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Personal Affairs

**Army  
Community  
Service Staff  
Handbook for  
Assisting  
Bicultural  
Military Families**

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# ***SUMMARY of CHANGE***

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Army Community Service Staff Handbook for Assisting Bicultural Military Families

This revision--

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Personal Affairs

Army Community Service Staff Handbook for Assisting Bicultural Military Families

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The Adjutant General

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**Summary.** This pamphlet provides guidance in responding to the special needs of bicultural military families through existing structures. This pamphlet is to be used with AR 608-1.

**Applicability.** This pamphlet applies to the Active Army. It also applies to the Army National Guard (ARNG) and the U.S. Army Reserve (USAR) while on active duty.

**Proponent and exception authority.** Not Applicable.

**Impact on New Manning System.** This pamphlet does not affect or implement the New Manning System.

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## Chapter 1 Introduction

### 1-1. Purpose of Handbook

This handbook is designed to help Army Community Service(ACS) Center staff respond to the special needs of bicultural military families through existing program structures.

### 1-2. Circumstances Surrounding Bicultural Marriages

Approximately one-third of the service population is assigned overseas. In addition to this large number of personnel living in foreign countries, the special "change of station" (permanent or temporary) cycle in military lift carries significant implication for the context in which bicultural marriages occur.

a. For many single, young servicemembers a tour of duty overseas is a new and exciting adventure; a psychological release from the boundaries of families of origin and hometown influences.

b. As the excitement of the new place fades, culture shock(disorientation)sets in. Why do people do things so differently?What are they thinking? Do they like us? The military installation becomes a safe and protective environment for many servicemembers to cushion "culture shock".

c. A sense of isolation and loneliness promotes an increased need for social integration.

d. Service-oriented natives from local communities are often drawn to military installations desiring to meet the social and entertainment needs of servicemembers.

e. Dating an American servicemember represents a crossing of native cultural boundaries and expectations that surround the foreign woman. More likely such a woman will be a wage earner and overall less traditional. It is important to recognize that such women represent all social, economic, and educational levels of their society and their problem solving and English language competencies vary widely.

f. When marriages occurs, the couple may experience special challenges in the normal adjustment process. For example, cultural and language difference protect them from close mutual examination which helps to sustain an idealized image of the partner. In addition, culturally determined expectations of closeness will differ. While this compatible relationship can be maintained overseas where each partner is insulated by his and her own cultural contact, coming to America radically changes the balance. He new pressure to adapt creates necessities for different communication patterns between husband's support and understanding.

### 1-3. Adjustment Issues

The foreign-born spouse is totally immersed in a strange and foreign culture upon her arrival in a new country. She leave her home and all that is supportive and familiar to her. She is little prepared emotionally for the changes that she will encounter in her life. She is forced to deal with significant losses -her family, her friends, her sense of knowing and understanding her world and her role in it. In essence, she loses her adult identity when she loses her ability to control or function harmoniously with her environment. The change of status may be painful and frightening. She is isolated from the surrounding society and from human contact. Isolation is intensified by language and cultural barriers and by the peculiar "fish bowl" nature of life on a military installation.

b. The military husband may experience reentry shock upon returning to his own culture. He brings a bride from a foreign land who is a stranger, thereby setting him apart from his own reference group. He acquires a new role as "cultural broker" in which he acts as a bridge between the two cultures, a role that is seldom consciously understood or planned. He must reconnect with family and old friends, and may encounter attitudes and biases that serve to alienate the new couple from the very supports they need most.

### 1-4. Dealing with Deployment

If the husband is deployed, either temporarily or permanently, he

often leaves first. His wife may be stranded, and temporary arrangements are needed for which she is ill-equipped to negotiate. Allotments, medical care, transportation, moving and packing, and other kinds of basic subsistence needs turn into a series of confused events. The foreign spouse, unfamiliar with military policies and bureaucracy, needs an advocate. Others around her who may be in a similar situation are using their energies to cope and adjust to their own problems; there are few sources of support for her at this stressful time.

