

Article

Patriarchal Attitudes and Marital Adjustment of Korean Husbands with Foreign Wives: Testing the Mediating Effect of Acculturation

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Abstract

The main objectives of this study are to examine the patriarchal attitudes associated with marital adjustment of Korean husbands with foreign wives and to test the mediating effect of acculturation in the association between patriarchal attitudes and marital adjustment of Korean husbands. The study sample was collected by means of an anonymous questionnaire using a purposive sampling method, and the survey was conducted only with those who agreed to participate. The final sample comprised 203 Korean husbands with foreign wives in nine areas of the Gyeongnam Province, Chungnam Province, Daejeon City, and Sejong City. Hierarchical regression analyses and Sobel tests were employed to examine the associations among three variables and to corroborate the mediating effect of acculturation. The study results show that the level of marital adjustment of Korean husbands with foreign wives was slightly higher than the average. Birth countries of wives and education of both couples were significantly associated with the mean-difference of marital adjustment of Korean husbands. The patriarchal attitudes of Korean husbands significantly decreased the level of marital adjustment of Korean husbands, whereas acculturation significantly increased its level. Meanwhile, the patriarchal attitudes of Korean husbands significantly decreased the level of marital adjustment. Acculturation had full or partial mediating effects in the association between patriarchal attitudes and sub-dimensions of marital adjustment of Korean husbands. Policy and practice implications were discussed based on the study findings.

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■ **Keywords** : Korean husbands, foreign wives, marital adjustment, patriarchal attitude, acculturation

Introduction

International marriages are a worldwide phenomenon across countries. Marriage migrants with international marriages have drastically increased the number as well as the proportion among the total marriages in Korea. The rate of increase of marriage migrants has recorded over 28% points every year since 2002. It leveled down to average 0.96% after 2014, when the Korean government reinforced the issue of marriage migration visa and compelled multicultural education for Korean partners of marriage migrants. The total number of marriage migrants was 122,552 in 2008, which increased 26.8% to 155,457 in 2017 over ten years. Among the total 155,457 marriage migrants, the number of Korean husbands who are married to foreign wives is greater than that of Korean wives who are married to foreign husbands. The composition rate of Korean husbands with foreign wives is 83.8% compared with 16.2% of Korean wives with foreign husbands. Countries of birth for foreign wives and foreign husbands were slightly different in the composition rate, with Chinese and Korean Chinese 35.0%, Vietnamese 31.1%, Japanese 9.4%, Filipina 8.8%, and other nationalities 15.7% for foreign wives, but with Chinese and Korean Chinese 48.0%, the United States citizens and Canadians 14.8%, Vietnamese 7.0%, Japanese 4.8%, and other nationalities 25.4% for foreign husbands (IT Strategy & Management Division of Ministry of Justice, 2017).

Experts explain that high proportion of Korean husbands with foreign wives is attributable to the unbalanced marriage ratio in Korea. Women of high education and labor participation migrate to cities as one consequence of rapid urban concentration and avoid marrying rural men who lack personal resources. Alternatively rural men seek matching women from economically underdeveloped countries like the Southeast Asian countries. Women who want to escape from poverty in their birth coun-

tries and aspire to an affluent life choose to marry Korean men in this comparatively wealthy country (Kim & Chang, 2009; Nam & Jang, 2009).

Most international marriages between Korean men and foreign women are concluded with only a few meetings mediated by commercial matchmaking agents or special religious organizations. Consequently neither side is fully prepared for the marriage in terms of language proficiency and intercultural competence. A majority of the couples encounter several problems in their marital relations. Studies have highlighted the problems arising in their marriages, mostly focusing on marriage-migrant women (i.e., foreign wives). Frequently mentioned issues are language ability, communication, acculturation or cultural adaptation, sex role attitudes or role division, marital discord and marital conflict, family violence, and family dissolution. These studies have also dealt with marital adjustment or marital satisfaction of foreign wives with regard to these issues (e.g., Lee & Jeon, 2013; Lee, Jin, Ju, & Cho, 2013; Park & Park, 2013).

Studies found that Korean husbands experience similar problems in their marriages as their foreign wives (e.g., Kim & Chang, 2009; Song & Lee, 2010). However, fewer studies have dealt with issues of the marital adjustment/maladjustment of Korean husbands. Nho, Kang, and Choi (2010) criticized the one-sided perspective on Korean husbands as perpetrators and their wives as victims in the family life, and further insisted that marital adjustment should be examined from the perspective of Korean husbands.

