faith groups, volunteering groups, NGOs and so on. However,

participation in civil groups doesn't seem to have an effect on parent-child relations. Moreover, if we use the Factor score, the test is still not significant. Hence, we can assume that participation in civil groups does not seem to have an effect on parent-child relations and the role of the mother.

<Table IV-3 > Means Test of Parenthood Adaptation between two groups

| <b>Independent Variables</b> |     | <b>Parent- child relations</b> |                | <b>Mother's role</b> |                | <b>Factor score</b> |                |
|------------------------------|-----|--------------------------------|----------------|----------------------|----------------|---------------------|----------------|
|                              |     | <b>Mean score</b>              | <b>T value</b> | <b>Mean score</b>    | <b>T value</b> | <b>Mean score</b>   | <b>T value</b> |
| 1.Social Relations           |     |                                |                |                      |                |                     |                |
| Koreans                      | No  | 12.43                          | -4.58**        | 4.01                 | .70            | -.02                | -2.24*         |
|                              | Yes | 12.61                          |                | 4.00                 |                | .01                 |                |
| Same origin                  | No  | 12.48                          | -1.99**        | 3.98                 | -2.12*         | -.02                | -2.38*         |
|                              | Yes | 12.56                          |                | 4.02                 |                | .01                 |                |
| Different origin             |     |                                |                |                      |                |                     |                |
|                              | No  | 12.52                          | -2.18*         | 4.00                 | -2.46*         | -.00                | -2.69**        |
|                              | Yes | 12.70                          |                | 4.08                 |                | .09                 |                |
| 2.Social Participation       |     |                                |                |                      |                |                     |                |
| PTA group                    | No  | 12.47                          | -6.10**        | 4.02                 | 3.32**         | -.00                | -1.61          |
|                              | Yes | 12.77                          |                | 3.95                 |                | .02                 |                |
| Same origin                  | No  | 12.47                          | -2.44*         | 3.98                 | -1.61          | -.02                | -2.35*         |
|                              | Yes | 12.57                          |                | 4.01                 |                | .01                 |                |
| Local community              |     |                                |                |                      |                |                     |                |
|                              | No  | 12.48                          | -6.00**        | 4.00                 | -.85           | -.01                | -3.98**        |
|                              | Yes | 12.80                          |                | 4.02                 |                | .08                 |                |
| Leisure activity             |     |                                |                |                      |                |                     |                |
|                              | No  | 12.54                          | .735           | 4.02                 | 3.55**         | .01                 | 2.48*          |
|                              | Yes | 12.51                          |                | 3.96                 |                | -.03                |                |
| Civil group                  | No  | 12.53                          | .219           | 4.01                 | 2.81**         | .00                 | 1.76           |
|                              | Yes | 12.52                          |                | 3.95                 |                | -.03                |                |
| 3.Family conflict            |     |                                |                |                      |                |                     |                |
| Personality differences      | No  | 12.60                          | 4.85**         | 4.04                 | 6.17**         | .04                 | 6.40**         |
|                              | Yes | 12.40                          |                | 3.93                 |                | -.08                |                |
| Language barrier             |     |                                |                |                      |                |                     |                |
|                              | No  | 12.57                          | 4.26**         | 4.01                 | 1.11           | .01                 | 3.11**         |
|                              | Yes | 12.34                          |                | 3.98                 |                | -.06                |                |

|                                 |       |         |      |        |      |         |  |
|---------------------------------|-------|---------|------|--------|------|---------|--|
| Conflict (in laws)              |       |         |      |        |      |         |  |
| No                              | 12.56 | 4.47**  | 4.02 | 6.39** | .01  | 6.30**  |  |
| Yes                             | 12.27 |         | 3.85 |        | -.17 |         |  |
| Conflicts (wife's family)       |       |         |      |        |      |         |  |
| No                              | 12.55 | 5.60**  | 4.01 | 4.84** | .01  | 6.07**  |  |
| Yes                             | 11.95 |         | 3.80 |        | -.29 |         |  |
| Extra-marital affairs           |       |         |      |        |      |         |  |
| No                              | 12.53 | 1.49    | 4.00 | 1.25   | .00  | 1.59    |  |
| Yes                             | 12.13 |         | 3.86 |        | -.20 |         |  |
| Domestic violence               |       |         |      |        |      |         |  |
| No                              | 12.55 | 6.30**  | 4.01 | 6.35** | .01  | 7.35**  |  |
| Yes                             | 11.72 |         | 3.67 |        | -.44 |         |  |
| Controlling spouse              |       |         |      |        |      |         |  |
| No                              | 12.54 | 3.36**  | 4.00 | 1.65   | .00  | 2.91**  |  |
| Yes                             | 11.73 |         | 3.84 |        | -.32 |         |  |
| 4.Social difficulty             |       |         |      |        |      |         |  |
| No                              | 12.53 | -.19    | 3.99 | -3.93* | -.00 | -2.39*  |  |
| Yes                             | 12.54 |         | 4.09 |        | .06  |         |  |
| 5.Welfare programs              |       |         |      |        |      |         |  |
| Language education assistance   |       |         |      |        |      |         |  |
| No                              | 12.51 | -3.24** | 4.00 | -.43   | -.00 | -2.13*  |  |
| Yes                             | 12.75 |         | 4.01 |        | .06  |         |  |
| Family education assistance     |       |         |      |        |      |         |  |
| No                              | 12.51 | -4.20** | 4.00 | -1.74  | -.00 | -3.45** |  |
| Yes                             | 12.80 |         | 4.05 |        | .10  |         |  |
| Employment Education assistance |       |         |      |        |      |         |  |
| No                              | 12.56 | 3.60**  | 4.02 | 6.16** | .01  | 5.66**  |  |
| Yes                             | 12.34 |         | 3.87 |        | -.14 |         |  |

\*p<.05; \*\*p<.01

### 3) Family Conflict

We also run an Independent samples t-test to compare parent-child relations for those who had no experiences of family conflicts and those who had. We assumed that migrant women who experienced family conflicts would have poor relations with their children and also fail to successfully fulfill their parental responsibilities. The types of family conflict tested are; personality differences, language barrier, conflict with in laws, conflicts with the wife's family domestic violence, extra marital affairs and controlling spouse.

