

CALIFORNIA STATE UNIVERSITY, NORTHRIDGE

KOREAN-AMERICAN FAMILIES: BRIDGING THE DISCONNECT IN  
COMMUNICATION BETWEEN FIRST GENERATION IMMIGRANT PARENTS  
AND THEIR AMERICAN-BORN CHILDREN

A graduate project submitted in partial fulfillment of the requirements

For the degree of Master of Science in Counseling,

Marriage and Family Therapy

By

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December 2016

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## DEDICATION

Dedicated to my beautiful mom, Rudia Y. Huh, who has always believed, trusted, and sacrificed herself for me in my incredible journey through this MFT program. Thank you for taking the time to try, listen and validate my new-found insights that I brought to you every week. I know it was a surprise every time, and many times you felt blamed, but because you stuck through it with me, I am healed, and refined more than I ever have been in my life. I appreciate you, and I do and will always believe that you are the #1 mom, that any daughter can ask for.

## Acknowledgments

My incredible growth as a person, and therapist was only possible by Dr. Diane Gehart, and the incredible faculty of the MFT program. I am not the same person going in as I am coming out.

I would like to express my greatest gratitude to my chair, Dr. Jessica ChenFeng. Jessica, you showed me what it is to be a passionate educator, who expresses unconditional positive regard, and support from the beginning of my journey till the end. Moreover, I can state that you have given me a corrective experience, regarding professors, or authority figures I have experienced in the past. I would like to give you the biggest thank you for keeping my spirituality intact in my most conflicting, and confusing life transitions.

I would like to thank my committee members, Dr. Stanley Charnofsky, and Dr. Bruce Burnam for their support, feedback and suggestions. Stan, thank you for accepting me into this wonderful program, and first semester! I don't think I would've started the program so openly, without you modeling openness, and authenticity. Bruce, I greatly appreciate you sharing your passion for writing, and your genuine desire to help. I greatly appreciate you taking so much time to help me further my research and writing skills.

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## ABSTRACT

# KOREAN-AMERICAN FAMILIES: BRIDGING THE DISCONNECT IN COMMUNICATION BETWEEN FIRST GENERATION IMMIGRANT PARENTS AND THEIR AMERICAN-BORN CHILDREN

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Between 1990 and 2000, the U.S experienced a 54% increase in Korean immigrants. Consequently, there is a growing number of Korean families, with American born children. Due to the dual-culture of the adolescent children, their experience is likely to differ from children born with one culture. Furthermore, this difference of common values in culture, provokes unnecessary conflicts within the family system, which can further entail disconnect and isolation. This project attempts to bridge the disconnect of culture, and its values regarding South Korean, American, and Korean-American cultures, parenting differences between the cultures, intergenerational conflicts, relational and communication issues.

## **CHAPTER I**

### **Introduction**

Korean Americans are one of the fastest growing immigrant populations in the United States (National Institutes of Mental Health, 2000). Korean American children often have first-generation immigrant parents, who are heavily influenced by the culture and traditions in Korea (Min & Song, 1998). Consequently, American born Korean children are instilled with values from both cultures.

Between 1990 and 2000, the U.S experienced a 54% increase in Korean immigrants (Lai & Arguelles, 2003). The Korean immigrants that immigrated during those years were vastly characterized as foreign born, only spoke, read, or wrote Korean, and were heavily populated in major metropolitan areas (Min & Song, 1998).

Most of these traditional values derive from the culture's deep planted beliefs in the values of Confucianism (Kim, 1998). Confucianism values respect for authority, a rigid social hierarchy based upon age, gender, and social class, and upholds filial piety, in which parents and ancestors are worshipped (Kim, 1998). Additionally, Buddhism and Taoism were great influencers in building the foundational traditions in Korea (Kwon-Ahn, 2001). In both religions, there is a shared belief, in which suffering is regarded as the way of life. This belief incorporates the notion that controlled behavior and emotions are a prized personal strength that is interconnected with intelligence (Yashiro & Matsuoka, 1997).

Kim et al. (2003) found that culture can affect a person's psychological processes in various ways. Research by Lewis, Goto, and Kong (2008), found that East Asians and European Americans have differences in cognitive and social processes. Additionally,

these differences affect the individual's construction of self-identity, and their relations to others (Fiske, Kitayma, Markus, & Nisbett, 1998).

### **Background of the Problem**

Lewis, Goto, and Kong (2008) found that American culture mostly values independence, autonomy, and separateness, whereas East Asian cultures like South Korea's culture values interdependence, connectedness, and togetherness. Individuals with an independent self-identity rely mostly on themselves, value competition, and individuality. On the other hand, individuals with an interdependent self-identity prize harmony within the group, value sociability, and understand their behavior in a relational context, incorporating other's thoughts, actions, feelings, and attitudes into their understanding of self (Lewis, Goto, & Kong, 2008).

Research by Kim, Atkinson, and Yang (1999) acknowledge distinct East Asian values that differ from American values. East Asian values that differ are the avoidance of shame, emotional regulation for self, hierarchal relationships, filial piety, conformity to norms, deference to authority figures, and family honor through accomplishments (Kim, Atkinson, & Yang, 1999). Naturally, Asian immigrants that immigrated in recent years will more likely adhere to the traditional values, than will the second generation of Asian Americans (Kim et al., 2003).

Korean Americans have the added stressor of incorporating their traditional identities with the dominant identities of the culture. Kang (2013) states that immigrants "are often faced with the pressure of (re) constructing and transforming their social identities when interacting with people from different groups" (Kang, 2013, p.249). Additionally, South Korean-American youths endeavor to isolate themselves from other



Asian-American groups, simultaneously attempting to assimilate with the mainstream American society (Kang, 2013). Furthermore, Korean American adolescents face ethnic related discrimination, stigmatization, and stereotyping in the American society (Shin, D'Antonio, Son, Kim, & Park, 2011).

### **Statement of Problem**

The dissonance between the South Korean culture, and the American culture is recognized, evident by the aforementioned research studies. This project aims to decipher some of the dissonances that are likely to occur in South Korean immigrant parents and their American born children. Understanding that there are differences, expounding these issues, and communicating about it will likely minimize some conflicts and misunderstandings between the parent or parents and their child or children. Additionally, psychoeducation of these issues can assist in better communication, which can help maintain a healthy relationship for years to come.

### **Purpose of Project**

The purpose of this project is to develop a closed, bilingual (English and Korean), parent and child combined, multifamily, psychoeducational process group workshop for South Koreans living in America.

This workshop will attempt to psychoeducate both groups of some general differences in the South Korean, American, and Korean-American cultures, parenting differences between the cultures, intergenerational conflicts, relational and communication issues. Furthermore, the workshop will examine and study effective solutions and or interventions utilized to resolve these issues.

The workshop will start with both the parent and child groups together, succeeding with break out groups that consist of both parents and children that are not of their own, and a processing time with their own parent or parents and child and or children. The processing time will sometimes consist of role-plays between the parents and their children, an intervention activity that pertains to their own unique conflicts within the given subject, and an “I-message” deliberation time, in which the parents and their children can healthily communicate their insights and wants.

The workshop will attempt to create a safe space to communicate the aforementioned issues that arise in a first-generation South Korean parent and or parents’ household with an American born child or children. The goal of this workshop is to psychoeducate both parents and children about these dissonances and assist the families develop healthy communication styles and boundaries that can minimize potential or already experienced conflicts within the family system.

### **Terminology**

Assimilation- According to Piaget, the process whereby new cognitive elements are fitted in with old elements or modified to fit more easily; this process works in tandem with accommodation.

Family- A group of two or more people related by blood, marriage, or adoption.

Family life course development- The stages and process of how families change over time.

Family life cycle- Stages which identify the various challenges faced by members of a family across time.

Family of orientation- The family of origin into which a person is born.

Family of origin- The family into which an individual is born or reared, usually including a mother, father, and children.

Family systems framework: Views each member of the family as part of a system and the family as a unit that develops norms of interaction.

Hypothesis- A suggested explanation for a phenomenon.

Interdependent construals of self - Conceptualization of the self as part of an encompassing social relationship; recognizing that one's behavior is determined, contingent on, and, to a large extent organized by what the actor perceives to be the thoughts, feelings, and actions of others.

Individualism- Philosophy in which decisions are made on the basis of what is best for the individual.

Longitudinal study- Means studying the same group across time (e.g., follow several couples who are living together at one-year intervals for 10 years).

Marriage- A legal contract signed by a couple with the state in which they reside that regulates their economic and sexual relationship.

Modern family- The dual-earner family, in which both spouses work outside the home. nuclear family family consisting of an individual, his or her spouse, and his or her children, or of an individual and his or her parents and siblings.

Norms- Standards based on measurements of a large group of people; used for comparing the scores of an individual with those of others within a well-defined group.

Open relationship- A stable relationship in which the partners regard their own relationship as primary but agree that each may have emotional and physical relationships with others.

Postmodern family- Nontraditional families emphasizing that a healthy family need not be heterosexual or have two parents.

Structure-Function framework emphasizes how marriage and family contribute to the larger society.

Theoretical framework- A set of interrelated principles designed to explain a particular phenomenon and to provide a point of view.

Traditional family- The two-parent nuclear family with the husband as breadwinner and wife as homemaker.

Social norms - The expectation a group has for its members regarding acceptable and appropriate attitudes and behaviors.

Stereotypes- Generalizations about a group of people in which the same characteristics are assigned to all members of a group.

Stigma - The negative reaction of people to an individual or group because of some assumed inferiority or source of difference that is degraded. In easier terms, defined by Merriam-Webster Dictionary online (2016), a set of negative and often unfair beliefs that a society or group of people have about something

## **Summary**

In pursuance of better understanding these issues, it is necessary to review some of the previously done research studies. The research studies chosen for this literature review (in Chapter 2) will examine some of the differences in South Korean, American, and Korean-American cultures. Additionally, other research studies that will be reviewed will study some of the aforementioned issues in depth, in regards to parenting styles, intergenerational conflicts, and mental health issues in adolescents.

## Chapter II

### Review of Literature

#### Introduction

Studies have already established that adolescent age children experience transitions in the psychosocial, social, and biological realms (Erikson, 1950). In addition, these changes are experienced more profoundly during the time of adolescence than at any other developmental stage (Hack, 2013). Erikson's psychosocial developmental stages explain adolescence to be a time of identity crisis. Consequently, advancement in this stage solidifies the adolescent's new personal identity (Erikson, 1968). Wenger (1998) defines identity to be encompassing: "an individual's sense of who they are; their perceptions of their positions in networks of roles and relationships; their interpretations of their personal history; and their ideas about how they would like to be in the future" (McCune, 2009, p. 349).

Although identity can be constructed through personal experience, some components of identity can only be discovered in a relational context (Erikson, 1968). Therefore, it is crucial to understand how adolescent children perceive, interact, and define relationships, to better understand their world.

Caregiver or parental relationships serve as a foundational basis for future relationships (Ladd and Pettit, 2002). Parental relationships significantly contribute to the environment of children's development, mediation, and or can even negotiate the severity of children's mental health problems (Beach, et al., 2006). Additionally, research conducted by Meaney (2010) established two intergenerational components of early parental interactions. One, the research found that early parental interactions determined

the children's future parenting behaviors. Second, the research found these early interactions modified certain genes which can be passed down to future generations. Therefore, it seems crucial to become familiar with intergenerational issues in order to understand certain dissonances between parents and children.

Intergenerational tension comes from differences in relational and cultural values that inform how parents and children should understand intergenerational issues, relationships, and communication dynamics (Jo, 1999; Min, 1995; Moon et al., 2001; Sung, 1985). The paper will discuss in further detail regarding these differences.

### **Intergenerational Issues**

The current literature proposes that parents with Korean-American adolescents experience conflict due to acculturation issues, and cultural identity predicaments that differ from their own (Jo, 1999; Lee et al., 2000; Min, 1998; Moon et al., 2001). Additionally, conflicting role expectations and role status of the two cultures actualize into strife and stress within the family (Jalali, 1988). Numerous studies were conducted to identify factors that contribute to family conflict. These studies, however, neglect immigrant populations and mostly use population samples that identify as white and middle-class (Moon, 2008). Conflicts that pertain to immigrant families differ from mainstream American families in that they cannot utilize notions of intergenerational conflict, and generation gap to better understand parent and adolescent conflicts in the Western context. Furthermore, immigrant families have the added component of differing perspectives in values and history between the parent and child (Lee, Choe, Kim, & Ngo, 2000). Therefore, it is crucial for both parent and child to examine contemporary issues from a Western and Eastern perspective.

**Cultural differences.** Culture can be defined in many ways. Triandis (1972) established the difference between physical culture or the infrastructure the society created, such as the roads and markets, and subjective culture, such as the beliefs, attitudes, norms, roles, and values. McCort and Malhotra (1993) determined that culture is a multidimensional concept, with the manifestation of language, social, religious, technological, education, political, ecology, and economic systems. Hofstede (2001) distinguished four basic elements in relation to subjective culture: individualism versus collectivism, uncertainty avoidance, power distance, and masculinity. In accordance with Hofstede's definition of culture, the main difference between American and Korean cultures pertain to the individualism vs. collectivism aspect.

Hofstede (2001) defines individualistic cultures to be

...societies in which the ties between individuals are loose. Everyone is expected to look after himself or herself and his or her immediate family. Collectivism pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. (p. 51)

As aforementioned, Korean culture is considered to be collectivistic, whereas American culture is considered to be individualistic. According to Weisz, Rothbaun, and Blackburn (1984), Korean cultural values derive from Confucianist concepts which promote family integrity, near proximity from in-groups, high sociability, and interdependence. On the other hand, American culture or individualistic cultures value competition, hedonism, self-reliance, and emotional distance from in-groups. Consequently, collectivistic cultures change themselves to fit into the environment,

whereas individualistic cultures attempt to change the environment, rather than themselves (Weisz et al., 1984).

The masculinity versus femininity component of Hofstede's (1991) definition, by the way of explanation can be termed as tough versus tender cultures. Tough or masculine cultures can be explained as a society of people that prefer or value achievement, heroism, material rewards, and assertiveness. Consequently, the society itself or at large is more competitive than feminine or tender cultures. Feminine or tender cultures can be described as a society of people that prefer or value caring for the feeble and quality of life, modesty, and cooperation (Hofstede, 1991). To explain in simpler terms, Korea's culture is more collectivistic, therefore is a feminine culture, whereas America's individualistic culture generates a more masculine culture.

**Acculturation gap.** According to the Merriam-Webster dictionary (2016), acculturation is defined as a "cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture." The U.S Census (2004) established that 77.7% of the Korean American population consisted of individuals who were born outside of the U.S. On the other hand, only 22.3% of Korean American individuals were born on U.S. soil (U.S Census, 2004).

