



## Research Article

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# The Perceived Challenges of Anglophone Expatriate Male Spouses Living in South Korea: A Qualitative Case Study

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## Abstract

*The rapid increase in globalization has changed the social dynamics of many countries around the world. This has especially been the case for the Republic of Korea. In this qualitative case study, the particular challenges of Anglophone expatriate male spouses married to Korean women are explored. Utilizing questionnaires, narrative frames, semi-structured interviews, and researcher field notes, three themes and five subthemes were found. The three main themes are lack of appropriate government support services, limitations due to low Korean proficiency, and issues of power and inequality between the spouses. The subthemes include communication struggles, daily functioning difficulties, lack of decision-making power, and desire for social acceptance and equality. The results indicate that the needs of Anglophone expatriate male spouses have been largely ignored compared to other subgroups of foreign spouses in Korea as most of the services provided by the government through multicultural centers and other government facilities are aimed towards southeast Asian wives of Korean husbands. Thus, this study concludes that current government policies regarding foreign spouses and multicultural families need to be improved to become more inclusive of the needs of all categories of foreign spouses and multicultural families in Korea. This inclusivity will lead towards greater multicultural family sustainability in the future.*

**Keywords:** Anglophone, Korean proficiency, migrant spouse, multicultural services, perceived challenges

## 1. Introduction

As the world becomes more globalized, it is common to see a greater number of individuals transmigrate to other countries to reside and find employment. Recently, the Republic of Korea (Hereafter, Korea) has become a hotspot for many such individuals around the world. Thus, with the influx of hundreds of migrant workers, both legal and undocumented, their families as well as international marriages between these migrants and Korean nationals, the issues surrounding multiculturalism in Korea has become a salient one both within government policy circles and Korean society at large (Kim, 2018). Since the 1990s, the Korean government has struggled to come to terms with the issues encountered by the growing multicultural families in Korea (Lee, 2013). Current policies reflect the government's attempt to create various services aimed at improving the foreign spouse's and their children's Korean proficiency ability and cultural awareness. However, many

improvements still need to be made.

### 1.1 Background and review of the literature

Within the context of multicultural families in Korea, previous studies have predominantly focused on the struggles and health of migrant workers and their families (Choo, 2016; Chun & Lee, 2017; Kim, 2009; Kwak, 2019), undocumented migrant workers (Choo, 2016), marriage migrant women (Amer, 2006; Obounou & Mpelega, 2017) and their families (Chung, 2010; Im et al., 2014; Kim, 2018; Kim, 2016a; Kim & Won, 2015; Lee & Kim, 2014; Lee et al., 2006). Likewise, numerous studies have been conducted on the multicultural children and adolescents growing up in Korea (Bahk et al., 2017; Cho & Moon, 2012; Kim, 2016b; Kim et al., 2018; Lee et al., 2019; Park et al., 2016; Park & Lee, 2016). There have also been attempts to understand how discriminatory experiences impact immigrant groups (Kim, 2016; Kim & Won, 2015; Ra et al., 2019) as well as some research conducted on Korean immigrant mothers' and fathers' negotiation of ethnic identity conflicts in the United States (Yu, 2017). Regarding husbands of multicultural families in Korea, Korean male spouses have been studied (Park et al., 2021) to a limited extent. However, marriage migrants from Anglophone countries have been largely ignored. There are a few studies on Anglophone expatriate wives married to Korean husbands in Korea (Kim, 2019; Son, 2019), but there is currently no literature focusing exclusively on the perceptions and experiences of Anglophone expatriate husbands married to Korean wives raising a multicultural family in Korea.