Personality differences: there was a significant slight difference in mean scores and the scores were higher for those who responded with “no.” Specifically, for parent-child relations, mean scores for those who responded with no were (M=12.60) and those who answered yes (M=12.40), conditions; (t)= 4.85,  $p < .01$  while for the mother’s role those who responded with no are at (M=4.04) and yes (M=3.93), conditions; (t)= 6.17,  $p < .01$ . For the Factor score, mean scores for those who responded with no were (M=.04) and yes (-.08), conditions; (t)= 6.40,  $p < .01$ .

Language barrier: the test results revealed a significant slight difference in mean scores for those who responded with no (M=12.57) and yes (M=12.34), conditions; (t)= 4.26,  $p < .01$  for parent-child relations. And the Factor score, mean scores for those who said no were (M= .01) and yes (-.06), conditions; (t)= 3.11,  $p < .01$ . However, the test was not significant for the mother’s role.

Conflicts with in laws: for parent-child relations, the mean scores for those who said no were (M=12.56) and those who said yes (M=12.27), conditions; (t)= 4.47,  $p < .01$  while for the mother’s role, the mean scores for those who answered no were (M=4.02) and yes (3.85), conditions; (t)= 6.39,  $p < .01$ . The Factor score results revealed that mean scores for those who responded with no were (M=.01) and yes (M=-1.7), conditions; (t)= 6.30,  $p < .01$ . The results suggest that a significant difference exists in parent-child relations and motherly roles for those who experience conflicts with the in-laws and those who don’t.

Conflicts with the wife’s family: there was a slight significant difference in mean scores for all the variables tested. For parent-child relations, mean scores for those who responded with no were (M=12.55) and yes (M=11.95), conditions; (t)= 5.60,  $p < .01$  and mean scores for the mother’s role were (M=4.01) for those who responded with no and yes (M=3.80), conditions; (t)= 4.84,  $p < .01$ . For the Factor score, mean scores for those who responded with no were (M=.01) and yes (M=-.29) conditions; (t)= 6.07,  $p < .01$ .

Extra marital affairs: all the test results were not significant for extra marital affairs. We can assume that these results were not significant because, first, the mean scores for those who responded with ‘yes’ is low and the number of women who reported that they had family conflicts due to extra marital affairs was too low at .5%.

Domestic Violence: the test revealed a slight significant difference with mean scores higher for those who responded with ‘no.’ For parent-child relations, the mean scores for those who responded with no were (M=12.55) and yes (M=11.72), conditions; (t)= 6.30,  $p < .01$  while the mean scores for the mother’s role were (M= 4.01) for those who answered no and (M=3.67) for those who responded with yes, conditions; (t)= 6.35,  $p < .01$ . Mean scores for the Factor score were (M= .01) for those who answered no and (M= -.44) for those who responded with yes, conditions (t)= 7.35,  $p < .01$ . The results suggest that domestic violence has an effect on both parent-child relations and the mother’s role.

Controlling spouse: according to the test results, there was a slight significant difference with mean scores higher for those who responded with ‘no.’ For parent-child relations, the mean scores for those who answered no were (M=12.54) and those who responded with yes were (M=

11.73), conditions; (t)= 3.36,  $p < .01$ . When we used the Factor score, mean scores for those who responded with no were ( $M = .00$ ) and those who answered with yes ( $M = -.32$ ),  $p < .01$ .

Generally, the mean scores for those who responded with no seems to be higher for all the family conflict variables. This indicates that family conflicts are not so common in multicultural families according to the responses of the migrant wives. This can be attributed to the existence of strict multicultural policies aimed at protecting multicultural wives and their children. However, the findings suggest that experiences of family conflicts have effects on parent-child relations and the migrant wife's role as a mother. Moreover, family conflicts are known to increase stress levels for migrant spouses trying to adjust to the host society.

#### 4) Social Difficulty

We assumed that migrant wives who experienced difficulties were not well assimilated into the Korean society. So we compared parent-child relations and the mother's role between those who said they didn't experience any difficulties in using private and public offices and those who said they experienced some difficulties. For the migrant wife's role as a mother, mean scores for those who responded with no were ( $M = 3.99$ ) and yes ( $4.09$ ), conditions; (t)= -3.93,  $p < .01$ . And for Factor score, the mean scores for those who responded with no were ( $M = -.00$ ) and those who responded with yes ( $M = .06$ ), conditions; (t)= -2.39,  $p < .01$ . The mean scores were higher for those who said they experienced difficulties. These results suggest that migrant women who face social difficulties also have difficulties in fulfilling their roles as mothers. However, the test was not significant for parent-child relations.

#### 5) Policy related variables (Welfare programs)

Language education assistance: the independent samples t-test showed a slight significant difference in the mean scores. For parent-child relations, mean scores for those who responded with no were lower at ( $M = 12.51$ ) and those who responded with yes had higher mean scores at ( $M = 12.75$ ), conditions; (t)= -3.24,  $p < .01$ . We also used the Factor score and the mean scores for those who responded with no were ( $M = -.00$ ) and those who responded with yes ( $M = .06$ ), conditions; (t)= -2.13,  $p < .01$ . These findings revealed that language education has an impact on the parent-child relations. However, the test was not significant for the mother's role. Language ability enables the migrant women to communicate with their children and their friends as well. Thus it is vital for migrant wives to receive language education assistance.

Family education assistance: the results indicate a slight significant difference in mean scores. The mean scores are higher for those who responded with 'yes' for all the tested dependent variables. The test results for parent-child relations were ( $M = 12.51$ ) for those who responded with no and ( $M = 12.80$ ) for those who responded with yes, conditions; (t)= -4.20,  $p < .01$ . For the factor score, mean scores for those who responded with no were ( $M = -.00$ ) and yes ( $M = .10$ ), conditions; (t)= -3.45,  $p < .01$ . The test was not significant for the mother's role but seems to be

significant when we use the Factor score. These results suggest that migrant wives need family education assistance because it provides more knowledge on child caring, family relations thereby easing the adjustment process for the migrant wives.

Employment education assistance: the test results indicated a slight significant difference in mean scores, however, mean scores were higher for those who responded with 'no.' The test results for parent-child relations were ( $M= 12.56$ ) for those who answered no and ( $M= 12.34$ ) for those who responded with yes, conditions; ( $t= 3.60$ ,  $p<.01$ ). For the mother's role, mean scores for those who responded with no were ( $M=4.02$ ) while those who answered with yes were ( $M= 3.87$ ), conditions; ( $t= 6.16$ ,  $p<.01$ ). And the Factor score, mean scores for those who responded with no were (.01) and yes (-.44), conditions; ( $t= 5.66$ ,  $p<.01$ ). These results suggest migrant women who receive employment education assistance will most likely have better relations with their children and successfully fulfill their roles as mothers. Nevertheless, the number of women who use employment education assistance programs is too low and this raises concerns for policy makers. These issues will be addressed in our study.