It is no surprise that Korean-American families experience acculturation, but additionally, Korean immigrant parents and their children acculturate at different rates, creating the apprehensive "acculturation gap" (Lau et al. 2005; Lee et al. 2000; Portes & Rumbaut, 2001; Szapocznik & Kurtines, 1993). Moreover, the acculturation gap demonstrates a positive correlation with family conflict, and poor mental health in children (Costigan & Dokis, 2006; Le & Stockdale, 2008). The dissonance in



acculturation amplifies discord in the parent-child relationship because of different cultural frames of reference for understanding (Qin, 2006). In addition to the acculturation gap, Yi and Jung (2015) describe a challenge that is particular to Korean American children living with first-generation immigrant parents: responsibility to serve as cultural and language mediators, as well as carrying the burden of meeting their parents' high expectation of academic success.

**Language barriers.** A study done by Zhou (2004) established that 31% of Korean American children experience language barriers with their family members. Furthermore, this proportion was the second highest after the Chinese American population, and more than that of the Japanese, Asian Indian, and Filipino American children. Additionally, language barriers affect the cohesion or unity of the family (Tseng & Fuligini, 2000).

Lieberson and Waters' (1988) study acknowledged that second-generation Korean adolescents did not vary too much in their utilization of the Korean language. On the other hand, the study found, older Koreans used the Korean language substantially more. Furthermore, Lieberson and Waters (1988) states that this result is congruent with previous findings regarding ethnic attachment, where minority adolescents become more aware of their cultural background and or ethnicity (Lieberson & Waters, 1988). The results from this study demonstrate the eventuality that there will be language barriers in the Korean-American family.

**Communication.** American culture values independence and utilizes verbal codes, in regards to communication. Americans value communication styles that are precise, verbal, logical, and assertive. Furthermore, the communication is honest, truthful,

to the point, in addition to being explicit (Chan, 1993). In contrast, the Korean culture relies heavily on situational cues, non-confrontational communication styles, and established hierarchy. These communication styles and dynamics are consistent with Korean values of collectivism, interdependence, and harmony in relationships. In order to communicate effectively, both parties involved need to have prior knowledge of *shaded* meanings, in which statements are made with the intent to negatively, or positively communicate a meaning other than what is said, subtle affects, and non-verbal cues to understand the speaker's intentions. Furthermore, Korean culture is likely to value mutually beneficial outcomes, rather than task efficacy (Chan, 1993; Park & Turnbull, 2001).

### **Relationships: Family**

**Hierarchy.** Confucianism was adopted by the government during the Yi Dynasty (1392-1910) to promote morals, organize family relationships, and to develop politics appropriate to govern people (Lee, 1984). Confucianists practice filial piety, so it is natural that family hierarchy is rigidly constructed according to age, gender, and class (Kim, 1998). Being a collectivistic society, Koreans accentuate parent-child closeness, especially the mother-child relationship (Kim & Choi, 1994).

American parents do value hierarchy, but it differs in meaning or context. Contrary to South Korean parents' beliefs about hierarchy, American parents see the whole family as an interdependent unit, which is organized into subsystems, consisting of parental, spousal, and sibling subsystems (Minuchin, 1974). Hierarchy, in the American context, describes the power structure of a family, which is maintained through boundaries that contain roles and rules through which family members understand their

responsibilities and authority. Boundaries that are too rigid, or diffuse often result in subsystems that are characterized as enmeshed or rigid (Minuchin, 1974). In other words, Americans' view of hierarchy promotes relationships that are appropriately close, but discourage relationships that interfere with one's well-being, or self-care.

**Parenting styles.** Iyengar and Lepper (1999) describes South Korean parenting styles to be more controlling or, authoritarian. Contrary to the findings with American teens, Asian teens seem less affected by authoritarian style parenting. The researchers contend that because of the collectivistic nature of Asian cultures, parents making the decisions for their kids are viewed as an opportunity promoting unity and attunement with their parents (Iyengar & Lepper, 1999). Furthermore, research conducted by Steinberg, Lamborn, Darling, Mounts, and Dornbusch (1994) showed a positive correlation between school grades and authoritarian style Asian-American parents. South Korean parents that immigrated from Korea are likely to come from a traditional background instilling collectivism, interdependence, conformity, emotional self-control, and humility in their children (Choi, Kim, Kim, & Park, 2013). These traditional values might explain why children raised by stricter, controlling Asian parents are more accepting of parental control (Chao, 1994; Iyengar & Lepper, 1999). Additionally, high academic achievement is perceived as a mode to fulfill family obligations, even bringing honor to the whole family (Chao, 1994). Shin (1986) goes as far as describing educational attainment as one of the more prominent values in South Korean society. Additionally, South Koreans believe educational attainment to be the only mode for successful career development. This phenomenon was even coined as *education fever*, in which South Korean parents spent up to twenty-two percent of their total income to send

their adolescents to *hakwons* or cram schools, helping them accelerate in their academic work (Center on International Education Benchmarking, 2012; Lee & Larson, 2000; Seth, 2002). Kim and Park (2008) have found that exceling in academics bestows well-being, honor, and harmony, not only to the individual but to the whole family.

Deci and Ryan (1985) suggest that autonomy is needed universally to promote optimal psychological functioning. Additionally, self-determination theory implies that American culture values independence, personal development, and self-esteem (Chao & Tseng, 2002). Therefore, it is no surprise that American families value an authoritative style of parenting, which promotes freedom of choice and autonomy for the child. There is more acceptance and respecting the child's wants, in comparison to doing what is right. Contrary to eastern cultures, an authoritarian style of parenting is perceived to be detrimental to the child, even evoking distress or suffering in the child psychologically (Pomerantz & Wang, 2009).

**Discipline.** Discipline is utilized to reduce or eliminate negative or undesired behaviors. Common forms of discipline include punishment, or strategies to achieve the desired behavior (Webster-Stratton, 2002). Punishments can be identified as yelling, scolding, and spanking, Discipline strategies are strategies such as, ignoring, time-out, reasoning, correction, and withdrawing privileges (Ateah et al., 2003, Gross & Garvey, 1997 & Webster-Stratton, 2002).

The difference in socialization and cultural processes between Korean immigrant parents and American born children increases the disparity in perspective on what is acceptable as discipline (Kim & Hong, 2007). Largely influenced by Confucianism, Koreans in Korea may have different viewpoints of what constitutes discipline, and what

is acceptable, in regards to discipline styles. The culture's value of filial piety, instructs children to be obedient, loyal, and responsible. Additionally, Korean parents believe their offspring to be extensions of themselves, in which parents assume full liability for their child or children's actions and outcomes (Ahn, 1994). Thus, negative behaviors executed by children can bring dishonor and humiliation to the whole family. Moreover, parental authority or involvement in decision making of their children's lives is perceived as caring (Kim, 2005).

Min's (1998) research disclosed that Korean Americans were more likely to use corporal punishment, rather than positive reinforcement. In a study conducted by Ahn (1994) determined that 79% of Korean American and 78% of European American parents believed that spanking or hitting a young child, assisted with correcting unwanted or stubborn behaviors. On the other hand, in regards to older children, only 7% of European-American parents concurred to using corporal punishment, compared to 70% for Korean American parents. Additionally, Ahn (1994) recognized that Korean American parents viewed spanking as a tool for regulating behaviors, when children are not able to themselves, compared to westernized views of spanking, which entails the need for control. Furthermore, Korean American parents viewed spanking their children, as spanking themselves, and firmly believed that if rules about spanking were already concrete and consistent, spanking could be a appropriate punishment when it is done without impulsiveness or anger (Ahn, 1994).

Western or American styles of parenting also incorporate punishment, in addition to strategies. Pertaining to punishment, 85% of American parents used scolding and yelling as a means of punishment, however two thirds of the parents considered it to be

ineffective (Gallup Organization, 1995). In 1999, Straus and Stewart's research found that 94% of American parents used corporal punishment. Out of the 94%, 72% used only their hands to spank, 29% utilized an object, and 63% identified with slapping extremities (Straus & Stewart, 1999). Contrary to Korean American parents' perspective regarding spanking, American parents adhere to spanking as a response to child disobedience, usually in association with parental frustration (Andero & Stewart, 2002; Wissow, 2002). Nonetheless, 50% of American parents didn't believe its effectiveness (Gallup Organization, 1995).

American parents are encouraged to use discipline strategies instead of punishments to promote positive behaviors. Some discipline strategies are: ignoring, reasoning, correction, expelling privileges, and time-out. American parents view negative behaviors as attention-seeking behaviors. Therefore, utilizing these strategies such as ignoring can diminish behaviors like whining, whereas time-outs can be utilized when children act out aggressively or rebelliously (Gross & Garvey, 1997; Webster-Stratton, 2002).

### **Relationships: Dating**

**Gender.** Gender is described as, "a set of socially constructed relationships which are produced and reproduced through people's actions" (Gerson & Peiss, 1985, p. 327). In accordance to the belief in filial piety, a Confucianist notion, South Korean gender roles are rigid and adamant, in that men are superior to women (Kim, 1998). Deriving its foundation from the philosophy of agnation, only men were designated to be relevant members of society to reassure social dependence by the women (Deuchler 1983; Song 1987). For example, the yin-yang symbol represents a definite contrast between the woman's domestic or inner sphere (yin) and the man's public or outer sphere (yang), with

the emphasis of subordination by the woman or inner sphere to the man's outer sphere. Additionally, this dynamic of gender differences was further accentuated by regarding it as a foundational basis for human morality and socialization process (Deuchler 1977).

In Confucian families, children under the age of seven were heavily socialized into gender specific orientations. After the age of seven, the children were segregated according to sex. Boys resided in *sarangbang* which were specific to males only, and girls had to reside in the inner quarters of the home. Boys were designated to studying and playing, whereas girls were trained in womanly manners or behaviors, domestic duties, cooking sacrificial food for ancestral ceremonies, and embroidery (Chung 1986). Additionally, the segregation of the sexes continued to adult life, where men were taught to only sit with other men, and converse only with men during meal time. Two principles show significance in South Korea's patriarchal society: one being that males should dominate the females, and that elders should dominate the young (Deuchler 1983).

According to the research by Pak (2006), men carry the financial burdens of the family, and hold the greatest authority in decision making of the family. As for women, *The Rule of Three* or *Samjongjodo*, is described as obedience to the father before marriage, obedience to the husband after marriage, and obedience to the sons after the death of the husband (Pak, 2006). Consequently, there is great difficulty for a Korean woman to develop her own self-identity due to always being constrained to the duties obligated by the men in her life (Keum, 2003).

Traditionally prized women are described as self-sacrificing, prudent, discreet, submissive, and soft-spoken (Kim, 1998). *Hyonmon yangcho* is defined as an "wise mother and good wife" (Pak, 2006, p.38). Therefore, a *hyonmon yangcho* is a woman

who is in control of her expression of emotions, and a woman who does not prioritize herself (Kim, 1998). This connotation still exists today, as evident in research done by Korea National Statistical Office in 2012, which established only 49.1% of females participating in the work force. This statistical outcome represented the lowest rate of all OECD countries. South Korea ranked 107 (directly behind Kuwait, and Zambia) out of 134 countries (Hausmann, Tyson, and Zahidi, 2012), which shows evidence for South Korea's beliefs in specific gender roles.

The definition of gender in America is multidimensional. In order to grasp the idea of gender, there should be knowledge of five elements relating to gender. First, is gender identity, the internal sense of being male, or female within the individual. Next is gender expression, in which refers to how the individual chooses to present or express themselves concurrent with their gender identity. Social gender refers to culturally appropriate masculine or feminine notions of gender construction that is evidenced by behavior, appearance, and expectations. Gender roles is defined as culturally appropriate, appointed beliefs, about female and male's behaviors, attitudes, beliefs, values, norms, etc. Gender attribution refers to how the society understands, perceives, and operates, in relation to the individuals' gender. The five components aforementioned muster together to define gender, which is very different from South Korean's view of gender which is binary.

**Sexual identity.** Moser (2016) defines sexual identity as to how the individual defines themselves sexually. It can or not describe their actual sexual behavior, fantasies, or the preferred sexual stimuli, in which they react to. Sexual interests are interests that provoke arousal in the person. It can also describe what the individual is interested in



doing, doing, or not doing. Former notions about sexual orientation acknowledged only two notable sexual orientations: homosexuality and heterosexuality (Moser, 2016).

In South Korea, the stigmatization of any other sexual identity, other than heterosexuality is heavily discriminated against. People that identify with homosexuality rarely “come out,” and if they do, it is done exclusively in a secretive way. Furthermore, individuals with this sexual identity face a lot of discrimination, to a point where the individuals refuse to seek medical attention, even when they are in dire need to (Sohn & Cho, 2012).

American beliefs about sexual identity are more subjective compared to South Korea’s beliefs, which appear to be more objective. Current findings and teachings in American society today define sex, sexuality, and gender to be “fluid,” which connotes that traditional normative ideas of sexual identity to be misconstrued and incomplete (JAC Stringer of the Trans and Queer Wellness Initiative, 2013; Reynolds, 2008). As a result, some newly acknowledged subcategories of sexual identity are: bisexual, transsexual, pansexual, transsexual, heterosexual, homosexual, and asexual (JAC Stringer of the Trans and Queer Wellness Initiative, 2013).

**Love.** According to Kim, Yang, and Lee (2009), cultural differences in context and perception of various emotions can influence how much the individual values them. Scollen and Scollen (1995) contend that, to understand cultural context, it is important to be aware of social roles, relationships, and preferred cultural ways of dialogue in that specific culture.

Yum and Canary (1994) define some significant notions of love in the South Korean culture. South Koreans have unique vocabulary used to define love, which cannot

be translated completely into English. For example, *eui-ri* can be defined as loyalty between two persons that share a long-term relationship; *jung* can be defined as attachment or bondage-like-attachment due to feelings of love, sentiment, passion, heart, sympathy, and human nature; *noon-chi* can be defined as a sixth sense picking up internal or external cues; and *yin-yon*, which can be described as eventual destiny.

Americans view love in specific contexts, such as love for a romantic partner, love for family, or love for friends. Westernized view of romantic love is said to be an experience of sudden and unrestrained passion for joining with that person of choice (Acevedo & Aron, 2009; Buss, 2006; Hazan & Shaver, 1987; Sternberg, 1986). Already established dominant components of romantic love include, intense feelings of attraction and concentration for the other person, in addition to obsessive fascination and idealization (Branden, 1988; Hatfield, Bensman, & Rapson, 2012; Rubin, 1970). Furthermore, romantic love is compartmentalized into two different aspects in American society: companionate love and passionate love. The latter helps form relationships, and the former help partners stay together (Berscheid & Hatfield, 1978; Buss, 1994).