Traditional sex role attitude or patriarchal attitude of the husband is indicated as one of the significant factors affecting the marital adjustment or marital satisfaction of the wife as well as of the husband (McGovern & Meyers, 2002; Min, 2001). Few studies have examined the association between the patriarchal attitude and marital adjustment of Korean husbands with foreign wives. Meanwhile, Korean husbands who were unaccepting of their wives' culture were less likely to have a high level of marital satisfaction or marital adjustment (Lee, 2010; Lee & Lee, 2012). Further, Korean husbands with modern gender role atti-

tudes were more likely to accept their wives' culture as well as being more likely to have a high level of marital adjustment (Chang & Park, 2009).

The main objective of the current study is to examine whether patriarchal attitude can be associated with marital adjustment and to investigate whether acculturation mediates the association between the patriarchal attitude and marital adjustment of Korean husbands with foreign wives. Research questions are (a) What is the overall level of marital adjustment of Korean husbands with foreign wives in the sample? (b) Is there any difference in marital adjustment levels of Korean husbands according to their socio-demographic characteristics? (c) Is patriarchal attitude associated with marital adjustment of Korean husbands, and (d) Does acculturation mediate the association between patriarchal attitude and marital adjustment of Korean husbands? Accordingly, it is hypothesized that the patriarchal attitude will be negatively associated with the marital adjustment of Korean husbands with foreign wives and acculturation will decrease the negative effect of patriarchal attitude on marital adjustment of Korean husbands.

Theoretical Background

Marital Adjustment of Korean Husbands with Foreign Wives

Marital adjustment is defined as the ability to cope with various changes arising in the marriage in a way that leads to a couple's harmonious marriage life (Spanier, 1979). Marital adjustment refers to an individual's subjective report on his or her level of satisfaction toward the marital relationship as well as the sharing of interests, objectives, values, and views (Graham, Fischer, Crawford, Fitzpatrick, & Bina, 2000). Thus, marital adjustment is achieved when a couple shares common concerns, purposes, values, and perspectives, and the level of marital adjustment varies by finance, childcare, and loyalty, and additionally by how equally the couple shares these burdens (McFadden, 2001). Accordingly, the marital adjustment of a person is on a continuum that

ranges from well-adjusted to maladjusted (Graham et al., 2000). Studies typically use a number of dimensions, such as quality of marriage, stability of marriage, and marriage satisfaction, to measure marital adjustment according to Spanier (1979). For this reason, marital adjustment is at the core of a successful marriage.

The marital adjustment of Korean husbands with foreign wives is maybe lower than that of the couples from same birth country. Most Korean men marry foreign wives through commercial marriage agencies or after introductions arranged by specific religious organizations. During this relatively short term, the couple-to-be do not gain much of any affection and understanding of each other. Without enough preparation for marriage in terms of language proficiency and intercultural competence, both Korean husbands and foreign wives suffer from marital discord from a starting point, and a significant number of these marriages end up with divorce or separation (IT Strategy & Management Division of Ministry of Justice, 2017; Kim & Chang, 2009).

A few studies have examined the mean difference of marital adjustment of husbands and wives in international marriages. For example, the level of marital adjustment of Korean husbands was higher than that of their wives, but it did not gain statistical significance (Yang & Chung, 2006). Similarly, the level of marital satisfaction of Korean husbands was higher than that of Vietnamese wives, but it was not statistically significant (Nho, Kang, & Choi, 2010). Studies show that several factors influence the marital adjustment of foreign wives who marry Korean husbands, such as acculturation stress, economic difficulty, social support, and the values and attitudes of their husbands (e.g., Chang & Park, 2009; Lee et al., 2013; Nam & Ahn, 2011; Nam & Jang, 2009). These factors may also be associated with the marital adjustment of Korean husbands with foreign wives.

Patriarchal Attitude of Korean Husbands

A patriarchal attitude is a generally man-centered value system with a woman-marginalized perspective. Overall, it sees man as important and

superior, while woman is dependent and inferior. Persons with a patriarchal attitude believe that there is a distinct division of gender roles; women mostly take charge of childcare and do household chores as consumers, whereas men mainly take part in social life as producers (Kim, 1995). Husbands with a patriarchal attitude or traditional gender role attitude are committed to gender hierarchy and role division in marital relations. They regard women as subordinate to men and believe that women play an auxiliary role in marriage life. Also they perceive a clear division in gender roles, according to which the wife staying home is responsible for household chores and childcare and the husband going outside is responsible for earning money and other male tasks (McGovern & Meyers, 2002).