#### **4. Differences in Parenthood Adaptation Among three groups or more**

We conducted a one-way Analysis of Variance (ANOVA) test to compare parent-child relations and the roles of the migrant wives as mothers basing on the socio-economic groups they belonged to and their origins. We assumed that parent-child relations and the roles as mothers for migrant wives would vary depending on their origins and social class groups. The socio-economic groups were measured at three different types as lower class, middle class and higher class. And ethnicity was categorized as Chinese, Korean-Chinese (Chosunjuk), Japanese, South East Asia (Cambodia, Philippines, Vietnam, Thailand), Russia and USA and European countries. The findings of the ANOVA analysis can be seen in <Table IV-4>.

##### **1) Socio-economic status**

The test was significant for all the dependent variables tested for socio-economic status. Specifically, for parent-child relations  $F(2,11565) = 86.12$ ,  $p<.01$ , and the mother's role  $F(2,11565) = 124.67$ ,  $p<.01$ . And the Factor Score  $F(2,11565) = 141.67$ ,  $p<.01$ . The results were significant for all socio-economic groups with higher mean scores for those who belonged to the higher class. We also conducted a post hoc analysis test (Duncan) to find out where the differences existed. The post hoc analysis revealed that each socio-economic group belonged to a different category. Basing on these results, we can assume that socio-economic status has an impact on parent-child relations and the roles of the migrant wives' as mothers in the host society. We can further conclude that those who belong to the higher class will have better relations with their children and successfully fulfill their roles as mothers. Various studies on migration and

adaptation have emphasized the role socio-economic status plays in the adaptation process. Migrant wives are not exceptional, socio-economic status plays a significant role in their adaptation to parenting. A study on Turkish females living in Canada found that those who belonged to the lower socio-economic status group had poorer adjustment to overall life in the new environment (Ataca and Berry, 2002). Another study on migrant wives in Korea reported that the women needed to work in order to make a living for the family, contribute to earnings and education expenses for the children (Seol, 2006).

<Table IV-4> ANOVA Tests for Parenthood Adaptation by Socio-economic status

|                        | Lower class | Middle class | Higher class | F        |
|------------------------|-------------|--------------|--------------|----------|
| Parent-child relations | 12.17       | 12.64        | 13.18        | 86.12**  |
| Mother's role          | 3.82        | 4.06         | 4.30         | 124.67** |
| Factor score           | -.22        | .06          | .37          | 141.67** |

\*p<.05; \*\*p<.01

## 2) Ethnicity

A second one-way ANOVA was conducted to explore differences and interactions between the various origins of migrant women in relation to the parent-child relations and roles as mothers. The results of the analysis can be found in < Table IV-5>

<Table IV-5> ANOVA Tests for Parenthood Adaptation by Ethnicity

|                        | Group 1   | Group 2   | Group 3                             | Group 4                | Group 5  | F       |
|------------------------|-----------|-----------|-------------------------------------|------------------------|----------|---------|
| Parent-child relations | (3)=11.95 | (2)=12.15 | (1)=12.55<br>(5)=12.58<br>(4)=12.70 | (6)=12.96              |          | 36.94** |
| Mother's role          | (3)=3.63  | (2)=3.84  | (1)=4.00                            | (5)= 4.08<br>(4)= 4.09 | (6)=4.26 | 77.61** |
| Factor Score           | (3)=-.40  | (2)=-.12  | (1)=.00<br>(5)=.06                  | (5)=.06<br>(4)=.10     | (6)=.29  | 74.52** |

Notes; (1) = Chinese, (2) = Korean-Chinese, (3) = Japan, (4) = South East Asia, (5) = Russia, and (6) =US&ERP

\*p<.05; \*\*p<.01

The one-way ANOVA found significant results for all the variables tested. For the parent-child relations results were  $F(5,11562) = 36.94, p < .01$ , and for the mother's role  $F(5,11562) = 77.61, p < .01$ . In addition, we used the Factor Score  $F(5,11562) = 74.52, p < .01$ . The analysis showed higher mean scores for those with origins in the USA and Europe and lowest mean scores for those with Japanese origins.

The post hoc analysis (Duncan) found that the migrant wives' origins belonged to five different categories. In the first category, we have those with Japanese origins, followed by those with Korean-Chinese origins, the third category consists of Chinese and Russians but in the case of parent-child relations, it includes those from South East Asia. The fourth category includes those from the USA and Europe for parent-child relations while for the mother's role and Factor score, it includes those from South East Asia and Russia. In the fifth category, we have those from the USA and Europe for the mother's role and when we used the Factor score. These findings suggest that those from Japan have poor relations with their children and face more challenges in trying to fulfill their responsibilities as mothers while those from the US and Europe seem to have good relations with their children and good roles as mothers while living in the host society. We can conclude that those from Japan face more difficulties because of the existing anti-Japanese sentiments in Korea that can be traced back to the Japanese pirate raids and Japanese invasions of Korea. We may assume that those from US and Europe have better parent-child relations and good roles as mothers because they come from developed countries.

## **5. Correlations with Variables**

As mentioned earlier, we conducted a Pearson's correlation analysis to investigate for any associations that existed between the continuous independent variables and our dependent variables. The findings of the Pearson's correlation analysis can be viewed in <Table IV-6>.

We conducted a Pearson's correlation analysis to explore relationships between Korean language proficiency, social discrimination, assimilation and integration as independent variables and parent-child relations and the mother's role as the dependent variables. The correlation analysis revealed a weak positive significant relationship between Korean language proficiency and parent-child relations ( $r = .074, p < .01$ ), the mother's role ( $r = .025, p < .01$ ), and Factor score ( $r = .057, p < .01$ ). These results suggest that there is an association between Korean language proficiency, parent-child relations and the migrant wife's role as a mother. Also, based on statistical significance, the results revealed higher scores for parent-child relations. Therefore, we can add that Korean language proficiency has a huge impact on the migrant wife's relations with her children. We can assume that Korean language ability helps the migrant wives to communicate with their family members, children's friends and communities thereby influencing their adaptation to parenthood while living in the host society.