**Expressions of love.** Gunnoe (2013) states that to understand the experience of love from an adolescents' viewpoint, it is crucial to study how adolescents express love in speech activities and expressions. American research about happy, successful, heterosexual couples have similar characteristics in expressing love. American couples express love by voicing or displaying love, providing emotional support, openly communicating about everyday matters, whether it is about their relationship or not, and preferring to spend time with each other, more so than with others (Noller, 1996). Additionally, few research findings support that Americans have a higher erotic or

passionate attitude about love (Sprecher et al., 1994; Sprecher & Toro-Morn, 2002; Wan, Luk, & Lai, 2000).

On the other hand, a study done by Seki, Matsumoto, and Imahori (2002), established that East-Asians' expression of intimacy was designated to the concept and level of understanding. This makes sense, due to the long tradition of arranged marriages, which was established for wealth, and social status, rather than love (Kim, 1993). Furthermore, the effects of arranged marriage are still apparent, as evidenced by research that indicates Asians have more practical concerns about love than emotional concerns (e.g., Sprecher et al., 1994; Sprecher & Toro-Morn, 2002; Wan, Luk, & Lai, 2000).

**Dating labels.** The Confucianist belief that influenced South Korea's foundation, allows no other acceptable dating labels, other than single, couple, or married. Similar to sexual identity, dating labels other than the norm are kept exclusively between those involved in a secretive manner (Kim & Choi, 1994; Sohn & Cho, 2012).

On the other hand, American dating labels have been increasing publically over the years. Casual sex, "friends with benefits," and "hooking up," are characterized as a non-romantic relationship, with the only gratification of sexual pleasure. Historically, these non-romantic relationships were viewed as immoral or sinful. On the other hand, prevalence of these relationships seem to be more acceptable and morally neutral now (Currier, 2013; Daniel & Fogarty, 2007; Glenn & Marquardt, 2001).

It is still vague why adolescent children involve themselves in "casual" relationships. Some researchers argue that adolescent children replicate or imitate college students' relationships (Bisson & Levine, 2009; Manning et al., 2006). Currier (2013) postulates that adolescent children who are involved in a purely sexual relationship are

influenced by culturally contradicting demands to be active sexually, all the while attempting to find their own social identity (Gagnon & William, 2005).

Present day cultural norms can discombobulate an adolescent's progress in sexual identification because one characterization of sexual identification is to encourage exploration of one's sexuality. On the other hand, there are still certain disapproving American norms that circumscribe sexual experimentation among adolescent children, in which they may explore being "undercover" or in secret. So in other words, the normalization of these relationships can be mainly influenced by the acceptance or rejection of the adolescent's friends or peer group (Giddens, 1992; Manning et al., 2006).

### **Communication Dynamics: Internet**

Prior to the technological revolution, a common mode of communication was to utilize mail, telegraph, and telephone (Sterling, 2004). Nowadays, there are many choices for communication. According to Lenhart, Madden, and Hitlin's national study (2005), 87% of adolescent children from the ages of 12 to 17 reported using the internet. Moreover, when these teens reach eleventh and twelfth grade, the statistics increase to 94%. With a population sample of 21 million teens, the study found that more than half, more specifically, 51% of adolescent children admitted to using the internet daily (Lenhart et al., 2005).

The Korea National Statistical Office (2005) established that by December 2002, 80% of Korean households in South Korea will be using the internet one hour or more weekly. Moreover, a study by Lee, Geistfeld, and Stoel (2007) states that USA and Korea are leading countries, in regards to internet usage. More evidence for prominent internet usage in South Korea was substantiated in their usage of broadband penetration. The

Organization for Economic Cooperation and Development (2003) indicated the broadband penetration for Korea was 24% compared to 8% in the USA.

**Social media.** The use of the internet and social media sites serve an important aspect in adolescent children's identity formation and communication mode. Participation in online social media sites, such as Twitter, MySpace, Facebook, and other networking sites have been an avid staple in the lives of modern day adolescent children.

Additionally, there are emerging dating sites, that are dedicated to teenagers (Zazik & Park, 2010). At the end of year 2006, 55% of the teens were registered and utilizing social networking sites, versus, 20% of adults (Madden, Fox, & Smith, 2007). Calvert (2002) explains that adolescent children with a stable identity have clear definition of self, roles and relationships, and values and personal beliefs unique to the individual, in which can be increased through this medium.

Social networking sites grant users to communicate with each other by offering users personal space on their website to create a profile. The profile can contain personal and or public photographs, videos, audios, and writings. A very popular social networking site is Facebook. Facebook had nearly 69 million visitors in the year 2009 with a 200 million user increase in the year 2010. Facebook also connects our electronic communication devices to retrieve personal information, such as contact information, and contact pictures (Kazeniak, 2009).

According to the Pew Internet and American Life Project, 91% or nine in ten teens reported using social networking sites to keep in touch with friends they are in frequent contact with, 82% of the teens reported utilizing social networking sites to stay in touch with individuals they rarely see in everyday life. Furthermore, 49% of teens

admitted to the use of these sites to make new friends and 17% reported using social networks for the purpose of flirting (Lenhart et al., 2007).

Internet updating websites endorse status updates, or post updates about others, or themselves. Some popular websites with updating status options are Twitter, Facebook, and Instagram. In 2009, Fox, Zickuhr, and Smith found that roughly 19% of internet users reported utilizing these services to update statuses about themselves, or to view other people's updates. Three major driving populations for the increase in usage of these sites can be contributed to social networking service users, mobile device internet users, and younger internet users, under the age of 44 (Fox et al., 2009).

Blogging is a popular activity and communication mode amongst teen internet users. Blogging can be defined as an online journal that can be shared with the public, or privately viewed by the users. Females were more likely to blog at 35% compared to males at 20%. Additionally, socio-economic status was a common predictor of blogging, in which teens living in households with a yearly income of less than \$50,000 per year were more likely to blog, compared to teens living in higher earning households. Another interesting factor for the likeliness of blogging was whether the teens were residing with a single parent or married parents (42% versus 25% respectively) (Lenhart et al., 2007).

**Internet dating websites.** Since the de-stigmatization of online dating, it has been gaining more popularity in America. Dating sites that are specifically designed for teenagers and adolescents are opening up opportunities to expand their social network and relationships. Additionally, the ability to communicate anonymously gives opportunity to explore one's identity without the potential for embarrassment (Zazik &

Park, 2010). For example, a survey done by Smahel (2005) found that children ages 12 to 20 experimented with posing as the opposite sex on the internet.

**Messaging.** Instant messaging can be described as real-time messages that can be shared between two or more members that are utilizing the internet. It is similar to texting on the cellphone, whereas the mode of messaging will be through the internet. Instant messaging technology has been linked to cellphones, utilizing cellular data, making it more convenient to use outside of the house (Zazik & Park, 2010). Compared to 62% of males reporting the use of instant messaging, 82% of the most active users of instant messaging were older adolescent females aged 15 to 17, whereas only 77% of adolescent children aged 12 to 14 admitted to the use instant messaging (Lenhart, Madden, Macgill, & Smith, 2007).

Emailing is probably the oldest way to communicate via internet, and has consistently been a staple as a mode of professional or personal communication utilizing the internet or cellular data. Nevertheless, only 14% of all adolescent children reported to using emails as a mode of communication to connect with their friends everyday.

**Potential positive effects of the internet.** Utilization of the internet has many positive effects. Online interactions can not only strengthen existing relationships offline, but can also be an educational tool to learn and exercise self-control, express thoughts in a healthy manner, and an opportunity to engage in decision making and critical thinking (Berson, Berson, & Ferron, 2002). A research done by Greenfield (2008) found that interpersonal feedback and peer acceptance, which are two major components of social networking websites, were great predictors of well-being, and social self-esteem, in adolescent children. Since the internet is a viable form of connection, it can imply the

possibility of acquiring unlimited amounts of information through interpersonal communication, and research.

**Potential negative effects of the internet.** With the availability of real-time connection and or communication amongst everyone and anyone utilizing the internet, there are potential negative effects of online socializing. One is cyberbullying, and it can be defined as the intentional use of electronic media, to harass or bully another individual. The increase in internet cyberbullying made it appropriate to condemn the bully by law. Brown and Marin (2009) found some examples of bullying behaviors: spreading malicious rumors about the victim, personal attacks, posting embarrassing pictures, and or communicating threatening messages. It has become such a common occurrence, that students are required in school to train and educate each other about the dangers of cyberbullying (National Crime Prevention Council, 2007). Zazik and Park (2010) found that the anonymity of the bully's personal identifying information might give more leeway for harsher or inappropriate communication, than they would with a victim in a face-to-face encounter. Another consequence of year around connectedness is that the victim can be attacked any time of the day, everyday. Anxiety associated with being the victim of cyberbullying is overwhelming for adolescent children. One explanation is that, since majority of teens in high school are given cellphones for the reasons of safety and parent-child communication, it is expected to be carried with them in close proximity, which can be a constant reminder of the bullying experience with every notification (Zazik & Park, 2010).

Another negative possibility in utilizing the Internet is sexual predators. Research by the Center for Crimes Against Children estimated 615 arrests for crimes related to



youth victims that were accosted for sex or sexual related activities by someone they met online (Wolak, Finkelhor, & Mitchell, 2006). Compared to the statistics in 2000, 2006 showed a 381% increase in these crimes (Wolak et al., 2006). Wolak, Finkelhor, Mitchell, and Ybarra (2008) found that online predators did not utilize trickery and or violence to lure children, but instead developed relationships with the youths, and blatantly took advantage of the youths. Additionally, the data informed the researchers that most of the youths that were solicited for sex were not even aware that they were approached by adults posing as teens online (Wolak et al., 2008).

On the other hand, the National Juvenile Online Victimization Study (N-JOV) found only 5% of online adult predators pretended to be teens at the time of meeting their potential victims. The study also reported that 73% of the victims who met their sexual predators in a face-to-face sexual confrontation did so more than once. In another words, the victims were more often than not, aware that their online “friends” were not who they said they were, and more disturbingly, the study showed that the victims who experienced sexual encounters in the initial meeting, knowingly met their sexual predators again (Wolak, Finkelhor, & Mitchell, 2004).

Livingstone, Bober, and Helsper (2005) distinguished that youths among the ages of 15 to 17 were the most vulnerable to take risks contacting unknown people, and in regards to breaching privacy. Most communication platforms for online sexual predators is the chatroom (Wolak et al., 2008). It appears easier for online predators to choose their victims in chatrooms, since it allows for real-time, direct communication between the members. These chatrooms, more likely than not, will contain discussions of explicit sex, vulgar language, and or sexual related topics between the adolescents (Subrahmanyam et

al., 2006). There is evidence from research that reports, youths who visit chatrooms were more likely to engage in riskier behaviors, suffer from depression, and or have histories of sexual abuse, compared to those who did not engage in chatrooms (Beebe, Asche, Harrison, & Quinlan, 2004). In addition to age and history of trauma, gender-identity is another big determinant for online victimization. Wolak et al., (2008) found that females, and or males who are gay or questioning, were at the highest risk for becoming victims of online sexual predators.

### **Putting It All Together**

The traditional values of South Korean immigrant parents and the contemporary influenced values of their Korean-American children pose a serious conflict in parent-child relationships (Moon, 2008). Unlike American families that can explain conflict in the context of generation gaps, or intergenerational conflicts, South-Korean immigrant families cannot. Considering that Korean immigrant parents and Korean-American children differ in history, language, economic structure, religion, and social culture, it becomes obvious why conflict will arise (Min, 1998).

Another crucial component of this conflict is the age of the children in the homes that have conflicting issues, in regards to values. Erikson describes the age of adolescence to be a time to self-discover, in order to solidify their personal identities (Erikson, 1950). Bombarded by available information, and the ability to connect with each other through mediums like the Internet, adolescent children are being influenced and acculturated much faster than their parents.

As identified by McCune (2009), personal identity is developed through the understanding of self and the world through roles and relationships. The purpose of this

workshop is to create a psycho-education, processing group for South Korean immigrant parents, and their Korean-American offspring(s) residing in the United States of America. The workshop will discuss some differing values regarding culture, relationships, and family, in addition to the introduction of contemporary modes of communicating to build and sustain relationships.

## **Chapter III**

### **Project Audience and Implementation Factors**

#### **Introduction**

The project introduced in this paper can be described as a closed, psychoeducational, multi-family process group, in regards to the issues that contribute to conflict between first-generation Korean parents, and their American-born children. It will be a bilingual group, in which Korean and/or English can be spoken. Additionally, the group will have an added component of break-out groups, which will be divided into groups of parents and children. The ideal break-out group will consist of the parents and children from other families, who are similar in age with their own children. At the time of the break-out groups, assignments will consist of role plays with intervention techniques for the given subject of that week. Furthermore, after the break-out groups, the family will meet with their own offspring(s) to share new insights or understandings that pertain to the role play conducted. Lastly, the group will end with a time for “I-messages” between the parents and their own child or children, as well as a process time with the whole group.

#### **Development of Project**

The initial phase of developing this project required reviewing and collecting numerous studies done previously regarding Korean American families. Studies mentioned in the paper are empirical journal articles, from credible sources, and published. These studies helped me establish tangible evidence of the issues in concern, and or provided me with theoretical concepts that I was able to associate with my own experience, in which I incorporated into developing this workshop.

I identify as a Korean American living with traditional immigrant parents. Although, some conflicts and disagreements are necessary, I always felt as though I was at fault or always wrong, with the additional stressor of having to always conform to a submissive role due to my cultural background and upbringing. This created a lot of problems for me when I was transitioning into adulthood. Thankfully, my family is more open, or more so than other Korean parents regarding traditions and values. During my adolescent age, the vast majority of my negative contentions with my parents consisted of intergenerational, cultural, communicative and relational issues. Of course, some issues will remain timeless, but in hindsight, many of the conflicts that I experienced during adolescence could have been resolved by understanding the other person's perspective, and better communicating.

Another crucial component of communication is the mode of communication. A new mode of communication was introduced, the Internet. Numerous disagreements derived from my parents' lack of understanding regarding the Internet and its uses. It was the beginning of the technological boom, and many people felt as if it was almost instantaneous. Unfortunately, as a result of rapid, and continuous advancements in technology, the older generation individuals were neglected in regards to computer education and resources.

Currently, technology has advanced much further since the time of the first "in-home" computer. These days, it is hard to see an adult let alone an adolescent child without a technological device. Furthermore, social networking sites now connect directly to cellphones to retain pictures and telephone numbers.

The internet has now become a fundamental staple in our lives and influences how we learn, communicate, and even conduct business. Consequently, the number of uses for the internet grows with each passing minute. Therefore, it is crucial to implement a clear understanding of the internet regarding communication and its uses for both parents and their children.