Throughout much of Korea's long history, male patriarchal attitudes have been prevalent under the strong influence of Confucian ideology, and are manifested in several aspects of social and family life even today. Studies have found that people in East Asian countries reveal relatively more traditional attitudes than their Western counterparts (Takeuchi & Tsutsui, 2015). Although women in all countries, particularly working women, have more egalitarian attitudes toward gender roles than men do, Korea is grouped as one of the countries where the gap between women and men is wide (Sani & Quaranta, 2017). Both Korean men and women hold stronger patriarchal attitudes than their counterparts in Japan, and men have stronger patriarchal attitudes than women in both countries (Cho, 2013). Korean men show significantly stronger patriarchal attitudes than women, with distinct regional differences (Kim, 1995). Furthermore, members of the older generation show stronger traditional attitudes than members of the young generation, and Korean husbands who are older and residing in rural areas may be stronger in traditional gender attitudes than younger husbands residing in urban areas (Cho, 2013; Kim, 1995; Sani & Quaranta, 2017). However, gender role attitudes are changing in contemporary society along with the strengthening of gender equality ideology, the increase in the education and employment of women, the decrease in the number of household chores, and the in-

crease in women's social and economic activities. Thus, Cho (2013) has articulated that neither patriarchal attitudes nor egalitarian gender role attitudes are monolithic in Korean society.

Not all Korean husbands have strong patriarchal attitudes, but a majority of Korean husbands who marry foreign wives in rural areas show comparatively stronger patriarchal attitudes than younger ones in urban areas (Kim & Chang, 2009). Meanwhile foreign wives show more egalitarian gender role attitudes because most of them are from the Southeast Asian countries where they emphasize a dual couple family system (Nam & Jang, 2009). Studies report that husbands' patriarchal attitudes negatively affect their marital adjustment. The persistent patriarchal attitudes and gender role ideology of Korean husbands lead to marital conflicts and tensions (Min, 2001). Practically, husbands with traditional gender role attitudes reported lower levels of marital adjustment than those endorsing modern gender role attitudes (McGovern & Meyers, 2002). These results are similar across cultures and countries (Hengstebeck, Helms, & Rodriguez, 2015; Taniguchi & Kaufman, 2014). Korean husbands of foreign wives with modern marriage perspectives and gender role attitudes reported a higher level of marital adjustment (Chang, 2007; Chang & Park, 2009). Also highly educated Korean husbands with modern sex role attitudes showed a higher degree of marital adjustment than those with conservative sex role attitudes (Song & Lee, 2010).

Acculturation of Korean Husbands

Culture is defined by the characteristics such as nation of birth, primary language spoken, and religion (Bischoff, 2005). Acculturation is a term which has been defined as a cultural change which results from continuous, and first hand contact between two distinct cultural groups (Berry, Kim, Minde, & Mok, 1987). Other scholars view acculturation as comprising socio-psychological changes in the areas of attitude, value, action, and identity through direct and continuous contact and mutual exchange between groups of individuals having different cultures (Cabassa, 2003). Scholars divide acculturation into four patterns:

“integration,” where the individuals in contact with the new culture keep their own culture and accept the new culture; “assimilation,” where they neglect their own culture while accepting the new culture; “separation,” where they keep their own culture but do not accept the new culture; and “marginalization,” where they do not keep either culture (Berry et al., 1987, p. 496).

The factors impacting marital adjustment were somewhat different for Korean husbands and foreign wives, but acculturation was commonly selected as one of the significant factors for marital adjustment by both sides (Kim & Chang, 2009; Song & Lee, 2010). Acculturation is significantly associated with marital adjustment of couples with different cultures. Their marriages are influenced by customs and cultures that are broadly different. Both sides experience acculturation stress while adjusting to the new culture of the other partner. Several studies have found that acculturation stress is negatively associated with the marriage satisfaction, self-respect, and family health of marriage migrant women (Bischoff, 2005; Lee et al., 2013; Lee & Jeon, 2013). Similarly, acculturation stress was negatively associated with the marital adjustment of Korean husbands with foreign wives: the higher the acculturation stress, the lower the marital adjustment (Lee, 2010; Lee & Lee, 2012; Song & Lee, 2010). Acceptance of their partner’s culture and transmission of their own culture significantly increased the level of marital adjustment of Korean husbands with foreign wives (Chang, 2007; Chang & Park, 2009).