<Table IV-6> Correlations between some key variables

| Variables                                 | Parent-child relations | Mother's role | Factor score |
|---|------------------------|---------------|--------------|
| Korea Language proficiency                | .074**                 | .025**        | .057**       |
| Social discrimination (Separation)        | -.047**                | -.062**       | -.063**      |
| Assimilation                              | -.020**                | -.019*        | -.023*       |
| Integration (Native language use at home) | .133**                 | .126**        | .150**       |

\*p<.05; \*\*p<.01

Past studies on migrants have shown that social discrimination is highly associated with the Separation acculturation strategy. Migrants who experience social discrimination tend to reject the host society in return. We therefore used this concept to examine the relationship between experiences of social discrimination and adaptation to parenthood for migrant wives in Korea. Social discrimination was measured at four types in the; (1) the street, (2) store, (3) public and (4) education facilities. However, we summed up the experiences into one variable for clearer understanding of the relationship patterns. The Pearson's correlation analysis revealed a weak negative significant relationship for parent-child relations ( $r=-.047$ ,  $p<.01$ ), the mother's role at ( $r=-.062$ ,  $p<.01$ ), and Factor score ( $r=-.063$ ,  $p<.01$ ). The analysis shows higher scores for the mother's role, that is, social discrimination seems to have a huge impact on the migrant wife's role as a mother. We may suppose that this is the case because in trying to fulfill their roles as mothers, migrant wives come into contact with several kinds of people or places, thereby making them prone to social discrimination. Basing on these results, we suppose that as experiences of social discrimination increase, the levels of adaptation to parenthood decrease. For instance, when a migrant wife faces discrimination, it may lead to psychological stress thereby affecting her responsibilities as a mother as well as relations with her children.

To test assimilation, respondents were asked to respond to the question, "Should foreigners abandon their culture and follow Korean culture?" A Likert six scale was used to respond to this question. As previously discussed, the highest percentage of migrant wives "agree a little" to this notion. The analysis shows that a weak negative significant relationship exists between parent-child relations ( $r=-.020$ ,  $p<.01$ ), the mother's role ( $r=-.019$ ,  $p<.05$ ) and, Factor score ( $r=-.023$ ,  $p<.05$ ). These results indicate that an association exists between assimilating into the host society and adapting to parent life. However, the results show that when migrant wives assimilate into the host society without maintaining their cultures, relations with their children and responsibilities as mothers are negatively affected.

To measure integration, migrant wives were asked whether their spouses encourage them to use their native languages at home. We selected this variable because it seemed to fit our concept

and description of the Integration acculturation strategy; maintaining one's culture while interacting with other cultures. Respondents used a Likert five scale to respond to this question. The Pearson's correlation analysis revealed a moderate positive significant relationship for parent child relations ( $r=.133$ ,  $p<.01$ ) and mother's role ( $r=.126$ ,  $p<.01$ ). When we conducted the test using the Factor score, results were ( $r=.150$ ,  $p<.01$ ). The test results suggest that an association exists between native language use and adaptation to parenthood for migrant wives in Korea. We can assume that if migrant wives are encouraged to integrate into the society through using their native languages, relations with their children will most likely improve and they will successfully fulfill their roles as mothers. In addition, the scores are higher for parent-child relations therefore, we can assume that integration has a huge impact on migrant wives' relations with their children. We may add that, through using their native languages at home, migrant wives are able to develop special bonds with their children thereby leading to good parent-child relations.

The above findings only report the existence of associations or relationships between socio-economic status, ethnicity, Korean language ability, social capital, family conflict and acculturation strategies and parenthood adaptation. The analysis revealed that migrant wives from the US and Europe had better parent-child relations and successfully fulfilled their parental roles while those from developing countries had poor relations with their children and faced more challenges while trying to fulfill their motherly duties. Therefore, for instance, if we wanted to explore the effect of ethnicity on parenthood adaptation under the condition that socio-economic status is the same, we would need to run a more detailed analysis.

## **6. Causal Analysis of Adaptation to Parenthood**

A multiple linear regression analysis was run to predict the effect of socio-economic status, Korean language proficiency and ethnicity as basic variables and social capital, acculturation strategies, family conflict and welfare programs as the core independent variables on parent-child relations and roles of migrant wives' as mothers in the host society. The findings from the regression analysis can be seen in <Table IV-7>.

The findings revealed that in all models, socio-economic status, ethnicity and Korean language proficiency were the cause of the adaptation to parenthood at the significance level. However, we can't argue for the effect of ethnicity on adaptation to parenthood for those with origins in South East Asia. Nevertheless, under the condition that social class is the same, ethnicity seems to have a huge impact on those with Japanese origins, they have the lowest levels of adaptation to parenthood. We can assume that this results from the anti-Japanese sentiments that exist in Korea that can be traced back to the Japanese pirate raids and Japanese invasions on Korea. In addition, Korean language proficiency plays a major role as it enables migrant wives to communicate with

their new families and native friends thereby positively influencing relations with their children and enabling them to successfully fulfill their roles as mothers.

< Table IV-7> Regression Analysis

(unit: standardized beta)

| Independent Variables                                 | Parent-child relations | Mother's roles | Factor score |
|---|------------------------|----------------|--------------|
| <i>1. Socio-economic class</i><br>(Basic=lower class) |                        |                |              |
| Upper class   | .077**                 | .090**         | .097**       |
| Middle class  | .075**                 | .093**         | .098**       |
| <i>2. Ethnicity</i><br>(Basic=US and Europe)          |                        |                |              |
| China   | -.054**                | -.081**        | -.079**      |
| Korean-Chinese  | -.105**                | -.113**        | -.127**      |
| Japanese  | -.139**                | -.199**        | -.196**      |
| South East Asia                                       | .001                   | -.029          | -.017        |
| Russia  | -.032*                 | -.033*         | -.038*       |
| <i>3. Korean language proficiency</i>                 |                        |                |              |
|   | .108**                 | .066**         | .101**       |
| <i>4. Social Capital</i>                              |                        |                |              |
| 1) Social participation                               | .038**                 | -.005          | .020 +       |
| 2) Social Relations                                   |                        |                |              |
| Koreans   | .018 +                 | -.012          | .004         |
| Those of the same origin                              | .026**                 | .035**         | .035**       |
| Those of different origin                             | .014                   | .018*          | .019         |
| <i>5. Family conflict</i>                             |                        |                |              |
|   | -.067**                | -.071**        | -.080**      |
| <i>6. Acculturation strategies</i>                    |                        |                |              |
| 1) Social difficulty                                  | -.016                  | .001           | -.009        |
| 2) Assimilation                                       | -.016                  | -.009          | -.014        |
| 3) Social discrimination(Separation)                  | -.031**                | -.051**        | -.047**      |
| 4) Native language use(Integration)                   | .115**                 | .107**         | .129**       |
| <i>7. Welfare programs</i>                            |                        |                |              |
| 1) Language education assistance                      | .026**                 | .009           | .020*        |
| 2) Family education assistance                        | .036**                 | .018*          | .031**       |
| 3) Employment assistance                              | -.040**                | -.044**        | -.048**      |

|                |       |      |       |
|----------------|-------|------|-------|
| A              | 11.12 | 3.69 | -.596 |
| R <sup>2</sup> | .067  | .077 | .093  |