In conjunction with my past experiences, I explored what would have helped promote communication and understanding. First of all, I thought it was crucial to look at differences in terms of cultural history. The cultural or traditional values greatly contribute to misunderstandings, so understanding the context of some differences may not alleviate the perspectives, but may help with reaching compromise. Secondly, understanding the context of relationships, and the differences between the parents' generation and the adolescence can assist in promoting greater family unity.

### **Intended Audience**

The group members should consist of parent(s) or guardian(s) and their child(ren). The members should be from South Korea or adhere to South Korean culture, and are planning to or already reside permanently in the U. S with their child(ren). The child or children should be of adolescent age, in which the World Health Organization (2016) defines as, young people between the ages of 10 and 19 years old. The ideal size for this group class would be six families and their children.

### **Break-out groups.**

The break-out groups should be grouped prior to the beginning of the first class. Firstly, it would be significant for the facilitators to review the family to determine if it is a single-parent family, or a two-parent family. The Organization for Economic

Cooperation and Development (2003) determined that South Korea's crude divorce rate in 2003 reached 3.5% per 1000 of the population, coming in third amongst the countries associated with OECD's study. In 2006, Korea National Statistical Office (2007) established the rate of divorce declining to 2.6%. Due to the collectivistic nature of Korea's society, the rise in divorce rates do not coincide with American values, in regards to family values. Family values appear to remain strong even after the divorce has taken place in South Korean families. Additionally, studies conducted in the U.S determined parental divorce generally leads to negative effects regarding children's psychological adjustment (Amato & Keith, 1991). A study done by Chung and Emery (2010), complemented the findings of parental divorce regarding American children. The results indicated South Korean children who experienced parental divorce: (1) reported increased internalization, with the addition of lower self-esteem scores on average. (2) Though they found the children were resilient, with no severe maladjustment issues, the study also determined that these children reported painful feelings regarding the divorce. (3) Lastly, the study found that children from divorced families had more issues regarding their parental relationships, whether they identified as biological, or residential parents. Therefore, the ideal break-out group would be to group from two different families, in similar situational dynamics, with two children from families other than their own.

### **Personal Qualifications**

The ideal ratio of facilitators to group members should be for every facilitator to be responsible for two families (including children). Of course, if the family has more than three children, additional facilitators will be needed.

The facilitators should be of or have extensive knowledge regarding the South Korean heritage. Additionally, the facilitators should be fluent in Korean language, since it is a bilingual group. The facilitators do not need to be a licensed therapist or psychologist. The facilitator can be any adult, teacher, counselor, or volunteer who can understand the given subject matter. Though not required, it would be advisable for the facilitator to have some background experience or knowledge dealing with therapeutic groups, and adolescent children's psychology.

### **Environment and Equipment**

This group class is designed to be more hands-on or experience based, so it will not require much material on the part of the group members. On the other hand, the facilitators are responsible for the preparation of materials needed for each class, pertaining to but not all: role play scenarios, intervention lists, and reference cards for the "I-message" format should be printed and organized before the start of each class. The preparation of the materials will require the use of a computer, printer, and the internet. It is advised that the group be held in an indoor facility, preferably with a lock, in case of disruptions, or walk-ins. Nonetheless, if there is no such in-door facility, the group can be conducted outdoors. It would be the facilitator's duty to create a safe environment, which should constitute a space where each member can be heard, without other overpowering noises.

### **Formative Evaluations**

This group was developed with the input and assistance of many influential, reliable, knowledgeable, and credible professionals in the Marriage and Family Therapy field. Guidance and feedback was steadfastly provided by my committee chair, Jessica



ChenFeng, my committee members, Stanley Charnofsky and Bruce Burnam, friends, and colleagues.

### Project Outline

- Session 1:
- 1 주:
  - Cultural Differences
  - 문화의 차이
  - Acculturation Gap
  - 문화적 동화의 차이
- Session 2:
- 2 주:
  - Language Barriers
  - 언어 장벽
  - Communication
  - 서신 왕래 (통신)
- Session 3:
  - 1hr psychoeducation; 1hr activity
- 주 3
  - Hierarchy
  - 계급제
  - Parenting Styles
  - 양육 교육 스타일
  - Discipline
  - 징계
- Session 4
- 4 주:
  - Gender
  - 성별
  - Sexuality
  - 성적 관심
- Session 5
- 5 주:
  - Love
  - 사랑
  - Expression of Love

- 사랑표현
- Dating Labels
- 사적인 상표
- Session 6
- 6 주
  - Social Media
  - SNS
  - Internet Dating websites
  - 인터넷 데이팅
  - Messaging
  - 인터넷 메세지/통신
  - Potential Positive effects of the Internet
  - 인터넷에 좋은 가능성들...
  - Potential Negative effects of the Internet
  - 인터넷에 나쁜 가능성들...

## **Chapter IV**

### **Conclusions and Recommendations**

#### **Summary of Project**

This workshop and process group is intended for Korean-American families with adolescent children living in America. The adolescent children living in these families are likely to experience dissonance, in regards to cultural norms, and values, which is likely to cause conflicts in the family. Different views in basic components of foundational values like communication, relationship dynamics, and parenting differences can bring stressors and disconnect with other family members. The hope for this project is to educate both subsystems in the family of the differences, to promote understanding and open-mindedness that maybe can prevent misunderstanding. The differences of the two cultures, in the aforementioned dynamics are crucial components in sustaining healthy relationships, more specifically, in the family context.

#### **Implementation of the Project**

Implementing this project will take some prior coordination with community leaders. Facilitators should review the project content material before implementing this workshop. For instance, if the workshop is implemented in a religious community, depending on the conservative nature of the community, the sexuality portion of the workshop should be reviewed with the designated leaders to see if it's appropriate for the community.

This project is most appropriate with the Korean-American communities since it pertains to this population. Korean- American communities are most prevalent in the Los

Angeles area, more specifically, Koreatown, religious communities that serve Korean-American populations, and agencies that serve Korean-American families dealing with adolescent children. It is important for the facilitators to schedule meetings with the designated officials of these agencies, to see if the workshop is appropriate for the population served by the agency.

### **Recommendations for Future Research**

There continues to be a need for more research with diverse populations. Though there is improvement in diversifying studies, it doesn't seem enough to accommodate the growth of diversity in our country. Diverse populations should be studied extensively, due to different perspectives in culture, traditions, and formalities that are appropriate for that culture. Evidenced by this workshop, subtle cultural adaptations can promote supportive treatment possibilities for ethnic minority families. Consequently, prior research done on middle-class white populations cannot be generalized to dual-culture families because of the different values in foundational concepts for healthy relationship dynamics.

It is recommended to implement more research on dual-cultured populations, specifically Korean-American families, due to their growing population in our country. Studies that assist in explaining Korean-American populations' dissonances in values seem beneficial for implementing future research. For example, how dual-identities can cause anger, and low self-esteem in Korean- American adolescent children, and if the expression of anger differs from white, middle-class adolescent children, since communication values differ in the two cultures. Another study that seems beneficial, in regards to Korean-American adolescence is researching the components of the rise of

substance abuse in Korean-American communities. Knowing that addiction is positively correlated with isolation, many Korean-American adolescents experience this due to dual-cultures so this could serve as the foundation for future research.

## **Conclusion**

Being a Korean-American myself, I have experienced much dissonance in my relationships. According to the attachment theory, the best way to prevent conflictual relationships in the future is to create healthier experiences in childhood. After all, much research has shown that trauma dealt with early on can help promote better treatment outcomes (Ramsdell, Smith, Hildenbrand, & Marsac, 2015).

The age of adolescence is often the age when problems become apparent. Dormant traumas, relationship issues are more apparent in adolescent relationships, which makes sense, since that is the age you are exploring who you are, and solidifying in operating principles, and patterns (Erikson, 1950).

Traditional values of South Korea are still very apparent in the Koreatowns of the United States. Acting “too American” is perceived as ill-mannered, or a character flaw. Having grown up in Koreatown, I observed many adolescent children “acting out” and eventually ruining their lives, not knowing that what they needed was acceptance, validation, and connection. In order to have an open and communicative relationship, parents can benefit from seeking training to be more open-minded to new ideas, and perspectives of their children. It is important for parents to recognize that the education they received comes with a one set of values, and that children raised in America are likely to have a different set of values.

This workshop and group was designed to help each subsystem to see these differences in perspective without eliciting shame in either generation. It is likely that the Korean-American families participating in this workshop are experiencing some kind of conflict in the family, so it is essential for the facilitators to normalize and validate each family's experience as much as possible.

The hope of this workshop and group is to promote family unity through understanding instead of avoiding issues that cause disconnect. Discussing issues like these can be difficult to do without professional psychoeducation and facilitation. Educating both subsystems about generational differences can help promote unity in Korean-American families living in America.

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## Appendix

For Facilitators, only: The materials in this section includes the PowerPoint slides for the psychoeducation, in addition to the needed worksheets for charts and activities. The facilitator will read the PowerPoint slides, in addition to answering any questions regarding the material. Furthermore, the facilitators will need to keep track of time, in addition to mixing the family members (only for weeks 1 and 4), facilitating discussions or role plays, and supervising the break-out groups' content during sessions.

This is the outline of the weekly sessions. Please keep in mind that these are estimated times in minutes.

- Week 1:
  - 30-40 minutes for psychoeducation
  - 60-80 minutes for role play
    - Mix families for the role play
      - Children will imagine that they are their parents. Imagine how your parents will act in the situation.
      - Parents will imagine that they are their child/children. Imagine how your child or children will react in the situation.
- Week 2:
  - 30 minutes for psychoeducation
  - 30-40 minutes for activity
    - Do not mix families for activity
  - 50 minutes for whole group processing
    - At the end of the activity, have at least 50 mins to process as a whole group, in regards to how the conversation felt when using I-messages, in addition to clarifying with each family, if the said issue(s) were more understood/resolved.
- Week 3:
  - 60-80 minutes for psychoeducation
  - 40-60 minutes for development of consequence chart activity
    - Do not mix families for activity
- Week 4:
  - 50-60 minutes for psychoeducation
  - 60-70 minutes for activity
    - Mix families
      - Discuss what is taught in your school, regarding gender and sexual identity.
      - How many genders?
      - Other sexual identities in schools
      - Privileges?
      - Discriminations?
      - How do you (children) feel about different sexual identities?
    - Regroup to original family.

- Discuss what was learned with other members of the group.
  - Values Worksheet
  - Each family member gets a value worksheet.
  - Each family member fills it out separately and quietly.
- Week 5:
  - 50 minutes for psychoeducation
  - 60-70 minutes for love activity
    - Do not mix families
- Week6:
  - 45 minutes for psychoeducation
  - 30 minutes for activity
    - Do not mix families
  - 45 minutes for wrap up, and termination
    - Give out communication tokens worksheet, and explain

#### TO MIX FAMILIES:

- The facilitators will pass out different colored and numbered cards to each of the family members for all the families.
- Each colored card should represent the mom, dad, child 1, child 2, child 3, and child 4.
  - In case of same-sex parents, use red and yellow as the parents' cards
    - Red: Mother
    - Yellow: Father
    - Blue: child 1 (ages 13-14)
    - Green: child 2 (ages 15-16)
    - Black: child 3 (ages 17-18)
    - Hunter green: child 4 (ages 19+)
- After distributing the cards accordingly, ask only the kids with blue cards to move to another group, and trade their card with another blue member.
  - Next, ask the children with green cards to move to another group, and trade their card with another green member.
  - Do the same with black and hunter green cards.
    - The facilitators should adjust the newly formed groups to symbolize the original family dynamic (especially age) with different parents.

# Parenting Workshop + Process Group for Korean-American Families



By: Jacqueline Hong

# 청소년 양육 연구 수업+그룹 세미나



By: Jacqueline Hong

# Week 1: 1주: Intergenerational Issues: Cultural Differences 세대간 문제: 문화 원칙

- Cultural Differences: 문화 차이
  - Korean Americans are one of the fastest growing immigrant populations in the United States.
  - 이민 온 한국 인구통계가 미국에서 제일 빠른 증가를 보이고 있다
  - American born Korean children are instilled with both values from both cultures.
  - 2세, 또한 미국에서 태어난 아이들은 한국의 문화 와 미국의 문화를 동시에 소화 시켜야 한다.
- American Value: Individualism
  - 미국 원칙: 개인 주의에 중요성을 강조한다.
- American Value: Competition
  - 미국 원칙: 경쟁을 중요하게 생각한다.
- American Value: Hedonism
  - 미국 원칙: 쾌락주의다.
- American Value: Self-reliance
  - 미국 원칙: 자기 의뢰심을 중요시 생각한다.
- American Value: Emotional Distance from in-groups
  - 미국 원칙: 그룹 내, 감정적인 거리감을 둔다.



# Week 1: 1주: Intergenerational Issues: Cultural Differences 세대간 문제: 문화 원칙

- Korean value: family integrity
- 한국 원칙: 가족에 온전함
- Korean value: near proximity from in-groups
- 한국 원칙: 내집단과 근접
- Korean value: high sociability
- 한국 원칙: 좋은 사교성
- Korean value: interdependence

# Week 1:

## 1주:

### Intergenerational Issues:

### 세대간 문제: 문화적 적응

- Acculturation Gap: 문화적 적응
  - Korean immigrant parents and their children acculturate at different rates (Lau et al. 2005; Lee et al. 2000; Portes & Rumbaut, 2001; Szapocznik & Kurtines, 1993).
  - 이민온 부모들과 미국에서 사는 아이들은 문화 습취를 다른 속도로 습취한다.
  - Acculturation gap demonstrates a positive correlation with family conflict, and poor mental health in children (Costigan & Dokis, 2006; Le & Stockdale, 2008)
  - 문화 습취에 차이가 가족 갈등을 진급한다.
  - 문화 습취에 차이가 심리적 건강에 부정적인 영향을 준다



- American Value: Individualism
- 미국 원칙: 개인 주의
- American Value: Competition
- 미국 원칙: 경쟁을 중요하게 생각한다.
- American Value: Self-reliance
- 미국 원칙: 자기 의뢰심을 중요시 생각한다.
- American Value: Hedonism
- 미국 원칙: 쾌락주의다.
- American Value: Emotional Distance from in-groups
- 미국 원칙: 그룹 내, 감정적인 거리감을 둔다.
- Korean value: Collectivism
- 한국 원칙: 집단주의
- Korean value: high sociability
- 한국 원칙: 좋은 사교성
- Korean value: family integrity
- 한국 원칙: 가족에 온전함
- Korean value: interdependence
- 한국 원칙: 상호 의존
- Korean value: near proximity from in-groups
- 한국 원칙: 내집단과 근접

## Role Play #1

- Setting:

- Everyone is in the car
- The family is going back home from a math competition (or any kind of competition), in which all the children didn't place. The parents are upset since the competition rewarded children with scholarships to their choice of college.