It is presumed that Korean husbands with strong patriarchal attitudes would be reluctant to accept foreign wives’ culture. For example, Korean husbands with patriarchal attitudes may show the separation type of acculturation, persistently keeping their own culture but not accommodating to foreign wives’ culture, and thus experiencing lower marital adjustment. Korean husbands with modern gender role perspectives showed high acculturative attitudes and reported a higher level of marital adjustment (Chang & Park, 2009). However, no studies specifically examined the relationship among patriarchal attitude, acculturation, and marital adjust-

ment of Korean husbands with foreign wives, as the current study is doing. Cultural adaptation or acculturative stress significantly impacted the association between social support and marital satisfaction of marriage immigrant women (Lee & Jeon, 2013; Seo, Kwon, & Im, 2016). In another study, belief in gender egalitarianism and willingness to engage in spousal “troubles talk” are associated with higher marital satisfaction; moreover, egalitarian women have troubles, talking less frequently and thus experiencing lower marital satisfaction (Taniguchi & Kaufman, 2014). So we hypothesize that acculturation will play a mediating role between patriarchal attitude and marital adjustment in the context of international marriages. In this vein, this study aims to examine patriarchal attitude associated with the marital adjustment of Korean husbands with foreign wives and to test the mediating effect of acculturation on the patriarchal attitudes and marital adjustment of Korean husbands.

Literature Review on Previous Research

The studies dealing with international marriages in countries other than Korea that highlighted the association between the patriarchal attitudes and marital adjustment of husbands and/or wives are from McGovern and Meyers (2002), Hengstebeck, Helms and Rodriguez (2015), and Taniguchi and Kaufman (2014). The studies dealing with international marriages in Korea are from Min (2001), Chang (2007), Chang & Park (2009), and Song & Lee (2010). All of these studies found that stronger patriarchal attitudes are associated with the lower marital adjustment or marital satisfaction of both marital partners. Few of the studies conducted abroad highlighted the association between acculturation and marital adjustment of husbands and/or wives. One study, Bischoff (2005), found that acculturative stress is negatively associated with the marital satisfaction of foreign wives.

A significant number of studies in Korea have examined the association between acculturation and/or acculturative stress and marital satisfaction (Chang, 2007; Chang & Park, 2009; Kim & Chang, 2009; Lee,

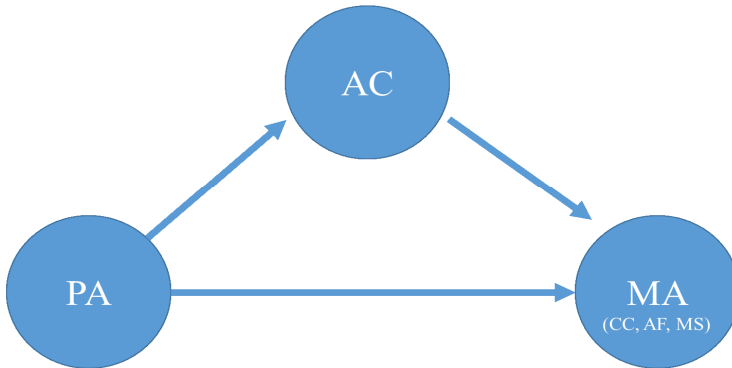


Figure 1. Path model of the study.

Note. PA = Patriarchal Attitude, AC = Acculturation, MA = Marital Adjustment, CC = Consensus, AF = Affection, MS = Marriage Satisfaction.

2010; Lee et al., 2013; Lee & Jeon, 2013; Lee & Lee, 2012, Song & Lee, 2010). All of these studies highlighted the finding that acculturation and/or acculturative stress is negatively associated with marital adjustment or marital satisfaction of both marital partners. Few studies have speculated on the association among independent variable (i.e., patriarchal attitude), mediating variable (i.e., acculturation) and dependent variable (i.e., marital adjustment) as the current study has hypothesized. Only a few studies imply that acculturation and acculturative stress might mediate marital satisfaction of multicultural couples (Lee & Jeon, 2013; Seo et al., 2016; Taniguchi & Kaufman, 2014).