+p<.10; \*p<.05; \*\*p<.01

### 1) Parent-child relations

The statistics on social capital indicate that not all social capital sources affect parent-child relations. Social participation and person to person contact when in need to some persons had a positive influence on migrant wives' relations with their children. Participation in social groups like PTA groups or local community groups and person to person contact with Koreans and those from the same origin led to good parent-child relations. Furthermore, basing on the statistical significance in this model, we can conclude that migrant wives who participated in social groups are more likely to have better relations with their children. Regarding person to person contacts when in need, those who have social contacts with Koreans and those from the same origin will have better relations with their children. And yet, person to person contact with those from different origins does not have an influence on parent-child relations for migrant wives. Coleman (1998), describes bonding social capital as a source of emotional and social support to help people go through different situations and avails limited resources like clearly shaped norms and embedded trustworthiness. Thus, for better parent-child relations, migrant wives would need social connections with the natives and those from the same origin.

The regression analysis also revealed the effect of family conflicts on parent-child relations. The findings show that family conflicts negatively affect parent-child relations. As earlier stated, we use the Family systems theory to understand the effect of family conflicts on adaptation to parenthood. One of the assumptions suggests that a family functions in ways that reflects the inputs received by the family and patterns of interactions among family members (Chibucos et al., 2005). If a migrant wife and her spouse have a misunderstanding, the relations with her children will most likely get affected too because her children will only be reacting in response to the misunderstandings or conflicts within the family. In some cases, the children may be triangulated into the family conflicts thus affecting their relations with the mother.

The statistical relations between acculturation strategies and parent-child relations revealed varying effects on parent-child relations. Experiences of social discrimination have negative effects on parent-child relations while the use of migrant wives' native languages at home has positive effects on migrant wives' relations with their children. However social difficulty and assimilation don't have any significant effects on parent-child relations. In regard to statistical differences, experiences of discrimination have negative effects, that is, as experiences of social discrimination increase, relations with children are negatively affected. The findings also revealed that integration, in this case, encouraging women to use their native language is the best predictor for good parent-child relations in this model. Moreover, if we consider statistical significance, migrant wives who are encouraged to use their native languages are more likely to have better relations with their children. Several studies on acculturation and wellbeing of migrants provide evidence that combined involvement with both national and ethnic cultures

rather than opting for one would be the most beneficial to immigrants wellbeing (Berry, 1997; Phinney and Devich-Navarro, 1997).

In addition, we can also argue for the effect of the welfare programs on the adaptation of migrant wives to parenthood. These welfare programs or support services include language education assistance, family education assistance and employment education assistance. Migrant wives need specialized assistance to help them successfully adjust to parenting. Basing on statistical significance, employment assistance has a huge impact on parent-child relations because having a job helps them contribute to the family needs and education expenses for the children (Seol, 2006). However, the descriptive statistics showed that more women didn't use the employment education assistance programs despite the availability but more migrant wives used the language and family education assistance programs. Language assistance includes Korean language education, translation services and programs aimed at integration of migrant wives into the Korean society. And family assistance involves pregnancy education programs, family life education, childbirth and caring and so on.

The overall model fit was  $R^2=.067$ , that is, 6.7% of the variance in parent-child relations was predicted by socio-economic status, ethnicity, Korean language proficiency, social capital, acculturation strategies, family conflict and welfare programs.

## 2) Mother's role

The multiple linear regression analysis revealed that only person to person contacts with those from the same origin and different origins had an effect on the mother's role. We can't argue for the effect of social participation and social contacts with Koreans on the migrant wife's role as a mother. Basing on statistical significance, we can conclude that those with social contacts from the same origin are more likely to have higher levels of parenthood adaptation. That is, migrant wives who have persons to contact from the same origin will successfully fulfill their parental roles followed by those with contacts from different origins. We may add that social participation plays no significant role because migrant women use other social support services or welfare programs that are able to provide useful resources to help them adjust. These resources may include; family education assistance, employment assistance and so on.

Family conflicts were found to have an effect on the mother's role. Family conflicts in this case include; domestic violence, personality differences, conflicts with in laws, language barrier and so on. The regression analysis revealed a negative significant score implying that, as family conflicts increase, the mother's role is negatively affected. Family conflicts may lead to psychological stress thereby resulting into poor parental roles.

The statistics on acculturation strategies indicate that experiences of social discrimination and native language use at home affect the mother's role. However, social difficulty and assimilation play no significant role on the mother's role. When experiences of social discrimination increase, the mother's role is negatively affected as discrimination may lead to psychological stress

thereby affecting her role as mentioned earlier. Considering statistical significance, we may assume that migrant wives who are encouraged to use their native languages at home are more likely to successfully fulfill their roles as mothers while living in the host society.

Welfare programs were also found to have an effect on the migrant wife's role as a mother. Specifically, we can argue for the effect of family assistance and employment assistance on the mother's role. We can also conclude that, similarly to parent-child relations, employment assistance has a huge impact on the mother's role as well. If migrant mothers are able to work, they are able to contribute to living expenses and needs for their children hence successfully fulfilling their parental role. However, language assistance programs were found to have no effect on the mother's role.

The overall model fit was  $R^2=.077$ , 7.7% of the variance in the mother's role was predicted by the tested independent variables. In addition, the coefficients are higher in the second dependent variable (mother's role) because it explains more about the adaptation and parenting experiences of the migrant wife.