- 세팅:

- 온 가족이 차 안에 있습니다.
- 가족이 다 같이 집으로 돌아가고 있습니다. 모든 아이들이 수학 대회에서 (또는, 다른 대회) 대결은 했지만, 아무도 이기지 못했습니다. 이 대회에 우승자들은 대학 장학금을 상금으로 받았습니다. 부모님들은 이 기회를 놓친게 안타깝고 속상합니다.

# Week 2: 2주: Intergenerational Issues: Language barriers 세대간 문제: 언어 장벽

- Language Barriers: 언어 장벽
- Zhou (2004) established that 31% of Korean American children experience language barriers with their family members.
- 31%에 2세대들이 언어 장벽 때문에 고생한다고  
알아냈다.
  - second highest after the Chinese American population
  - 미국에 있는 중국인들 다음으로 높은 통계치를 기록했다.

# Intergenerational Issues: Communication

## 세대간 문제: 대화소통

- Communication
- 대화 소통
  - Americans value communication styles that are precise, verbal, logical, assertive, honest, truthful, to the point, in addition to being explicit (Chan, 1993).
  - 미국인들의 대화 방식: 언어상으로, 정확하게, 논리적으로, 독단적인, 명백한 대화를 선호한다.
    - Consistent with American values of individualism, independence, and self-reliance.
    - 미국의 원칙: 개인주의, 주체성, 자신감과 일관한다.

# Intergenerational Issues: Communication

## 세대간 문제: 대화소통

- Korean culture relies heavily on situational cues, non-confrontational communication styles, and established hierarchy.
- 한국인들의 대화 방식: 상황 재치, 상반되지 않는 대화 방식, 벌써 확정된 계층을 인식한 대화 방법을 선호한다.
- “Shaded” meanings, in which statements are made with the intent to negatively, or positively communicate a meaning other than what is said, subtle affects, and non-verbal cues to understand the speaker’s intentions.
- ”말 속에 뼈가 있다” 라는 것을 표현 함
- Korean culture is likely to value mutually beneficial outcomes, rather than task efficacy (Park & Turnbull, 2001; Chan, 1993).
- 한국인들은 상호 이익이 있는 결과를 선호한다.
- Consistent with Korean values of collectivism, interdependence, and harmony in relationships.
- 한국의 집단주의 원칙과 한결같다.

# Intergenerational Issues: Communication

## 세대간 문제: 대화소통

American Values 미국원칙	Korean Values 한국원칙
Precise: 정확한	Communication becomes vague when someone higher in the hierarchy are involved (a child wouldn't criticize an adult directly) 확정된 계층을 인식한다; 나이와, 상황에 따라 정확성이 달라진다. (아이는 어른에 흠을 얘기하지 않는다)
Verbal: 말로 된	Body language, tones, and situation matter in communication 몸짓, 어조, 말투, 분위기와 음조가 대화에 뜻을 영향을 준다
Logical: 논리적인	Depending on whom, and the situation 누구와 상화에 따라 달라진다.
Assertive: 적극적인, 확산에 찬	Situational Cues: 상황 재치
Honest: 솔직한, 정직한	Established Hierarchy: 확정된 계층을 인식한 대화
Explicit: 터놓고 말하는	Non-confrontational: 상반되지 않는 대화방식
To the point: 간단명료	Depends on whom, and the situation 누구와, 상황에 따라 달라진다 (돌려서 말한다)



# Intergenerational Issues: Communication 세대간 문제: 대화소통

- What is the healthiest way to communicate?
- 그럼 어떻게 서로에게 대화해야 하는가?
- I-Messages
- “나” 메시지
  - I feel .....
  - When.....
  - I want.....
    - 나는...
    - 이런상황/이럴때...
    - 감정이렇다
    - 나는, ... 을 원한다.
- These I-Messages describes the “I” instead of “you,” which can communicate blame, and promote defensiveness.
- “나” 메시지는 개인의 감정과 원함을 또렷하게, 상대방을 탓하지 않고, 대화가 이루어 진다.

# Week 3:

## 3주:

### Relationships: Family

### 가족 관계

- Hierarchy

- 계급

- Korean values:

- 한국의 원칙:

- Filial Piety

- 효심

- according to age, gender, and class

- 나이, 성별, 사회 계층을 따라서 계급이 정해진다.

- Koreans accentuate parent-child closeness, especially the mother-child relationship (Kim & Choi, 1994).

- 한국인은 친밀한 부모 자식 관계를 강요한다, 명확하게 엄마와 자식 관계를 중요시 본다.

- American values:

- 미국 원칙:

- parents see the whole family as an interdependent unit, which is organized into subsystems, consisting of parental, spousal, and sibling subsystems (Minuchin, 1974).

- 미국 부모들은 가족을 상호 의존적인 단위로 본다. 체제는 하위 체제로 이루어졌으며, 부모, 배우자, 그리고 형제 자매로 이루어져 있다.

# Relationships: Family

## 가족 관계

- Hierarchy, in the American context, describes the power structure of a family, which is maintained through boundaries that contain roles and rules through which family members understand their responsibilities and authority.
- 지배층은 가족의 권력 구조로 묘사되었다. 지배층은 경계선으로 구별되었고. 경계선은 역할과 규칙으로 차별되었다. 역할과 규칙은 모든 가족 멤버들 사이에서 이해하고 따른다.
- Boundaries that are too rigid, or diffuse often result in subsystems that are characterized as enmeshed or rigid (Minuchin, 1974). In other words, Americans' view of hierarchy promotes relationships that are appropriately close, but discourage relationships that interfere with one's well-being, or self-care.
- 경계선이 너무 엄격하거나 융통성이 없으면, 하위 체제가 얽매이거나, 융통성 없이 굳을 수 있다. 미국 부모들은 가까운 지배층을 원하지만, 자기 행복에 타격이 올 정도에 가까움은 거절한다.

# Relationships: Family

## 가족 관계

- Parenting Styles

- 양육 태도

- Korean style: South Korean parenting styles to be more controlling or, authoritarian.
- 한국의 원칙: 한국 부모 들의 양육 태도는, 미국 부모들의 양육 태도 보다 권위주의적이다
  - high academic achievement is perceived as a mode to fulfill family obligations, even bringing honor to the whole family (Chao, 1994).
  - 좋은 학습 성취도는 자식의 의무이자, 가족 명예의 가능성을 준다.
  - *Education fever*, in which South Korean parents spent up to twenty-two percent of their total income to send their adolescents to *hakwons* or cram schools, helping them accelerate in their academic work (Center on International Education Benchmarking, 2012; Lee & Larson, 2000; Seth, 2002).
  - 학원 유행: 2012 도에 한국 부모들의 총 수입 22%까지를 아이들 학원 비로 투자 한게 체결 되었다.

# Relationships: Family

## 가족 관계

- Because of the collectivistic nature of Asian cultures, parents making the decisions for their kids are viewed as an opportunity promoting unity and attunement with their parents (Iyengar & Lepper, 1999).
- 한국인의 집단 주의 원칙으로 인해, 부모들이 자식들의 생사에 관한 결정을 결단한다고 해도, 자식들은 그것은 나쁘게 보지 않고, 오히려, 부모와의 친밀함과 조율을 촉진 시키는 기회로 본다.

# Relationships: Family

## 가족 관계

- American values: authoritative style of parenting
- 미국의 원칙: 자식에게 권위를 주는 양육 스타일
  - promotes freedom of choice and autonomy for the child.
  - 아이에게 선택의 자유와 자치권을 촉진한다.
  - more acceptance and respecting the child's wants, in comparison to doing what is right
  - 아이의 바람들을 존중 해준다. 아이의 바람이 틀렸다고 해도 존중 해준다 (상황에 따라서).
  - authoritarian style of parenting is perceived to be detrimental to the child, even evoking distress or suffering in the child psychologically (Pomerantz & Wang, 2009).
  - 권의주의에 양육 스타일은 아이들의 양육에 해롭게 감지되며, 게다가 정신적 고통과 고난을 환기 시킨다.

# Relationships: Family

## 가족 관계

- Discipline:

- 징계방법:

- Punishments can be identified as yelling, scolding, and spanking.
- 벌은 소리지름, 꾸짖음, 때림으로 묘사하다.
- Discipline strategies are strategies such as, ignoring, time-out, reasoning, correction, and withdrawing privileges (Ateah et al., 2003, Gross & Garvey, 1997 & Webster-Stratton, 2002).
- 단련법은 못 본 척, 타임아웃, 추론, 정정, 정철근으로 묘사 되었다.

# Relationships: Family

## 가족 관계

- Korean beliefs in discipline...
  - The culture's value of filial piety, instructs children to be obedient, loyal, and responsible.
  - 한국 부모들은 효심을 중요시 여기기 때문에, 아이들은 항상 순종, 아니면 복종, 충성심과 의무감에 원칙을 주입 시킨다.
- Korean parents believe their offspring to be extensions of themselves, in which parents assume full liability for their child or children's actions and outcomes (Ahn, 1994).
- 한국 부모들은 자기 자식들을 자기 일부로 생각하기 때문에, 자식들의 행동과 인생 결과는 부모의 책임으로 생각한다.



# Relationships: Family

## 가족 관계

- Thus, negative behaviors executed by children can bring dishonor and humiliation to the whole family. (Kim, 2005).
- 자식들의 나쁜 행실은 온 가족, 더 구체적으로 부모들에게 망신에 대상이 될수있다.
- Min's (1998) research disclosed that Korean Americans were more likely to use corporal punishment, rather than positive reinforcement.
- 조사 결과에 따르면, 2세 부모들은, 벌을 단련법 보다 더 쓴다고 나왔다.

# Relationships: Family

## 가족 관계

- Korean beliefs about Discipline (continued...)
- 징계에 대한 한국의 원칙....
  - In a study conducted by Ahn (1994) determined that 79% of Korean American and 78% of European American parents believed that spanking or hitting a young child, assisted with correcting unwanted or stubborn behaviors.
  - 조사 결과, 79%에 2세 한국 부모와 78%에 미국/영국 부모들은 때리는 벌이 나쁜 행동이나 습성들을 교정하는데 도움을 준다고 믿고있다는 결과가 나왔다.
- On the other hand, in regards to older children, only 7% of European-American parents concurred to using corporal punishment, compared to 70% for Korean American parents.
- 반면에, 나이가 더 많은 애들에 관하여 조사하자, 미국/유럽에 부모들은 7% 밖에 때리는게 아이의 나쁜 습성들을 고치는데 효과적이라고 했지만, 70%에 2세 한국 부모들은 아이를 때리는 방법이 효과적 이라고 한다고 나왔다.

# Relationships: Family

## 가족 관계

- Ahn (1994) recognized that Korean American parents viewed spanking as a tool for regulating behaviors, when children are not able to themselves, compared to westernized views of spanking, which entails the need for control.
- 2세 한국 부모들은 때리는 방법을 하나의 고정 수단으로 생각한다. 반면, 미국 부모들은 때리는 방법을 제어 수단으로 생각한다.
- Furthermore, Korean American parents viewed spanking their children, as spanking themselves.
- 뿐만 아니라, 2세 한국 부모들은 자식을 때릴때 자기에게 체벌을 하는 것과 같은 마음으로 한다.
  - Korean American parents firmly believe that if rules about spanking were already concrete and consistent, spanking could be a appropriate punishment when it is done without impulsiveness or anger (Ahn, 1994).
  - 2세 한국 부모들은 때림방법이 규칙적이고, 실행시 분노, 또는 충동적이지 아니면, 좋은 처벌 법이라고 생각한다.

# Relationships: Family

## 가족 관계

- American beliefs about Discipline
- 징계에 대한 미국의 원칙:
  - Western or American styles of parenting also incorporate punishment, in addition to strategies.
  - 미국 부모들은 아이를 징계할때, 벌을 설립하기도 하지만, 전략적인 방법을 쓰기도 한다.
  - Pertaining to punishment, 85% of American parents used scolding and yelling as a means of punishment, however two thirds of the parents considered it to be ineffective (Gallup Organization, 1995).
  - 85%에 미국 부모들은 꾸짖음과 소리지름도 벌이라고 생각한다 하지만, 효과적인 방법이라고 생각하지 않는다.

## Relationships: Family 가족 관계

- In 1999, Straus and Stewart's research found that 94% of American parents used corporal punishment. Out of the 94%, 72% used only their hands to spank, 29% utilized an object, and 63% identified with slapping extremities (Straus & Stewart, 1999).
- 1999 년도에 조사 결과에 따르면, 94%에 미국 부모들이 때리는 방법을 사용한다고 나왔다. 그러나, 94% 중 72%는 오직 손으로 때린다고 했고, 29%는 때리는 도구를 사용한다고 했고, 63%는 사지만 때린다고 했다.

## Relationships: Family 가족 관계

- Contrary to Korean American parents' perspective regarding spanking, American parents adhere to spanking as a response to child disobedience, usually in association with parental frustration (Andero & Stewart, 2002; Wissow, 2002).
- 2세 한국 부모들과 달리, 미국 부모들은 때리는 체벌은 아이의 불공경, 더는 부모들이 좌절 할때 이용 한다는 결과가 나왔다.
- Nonetheless, 50% of American parents didn't believe its effectiveness (Gallup Organization, 1995).
- 94%에 높은 통계를 불구하고, 50% 에 미국 부모들은 아이를 때리는게 효과가 없다고 보도했다.

# Relationships: Family

## 가족 관계

- American beliefs about Discipline
- 징계에 대한 미국의 원칙:
  - American parents are encouraged to use discipline strategies instead of punishments to promote positive behaviors.
  - 미국 부모들은 벌 보다 단련법을 선호한다.
  - American parents view negative behaviors as attention-seeking behaviors.
  - 미국 부모들은 아이의 나쁜 행동들이 관심은 끄는 행위라고 생각한다.
    - Some discipline strategies are: ignoring, reasoning, correction, expelling privileges, and time-out.
    - 단련법: 무시하기, 추론하기, 교정/고치기, 특전 갖고가기, 그리고 타임아웃을 이용한다.

# Relationships: Family

## 가족 관계

- Therefore, utilizing these strategies such as ignoring can diminish behaviors like whining, whereas time-outs can be utilized when children act out aggressively or rebelliously (Gross & Garvey, 1997; Webster-Stratton, 2002).
- 아이의 나쁜 행동들이 관심 끄는 행위라고 생각하기 때문에 단련법으로 투정하는 아이한테는 무시하기를, 공격적인, 또는 반항적일데는 타임아웃을 행사한다.