Methods

Study Sample

The study population consisted of Korean husbands who are married to foreign wives living in four areas in Gyeongnam Province (Jinju, Sacheon, Hamyang-gun, and Changwon), two areas in Chungnam Province (Okcheon-gun, Nonsan), Daejeon Metropolitan City, and two areas in Sejong Self-government City (Yeongi-myeon, Jochiwon-eup).

Using a purposive sampling method on a cross-sectional design, we conducted the survey only with those who agreed to respond to an anonymous questionnaire. We contacted social workers and relevant personnel at all the Multicultural Family Support Centers, YWCA facilities, Social Welfare Centers, childcare facilities, and Unification Churches in each area and explained our study objectives. Next, social workers introduced us to the foreign wives of Korean husbands who are served by these centers and facilities. We explained our study objectives to the foreign wives and distributed questionnaires with the help of social workers. We collected the questionnaires that foreign wives brought back with their Korean husbands' responses. In some cases, researchers visited the homes of Korean husbands to pick up the questionnaires.

Initially we intended to obtain a minimum sample size of 147 Korean husbands, based on the power analysis for multiple regression with a maximum of eight independent and control variables, aiming at a medium effect size at a power of .80 for a significance level of .01, following Cohen (1992). A total of 410 questionnaires were distributed to Korean husbands in the first seven sampling areas, but only 192 cases were collected. Excluding two cases of no response, 190 cases were included for the study sample at the first stage. Additionally 13 cases were collected in the last two areas (Yeongi-myeon and Jochiwon-eup in Sejong City) at the second stage. Thus the final sample was composed of 203 Korean husbands with foreign wives.

Measures

A modified version integrating the Dyadic Adjustment Scale (Spanier, 1979) and the Marital Adjustment Inventory (Lee & Hahn, 2003) were used to measure the marital adjustment of Korean husbands. The original Dyadic Adjustment Scale has 32 items for assessing the quality of marriage and other relationships designed for use with either married or unmarried cohabiting couples. The 32 questions are about agreements in their marital relationships such as "handling finances," "religious matters," "friends," and "sex relations," with three sub-dimensions of marital

adjustment; consensus, affection, and marriage satisfaction (Spanier, 1979, pp 27-28). The Marital Adjustment Inventory has 17 items for assessing intimacy, sexual satisfaction, and communication. The questions include “my husband is precious to me,” “we are good at expressing affection to each other,” and “we understand each other well” (Lee & Hahn, 2003, p. 704). This study selected 25 items from the two scales measuring on a 5-point Likert scale, with a higher score meaning a higher marital adjustment. Reliability analyses yielded a high level of internal consistency for all items, .95, with .88 for consensus, .94 for affection, and .90 for marriage satisfaction in this study.

Patriarchal attitude was measured on a 5-point Likert scale using 10 items integrating the Family and Marriage Values (Chang, 2007) and Women’s Role Attitude (Kim, 1995). The original Family and Marriage Values had 35 items such as “I think people must marry,” “Marriage is necessary for generational succession,” and “I prefer love marriage to matchmaking marriage.” Women Role’s Attitude is composed of five statements such as “The most important thing for a married woman is to take care of her husband and children,” and “A wife should give up her work for the convenience of husband and children.” All the items were measured on a 5-point Likert scale, with a higher score meaning a stronger patriarchal attitude. Reliability analysis yielded a good level of internal consistency with .80 in this study.

Acculturation was measured on a 5-point Likert scale using 18 items developed referring to Cultural Adaptation Attitude (Chang, 2007). Original Cultural Adaptation Attitude is composed of two subscales, acceptance of different culture and delivery of own culture, both of which have 6 items each such as “I like food of my wife’s home country” and “I actively teach the Korean language to my wife.” Authors added new 6 items such as “I do not coerce my wife to cook only Korean food,” “It is important for my wife to take care of her family members of the birth country,” and “Children should learn my wife’s language.” All the items were measured on a 5-point Likert scale, with a higher score meaning a higher acculturation, (i.e., a more cultural acceptance).

Reliability analysis reported a good level of internal consistency with .87 in this study.

Statistical Analyses

First, we performed descriptive analyses to present demographic characteristics of the sample and to estimate the level of marital adjustment of Korean husbands, and to present descriptive statistics about the patriarchal attitude and cultural adaptation of Korean husbands. Second, we conducted *t*-tests and ANOVA to examine mean-level difference of marital adjustment according to demographic characteristics. Finally, hierarchical regression analyses were performed to assess the patriarchal attitude to be associated with marital adjustment of Korean husbands, and to test the mediating effect of acculturation in the association between patriarchal attitude and marital adjustment of Korean husbands. Sobel tests were employed to corroborate statistical significance for the mediating effect of acculturation. All the analyses were performed using SPSS 21.