## Chapter 2 Culture Shock: Coming to a Strange Culture

### 2-1. General

Although this pamphlet has been developed to assist ACS staff in working with bicultural military families, the case histories and examples used are drawn from those involving Asian-born spouses. The reason for this is that Asian and American cultures differ so greatly. When the foreign-born woman marries the American servicemember and emigrates to the United States, she is taking a giant step into a world of unknown foreign culture. Such a step is taken with much hope and anticipation, but also with apprehension and ambivalence. The foreign spouse must deal with the following challenges.

a. "Culture Shock" is a term used to describe phenomena and processes that anyone experiences after arriving in a foreign society where the culture and lifestyles differ greatly from their own. People who are in the midst of culture shock often experience some of the following sensations: tension and anxiety, unusual fatigue and physical complaints, irritability and inability to sleep, depression, and disorientation. Culture shock highlights the life-sustaining nature of culture that makes social and human interaction predictable, thereby providing structure and orientation to our existence and experience. Cultural transition affects a person in the most profound ways, both on conscious and unconscious levels. It is important to note that while the term "culture shock" most often conjures up a host of largely negative experience and feelings, it is also an important aspect of cultural learning and personal growth.

b. On a concrete level, leaving friends and family as well as homeland represent multiple losses of major significance.

c. Functioning as an independent adult in a totally new environment, without adequate help and preparation is practically impossible. Helplessness and low self-esteem are common feelings as this time; empathy and sensitivity are crucial on the part of helpers. Here is a case history to help you understand the areas of stress and conflict.

Yoshiko remembers vividly the time that her Army husband proudly presented her with a nicely furnished apartment and a well-stocked Japanese food upon her arrival. Yoshiko and John were married in Japan where they had lived for a year before their reunion. She felt her dream had come true and that her fears of adjustment in the United States were unwarranted. However, the comfort and security of her apartment were not matched by her outside experience. Stares of neighbors, rapid speech of grocery clerks inability of others to understand her English eventually caused a self-consciousness in her that reached phobic proportions. Her energy was spent in worrying about what others may be thinking about her. Her nervousness made her unable to understand others, and her confidence in her speech and actions evaporated so that she would not speak at all, except to her husband. Her curiosity and openness to American ways gave way to fear and adherence to Japanese ways. Her husband's good-nature tolerance of her self-consciousness and anxiety turned into impatience and anger. She questioned if she had made the right decision to marry a foreigner. She lost confidence in herself, and her regrets and guilt about disregarding her parents' opposition and warning became

intense. Within a month, Yoshiko became a helpless, tearful, accident-prone, dependent woman. Her husband was puzzled, exasperated, and angry. Fortunately he turned to his chaplain for help.

## 2-2. Value and Attitude Differences

*a.* In Asia, marriage is a union of two families rather than two individuals.

*b.* Marriage in Asia is considered a life-long commitment that is broken only in case of infidelity or infertility of women.

*c.* Family approval and sanction are crucial for a happy and successful marriage.

*d.* Family relationships are hierarchical with elders and males as head and women and younger members expected to obey.

*e.* Marriage outside of race and culture is taboo; therefore, bicultural marriage is not approved, and women risk being disowned by their families.

*f.* Bicultural marriage is possible when the woman has already broken the traditional role barriers by becoming a breadwinner for the family, a role usually reserved for male heads of household.

*g.* Asian societies expect their unmarried women to reject non-Asian contact. An Asian woman who is seen in the company of an American male may be ostracized. As a result, marriage opportunities with native men are greatly reduced, thereby increasing the attractiveness of marriage to an American servicemember.