### 3) Factor score

Furthermore, we conducted the multiple linear regression analysis using the Factor score. Social participation and person to person contact with those from the same origin was found to have an effect on both parent-child relations and the mother's role. We can further add that those with person to person contacts from the same origin are more likely to have better relations with their children and have good parental roles. In addition, those who participate in social groups like local community groups or groups with people of the same origins are also most likely to have good relations with their children as well as good roles as mothers while social contacts with Koreans and those with different origins had no significant effect on adaptation to parenthood for migrant wives.

When we used the Factor score, we could still argue for the effect of family conflicts on adaptation; family conflicts negatively affect relations with the children and the migrant wife's role as mother. We can conclude that those who experience family conflicts are more likely to have lower levels of parenthood adaptation as these family conflicts disrupt the adaptation process.

With regard to acculturation strategies, social discrimination and integration through native language use affect adaptation to parenthood among migrant wives in Korea. Basing on statistical significance we made the following conclusions; the migrant wives who are encouraged to use their native languages are more likely to successfully adapt to parenthood while those who face social discrimination are more likely to have lower levels of parenthood adaptation. However, assimilation and social difficulty do not play any significant role on adaptation of migrant wives to parenthood.

Lastly, the analysis revealed that welfare programs or support services affect adaptation to parent-child relations and the mother's role. It was found that language assistance, employment assistance and family assistance led to higher levels of parenthood adaptation. The results also revealed negative coefficients for employment education assistance. Despite the availability of employment education assistance programs, the number of multicultural wives who make use of this particular program is still low. As mentioned earlier, being able to work enables migrant women to contribute to living expenses and provide basic needs for their children thereby leading to good relations with their children and good parental roles.

The  $R^2=.093$ , thus, 9.3% of the variance in both the parent-child relations and the mother's role was predicted by the independent variables. The coefficient values were higher in this model because we used Factor score to carry out the test. The Factor score helped us to identify hidden any hidden patterns that existed between the variables.

## CHAPTER V CONCLUSIONS

### 1. Empirical Findings

The purpose of this study was to explore the effects of social capital, acculturation strategies and family conflict on adaptation of migrant wives to parent life in Korea. The study was guided by the following questions; (1) Does social capital facilitate adaptation to parenthood, which sources have a more significant impact? Are there patterns between how migrant wives settle in and how well they adapt to parent life? Does family conflict affect adaptation to parenthood? And, do welfare programs help, which ones are more significant for parenthood adaptation? Thus, based on a sample of 17,109 migrant wives from the 2015 Fact finding survey on multicultural family households, we carried out an empirical analysis to examine the effects of socio-economic status, ethnicity and Korean language proficiency on parent-child relations and parental roles. In addition, we investigated the causal relations between social capital, acculturation strategies and family conflict on parent-child relations and parental roles of the migrant wives. We also focused on the effect of welfare programs on parenthood adaptation.

Social capital was found to have an effect on both parent-child relations and the mother's role. However, social capital partially affects parent-child relations and the mother's role if other conditions like socio-economic status, Korean language proficiencies and ethnicity are equal. Person to person contact with those from the same origin and social participation enabled migrant wives to have good relations with their children and successfully fulfill their parental roles. Migrant wives have better relations with their children and fulfill their parental roles if they are connected to groups or individuals who can give them useful information or resources. Several studies on migration and adaptation have used the concept of social capital, as one of the determinants of immigrant wellbeing (Zhao, Xue and Gilkinson, 2010). The empirical findings from this study revealed mixed results on the effect of social capital, this study shows the importance of social participation and person to person contact with only those from the same origin. These findings therefore, present more intuition in comprehending how migrant wives select sources at the individual level or group level.

With regard to family conflict, we could argue for the effect of family conflicts on parent-child relations and the mother's roles. For migrant wives, family conflicts partially affect parenthood adaptation if other conditions like socio-economic status, ethnicity, Korean language proficiencies and social capital are equal. Family conflicts negatively affect parent-child relations and the roles of migrant wives as mothers. According to assumptions in the family systems approach, parts of the family system are interrelated, members interact with one another and share some degree of interdependence like an engine (Chibucos et al, 2005). Thus, if conflicts exist between the wife and her in laws, her relationship with the husband will most likely get

affected as well as her relationship with her children who may be triangulated into the family conflicts.

Basing on the acculturation strategies, we identified social discrimination (Separation) and native language use (Integration) to have an effect on parent-child relations and the roles of the mother. Social discrimination experiences negatively affected parent-child relations while encouraging migrant wives to use their native languages at home led them to have good parent-child relations and to successfully fulfill their parental roles. Assimilation which was based on social difficulties and abandoning their cultures played no role in helping them adapt to parent life. The findings on native language use (Integration) are consistent with past studies on migration and adaptation. Integration, that is, involvement with both national and ethnic cultures rather than opting for one has been reported to be the most beneficial to immigrants wellbeing (Berry, 1997; Phinney and Devich-Navaro, 1997). And yet, social discrimination is known to be one of the most powerful predictors of poor adaptation of immigrants (Berry et al., 2006; Jasinskaja-Lahti, Liebkind, Jaakkola and Reuter, 2006). It is important to note that some scholars argue for assimilation of migrant wives into the Korean society because Korea is ethnically homogeneous therefore the migrant wife's assimilation is vital to develop a sense of identification and emotional affinity with Korea. The findings on assimilation provide more insights for researchers in understanding why assimilating into the Korean society plays no role especially for a country that is homogeneous in nature.

Another interesting finding was the effect of welfare programs (language, family and employment education assistance) on parenthood adaptation. Language, family and employment education assistance led to successful adaptation to parenthood. Nevertheless, the descriptive statistics showed that migrant wives used more of the language and family education assistance programs but less of the employment education assistance programs. According to Seol (2006), migrant wives in Korea reported that they needed to work in order to make a living for the family and contribute to education expenses, however, the number of wives who reported that they used the employment education assistance programs is still low.

## **2. Preliminary Conclusions**

**Hypothesis 1: We hypothesized that person to person contact with Koreans when in need would have positive effects parent-child relations and the mother's role.**

The test results revealed a non-significant relationship between person to person contact with Koreans and parenthood adaptation, that is parent-child relations and the mother's role. The findings did not support the hypothesis. We reject the hypothesis.

**Hypothesis 2: It was hypothesized person to person contact with those from the same origin would have positive effects on both parent-child relations and the mother's role.**

The regression analysis revealed a statistically significant relationship for parent child relations and the mother's role ( $\beta=.035$ ,  $p<.01$ ) Our data supported this hypothesis.