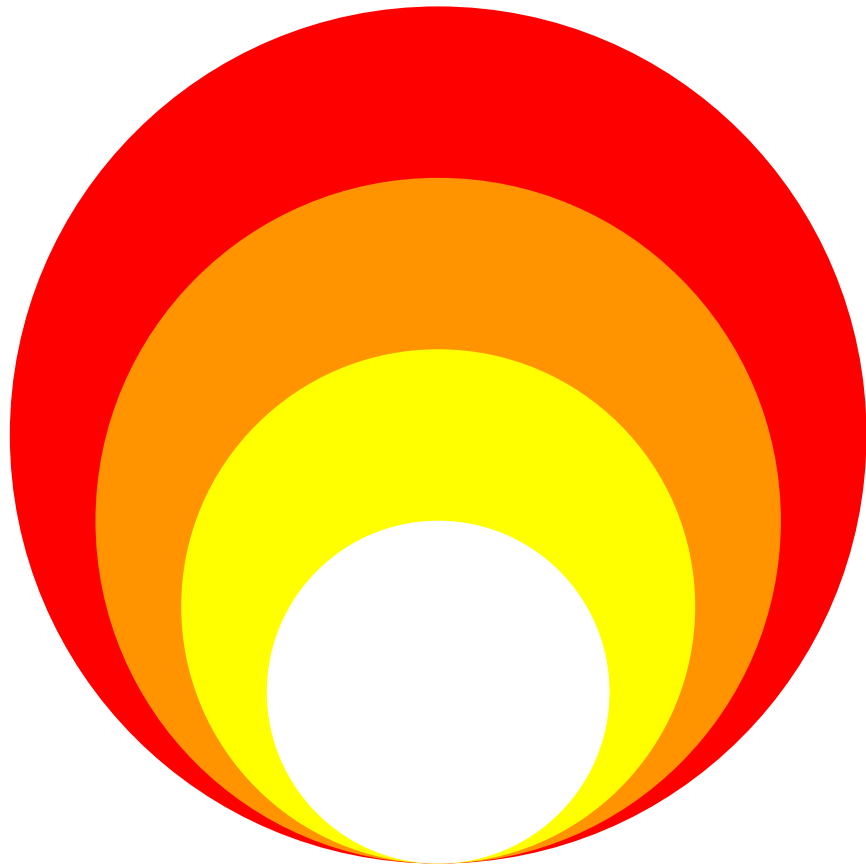
# Family Activity

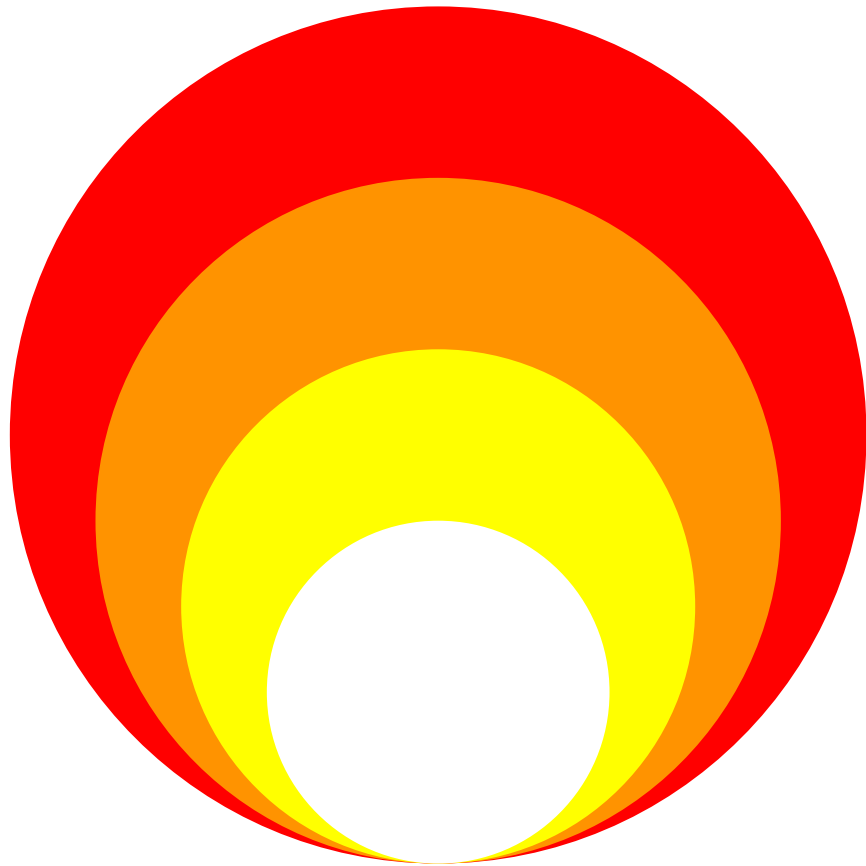
- Parents will identify 3 instances where they felt disrespected.
- 부모님들은 아이들이 무례하다고 느낀 3번에 경우를 적는다.
  - Write it down.
- Child(ren) will identify 3 instances where they felt wronged.
- 아이들은 3번에 부당한 취급을 받았다고 느낀 경우를 적는다.
  - Write it down.
- Develop a behavior chart that enforces positive reinforcement. (see next page).
- 멤버들든 다음 페이지에 있는 차트로 경우와, 대가를 정한다.

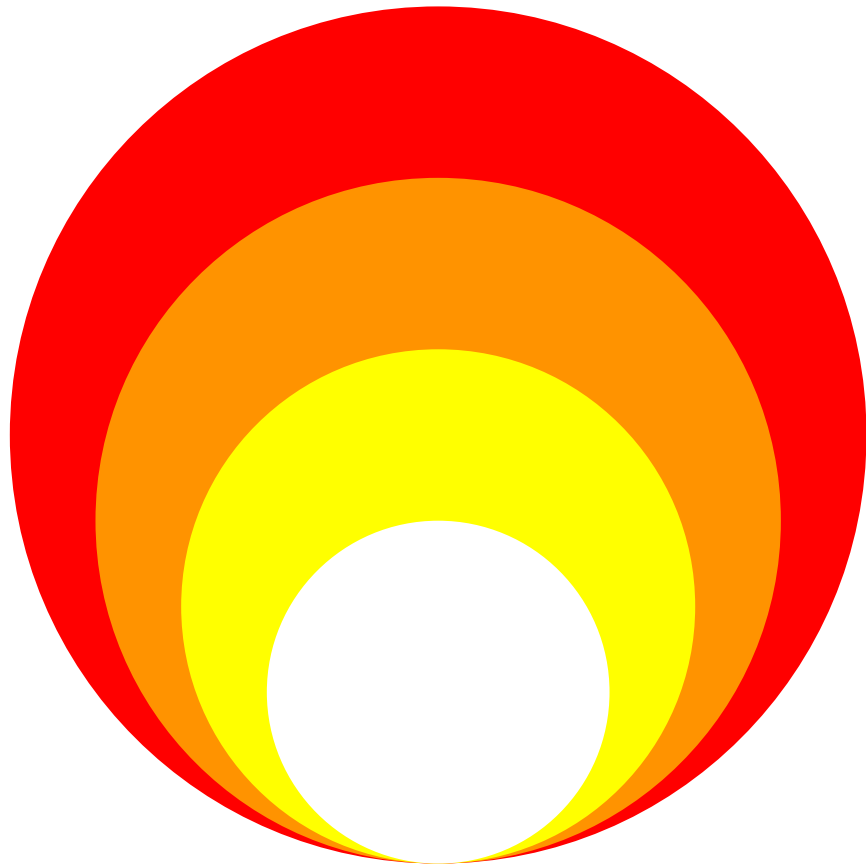
Consequence Chart: Place the identified behavior in the inner white part of the circle. The yellow space represents consequence level 1, orange represents consequence level 2, and red represents level 3, or the final (maximum) level of the consequences.

하얀 동그라미 안에는 고치고 싶은 행동을 쓰십시오. 노란 색깔은 첫번째 긍정 강화 노력을 쓰고, 오렌지는 2 번째 긍정 강화 노력, 빨강색은 마지막 레벨에 긍정 강화 노력을 쓴다.









# Week 4:

## 4주:

### Relationships: Dating

### 애인 관계

- Gender is described as, "a set of socially constructed relationships which are produced and reproduced through people's actions" (Gerson & Peiss, 1985, p. 327 ).
- 성별의 확정은 사회가 지정한 것이며, 사람들에게 행동으르서 일관된다.
- South Korean gender roles are rigid and adamant, in that men are superior to women (Kim, 1998).
- 한국원칙: 성별은 남과 녀로 구분 되었다. 뿐만 아니라, 남자는 여자보다 우월하다고 믿는다.
- Only men were designated to be relevant members of society to reassure social dependence by the women (Deuchler 1983; Song 1987).
- 남자만이 사회에 적절한 멤버들로 여겨졌다. 이것은 여자들이 남자들에게 의존할수 밖에 없게 보장 시키는 방법이었다.
- 
- In Confucian families, children under the age of seven were heavily socialized into gender specific orientations.
- 한국 전통에는, 7살 짜리아이들을 남, 녀로 구분 시켰다.

## Relationships: Dating 애인 관계

- After the age of seven, the children were segregated according to sex.
- 7살이 넘은 아이들은 성별대로 분리했다.
  - Boys resided in *sarangbang* which were specific to males only, and girls had to reside in the inner quarters of the home.
  - 남자 아이들은 *사랑방*에서 거주했고, 여자 아이들은 집 내부에서 거주해야 했다.
  - Boys were designated to studying and playing, whereas girls were trained in womanly manners or behaviors, domestic duties, cooking sacrificial food for ancestral ceremonies, and embroidery (Chung 1986).
  - 남자 아이들은 놀이와 공부에 집중했고, 여자 아이들은 여성스러운 태도와, 집안 일들을 배우는데 집중했다.

# Relationships: Dating

## 애인 관계

- The segregation of the sexes continued to adult life, where men were taught to only sit with other men, and converse only with men during meal time.
- 성별 차별은 성인이 될때까지 계속 됐고, 어른이 되서도 남자들은 남자들 끼리 어울리고, 남자들끼리만 앉는다.
- Two principles show significance in South Korea's patriarchal society: one being that males should dominate the females, and that elders should dominate the young (Deuchler 1983).
- 성별에 구별함은 한국의 가부장적인 사회를 보여준다: 하나는 남자들이 여자들을 지배해야 한다는 생각과, 두번째는 어른들이 (나이가 많은) 아이들을 (나이가 적은) 지배해야 하는 원칙이다.



## Relationships: Dating 애인 관계

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# Relationships: Dating

## 애인 관계

- According to the research by Pak (2006)...
- Pak 이한 조사 결과...
  - Men carry the financial burdens of the family, and hold the greatest authority in decision making of the family.
  - 가족의 경제적인 부담과, 의무는 남자에게 지배/지휘 권이 주어졌다.
  - As for women, *The Rule of Three* or *Samjongjodo*:
    - obedience to the father before marriage
    - obedience to the husband after marriage
    - obedience to the sons after the death of the husband (Pak, 2006).

## Relationships: Dating 애인 관계

- 여자들에게는, “삼종지도” 라는 고사성어가 있는데, 이것은 3법으로 나누어져있다.
  - 집에서는 아비를 좇고,
  - 남에게 시집가서는 남편을 좇고,
  - 남편이 죽으면 아들을 좇는다는 뜻이다.
- Consequently, there is great difficulty for a Korean woman to develop her own self-identity due to always being constrained to the duties obligated by the men in her life (Keum, 2003).
- 그래서, 한국 여자들은 자기 신분을 성장시키기 힘들다. 그 이유는, 그 여자의 인생에 많은 남자들이 요구하는 의무 때문이다.

# Relationships: Dating

## 애인 관계

- Characteristics of traditionally prized women.
- 현모양처에 특성:
  - self-sacrificing, prudent, discreet, submissive, and soft-spoken (Kim, 1998).
  - 희생적이다, 신중하다, 조심스럽다, 순종적이다, 하고 목소리가 부드럽다/조용하다.
    - *Hyonmon yangcho* is defined as an “wise mother and good wife” (Pak, 2006, p.38).  
Therefore, a *hyonmon yangcho* is a woman who is in control of her expression of emotions, and a woman who does not prioritize herself (Kim, 1998).
  - 현모양처는 지혜로운 엄마와 아내이다.  
현모양처는 감정 지배, 자기 희생을 뜻한다.

# Relationships: Dating

## 애인 관계

- How about today?
- 오늘은?
  - Korea National Statistical Office in 2012:  
established only 49.1% of females participating in the work force.
  - 한국 조사 결과에 따르면, 총 노동인구에 49.1%가 여자였다.
    - lowest rate of all OECD countries.
    - 경제 협력 개발 기구 나라들 중에서는 제일 낮은 통계를 기록했다.
    - South Korea ranked 107 (directly behind Kuwait, and Zambia) out of 134 countries (Hausmann, Tyson, and Zahidi, 2012),
    - 한국 노동인 여자의 통계는 총 134 국가에서 107등, Kuwait 과 Zambia 에 바로 뒤를 따랐다.

# Relationships: Dating

## 애인 관계

- American definition of gender is multidimensional.
- 미국에서는 성별의 의미는 다차원의 뜻을 갖고 있다.
- In order to grasp the idea of gender, there should be knowledge of 5 elements relating to gender.
- 일단, 미국에서 생각하는 성별의 의미를 이해하려면 5 가지를 이해해야한다.
  1. First, is gender identity, the internal sense of being male, or female within the individual.
    1. 첫 번째, 성별의 신분은 개인의 내부에 느낌에 따라서 정해진다.

# Relationships: Dating

## 애인 관계

1. Next is gender expression, in which refers to how the individual chooses to present or express themselves concurrent with their gender identity.
  - 성별 표현, 또는 개인이 자기 내부에서 느끼는 성별과 일치하는 표현.
2. Social gender refers to culturally appropriate masculine or feminine notions of gender construction that is evidenced by behavior, appearance, and expectations.
  - 성별: 사회가 지정한 성별의 특징들... 즉, 사회에서 많이 보이는 성별과 관련된 행동, 외모, 그리고 기대들.
3. Gender roles is defined as culturally appropriate, appointed beliefs, about female and male's behaviors, attitudes, beliefs, values, norms, etc.
  - 성역할은 문화적으로, 원칙적으로, 동일하며, 그 성 (여 와 남) 의 사회적 역할도 일치한다.
4. Gender attribution refers to how the society understands, perceives, and operates, in relation to the individuals' gender.
  - 귀인 양성은 그 사회가 어떻게 성(남 과 여)을 이해하는지를 말한다.