## 2-3. Lack of Preparation

Since World War II, bicultural marriage between Asian women and American servicemembers has been common in the Philippines, Japan, Korea, Thailand, and Vietnam. However, opportunities to prepare for the anticipated adjustments are not readily available, for example, learning language and culture of the American spouse. Available energy is absorbed in obtaining legal documents for marriage and travel and appeasing parental opposition. The couple tends to minimize the adjustment task and accommodations that will be required. Most husbands fail to learn the language and culture of their Asian wives. Few adjustments seem to be needed while in the foreign environment; the status for each remains much the same. The military husband continues to spend his work days in the familiar environment of his installation and friends. His Asian wife continues to function within her same environment of work and friends, with the added security of marriage. However, she may experience strain in her family relationships due to disapproval of the marriage. Overall, the necessity to accommodate to each other's culture and language is avoided at his point.

## 2-4. Culture Shock Upon Return to the United States

The conditions change dramatically upon reentry to the United States. The husband must deal with his new assignment and face old friends and family. He does not anticipate the change that he will experience upon return to his own country.

## 2-5. Communication

Communication problems surface as a major barrier to adjustment in the United States. Lack of familiarity with each other's language make learning and teaching a difficult task for the couple. Neither can adequately communicate the questions, worries, anxiety, and frustrations that each feels. Language barriers, but also unfamiliarity with the values of each culture, interfere with communication. Misunderstanding may lead to resentment, anger, and fear, which overcome care, love and support. Ignorance about causes for these unpleasant feelings make conflict resolution and joint problem solving unlikely.

Milee and Richard, who met while Richard's Army unit was stationed overseas, were married less than a month when the Vietnam evacuation occurred. Milee was fortunate to have her

parents and six siblings evacuate with her and come to the United States. While they were in Saigon, Milee's limited English was fully compensated by Richard's knowledge of Vietnamese. He had served three tours in Vietnam, and he loved its food, music and people, or so it seemed at that time. Richard was 15 years her senior. After their arrival in the United States, Richard seemed to have changed; he started complaining that she spent too much time with her family, that she prepared too much Vietnamese food, and that her family was ignorant and lazy. Milee was unprepared for Richard's cruel statements and cold attitude toward her and her family. She wanted to know why and how he became this way; she wanted to explain to him how much she appreciated his help in sponsoring them and helping with their adjustment. Yet, her English was not sufficient and his Vietnamese was of little value in untangling the angry, mixed-up feelings and situation for them. The more she asked for or appealed, the colder and angrier her husband became, which in turn made Milee feel more desperate. She was bewildered and helpless; she knew he was unhappy and upset with her and her family, but she did not know what they did to make him feel this way. Before long, he began to stay away from her which made her seek comfort from her family. Milee and Richard became strangers, and when he proposed divorce she was upset but not surprised. Communication between them had been severed, and they did not know how to solve their problems.

The above case example illustrates the vital importance of language skills and cultural knowledge for both partners. In most instances the obligation for communication and acculturation falls heavily on the foreign spouse, seemingly exempting the husband from any significant responsibility. Clearly, the husband's knowledge of his wife's native language and culture is of equal importance if the marriage is to grow.

## 2-6. Learning about the New Environment

*a.* The Asian wife, newly arrived in America, confronts two kinds of expectations: that she will communicate in English and that she will be as fully competent in her daily life tasks as she was in her native country. Coping with the multitude of social agencies that impinge on our lives daily requires knowledge of rules and regulations. Social interactions are organized according to set patterns and are different in every society. It will be some time before many Asian women overcome their anxiety about this unfamiliar world and venture out to begin the task of learning new ways. Of course, some cope more easily, especially with social support.

*b.* The following is a list of major learning areas for the new arrival.

(1) Use of household equipment, appliances, plumbing, and so forth.

(2) Maintenance of inside living area and outside yard or property.

(3) Fire and household safety.

(4) Food purchase, food storage, food preparation and waste disposal.

(5) Hygiene and clothing of family members.

(6) Child care, child guidance, and supervision.

(7) Nutrition and family health information.