Results

Sample Description

Korean husbands aged 40s comprised the highest proportion of husbands, 57.3%, whereas foreign wives aged 20s took the highest proportion of wives, 60.3%. Mean age for Korean husbands was significantly higher than that of foreign wives, 42.9 and 30.1 years old, respectively ($t = 24.240, p < .000$). The age difference between couples was 12.8 years on average. Length of marriage ranged from less than 1 year to 18 years, with 4.7 years on average. Birth countries of foreign wives were Vietnam 39.1%, China 23.4%, Philippines, 14.1, Japan 10.4%, and other countries 13.0%. With regard to the highest level of education attained by the couples, the biggest proportion of husbands were high school graduates, 56.2%, and this was also true for foreign wives, 44.6%. A majority of Korean husbands were working, 67.0%, whereas only 29.6% of foreign

wives were working. 78.2% of couples had one or more children. More than half of the couples live in rural areas (Table 1).

Descriptive Statistics of Key Variables

Levels of patriarchal attitude and acculturation of Korean husbands with foreign wives were slightly higher than the averages with 3.12

Table 1
Sample Description (N = 203)

Characteristics	Categories	N	%
Age group of husband	30s	57	28.6
	40s	114	57.3
	50s and more	28	14.1
Age group of wife	20s	120	60.3
	30s	51	25.6
	40s and more	28	14.1
Country of birth for wife	Vietnam	75	39.1
	China	45	23.4
	Philippines	27	14.1
	Japan	20	10.4
Husbands' education	Other countries	25	13.0
	Elementary school	15	7.4
	Middle school	37	18.2
	High school	114	56.2
Wife's education	College or university and more	37	18.2
	Elementary school	19	9.4
	Middle school	54	26.7
	High school	90	44.6
Working status of husband	College or university and more	39	19.3
	Working	136	67.0
	Not working	67	13.0
Working status of wife	Working	60	29.6
	Not working	143	70.4
Children	One or more	158	78.2
	None	44	21.8
Area	Urban	85	42.1
	Rural	117	57.9

Note. There were missing cases in all the socio-demographic characteristics, but these were excluded from the total percentages.

Table 2
Descriptive Statistics of Main Variables (N = 203)

	Min	Max	Mean	SD
Patriarchal attitude	1.80	5.00	3.12	.527
Acculturation	1.56	5.00	2.99	.525
Marital adjustment	1.92	5.00	3.79	.647
- Consensus	1.50	5.00	3.30	.777
- Satisfaction	2.00	5.00	4.25	.633
- Affection	1.75	5.00	4.04	.807

and 2.99 on a 5-point Likert scale respectively. Also the level of marital adjustment of Korean husbands with foreign wives was slightly higher than the average with 3.79 on a 5-point Likert scale. Among sub-dimensions of marital adjustment, marriage satisfaction was the highest with 4.25, compared with 3.30 for consensus and 4.04 for affection (Table 2).

Marital Adjustment of Korean Husbands

Mean-difference of marital adjustment of Korean husbands did not gain statistical significance among the age groups. However, the age gap between couples is negatively associated with marital adjustment of Korean husbands: The bigger the age gap is, the lower the level of marital adjustment is ($r = -.197, p < .000$). Korean husbands who are married to Filipino wives responded with the lowest level of marital adjustment, whereas those with Japanese and Chinese wives showed the highest level of marital adjustment. The education of Korean husbands as well as foreign wives was positively associated with the marital adjustment of Korean husbands. That is, Korean husbands were more likely to be well adjusted to marriage in couples with higher levels of education. Apart from the birth country of the wife and the education level of both couples, other demographic characteristics did not gain any statistical significance in the mean-difference of marital adjustment of Korean husbands (Table 3).