### 1.2 Multicultural landscape of Korea

In the past, it was constructed and reinforced, in the Korean mind and known throughout the world, the Korean ideology of one nation, one race, and one language (Lee, 2013). This apparent ethnic homogeneity is undoubtedly becoming a thing of the past due to the growing number of immigrants settling in Korea in the last 40 years. Until the 1990s in Korea, most of the international marriages occurred between Korean women and foreign men, usually of Japanese or US citizenship (Kim, 2018; Lee et al., 2006; Lim, 2010). It was only until 1998 that non-Korean husbands were allowed legal rights for naturalization in Korea while non-Korean wives have long had this right (Lim, 2009). However, since then, with the increase of migrant workers, international marriages institutionalized by marriage brokers (Lee et al., 2006), and immigration of non-Korean families from other parts of the world, the number of multicultural families has increased greatly in Korea which has led to the Korean government creating a new category of "multicultural family" in the early 2000s (Yang, 2011). Statistics reveal that "since 2004, more than one out of every ten marriages has become international" (Yang, 2011, p. 50). One of the main impediments towards a pluralistic society is Korea's emphasis on bloodline and ancestry of which Korean citizenship law is based upon (Moon, 2015). This principle of *jus sanguinis* or citizenship by bloodline makes it difficult for migrants and multicultural families to become recognized and accepted as Korean citizens (Lim, 2010). This emphasis on the Korean bloodline and ethnicity has often resulted in the social exclusion of multicultural families in Korea in comparison with ethnic Korean families (Kim, 2018) that has existed to this present day.

### 1.3 Multicultural family policies in Korea

Due to the increase in marriage migrants since the early 2000s, in 2004, the Korean government created integration policies to incorporate immigrants into Korean society (Seol, 2015). The first comprehensive plan to assist multicultural families is referred to as the "Grand Plan" announced in 2006 by the government of former President Roh Moo Hyun (Chung & Kim, 2012). The focus of the Grand Plan or the social integration policy was to help with the social integration of foreign wives and their families through implementation of seven major policies under this plan (Lim, 2010). The Ministry of Gender Equality and Family (MGEF) was mainly responsible for coordinating policies for

international married families and their children. However, one would intuitively think that improvements in government policies towards foreigners would improve over time. For example, by converting the "Industrial Trainee Program" into the "Employment Permit Program" in 2004, a more systematic immigration policy was created to assist integrating multicultural families into Korean society (Lim, 2010). But this has not always been the case. Changes have often resulted in contradictory acts rather than improvements (Kim, 2008). For example, although all migrant workers are guaranteed universal human rights under domestic laws and international human rights agreements, current government visa regulations tends to discriminate against less-skilled foreign workers making it extremely difficult for these foreign workers to obtain a permanent residency visa compared to professional migrant workers and foreign investors (Seol, 2012). Likewise, the employment restrictions set by the government are created to prioritize and protect native Korean worker's jobs and working conditions over those of non-Korean ethnic foreigners (Seol, 2012). Furthermore, there appears to be a social hierarchy among foreigners. In this hierarchy, ethnic Korean foreigners are at the very top. By ethnic Korean foreigners, these are individuals who are part of the Korean diaspora such as the ethnically Korean Chinese people referred to as *chosunjok* or the inclusive term *dongpo* which literally translates as people of the same ancestry. "Although the recent immigration policy changes now accord more rights than ever before to all migrant workers, migrant workers with Korean ethnic backgrounds benefit more than do other foreign workers" (Kim, 2008, p. 576). Thus, policies towards immigrants in Korea are inherently discriminative towards non-Korean ethnic foreigners. Furthermore, attempts by past government administration to create policies to help foreign spouses to integrate and become members of Korea's growing multicultural society has focused almost entirely on foreign females from southeast Asian countries while excluding other migrant categories such as the Anglophone expatriate spouses.

## 2. Purpose of the Study

Past research has been conducted on female Anglophone marriage-migrants in Italy and Greece with regards to their social integration process in their husband's home country (Isaakyan & Triandafyllidou, 2014). Likewise, within the South Korean context, a study on Anglophone expatriate wives and their adaptation into Korean culture through social identity theory was completed (Son, 2019). However, there is currently no research on Anglophone expatriate husbands, a growing subcategory of multicultural families in Korea. Thus, Anglophone expatriate male spouses were chosen to be the sample of interest in this study. There are two possible reasons why this category of marriage migrants is overlooked. One hypothesis is because this group of migrants is still a relatively small group of visible minority individuals in Korea compared to other groups such as South East Asian female spouses who make up a larger percentage of foreign spouses in Korea. In addition, another possible reason they are rarely studied is because there exists a preconceived and inaccurate notion that because Anglophone expatriate male spouses are originally from well-off industrialized countries, social and cultural issues are negligible, so they do not require much government assistance. Therefore, the purpose of this study is to address the major gaps in the current research with regards to this important subgroup. This study attempts to answer the following research question: What are the perceived challenges of Anglophone expatriate male spouses in Korea and what can be done to address these challenges? The significance of this study is that for the first time, the focus will be on Anglophone expatriate male spouses in a metropolitan city in Korea.