(8) Management of household income to meet families needs.

(9) Military pay cycle and benefits, deductions and taxes.

(10) Bank, checkbook, and money order usage.

(11) Police, fire, and medical help in emergencies.

(12) Use of public utility systems (telephone, gas, electric).

(13) Relationships with landlord, neighbors or immediate community.

(14) Legal information, particular immigration and naturalization laws, property, consumer-related laws, marriage, separation, divorce, and child custody laws.

- (15) School enrollment and attendance for children in the family.
- (16) Automobile ownership, insurance, and safety.
- (17) Driver's license, reading maps, and so forth.
- (18) Use of buses and other public transportation systems.
- (19) Types of insurance to cover accidents, illness, death, and so forth.

### 2-7. Management of Value Conflicts and Cultural Clashes

The adaptation of a foreign-born spouse to the United States requires close examination and sorting out of the cultural values and norms of her home country, and those of the United States. She has to make hard choices as the lifestyle in the United States demands modification or discarding of her familiar values and behavior patterns. Often such changes are painful because they mean giving up something that has been functional and valuable. Many have not recognized the possibility of developing biculturalism, which involves integration of the old and new cultures into a meaningful system of values and attitudes that in turn will enable a person to function in two cultures without a sense of discontinuity and estrangement from either culture. Among many bicultural married couples, value conflicts and clashes are common. They manifest themselves in child rearing practices, in-law relationships, role definitions and relationship within a family, food preparation, money management, and family chores. A common conflict area among Korean, Filipino, and Vietnamese wives may be the wish to support her family back home; she feels duty bound to do so, while her husband thinks such support is unnecessary. Likewise, the wife may consider her husband's affectionate behavior toward other women (kissing, hugging, and touching) to be an unwarranted demonstration of intimacy. Unfortunately, these clashes become a battle ground for power and control rather than an opportunity to explore and understand each other's culture and reach compromises.

### 2-8. Developing a Support Network

The best antidote to loneliness, homesickness, and depression is to share problems with others who can empathize and provide support. Mutual help groups have now achieved recognition for their great utility in an isolation-prone society. Organizing such culture-specific groups for the Asian and other foreign-born spouses can help deal with loneliness and learn new customs. However, some barriers will be encountered by the eager staff member. These include—

- a. American husband's who are reluctant for their wives to socialize with outsiders.
- b. American husband's who fear, in their own insecurity, that the wife may learn "American ways" and no longer remain loyal and compliant to them.

## Chapter 3 Building Programs

### 3-1. General

A number of steps must be taken to help bicultural families cope. These steps include—

- a. Developing a statement of principles underlying program goals.
- b. Considering staffing constraints and resources.
- c. Constructing achievable goals

### 3-2. Guiding Principles

- a. Services should follow a comprehensive support model to include bicultural marriages at various developmental phases.
- b. Services need to be targeted to both partners in the bicultural marriage.
- c. Services should begin with orientation to the installation and community.
- d. Because needed language and cultural resources are more likely to exist outside of available military services, linkages must

be created between installations and community agencies and organization. Linkages will include written agreements with ethnic organizations to provide services such as information and referral, staff orientation to ethnic helping networks referral style, socialization opportunities, and assistance in developing a group of ethnic-specific volunteers. This process requires conscious and continual identification and use of linkages in order to establish working relationships.

e. Services to bicultural families can be provided best by maximizing the use of existing resources, instead of creating new ones.

f. Services must be culturally acceptable and appropriate, i.e. by acceptable helpers and through appropriate means.

g. Needs can be met in a variety of ways; creative approaches and options must be explored within existing constraints (see paras 3.4c and d.)