Table 3
Marital Adjustment of Korean Husbands according to Demographic Characteristics

Characteristics	Categories	Mean (SD)	t-test or ANOVA
Age group of husband	30s	3.77 (.60)	$F = .309$
	40s	3.83 (.69)	
	50s and more	3.73 (.73)	
Age group of wife	20s	3.71 (.68)	$F = 2.760$
	30s	3.94 (.59)	
	40s and more	3.95 (.66)	
Country of birth for wife	Vietnam	3.73 (.67)	$F = 5.967^{***}$
	China	4.09 (.53)	
	Philippines	3.46 (.72)	
	Japan	4.10 (.49)	
	Other countries	3.59 (.73)	
Education of husband	Elementary school	3.13 (.60)	$F = 16.351^{***}$
	Middle school	3.38 (.72)	
	High school	3.86 (.60)	
	College or university and more	4.21 (.48)	
Education of wife	Elementary school	3.39 (.69)	$F = 4.598^{**}$
	Middle school	3.71 (.56)	
	High school	3.83 (.67)	
	College or university and more	4.04 (.70)	
Working status of husband	Working	3.85 (.65)	$t = 1.735$
	Not working	3.67 (.70)	
Working status of wife	Working	3.75 (.74)	$t = -.568$
	Not working	3.81 (.64)	
Children	One and more	3.77 (.69)	$t = -.871$
	None	3.87 (.60)	
Area	Urban	3.88 (.61)	$t = 1.459$
	Rural	3.73 (.71)	

Note. $^{**}p < .05$, $^{***}p < .001$

Hierarchical regression analysis found that the patriarchal attitude of Korean husbands significantly decreased the level of their marital adjustment. Similarly, the patriarchal attitude of Korean husbands significantly decreased their acculturation degree. Contrarily, the acculturation of Korean husbands significantly increased the level of their marital adjustment. A Sobel-test was employed to corroborate the mediating effect of acculturation. The test found the mediating effect of acculturation to be significant in the association between the patriarchal attitudes and marital adjustment of Korean husbands.

Furthermore, hierarchical regression analyses found that the patriarchal attitude of Korean husbands significantly decreased the levels of all sub-dimensions of marital adjustment as well as their acculturation level. All the paths except one were found to be significant. Patriarchal attitude significantly affected the consensus and satisfaction of Korean husbands after controlling for acculturation. Sobel-tests proved the mediating effect of acculturation to be significant. Thus, acculturation partially mediated the association between patriarchal attitude on the one hand, and consensus and marriage satisfaction on the other. However, patriarchal attitude on affection lost statistical significance after controlling for acculturation. Thus, acculturation fully mediated the association between patriarchal attitude and affection of Korean husbands (Table 4).

Discussion

The mean score of marital adjustment of Korean husbands in this study was 3.79, which is slightly higher than that in another study with a very similar sample size and sampling method, 3.68 (Song & Lee, 2010). Marriage satisfaction obtained the highest score among the sub-dimensions of marital adjustment of Korean husbands.

First, the birth countries of wives were significantly associated with the marital adjustment level of Korean husbands. Particularly, those with wives from China and Japan recorded higher marital adjustment levels

Table 4

Hierarchical Regression Analyses on Marital Adjustment of Korean Husbands

X	M	Y	Path	<i>b</i>	<i>SE</i>	B	<i>F</i>	Sobel-test
PA	AC	MA	X → Y	-.526***	.078	-.429	45.275***	4.985***
			X → M	-.459***	.062	-.461	54.270***	
			M → Y	.731***	.072	.593	85.571***	
			X → Y (M controlled)	-.190***	.072	-.155	85.571***	
PA	AC	CS	X → Y	-.638***	.094	-.433	46.469***	5.002***
			X → M	-.459***	.062	-.461	54.270***	
			M → Y	.729***	.093	.493	61.017***	
			X → Y (M controlled)	-.304***	.093	-.206	61.017***	
PA	AC	AF	X → Y	-.469***	.103	-.307	20.855***	3.878***
			X → M	-.459***	.062	-.461	54.270***	
			M → Y	.930***	.096	.606	62.004***	
			X → Y (M controlled)	-.042	.096	-.027	62.004***	
PA	AC	MS	X → Y	-.465***	.078	-.388	35.581***	4.643***
			X → M	-.459***	.062	-.461	54.270***	
			M → Y	.560***	.079	.465	47.244***	
			X → Y (M controlled)	-.208***	.079	-.173	47.244***	

Note. *** = $p < .001$, PA = Patriarchal Attitude, AC = Acculturation, MA = Marital Adjustment, CS = Consensus, AF = Affection, MS = Marriage Satisfaction

than those with wives from other countries. We can surmise possible reasons for these findings in the facts that Japanese wives are mostly Unification Church members who show strong religious solidarity and subordinate acceptance of their spouses and that Chinese wives are mostly Korean-Chinese who are able to communicate in the Korean language and accept Korean culture. Second, the education levels of both partners were significantly associated with the marital adjustment level of Korean husbands. The findings suggest that multicultural education should be provided for the couples and further educational programs should be

designed that consider the culture and customs of the wives' native countries.