## 3. Methods

The methodology utilized for this descriptive qualitative case study approach was based upon Merriam's constructivist epistemological underpinnings in which a case study is "an intensive, holistic description and analysis of a bounded phenomenon such as a program, an institution, a person, a process, or a social unit" (Merriam, 1998, p. xiii). A case study recognizes the sociologically

constructed nature of reality (Njie & Asimiran, 2014) and at the same time, allows for a rich, in-depth narrative analysis of the data (Ylikoski & Zahle, 2019). The methods used in this study include questionnaires, narrative frames, semi-structured interviews, and researcher field notes of the participants' interviews. The participants were six Anglophone expatriate male spouses. The questionnaires were completed by these spouses and asked for personal details such as nationality, age, and educational background. The narrative frames asked to provide details of their daily living experiences as an Anglophone expatriate spouse in Korea. Regarding the semi-structured interviews, there were 13 questions asking about their experiences as an Anglophone expatriate spouse living with a multicultural family. Examples of questions include: What kind of struggles have you and/or your spouse encountered as a multicultural family in Korea? As the foreign spouse, do you ever feel a sense of powerlessness or subordinate when it comes to making decisions for the family? Have you ever made use of the local government-operated multicultural center? Why or why not? Has it been/Is it easy to find or access social services for multicultural families in Korea?

### 3.1 Recruitment and participants

To recruit individuals for the study, the researcher sent an email to potential participants who were native English-speaking instructors at a midsize private university in Daejeon, Korea. The email included details of the purpose and expectations for the study. Among the potential participants, six individuals volunteered to participate. These participants were required to read, understand, and sign the informed consent form and complete the questionnaire and narrative frames. Table 1 below shows the demographics of the participants.

**Table 1:** Demographics of the participants

Participant #	Age	Nationality	Number of years in Korea	Self-reported Korean proficiency level
1	39	Canadian	13	Beginner-intermediate
2	50	Canadian	15	Intermediate
3	50	Canadian	10	Beginner-intermediate
4	54	Canadian	25	Beginner-intermediate
5	49	New Zealander	21	Beginner-intermediate
6	54	American	18	Beginner-intermediate

### 3.2 Data collection

Purposeful sampling was utilized as specific characteristics were required for participants which included being male, having grown up in one of the major Anglophone countries, being married to a Korean wife, and having at least one child who was of school-age. To ensure data validity, triangulation was achieved through semi-structured interviews, questionnaires, narrative frames, and researcher field notes. Before the start of data collection with the participants, the research instruments were first piloted with a colleague after which modifications and improvements were made. Semi-structured interviews were subsequently conducted which lasted between 60 to 90 minutes each and were audio-recorded and transcribed by the researcher. In order to increase data accuracy and credibility, member checks were conducted by emailing the interview transcripts and interview summaries to all participants to allow them to verify and correct for accuracy.

### 3.3 Data analysis

All data were inputted into and analyzed through the qualitative analysis software MAXQDA22. The results were obtained through three coding cycles. In the first cycle, open coding was applied to each transcript, questionnaire, and narrative frame for all six of the participants. Categories were created

for each of the codes based on a literature review of multicultural families in Korea. Such categories included family activities, foreign spouse support system, government services for multicultural families, and daily life challenges. Following that, axial coding was conducted where more tentative codes were created based on the themes and ideas that further emerged. Different codes were further split or combined to become more all-encompassing. For example, multicultural families became perceptions, experiences and struggles. In the final coding cycle, through selective coding, the codes were further analyzed and refined. New codes that were created were consistently applied to all transcripts by going back and forth to ensure that all parts of the transcript were fully coded. An example of a list of codes is found in Figure 1 below.