### 3-3. Staffing Considerations

a. Nonethnic staff working with bicultural families must be open minded. They should recognize that human need (food, shelter, love, conflict management) can be met in different ways. Curiosity and excitement about learning another culture are attitudinal prerequisites. Psychological comfort and security in one's own culture and flexibility to expand one's competence are other prerequisites for effective staff at any level. While it is good for staff to speak the languages and know the cultures of the clients, it is not expected that matching can often occur. Effective and appropriate use of cultural brokers (bilingual and bicultural persons who are comfortable functioning in both cultures) and ethnic volunteers will assist program implementation. This goal can be achieved best by courteous and sensitive training of cultural brokers that are drawn from outside agencies and organizations and from "in-house" personnel and volunteer family members.

b. For staff and volunteer training, select a trainer from the target population whom you may contact through your local university, cultural/ethnic organizations, or center. Your staff volunteer trainer will provide the appropriate information and military context for the cultural broker. In addition, this trainer will provide the content for needed learning, such as crisis intervention techniques. The Bibliography contains a list of resources.

### 3-4. Program Goals

Setting goals is crucial to planning and evaluating programs. The first step is to assess needs to identify existing programs and services and gaps in meeting those needs. This task is not as easy as it seems because information about the presence of foreign-born spouses on your installation is not always available. Practical suggestions for collecting needed data are provided below.

a. Begin with a search for information available about the population(s) to be served.

(1) Is there already a study on your installation about the ethnic make-up of families located there? How recent is it? Can it be updated?

(2) In addition, schools are an excellent source of data; they generally can tell you the ethnic composition of their students.

(3) Chaplains have relevant information. On some installations, chaplains make contact with all new families and maintain a file for their own use.

(4) Ethnic organizations or groups meeting on your installation will probably know the extent of the ethnic population there. They may have mechanisms to contact new arrivals. Meet with them.

(5) Ask people who work in "first contact" service such as housing and transportation. They may have valuable unofficial information.

(6) Conduct a survey of "people service" informants on your installation, such as chaplaincy, medical, counseling, recreating, child care, and so forth to determine if these services are used by the population you are researching. They will also tell you about service problems they encounter.

b. After you have explored existing information sources, you will still need to know more. Where are these targeted persons living, and how will you reach them? What kinds of needs are represented?

To what extent are they being met? What part should your program play? Here are some way to get that information.

(1) Do you have a welcome wagon or sponsor program? Ask those operating the program or providing sponsorship to let you know when they meet a foreign-born spouse, or give them a flyer to distribute that is in the language of your target population. The flyer should carry a contact name and phone number and specific services offered.

(2) Do you have clustered housing? Do a door-to-door survey to identify foreign-born spouses and reach out to them. Return to visit that person accompanied by a cultural broker or language-capable person to make good initial contact and to assess the need for immediate service

(3) Do a content analysis of your information and referral requests. If you do not now keep a record, design a simple form to document all requests for services for bicultural families. A clear pattern of needs should emerge.

(4) Contact and visit your community's ethnic agencies, organization and churches to determine the number of bicultural families, kinds of services that would be useful, and methods for networking with their organizations.

(5) Check with local hospital (emergency room staff and social service department) and military police about their experiences with bicultural families.

(6) Contact your local Child Protective Services Department of Social Service), crisis centers, hotlines, battered women's shelters about their experiences.

(7) Observe installation commissary and exchange activities during high use periods.

c. Priorities for Goals to be Met. After analyzing the information collected, rank the goals you wish to establish and make them explicit within the context of your family support service system. In other words, what do you want to accomplish, who will do it, in which program units, and by what date. Listed below are some goals that you may have for your program.

(1) Orientation of foreign-born spouse to installation and community resources ( a cultural broker/interpreter is needed here)using a variety of media.

(2) Orientation of servicemembers to acculturation issues and problems encountered by foreign spouses. Without an effort to reach and support the servicemember in his struggle to incorporate the family into the new culture, all other supportive/educational services may fail.

(3) Production of audiotaped material in the native language which give specific information about services, such as day-care and location and phone number of installation and community ethnic organization.