**Hypothesis 3: Social participation would be positively associated with parent-child relations and the mother's role.**

It was found that social participation had a statistically significant relationship for parent child relations and the roles of the migrant wife as a mother at ( $\beta=.020$ ,  $+p<.10$ ). We therefore conclude that the data supported this hypothesis.

**Hypothesis 4: Experiences of discrimination would have negative effects on parent-child relations and the mother's role.**

The analysis found a negative statistically significant relationship for experiences of social discrimination and parent-child relations and the mother's role ( $\beta=-.047$ ,  $p<.01$ ). Our study supported this hypothesis.

**Hypothesis 5a: Assimilation of migrant wives into Korean society would have positive effects on parent-child relations and the mother's role.**

The assimilation strategy was found to have non-significant relationship. We rejected the hypothesis.

**Hypothesis 5b: Assimilation of migrant wives into Korean society would have negative effects on parent-child relations and the mother's role.**

The assimilation strategy was found to have non-significant relationship. We rejected the hypothesis.

**Hypothesis 6: Migrant wives who were encouraged to use their native languages would have good parent-child relations and efficiently fulfill their parental roles.**

It was found that a moderate positive significant relationship existed between native language use and parent-child relations and the mother's role ( $\beta=.129$ ,  $p<.01$ ). The reports from our study supported this hypothesis.

**Hypothesis 7: Family conflicts would negatively affect parent-child relations and the mother's role.**

A negative significant relationship was found for both parent-child relations and the mother's role ( $\beta=-.080$ ,  $p<.01$ ). The test results from our study supported the hypothesis.

**Hypothesis 8: It was hypothesized that language, family and employment education assistance programs would have positive effects on parent-child relations and the role of the mother.**

A positive significant relationship was reported for both language education assistance ( $\beta=.020$ ,  $p<.05$ ) and family education assistance ( $\beta=.031$ ,  $p<.01$ ). However, a negative significant relationship was found for employment assistance ( $\beta=-.048$ ,  $p<.01$ ). The data supported the hypothesis for language and family education assistance programs. We may assume that the negative results for employment education assistance programs are due to the fact that majority of the wives don't use this particular program despite its availability. Hence, the policy makers need to implement better ways to offer this service so that more migrant wives can make use of the support service.

### **3. Policy Implications**

These findings provide policy implications for the policy makers and the Korean society. The multicultural family policies that exist to help migrant women tend to be oriented towards assimilating migrant women into the Korean culture. The multicultural policy programs are geared towards Korean language and adaptation to Korean culture, food and customs. However, migrant women face challenges in other areas of their lives like child caring, social life, employment and education. Therefore, the policies need to include programs that help migrant women in areas of child caring, social life and so on. The most recent policy program that aimed at helping migrant wives was the Multicultural Family Act established in 2008.

The Multicultural Families Act 2008 was divided into two parts; the first plan run from 2010 - 2012 and the second plan run from 2013-2017 supervised by the Ministry of Gender Equality and Family and packaged as "The Basic Plan for Multicultural Family Policy." <Table V-1> shows the basic plan for the policy.

In the first basic plan, the government sought to create a social integration policy that would help immigrants become responsible and self-reliant members of the Korean society rather than beneficiaries of the support. The government through the policy has ensured to maintain and streamline the supply of foreign brides for its' citizens. Past studies have shown that in the 2000's, there was dominant abuse of migrant women coupled with violation of human rights, fake or forced marriages (Seol, 2005) perhaps because there were no strict government regulations on foreign brides and as a result, some countries like Philippines, Cambodia banned marriage migration to Korea. Hence, when the government began to regulate the industry, it sent out government officials to countries that had been sending foreign brides to distribute information to their governments in order to resume export of foreign brides to Korea.

To foster adaptation, a social integration programme was created to help initiate foreign spouses into the Korean society. The Korean government encourages the migrant spouses to attend these programmes through providing several incentives. Unlike other migrants, the government amended the nationality law in favor of the foreign spouses so they can now obtain citizenship after two years.

The number of children born in multicultural families has increased over the years and these children are often referred to as children of multicultural families. Generally, children from multicultural families tend to suffer from various problems. The Korean government got concerned about this population group, they worried that the poor development of children from multicultural families would eventually become burdensome to Korea (MOGEF, 2012). Therefore, through this policy, children of multicultural families have received specialized child care and education programmes.

<Table V-1>Basic Plan for Multicultural Family Policy

|                                     | First basic plan (2010-2012)  | Second basic plan (2013-2017)  |
|-------------------------------------|---|--|
| Goals                               | Support for settlement and quality of life of ‘multicultural families’<br>Support children of ‘multicultural families’                | Enhance capacity of ‘multicultural families’ so as to contribute to social development<br>Build a society respecting cultural diversity                              |
| Tasks: Strengthen admission control | Establish a policy infrastructure for service delivery<br>Strengthen monitoring on international marriage brokers and entry screening | Streamline the delivery system of ‘multicultural family policy’ to improve effectiveness and efficiency of programmes  |
| Facilitate adaptation/integration   | Support for the early adaptation of marriage migrants and provide social protection   | Help strengthen family (marriage) life through a close monitoring adaptation/integration process<br>Encourage social and economic participation of marriage migrants |
| Support children                    | Build a healthy environment for children of multicultural families by providing specialized childcare and education programmes        | Support for the healthy growth and development of children from ‘multicultural families’   |
| Raise awareness/acceptance          | Enhance societal understanding and acceptance of ‘multicultural families’ and cultural differences through public education           | Enhance social acceptance of ‘multicultural families’ and cultural differences through public education<br>Improve social support for cultural diversity             |

Source: MOGEF (2012)

According to an article in The Korea Herald, the move to establish the country’s first public high school exclusively for multi-ethnic children in Seoul was met with negative reactions from several scholars and ministries. One scholar, Park Kyung-tae, a Sociology professor at Sungkonghoe University said, ‘I am opposed to the school, because it will further segregate the multiracial children.’ Another scholar, Professor Han-Geon-soo from Kangwon National University added that education of multicultural children should be done together with other Korean children because separate schools may cause divisions in Korea in the future. The Ministry of Gender Equality and Family in a statement said ‘The establishment of a separate school, class and after school activities for children of multicultural backgrounds is not viewed as an appropriate measure for children of multicultural families.’ And added that, ‘support for multicultural children takes program directions that aim at helping these children socialize with Korean children better and adapt well in school life’ (The Korea Herald, 2011).