- ∨ ● Foreign male spouse perceptions, experiences, and struggles
  - ∨ ● Typical father challenges
    - Disciplining children
  - ∨ ● Multicultural services lacking
    - ∨ ● Unaware of services offered
      - ∨ ● Lack of awareness of services
        - Extreme dependency on Korean spouse
    - ∨ ● Distributional imbalance of services
      - Services geared towards young children
      - Need applicable language classes
      - Need for mental health services
  - ∨ ● Limitations due to low Korean proficiency
    - ∨ ● Communication difficulties
      - Struggles learning Korean
      - Relationship with wife's family
    - ∨ ● Daily functioning difficulties
      - Assistance for major purchases
        - ∨ ● More services in English
          - Bureaucratic challenges
      - ∨ ● Feel like a secondary parent
        - Lack of awareness of events
        - Homework help difficulties
  - ∨ ● Feelings of powerlessness and subordination
    - ∨ ● Lack of decision-making power
      - Korean spouse dominance
    - ∨ ● Struggle for social acceptance and equality
      - Children fitting in
      - Equal treatment with Koreans

**Figure 1:** Example list of codes

This coding process was done iteratively until data saturation was reached and no new further themes emerged.

### 3.4 Human subject protection

All six participants were fully informed that their anonymity and confidentiality were top priorities and were assured of these during and after the research process. The participants were each labeled as "Participant #." The researcher also explained how the data would be used, and if there were any risks associated with their participation.

## 4. Results

Upon completion of data analysis, the perceived cultural and social challenges of the participants were uncovered. Three main themes and four subthemes were found. These themes and subthemes

are outlined in Table 2 below.

**Table 2:** Themes and subthemes of the findings

Themes and Subthemes	
1.	Lack of appropriate government support services
2.	Limitations due to low Korean proficiency
2.1	Communication struggles
2.2	Daily functioning difficulties
3.	Issues of power and inequality
3.1	Lack of decision-making power
3.2	Desire for social acceptance and equality

#### 4.1 Lack of appropriate government support services

Results showed that there is a lack of appropriate government support services for Anglophone expatriate male spouses in Korea. The services were mainly aimed towards multicultural and biracial children. Participant #3 elaborated on this statement:

*With my son, they got him a tutor to read Korean and it was really good. So, this tutor would come in once a week and she would read with my son and would help him to read. For my daughter, they gave her about 6 months of Korean language tutoring. They also had family events on some weekends. But I really felt it was more beneficial for the children than for me.*

Thus, Participant #3 was satisfied with the services offered by the local multicultural center for the children when they were younger. However, the kinds of services that were provided were not the ones that were truly needed by Anglophone expatriate male spouses in Korea. It was difficult to find much needed services aimed towards the Anglophone male spouses at the local multicultural center. Participant #5 expressed this very clearly:

*When it comes to government services for multicultural families in Korea, I feel the government is making a lot of effort to improve life for multicultural families but more so for certain families than others. This is because when I was taking Korean classes, often times extra learning programs were for housewives. The textbooks never had a foreign male with a good job married to a Korean woman, but always foreign woman married to a Korean man. Their programs are designed for foreign Asian women married to lower income Korean males.*

For Participant #4, he confessed that he had no one to confide in or get assistance from whenever he felt frustrated from parenting. He admitted, "I have no close contacts in the same situation." In the same manner, Participant #6 confided that his struggles would have been less difficult to endure if he had someone he could have talked to about his personal issues. He stated:

*There have definitely been a few times where being able to talk to someone for more concrete advice on some personal things would have been beneficial. When I felt isolated, it was the tough times when my wife doesn't feel good and I'm kind of all alone in this situation. It's quite challenging. I definitely felt very isolated then. I do have some foreign male friends with Korean wives. But they have never really experienced the kinds of things that I was experiencing with the kinds of intensity with which I was experiencing these things.*

Thus, a strong need for counseling sessions for concrete advice was felt during times of mental and emotional stress. Based on the statements made above, it is evident that multicultural services are often skewed towards certain categories of people which include the foreign housewives of Korean men and young multicultural children. As can be seen, the needs of Anglophone expatriate male spouses are very little accommodated for.

#### 4.2 Limitations due to low Korean proficiency

Other common struggles among this group of participants were the difficulties and disadvantages they experienced as a result of low Korean language proficiency. The limitations manifested in communication and daily functioning difficulties for the participants.