The present study found that the patriarchal attitudes of Korean husbands were negatively associated with marital adjustment, whereas the acculturation of Korean husbands was positively associated with marital adjustment. Our study supports the findings in the relevant studies (Chang & Park, 2009; Lee, 2010; Lee & Jeon, 2013; Song & Lee, 2010). Meanwhile, the patriarchal attitudes of Korean husbands were negatively associated with acculturation. Hierarchical regression analyses and Sobel-tests found that acculturation significantly mediated the association between patriarchal attitude and marital adjustment of Korean husbands, as hypothesized. The findings suggest two ways to increase the level of marital adjustment of Korean husbands. One is to change strong patriarchal attitudes and the other is to increase the acculturative attitude of Korean husbands. Educational programs and services should be developed to help Korean husbands to learn about egalitarian gender roles and to understand the cultures of their wives.

Littrell and Salas (2005) present several cross-cultural education and training programs that are the best practices of the organizations implementing them. These cross-cultural education and training programs may be applied to Korean husbands as well as their wives in the acculturation process. Cultural awareness training educates the individual about his own culture so that he will appreciate the differences between his own culture and the culture of the wife's country. Cognitive-behavior modification training seeks to assist the expatriate in developing the habitual behaviors desired in the partner's culture. Interaction training sends Korean husbands to the foreign countries of their wives prior to their departure and lets them learn to work together by showing him how to carry out daily-life tasks. Language training is crucial for intercultural adjustment.

Social support has been indicated as a strong moderator of marital maladjustment, particularly for foreign wives in the studies. The level of social support from various sources influences marital adjustment and

higher social support correlates with higher marital adjustment of foreign wives (Graham et al., 2000; Lee & Jeon, 2013; Park & Park, 2013). Meanwhile social support was not significant on the part of Korean husbands in one study (Kong & Oh, 2010). Experts argue that men regard marriage as private area and do not want to be open to the outside, thus concealing and shunning social contact. On average men hold more negative attitudes toward help-seeking than women, and men with traditional gender role attitudes were more negatively disposed toward help-seeking (Wahto & Swift, 2016). Korean husbands with foreign wives are especially unwilling to disclose details of marriage life or seek social support outside, being afraid of social prejudice against international marriages. Therefore we should consider this aspect in approaching Korean husbands with social support.

The ways Korean husbands in rural areas show affection may be quite different from general husbands who are comparatively young and educated in urban areas. Overall Korean husbands tend to be concerned for and take care of their wives' physical needs, but they have difficulty in expressing affection in words due to lack of language ability and communication skills. Thus counseling or therapy approaches emphasizing verbal expressiveness may be inappropriate or not adequate in educating Korean husbands of foreign wives (McFadden, 2001). Therefore more practical approaches should be employed to improve the marital adjustment of Korean husbands as well as of their foreign wives.

Alternatively, we can regard multicultural sensitivity as prior to patriarchal attitude or gender role attitude. An egalitarian concept of gender roles should develop based on the partner's recognition of different culture and values of the other side of the family partnership. Korean husbands who were more culturally sensitive showed a modern gender role attitude (Lee, 2010), and both sides of multicultural families showed higher marital adjustment with lower acculturative stresses (Song & Lee, 2010). Korean husbands require education and training to change their patriarchal attitudes and to simultaneously understand the cultures of their wives.

Obviously, this study has a few limitations that need to be mentioned. Although we obtained a sufficient sample size for regression analyses, the results are not generalizable with the use of purposive sampling methods. A larger sample size from the proportionate sampling method would be sufficient to warrant generalization of study results. Second, the study should be extended to include foreign wives of Korean husbands, and it will be practical to compare the dyadic levels of acculturation and marital adjustment. Further, it is recommended that the scope of the study be extended to include comparison with general husbands. Third, due to the cross-sectional design of this study, we should be cautious to infer the causal relationship among three variables in the regression model (patriarchal attitude, acculturation, and marital adjustment). Nevertheless, this study provides empirical evidence on the marital adjustment of Korean husbands with foreign wives. The results of this study will contribute to international and cross-national studies on the marital relations of men who are married to foreign women in the context of multicultural societies.

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