The Korean government has also provided programmes which help marriage migrants get into the labor markets. These programmes include training and education aimed at increasing human capital. In addition, internship programmes which give financial incentives have been introduced and part time opportunities have been increased. Through these policy measures, marriage migrants are able to fulfil their roles as parents and develop into economically contributing citizens.

<Table V-2> Changes in Policies

| Year | Contents  |
|------|---|
| 2006 | Establishment of The Grand Plan   |
| 2007 | Legislation on “Framework Act on Treatment of Foreigners Residing in the Republic of Korea” |
| 2007 | Legislation on “Marriage Brokers Business Management Act”                                   |
| 2008 | Legislation on “Multicultural Families Support Act”   |
| 2008 | Establishment of “The 1st Basic Plan for Policies on Foreigners (2008-2012)”                |
| 2010 | Establishment of “The 1st Master Plans for Supporting Multicultural Families (2010-2012)”   |
| 2012 | Establishment of The 2nd Master Plans for Supporting Multicultural Families (2013-2017)”    |
| 2012 | Establishment of “The 2nd Basic Plan for Policies on Foreigners (2013-2017)”                |

<Table V-2> shows the legislations and policies which began with the ‘Establishment of the Grand Plan in 2006 followed by the Framework Act on Treatment of Foreigners Residing in Republic of Korea(FATFR) in 2007. The next year, 2008, the Multicultural Families Support Act(MFSA), this Act provided the foundations for making policies on multicultural families. According to this Act, the Ministry of Gender Equality and Family(MOGEF) should establish a master plan for establishing policies on multicultural families every five years. Additionally,

MOGEF should also carry out a fact-finding survey at national level on multicultural families every three years.

The MFSA is a remarkable plan because it aims at helping immigrant spouses adopt to Korean society and their families as well. It is important to note that, while the goals of the framework influenced social policies, they were ultimately servicing an economic goal of supplying labor for the sake of Korea's global competitiveness.

Despite the existence of these policy programs, migrant wives still face challenges in child caring and lack social networks. The multicultural policy programs are centered around Korean language education and yet the challenges faced by migrant wives are found in other aspects of their lives like social life, employment life, family life and child caring.

One of our main proposals is the redefinition of the existing multicultural family policies. Korea for a long time, was described as an ethnically homogenous country but the demographic characteristics have changed due to the large influx of foreign spouses, multicultural families, migrant workers and foreign students. Therefore, if Korea intends to shift towards a multicultural society, focus should be on integrating migrant women and not assimilating them. Integration has been demonstrated to be the most effective strategy for immigrant adaptation. To achieve this, the policy makers should create multicultural programs that include migrant wives' cultural context as well. To create more awareness about multiculturalism, cultural events or festivals should be conducted in order for migrant spouses to showcase their diverse cultures. The multicultural wives should be allowed to contribute some of their cultural norms and traits to the Korean society and the cultures of migrant wives should be respected since these women make an effort to become part of the Korean society.

Another policy implication is the creation of opportunities for migrant women to take part in social activities that expose them to social connections to those in position to provide them with useful information. Social participation and person to person contact with those from the same origin was found to have a positive effect on parent-child relations and the mother's role. Despite the fact that several welfare groups exist, some migrant wives are not actively engaged in these social groups. Therefore, more incentives should be provided to encourage the women to participate in these groups. By promoting social participation of multicultural wives in civic groups, local community groups or local welfare centers, chances to develop considerate attitude towards different cultures will increase and migrant wives will obtain all kinds of important information to help them adjust to parenting in Korea.

In addition, our findings revealed that majority of the migrant wives had no experience using employment education assistance and yet having a job led to successful parenthood adaptation. We propose that the employment education assistance programs should be provided at convenient times so that migrant wives who have to responsibility to stay home and look after the children can access them as well. Proper planning and delivery of these assistance programs will help to curb the imbalance that currently exists. Also, language education assistance needs to cover all aspects of language education. Multicultural wives should be taught how to read, write, and not just speaking or listening. Good Korean language ability leads to good relations with

their children and enables them to successfully fulfill their motherly roles. If multicultural wives possess good Korean language skills, they are able to apply for professional jobs and not the blue collar factory jobs. Furthermore, specialized support should be provided to migrant wives through family education assistance programs. Considering the fact that some international marriages are arranged through brokers, migrant wives may not have enough time to get to know their spouses. Therefore, specialized support is needed to help them develop skills like communication, child caring, and spousal family education. Thus, organizations should be established to foster multicultural social workers and counselors to run these specialized programs.

The Korean society should be encouraged to take interest in other cultures and learn more about intercultural issues in order to raise multicultural awareness. If members of the Korean society gain more knowledge about other cultures and learn to appreciate them, discrimination cases will most likely reduce. At the moment, television programs include educational programs on various multicultural societies. The number of foreign cast television presenters is gradually increasing too. However, discrimination of migrant women still exists especially because some of the programs depicts these women as very poor. Therefore, media houses should broadcast content that covers all various aspects and not just the negative sides.

#### **4. Limitations for the study**

This study had some limitations; due to the nature of the data used, we were not able to conceptualize some of the variables used in the study. For instance, when trying to conceptualize the acculturation strategies, we were not able to identify and test some vital aspects related to the acculturation theory due to the nature of our data. Therefore, the extracted variables used in this study to test acculturation strategies only covered certain aspects.

#### **5. Recommendations for Future research**

The study presents some recommendations for future researchers. First, the study revealed that social participation and social contact with persons from the same origin were the most significant sources of social capital. More research should be conducted on multicultural wives to investigate and comprehend how they select sources at the individual and group level.

Second, for a nation that is homogenous in nature, we assumed that assimilating migrant wives into the society would lead to higher levels of parenthood adaptation. However, our findings revealed that integrating migrant wives into the host society led to higher levels of parenthood adaptation. Therefore, further research ought to be conducted on assimilation and adaptation of

migrant wives in Korea to investigate the effects of assimilating migrant wives into the society. Through replicating this research, the findings can reveal if the trends have changed over time.

Further research on the effects of social capital on adaptation of migrants should include welfare programmes or education assistance programmes. The inclusion of welfare programmes is vital as it will help create a more robust evidence base to inform the development of policies and programmes for the migrant groups.

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