(4) Development of corps of ethnic specific volunteers who can assist the newcomer in a variety of ways. Use the old technique of "snow-ball interviewing". Ask each resource person to give you the names of others whom you might contact.

(5) Creation of linkage with resources in the targeted ethnic community groups, organizations, leaders, churches, and so forth. Development of mutually helpful written service agreements.

(6) Review of information and referral resources: What is missing? What needs to be added?

(7) Review of local United Way Service Directory. Which service organization are useful and need to be linked to you installation services?

(8) Outreach to target group through culturally relevant means, such as adding child care services to your program and doing friendly visiting. Don't expect responses to problem-focused content programs; education and cultural enrichment are the preferred routes to social integration.

(9) Provision of English-as-a-Second-Language (ESL) classes if none are available. The preferred way to run an ESL class is through teaching tasks of daily living. For example, shopping in the commissary, banking, going to the post office, and so forth. If

possible, team teaching (English speaker and ethnic language speaker) is desirable. Many foreign spouses are embarrassed to ask questions, and they drop out after a few sessions.

(10) Organization of support groups that will serve a variety of purposes from creating support networks to solving problems of daily functioning. Remember that each ethnic group shares language and culture different from the others; don't mix them for support groups.

(11) Arrangement for culturally appropriate referrals for marital/family counseling and problem-solving for both spouses. For this purpose, identification and development of working relationships with competent bilingual and bicultural counselors is critical. Followup is also essential.

(12) Provision of workshops on "the military way: rights and responsibilities." In the languages that represent the foreign-born spouse population. Given the several languages that may be represented, homogeneous groupings are again essential (such as those which are created on installations through support groups). Such content is not appropriate for the beginning English language learner as it assumes comprehension of American social institutions. Caution is given about content that cannot be understood because there are no similar structures or institution in that particular foreign culture. For example, the entire elaboration of the military pay system and deductions is unfamiliar in other cultures. Creativity is needed to transmit such ideas in understandable fashion.

(13) Provision of courses in naturalization preparation. Appendix A contains a sample list of questions that might be asked during a naturalization examination.

(14) Provision of lectures and group discussions on child rearing, child development, and discipline with difference in cultures emphasized. This is a non-threatening way to assist bicultural couples in family relationships.

d. Options for Implementing Goals. Once you have established clear objectives and ranked program goals you need to some serious thinking about options for implementation. Which goals can be accomplished by modifying your own existing programs, and what is the best approach? Which goals can be accomplished by training of your personnel to extend their competence? Which goals can be accomplished by linkage to agencies or organizations that can provide the expertise needed? In general, you can use these guidelines.

(1) Expanded information about culturally relevant referral services of various kinds calls for expansion of your information and referral system and training of your staff at all levels.

(2) Workshops or classes for learning the practical aspects of the military system and the context of the new culture call for cultural brokers, preferably a military person or spouse, who can bridge both cultures.

(3) Family problem-solving requires persons who understand the culture of the foreign-born spouse, the dynamics of biculture marriage, and the boundaries of acceptable help. A combination of training for your referral systems is needed.

(4) Support groups need the assistance of ethnically relevant volunteers who can communicate appropriately, interpret the intent of the support groups and organize the meetings within an acceptable framework.

## **Chapter 4** **Integrating Services to Bicultural Families with** **Ongoing Programs Building Programs**

### **4-1. General**

This chapter shows how to adapt existing programs to provide effective services to bicultural families.

### **4-2. Information and Referral**

a. Information and referral is a critical "first contact" service. If possible, a person who speaks the target group's language fluently should be available immediately or on an as needed basis. Such

persons can be staff members, family members, active duty members, or community volunteers.

*b.* A list should be developed of persons who can serve as culture brokers for a variety of ethnic groups. If you are in a small community where there is minimal access to ethnic volunteers or cultural brokers, contact ethnic organizations in the nearest large community. You should arrange telephone consultation to provide crisis assistance to bicultural families in time of need.