##### 4.2.1 Communication struggles

Low Korean language proficiency put a strain on communication with both immediate and extended family members of the Korean spouse. This was especially so when the Anglophone male spouses attempted to speak in Korean with the relatives. With regard to language spoken specifically at home, Participant #1 explained:

*Just with my daughter I speak in English. Obviously with my wife. But with the rest of the family, there is an expectation that I should really speak in Korean. Sometimes they tell me just to speak in English because my Korean is just very poor and they're confused.*

In addition, every single participant admitted to studying Korean at a multicultural center in the past. However, compared to how much effort they put into attending Korean language classes at the local multicultural center, it did not improve their Korean language proficiency to an advanced level. Some of the reasons provided were difficulties remembering new vocabulary in Korean, understanding the nuances of speaking, and the challenges of Korean grammar. For example, Participant #5 admitted:

*I did go to the Korean lessons that were at the local multicultural center. I've taken other Korean classes too. I think the problem for me is that I don't practice, right? So, I can't tell you how many times I've learned the colors for example. But use it or lose it, right? So, my philosophy changed from studying Korean to just trying to use Korean more.*

For others like Participant #2, a low Korean proficiency is a source of stress and embarrassment. He confessed:

*My speaking is terrible. My speaking is the worst part but I can understand when people talk and what they're saying. When I'm actually speaking, I'm still on survival English, single words with a few exceptions. I'm not good enough. It's really embarrassing how bad my spoken Korean is. It is something that I am very sensitive about.*

In addition, communication difficulties stemming from low Korean proficiency also made it difficult to bond and develop closer and deeper relationships with their Korean in-laws and extended family members in Korea. Family gatherings during the long holidays such as Chuseok or Seollal were usually spent just physically being together with the family. There existed a lack of verbal communication.

Thus, limitations due to low Korean proficiency can result in communication difficulties that can lead to misunderstandings, be a source of embarrassment, and lead to superficial family relationships.

##### 4.2.2 Daily functioning difficulties

In addition to communication difficulties, among the participants, limitations due to low Korean proficiency also caused daily functioning difficulties. One instance of this is when making major purchases. Assistance for major purchases was almost always necessary. Usually, the assistance came from the Korean spouse or the participant's bilingual children who acted as language brokers; that is,

the children translated for the spouse. For example, Participant #1 stated:

*One time, we had to change the door lock, the salesclerk basically directed all of the instructions to Amelia. She was seven years old. He basically told her how it worked and why it's a better lock than the others because I couldn't understand anything. So, it was Amelia who literally picked the lock. She was like, "Dad, this is a good lock." She said it's good. Just buy it.*

Participants further expressed the need to have more services in English to alleviate the bureaucratic challenges of Korean paperwork. Although English is the foreign language most commonly used in Korea, most people cannot speak in English. Also, English options are often unavailable for many important processes in daily life with regards to paperwork and documentation. Participant #1 said:

*"Traveling, going to the bank. There are people who can speak English but for the most part, the most important documents are all in Korean."*

In summation, limitations due to low Korean proficiency is a source of great impediment for Anglophone expatriate male spouses who want to conduct daily life activities without the assistance from a person fluent in Korean. It is an added layer of stress and burden that causes added life difficulties.

#### 4.3 Issues of power and inequality

Analysis of the data also revealed that issues of power and inequality among the Anglophone expatriate male spouses were some of the biggest challenges, both mentally and emotionally. Participants reported a lack of decision-making power and struggle for social acceptance and equality as the foreign spouse.

##### 4.3.1 Lack of decision-making power

All of the participants stated that they experienced a lack of decision-making power in their families. However, what was interesting to note was that although most of them were unsatisfied with this status quo, all of them accepted the situation due to no other choice. It was as if their lack of decision-making power was the reality of life for them. Participant #2 explained, "In reality, my Korean wife makes all the important decisions for the family." For Participant #3, there is a sense of relinquishment in the desire to assert his power. He stated:

*The children's education comes first. Even deciding this apartment. I'm very happy here. But my wife decided that we should get an apartment close to the children's school because she didn't want to disrupt their education. I agree with that. Now, if a really good apartment is in another area, maybe we need to reconsider. But that was not an option. So sometimes, there's a powerlessness.*

Participant #6 also felt that there was no equality in their decision-making power. He illustrated:

*"You know, ultimately, my survival mode kicks in and the best way to survive sometimes is to let the wind blow the tree over a little." Thus, it can be seen that there is a lack of equality and balance of power when it comes to making decisions for the family and the participants accept this as their reality.*

##### 4.3.2 Desire for social acceptance and equality

There were situations stated by the participants of feeling like an outsider because of the way they were treated compared to Korean citizens. This was more so when trying to secure a bank loan to



purchase a house and during times of conflict with Korean neighbors. They felt that they were being treated less than that of a Korean citizen on account of their social status as a foreigner living in Korea. For example, Participant #4 elaborated on a property dispute with a Korean that occurred to him as a foreign property owner in Korea:

*I think if I were Korean, the police would have taken me more seriously. I called the police about my neighbors and they just told them to get off my land. Then, the same neighbors came back and tried to build on my land again. The police just told them to go away again. In Canada, if the police tell you to do something and they go and they come back and you're still doing it again, they are not going to be happy.*

The frustration and stress experienced by Participant #4 is evidence of inherent discrimination issues resulting from his foreigner status in Korea. Thus, it is apparent that issues of power and inequality are major factors that can impact emotional and mental well-being.