# Relationships: Dating

## 애인 관계

- Sexual Identity
  - Moser (2016) defines sexual identity as...
  - Moser은 성적 정체성을 이렇게 정의한다.
    - to how the individual defines themselves sexually.
    - 개인이 어떻게 자기의 성적인 정체성을 정의 하는 지.
    - It can or not describe their actual sexual behavior, fantasies, or the preferred sexual stimuli, in which they react to.
    - 어떤, 성적인 행동, 성적인 공상, 또는 성적인 자극을 선호하는지.
    - Sexual interests are interests that provoke arousal in the person. It can also describe what the individual is interested in doing, doing, or not doing.
    - 어떤 성적인 관심을 갖고있는지.
    - Former notions about sexual orientation acknowledged only two notable sexual orientations: homosexuality and heterosexuality (Moser, 2016).
    - 옛날 성적 정체성은 두가지로 나뉘져있다. 이성애자 와 동성애자다.

# Relationships: Dating

## 애인 관계

- American beliefs about sexual identity are more subjective compared to South Korea's beliefs, which appear to be more objective.
- 미국인들은 성적 정체성은 자기 주관에 큰 의미를 둔다. 한국인들은, 반대로 객관 적으로 정의한다.
- Current findings and teachings in American society today define sex, sexuality, and gender to be “fluid,” which connotes that traditional normative ideas of sexual identity to be misconstrued and incomplete (JAC Stringer of the Trans and Queer Wellness Initiative, 2013; Reynolds, 2008).
- 현재 미국에서 실시한 조사결과, 미국 사회는 성, 성적 정체성과, 성별은 유동/유체 같은 존재라고 생각한다. 다르게 말하면, 성에 관한 요소들은 확실히 임명된게 아니며, 자기 주관에 맡겨져 있다고 가르친다.

# Relationships: Dating 애인 관계

- As a result, some newly acknowledged subcategories

of sexual identity are:

- 그 결과, 새로운 성의 관한 하위 범주들이 생겼다.
  - bisexual, transsexual, pansexual, heterosexual, homosexual, and asexual (JAC Stringer of the Trans and Queer Wellness Initiative, 2013).
- 양성애, 성 정환자, 법성 욕주 주의자, 이성애자, 동성애자, 무성애자가 생겼다.

# Relationships: Dating

## 애인 관계

- In South Korea, the stigmatization of any other sexual identity, other than heterosexuality is heavily discriminated against.
- 한국에서는 이성애자 외에 다른 성적 정체성을 갖고 있는 사람들은 핍박을 받는다.
  - People that identify with homosexuality rarely “come out,” and if they do, it is done exclusively in a secretive way.
- 한국에 사는 동성애자들은 부정적으로 차별 당한다.

## Relationships: Dating 애인 관계

- Furthermore, individuals with this sexual identity face a lot of discrimination, to a point where the individuals refuse to seek medical attention, even when they are in dire need to (Sohn & Cho, 2012).
- 그러므로, 동성애자들은 의료 검진, 필요한 응급처치도 거부하는 경우가 많다.

# Group Activity

- Mix families
- Values Worksheet
  - Each family member gets a value worksheet.
  - Each family member fills it out separately and quietly.
    - 15-20 mins
    - See next page
- Discuss what is taught in your school, regarding gender and sexual identity.
  - How many genders?
  - Other sexual identities in schools
    - Privileges?
    - Discriminations?
  - How do you (children) feel about different sexual identities?
- Regroup to original family.
- Discuss what was learned with other members of the group.
- Identify different values from the values worksheet that do not coincide with all of family's beliefs.

# Values Worksheet

	Mom's Values	Dad's values	Culturally Appropriate?	How I feel about it~
<b>Family</b>	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____
<b>Communication</b>	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____
<b>Conflict</b>	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____
What is/was taught in school	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____
Society's norms in your environment	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____
<b>Exceptions for me</b>	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____	1. _____ 2. _____ 3. _____

# Week 5: 5주: Relationships: Dating 애인 관계

- Love
- 사랑
  - Yum and Canary (1994): South Koreans have unique vocabulary used to define love, which cannot be translated completely into English.
  - 미국 말로는 해석되지 않는 사랑에 표현들이 있다.
    - For example, *eui-ri* can be defined as loyalty between two persons that share a long-term relationship
    - 의리: 친구 사이에 우정, 믿음, 신뢰, 배려, 등등을 뜻한다.



# Relationships: Dating

## 애인 관계

- *jung* can be defined as attachment or bondage-like-attachment due to feelings of love, sentiment, passion, heart, sympathy, and human nature
- 정: 사람이 다른 사람이나 동물과 함께 오랫동안 지내 오면서 생기는 좋아하는 마음. 또는, 사람이 오래 살거나 생활해 온 곳에 대해 가깝게 느끼는 마음.
- *noon-chi* can be defined as a sixth sense picking up internal or external cues
- 눈치: (1) 남의 마음이나 뜻을 그때그때의 상황으로 미루어 얼른 알아차리는 힘. (2) 미루어 짐작할 만하게 사람의 행동에 은근히 드러나는 어떤 태도나 뜻.
- *yin-yon*, which can be described as eventual destiny.
- 인연: 사람들 사이의 만남, 또는 운명.

# Relationships: Dating

## 애인 관계

- American view love in specific contexts.
- 미국인들은 사랑을 구체적인 맥락으로 정의한다.
  - such as:
  - 예를 들어:
    - love for a romantic partner, love for family, or love for friends.
    - 애인 관계에 사랑, 가족을 위한 사랑, 아니면 친구를 위한 사랑.
- Westernized view of romantic love is said to be an experience of sudden and unrestrained passion for joining with that person of choice (Acevedo & Aron, 2009; Buss, 2006; Hazan & Shaver, 1987; Sternberg, 1986).
- 미국인들은 낭만적인 사랑은 갑작이, 억제할수 없는 그 사람의 원함으로 생각한다.

# Relationships: Dating

## 애인 관계

- Already established dominant components of romantic love include, intense feelings of attraction and concentration for the other person, in addition to obsessive fascination and idealization (Branden, 1988; Hatfield, Bensman, & Rapson, 2012; Rubin, 1970).
- 벌써 확고된 사랑의 요소들은, 사랑하는 사람한테 강렬한 끌림과 집중, 또는, 사랑하는 사람에게 집착과 이상화 시키기도 한다.

# Relationships: Dating

## 애인 관계

- romantic love is compartmentalized into two different aspects in American society:
- 미국 사회는 애인과의 사랑을 2 범주로 더욱이 나눈다.
  - companionate love
  - 동료애, 우애적 사랑
  - passionate love
  - 열정적인 사랑
    - Passionate love helps form relationships, and companionate love help partners stay together (Berscheid & Hatfield, 1978; Buss, 1994).
- 열정적인 사랑은 애인 관계를 맺고, 우애적인 사랑은 관계를 유지한다.

# Relationships: Dating

## 애인 관계

- Expression of love
- 사랑 표현
  - American view:
  - 미국인들의 관점:
    - Happy, successful, heterosexual couples have similar characteristics in expressing love.
    - 행복하고, 성공적인, 이성애 커플들은 비슷한 특징을 갖고있다.
  - American couples express love by voicing or displaying love, providing emotional support, openly communicating about everyday matters, whether it is about their relationship or not, and preferring to spend time with each other, more so than with others (Noller, 1996).
  - 미국의 커플들은 사랑 표현은 말로, 또는 사랑표현/행동을 공개적으로 한다
  - Few research findings support that Americans have a higher erotic or passionate attitude about love (Sprecher et al., 1994; Sprecher & Toro-Morn, 2002; Wan, Luk, & Lai, 2000).
  - 소수에 연구조사들은 미국인들이 사랑을 더 에로틱한, 또는 열정적으로 생각한다고 말한다.

# Relationships: Dating

## 애인 관계

- Korean view:
- 한국의 관점:
  - Seki, Matsumoto, and Imahori (2002)...
    - established that East-Asians' expression of intimacy was designated to the concept and level of understanding.
  - 설립된 조사들에 의하면, 동양인들은 친밀함에 개념이 이해심과 일치한다고 생각한다.

# Relationships: Dating

## 애인 관계

- This makes sense, due to the long tradition of arranged marriages, which was established for wealth, and social status, rather than love (Kim, 1993).
- 김씨는, 옛날 부터 내려오는 전통 중, 중매결혼의 풍습과 관련있다고 말한다. 중매결혼은 사랑보다 부/재산과 사회적 지위로 이루어져 있기 때문이다.
- Furthermore, the effects of arranged marriage are still apparent, as evidenced by research that indicates Asians have more practical concerns about love than emotional concerns (e.g., Sprecher et al., 1994; Sprecher & Toro-Morn, 2002; Wan, Luk, & Lai, 2000).
- 뿐만 아니라, (옛날) 중매결혼의 여파가 요즘 동양 사람들의 결혼에 대한 태도가 미국인들 보다 더 현실성 있는것에 증거된다.

# Relationships: Dating

## 애인 관계

- Dating Labels:
  - South Korea allows no other acceptable dating labels, other than single, couple, or married.
  - 한국은 싱글, 커플, 또는 결혼을 애인 관계로 밖에 인정하지 않는다.
  - Similar to sexual identity, dating labels other than the norm are kept exclusively between those involved in a secretive manner (Kim & Choi, 1994; Sohn & Cho, 2012).
  - 성별 정체성과 같이 사회가 지정한 관점의 일치하는 관계들밖에 인정하지 않는데에는, 애인 관계로 인정 받지 않은 관계들은 비밀로 행실 되고 있기 때문이다.



# Relationships: Dating

## 애인 관계

- American dating labels:
- 미국의 애인관계 라벨 들:
  - Casual sex, “friends with benefits,” and “hooking up,” are characterized as a non-romantic relationship, with the only gratification of sexual pleasure.
  - 가벼운 관계, 라벨이 없는 성적관계, 아니면 성적인 교제 이유로 만나는 관계들이 새롭게 나온 관계 라벨로 인정 받고있다..
    - Historically, these non-romantic relationships were viewed as immoral or sinful. On the other hand, prevalence of these relationships seem to be more acceptable and morally neutral now (Currier, 2013; Daniel & Fogarty, 2007; Glenn & Marquardt, 2001).
    - 옛날에는 이런 관계들은 성스럽지 못한, 또는 인정받지 못하는 관계로 이해됐지만, 지금 사회에서는 예전 보다 더 괜찮은 관계로 인정 받고있다.

# Relationships: Dating

## 애인 관계

- It is still vague why adolescent children involve themselves in “casual” relationships.
- 아직 청소년들이 이런 격식을 차리지 않는 관계에 관여하는지는 확실치 않다.
  - Some researchers argue that adolescent children replicate or imitate college students' relationships (Bisson & Levine, 2009; Manning et al., 2006).
  - 어떤 조사원들은 사춘기 소년/소녀들이 대학생들에 관계를 따른다는 언론도 나왔다.
- Currier (2013) postulates that adolescent children who are involved in a purely sexual relationship are influenced by culturally contradicting demands to be active sexually, all the while attempting to find their own social identity. (Gagnon & William, 2005).
- 쿠리어 라는 조사원은, 청소년들 중 오직 성적인 관계에 관여하는 청소년들은 사회에서 요구하는 성적인 반박때문이라고 말한다. 사회, 또는 미디어나, 친구들의 성욕에 관한 완성함들 추구함과, 자기 개인의 사회 신분을 찾는데 있다고 한다.

# Relationships: Dating

## 애인 관계

- Present day cultural norms can discombobulate an adolescent's progress in sexual identification because one characterization of sexual identification is to encourage exploration of one's sexuality.
- 요즘 성에대한 사회 기준때문에 청소년들 성적 정체성 탐구에 부정적 영향, 또는 혼란이 있다고 한다. 그 이유는, 자기 성적 정체성을 알기위해서는, 성적 탐구를 해야하기 때문이다.

# Relationships: Dating

## 애인 관계

- On the other hand, there are still certain disapproving American norms that circumscribe sexual experimentation among adolescent children, in which they may explore being “undercover” or in secret.
- 하지만, 아직 미국 사회에 성에대한 규범들이 성적 탐구를 거절하기 때문에, 청소년들은 성적인 탐구는 비밀에서 이루어진다.

# Relationships: Dating

## 애인 관계

- So in other words, the normalization of these relationships can be mainly influenced by the acceptance or rejection of the adolescent's friends or peer group (Giddens, 1992; Manning et al., 2006).
- 다시 말하면, 성적 관계들에 거부함과 받아들임은 친구들에게 달려있다.

# Family Activity: Love exploration

- Children discuss the ideal date. Make it up.
  - Who?
    - Characteristics of your partner?
    - How often you'd like to meet.
    - How often you'd like to keep in contact with each other.
      - How do you express love?
      - How do you fight with each other?
      - Who has most of the power?
        - Independence, interdependence, enmeshment? explain.
- Discuss how the parents met, and fell in love.
  - What characteristics about each other promoted the attraction?
  - How did they express love back then?
  - How do they express love now?