## 5. Discussion

As can be seen, Anglophone expatriate husbands experienced many perceived cultural, linguistic, and social challenges while raising their multicultural families. Previous research on Korean husbands married to foreign wives revealed similar struggles (Park et al., 2021).

The relevant multicultural services needed by Anglophone husbands are often inaccessible and inappropriate. To become more effective to a greater number of foreigners in Korea, the types of services need to be diversified equally to serve all multicultural families in Korean society. Unfortunately, "due to budget restraints, public assistance programs for foreigners are nearly nonexistent" (Seol, 2012, p. 129). In other words, although services provided for foreign women and children are well established, educational programs for both foreign and Korean husbands and other family members are negligible as demonstrated in this and previous studies (Park et al., 2021). Thus, this study supports the conclusion that multicultural family support centers are currently not effective for everyone.

The second theme revealed that the limitations caused by low Korean proficiency is an important ongoing struggle. This linguistic limitation causing communication and daily functioning difficulties is not easily overcome due to the complex phonological and syntactical nature of the target language, Korean. Even with years of study and living in Korea, it is still difficult to achieve the Korean proficiency of a native speaker of Korean. Like many other aspects of life, having motivation and perseverance are key qualities one needs to possess in order to successfully acquire a second language (Csizér & Illés, 2020; Darvin & Norton, 2021; Kumar, 2021; Lou & Noels, 2020; Triarisanti & Purnawarman, 2019). For the Anglophone male spouses, the linguistic struggle led to motivational decrease and subsequent dependency increase on Korean spouses.

Finally, participants revealed a theme of power and inequality issues stemming from their lack of decision-making power and struggle for social acceptance and equality. The inherent discrimination with regards to the law as demonstrated by Participant #4's conflict with a Korean neighbor, shows that changes need to be made. The discriminatory government policies regarding citizenship and visa issuances in Korea provide evidence of the systemic discrimination that still exists in Korean government and society as a whole (Chun & Lee, 2017; Han, 2007; Moon, 2010; Park et al., 2016; Ra et al., 2019; Seol, 2012; Yang, 2017). Thus, the kinds of struggles experienced by Anglophone expatriate husbands are not entirely dissimilar to those of other foreigners in Korea such as Anglophone expatriate wives, migrant spouses from southeast Asian countries, and migrant workers.

## 6. Limitations and Future Research Directions

This study provided much insight into the issues regarding Anglophone expatriate male spouses in Korea. However, as this was an exploratory analysis of a specific group of husbands who also happened to be language instructors, it was not a study that can be generalized to all Anglophone expatriate spouses in Korea. With regards to future research directions, it would be interesting to investigate Anglophone expatriate husbands who are not English language instructors but occupy a range of employment in Korea. It would also be worthwhile to extend this study into a longitudinal one to discover the similarities and differences of expatriate husbands from different cultural and linguistic backgrounds.

## 7. Conclusion

In summation, as the current trend reveals that the number of multicultural families in Korea is increasing, it has become ever more salient to ensure that the needs of multicultural families, especially those consisting of Anglophone expatriate husbands, is not neglected. Anglophone expatriate male spouses are often the invisible sufferers who do not necessarily display outward stress and emotions but nevertheless, quietly suffer as they are not encouraged or supported to share their difficulties and struggles with others. An important conclusion that can be drawn based on the results of this study is that Anglophone expatriate husbands undergo many of the similar external and internal struggles of foreign wives married to Korean husbands such as cultural and linguistic difficulties, spousal power conflicts, and social isolationism. Thus, it is important that all foreign spouses in Korea are provided with the necessary assistance and support to become active and contributory members of Korean society. Only through these kinds of changes can there be a chance to achieve multicultural family sustainability.

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