# Love Worksheet

••Who can you talk to about this?  
•• \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Break up issues

Sexual related issues

Physical appropriateness

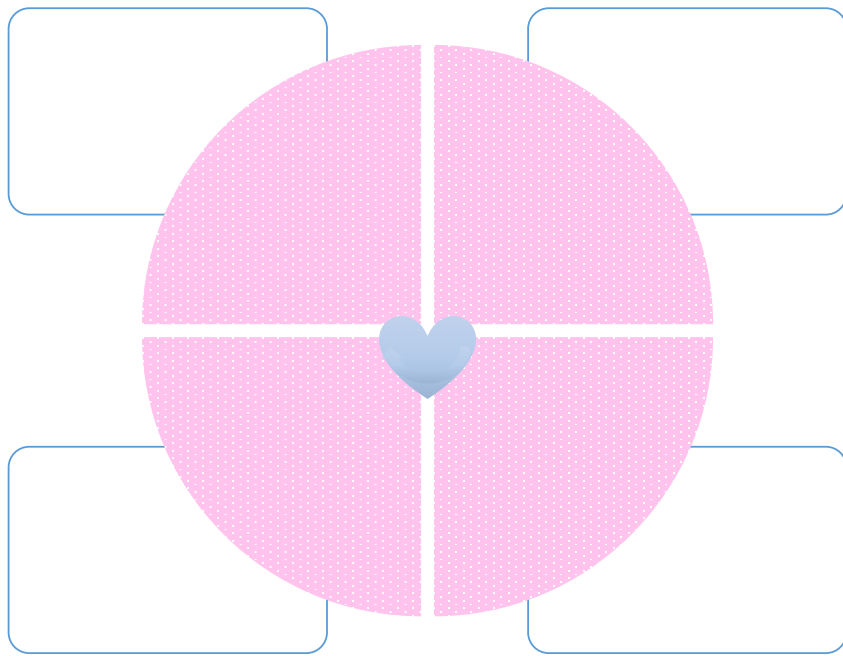
Conflicts/ work in progress issues

••Who can you talk to about this?  
•• \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

••Who can you talk to about this?  
•• \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

••Who can you talk to about this?  
•• \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

# Love Worksheet





# Week 6: 6주: Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- Communication Dynamics: Internet
- 새로운 통신 방법: 인터넷
  - According to Lenhart, Madden, and Hitlin's national study (2005)
  - 미국에 조사 결과, 2005년에는...
    - 87% of adolescent children from the ages of 12 to 17 reported using the internet.
    - 청소년들 12살 부터 17살 까지 87% 가 인터넷 사용한다고 보도했다.
    - Moreover, when these teens reach eleventh and twelfth grade, the statistics increase to 94%.
    - 게다가, 이 청소년들 중 11학년 와 12학년 구분하면, 인터넷 사용 통계 수치가 94% 로 증가한다.
  - With a population sample of 21 million teens, the study found that more than half, more specifically, 51% of adolescent children admitted to using the internet daily (Lenhart et al., 2005).
  - 2천1백만명의 청소년 인구조사 결과, 51%, 반이상의 청소년 아이들이 인터넷을 매일 사용한다고 보도했다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- The Korea National Statistical Office (2005) established that by December 2002, 80% of Korean households in South Korea will be using the internet one hour or more weekly.
- 한국의 조사결과, 12월 2002년도에만, 80%에 한국의 살고있는 가족들이 1시간, 또는 한 시간 이상의 인터넷 사용을 한다고 보도했다.
  - Moreover, a study by Lee, Geistfeld, and Stoel (2007) states that USA and Korea are leading countries, in regards to internet usage.
  - 조사결과, 미국과 한국이 인터넷 사용의 앞장선다고 보도했다
  - More evidence for prominent internet usage in South Korea was substantiated in their usage of broadband penetration.
  - 더 한 증거중 하나는 인터넷 광대역 보급률에 담겨져 있다.
- The Organization for Economic Cooperation and Development (2003) indicated the broadband penetration for Korea was 24% compared to 8% in the USA.
- 한국의 광대역 보급률은 24%, 미국은 8% 로 알려졌다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- Social Media
- SNS 또는, 소셜 미디어
  - The use of the internet and social media sites serve an important aspect in adolescent children's identity formation and communication mode.
  - SNS 는 청소년들의 정체성 형성과 통신 방식에 큰 영향력을 미치고 있다.
  - Participation in online social media sites, such as Twitter, MySpace, Facebook, and other networking sites have been an avid staple in the lives of modern day adolescent children.
  - SNS 사이트 Twitter, MySpace, Facebook, 과 등등 은 요즘 청소년들의 주된 통신 방식이다.
  - At the end of year 2006, 55% of the teens were registered and utilizing social networking sites, versus, 20% of adults (Madden, Fox, & Smith, 2007).
  - 2006년 마무리 조사 결과, 55%에 청소년들이 SNS 사이트에 접속돼 있다고 찾았다. 20%에 어른들의 접속 결과와 많은 차이를 두고 있다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Social Media continued...
- SNS ...
  - According to the Pew Internet and American Life Project
  - 미국의 조사 결과,
    - 91% or nine in ten teens reported using social networking sites to keep in touch with friends they are in frequent contact
    - 91%, 또는 10명중, 9명의 청소년은 SNS를 친한 친구, 또는 연락하는 친구들과 의사소통을 한다고 보도했다.
    - 82% of the teens reported utilizing social networking sites to stay in touch with individuals they rarely see in everyday life.
    - 82%에 청소년들은 SNS를 자주 연락하지 않는, 또는 친하지 않은 친구들이랑 연락하는데 이용한다고 보도했다.
    - 49% of teens admitted to the use of these sites to make new friends
    - 49%에 청소년들은 SNS사이트를 통해 새로운 친구들을 사귀었다고 보도했다.
    - 17% reported using social networks for the purpose of flirting (Lenhart et al., 2007).
    - 17%에 청소년들은 추파를 던지는데 이용한다고 보도했다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- Internet dating websites.
- 인터넷 데이팅 사이트
  - Since the de-stigmatization of online dating, it has been gaining more popularity in America.
  - 인터넷 데이팅에 비난이 줄자, 이런 사이트가 인기를 많이 얻고 있다.
- Dating sites that are specifically designed for teenagers and adolescents are opening up opportunities to expand their social network and relationships.
- 어떤 데이트 사이트는 청소년들만 접속 할수 있게 되었다.
- Additionally, the ability to communicate anonymously gives opportunity to explore one's identity without the potential for embarrassment (Zazik & Park, 2010).
- 게다가, 얼굴 모르게 통신할수 있는 옵션이 청소년들한테는 자기의 신분을 찾는 데 도움될수 있다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- **Messaging.**

- **메세지.**

- Instant messaging can be described as real-time messages that can be shared between two or more members that are utilizing the internet.
- 인스턴트 메세지는 실시간 메세지 서비스로서 한사람과, 또는 여러명과 인터넷을 통해서 이용되고 있다.
- It is similar to texting on the cellphone, whereas the mode of messaging will be through the internet.
- 문자 메세지와 비슷하지만, 문자는 이동전화 서비스에서, 인스턴트 메세지는 인터넷을 통하여 이용이 가능하다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Emailing
- 이메일
  - the oldest way to communicate via internet, and has consistently been a staple as a mode of professional or personal communication utilizing the internet or cellular data.
  - 이메일은 인터넷 통신 방법 중 제일 고령 방법이다.
  - Nevertheless, only 14% of all adolescent children reported to using emails as a mode of communication to connect with their friends everyday.
  - 하지만, 14%에 소수에 청소년들만 이메일로 친구들과 연락한다고 밝혀졌다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- Potential positive effects of the internet.
- 인터넷에 긍정적 영향.
- Online interactions can not only strengthen existing relationships offline, but can also be an educational tool to learn and exercise self-control, express thoughts in a healthy manner, and an opportunity to engage in decision making and critical thinking (Berson, Berson, & Ferron, 2002).
- 인터넷 상용 작용은 인정된 관계들은 더 강화시키기도 하고, 교육에 큰 도움을 도구로 사용될수 있다. 교육에 관하여 이루어지는 교훈은, 절제력, 긍정적인 감정표현과, 또는 의사 결정, 비판적 사고 방식을 가르치기도 한다.



# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- A research done by Greenfield (2008) found that interpersonal feedback and peer acceptance, which are two major components of social networking websites, were great predictors of well-being, and social self-esteem, in adolescent children.
- 조사 결과, 대인관계에 관련된 피드백과 또래 수용이, 청소년들한테는 긍정적인 예측 변수, 또는 자부심을 자극할수 있다는 결과가 나왔다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Potential negative effects of the internet.
- 인터넷에 부정적 영향.
  - Cyberbullying, and it can be defined as the intentional use of electronic media, to harass or bully another individual.
  - 사이버 폭력은 인터넷을 통하여, 다른 개인을 왕따 시키거나, 희롱하는 것을 뜻한다.
  - The increase in internet cyberbullying made it appropriate to condemn the bully by law.
  - 사이버 폭력의 증가가 법으로 처벌 될 정도이다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Brown and Marin (2009) found some examples of bullying behaviors: spreading malicious rumors about the victim, personal attacks, posting embarrassing pictures, and or communicating threatening messages. It has become such a common occurrence, that students are required in school to train and educate each other about the dangers of cyberbullying (National Crime Prevention Council, 2007).
- 사이버 폭력은: 타인의 악의적인 소문을 퍼뜨리거나, 창피한 타인의 개인적 소재로 인신공격, 또는 타인에게 협박하는 행동들을 말한다. 너무 자주 일어나는 탓에, 요즘 학교는 학생들과 선생님들에게 이 과목에 대하여 교육 받는다고 한다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Another consequence of year round connectedness is that the victim can be attacked any time of the day, everyday (Zazik & Park, 2010).
- 또한, 요즘 사회에 흔한 일년 내내 인터넷 결합이 청소년들에게 불안증을 갖다고 준다는 결과도 있다.
- Sexual predators
- 성 범죄자
  - Research by the Center for Crimes Against Children estimated 615 arrests for crimes related to youth victims that were accosted for sex or sexual related activities by someone they met online (Wolak, Finkelhor, & Mitchell, 2006).
  - 미국에 조사 추측의 의하면, 615 건에 체포가 인터넷 성 범죄와 연결돼 있다고 보도했다.
- Compared to the statistics in 2000, 2006 showed a 381% increase in these crimes (Wolak, Finkelhor, et al., 2006).
- 2000년 과 2006년도 사이에 381% 에 이런 범행이 증가함을 보여준다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- 2006년도에는 2000년도에 비교하면, 이런 범죄가 381% 증가한 셈이다.
- Wolak, Finkelhor, Mitchell, and Ybarra (2008) found that online predators did not utilize trickery and or violence to lure children, but instead developed relationships with the youths, and blatantly took advantage of the youths.
- 뿐만 아니라, 조사 결과에 따르면 인터넷 악탈자들은 청소년들을 유혹하는데 속임수나, 힘을 쓰지 않고, 오히려 자연스러운 관계로 지내면서, 노골적이게 이용하 먹었다는 보도가 나왔다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- The study also reported that 73% of the victims who met their sexual predators in a face-to-face sexual confrontation did so more than once. In another words, the victims were more often than not, aware that their online “friends” were not who they said they were, and more disturbingly, the study showed that the victims who experienced sexual encounters in the initial meeting, knowingly met their sexual predators again (Wolak, Finkelhor, & Mitchell, 2004).
- 이 결과에 따르면, 73%에 피해자가 악탈자들과 얼굴대면을 한게 밝혀졌고, 뿐만 아니라, 첫 번째 만남에 성적 경험을 하고서도, 다시만났다는 사실이다.

# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- Livingstone, Bober, and Helsper (2005)

distinguished that youths among the ages of 15

to 17 were the most vulnerable to take risks

contacting unknown people, and in regards to

breaching privacy.

- 조사결과, 15-17살 청소년들이 제일 위험한

행동들 하는 취약의 나이라고 보도했다.

# Communication Dynamics: Internet

## 새로운 통신 방법: 인터넷

- Most communication platforms for online sexual predators is the chatroom (Wolak et al., 2008).
- 인터넷을 이용하는 성 범죄자들은 온라인 채팅방을 많이 이용한다고 한다.
- There is evidence from research that reports, youths who visit chatrooms were more likely to engage in riskier behaviors, suffer from depression, and or have histories of sexual abuse, compared to those who did not engage in chatrooms (Beebe, Asche, Harrison, & Quinlan, 2004).
- 어떤 조사결과, 채팅 방을 자주 찾는 청소년들은 더 위험한 행동들과 관련되기 쉬우며, 우울증에 시달리거나, 또는 어릴적 성적 범죄에 피해자일 수도 있는 확률이 높다는 결과가 나왔다.



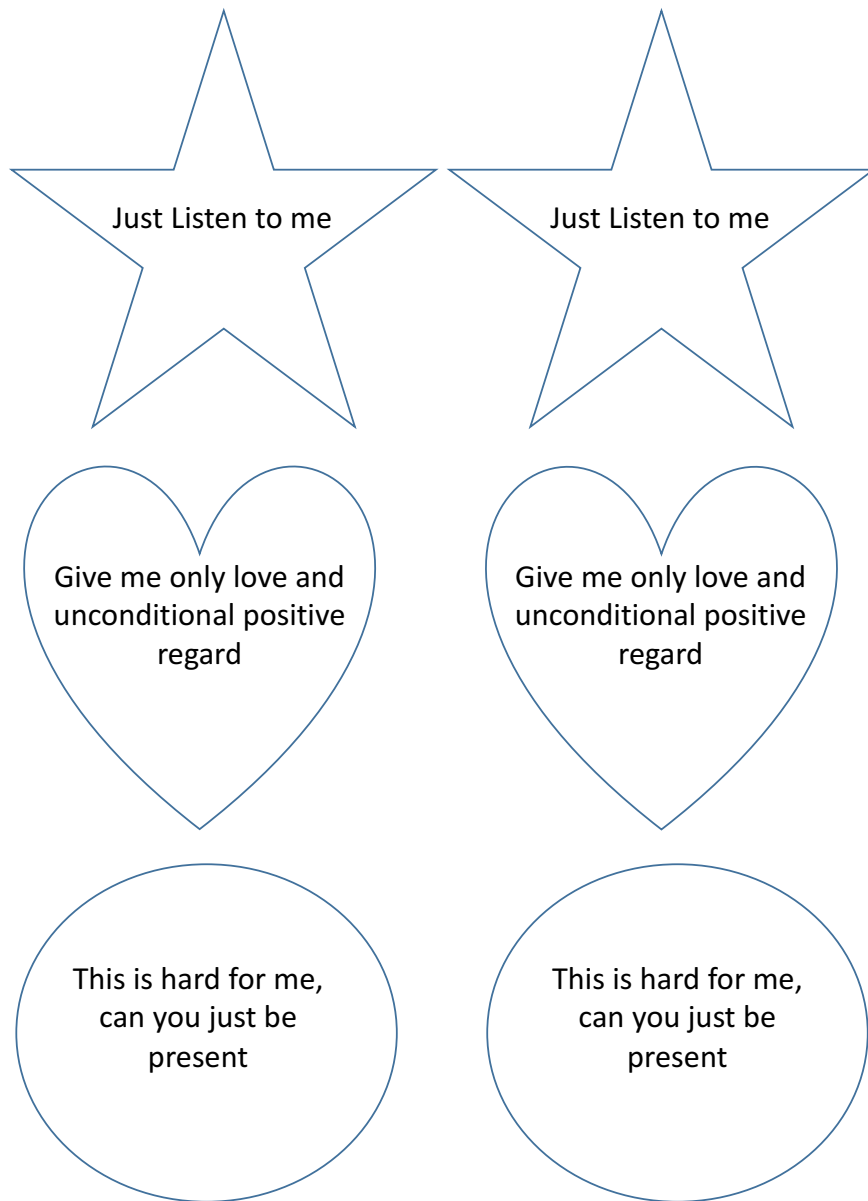
# Communication Dynamics: Internet 새로운 통신 방법: 인터넷

- In addition to age and history of trauma,  
  
gender-identity is another big determinant for  
  
online victimization.
- 나이, 정신 적 외상, 또는 성별정체성이 다른  
  
청소년들이 타겟이라는 보도도 있다.

# Internet: Family Activity

Account name	Social Media Platform	Importance (scale of 1-10)	Hours Per day	Compromise with parents reg hrs. per day
1.				
2.				
3.				
4.				
5.				
6.				
7.				

# Communication Tokens



Use these tokens to communicate with other family members. Present the token(s) when appropriate. Listeners, please adhere to the instructions on the token to the best of your ability.