*c.* Information and referral flyers may be posted in the installation commissary and exchange and ethnic groceries and restaurants in the community.

*d.* Adequacy of ethnic information that is currently in your information and referral file should be evaluated. You should plan for needed expansions. If you don't know what is needed, study the types of requests made to your information and referral system and speak with your contacts in the ethnic community.

*e.* In making referrals, assume that some clients need more help than a telephone contact can provide. Cultural brokers may be used to accompany the client on a first appointment, if possible.

*f.* A specific time should be set for followup on all referrals; one month is optimal. You should contact the client and the referral agency or organization.

#### **4-3. Outreach**

An outreach program is essential in serving bicultural families who are likely to be isolated and unfamiliar with existing services in the military and civilian community. Some practical suggestions for outreach are provided.

*a.* Identify potential leadership persons who can help with outreach, for example, the officers of the cultural minority organization on the installation or in the community. Develop an ethnic specific "volunteer corps" (see para 4-2).

*b.* Use aggressive methods to identify bicultural families. Shown below are some examples of outreach activities.

(1) Distribute flyers and articles through the Public Affairs Office.

(2) Make personal contact with families, using "snowball" methods (word of mouth) and door-to-door canvassing (if military housing).

(3) Contact every servicemember with a foreign-born spouse during in-processing (alert key personnel/key divisions of your desire to receive the names of such active duty members).

(4) Participate in command programs and forums, meetings with commanders and other military helping agencies to explain your problems. Once bicultural families are identified, center staff can make a home visit in the company of a cultural broker to initiate contact, explain services and need.

*c.* Prepare a series of handbooks and flyers about military and civilian services in the language of the target group.

*d.* Gain cooperation of the installation commander in reaching active duty members of bicultural families to support and encourage their use of adjustment services directed to this group.

*e.* Assist the command in locating culture sponsors for newly arriving families when there is a known foreign-born spouse.

*f.* Develop training and other educational material, such as newsletters to help civilian agencies serve bicultural families.

#### **4-4. Education and Enrichment**

The use of an education approach to help bicultural families adjust to the new environment is a highly effective and culturally acceptable mode due to the non-threatening nature of the content. In addition, this approach is consistent with the positive orientation of foreign-born spouses toward education and self-improvement. Best offered through culture-specific small groups (such as support groups), and their language, here are some practical ideas for programs.

*a.* English-as-a-Second Language (ESL) classes that use daily problem-solving as a teaching format (see appendix B).

*b.* Mutual language and cultural training for both spouses. Establishes linkage with international organizations, such as local chapter of the United Nations or friendship societies.

*c.* Use of installation and community resources (see appendix C).

*d.* Money, bank and checkbook usage, including understanding the military pay system.

*e.* Military benefits and how to use them.

*f.* Education of children.

*g.* American cooking (especially food for children), stretching the budget, nutrition.

*h.* Systematic training for effective parenting.

#### **4-5. Crisis Intervention**

When bicultural families face a crisis and ask for help, an immediate and sensitive response is needed. Major tasks are assessing the problem as defined by the client(s), mobilizing installation and community services, and advocating for responsive service. You should have readily available to you.

*a.* Cultural brokers—volunteers who are trained in crisis intervention to assist you in accurately assessing the problem. The best cultural broker may be the servicemembers—husband who has constant contact with the wife and who has a supportive attitude.

*b.* Established linkages and agreements with culturally relevant community agencies that reach out to bicultural families.

*c.* Ready consultation about legal issues involving divorce, separation, abuse, immigration and naturalization rights and obligations regarding support, housing, and so forth.

*d.* A list of crisis intervention agencies that includes contact persons for bicultural families. Examples in the United States would be battered women's shelters, child protective services of local departments of social services, and county mental health crisis teams.

*e.* Training for your staff about culturally acceptable and appropriate intervention. As part of training, specific reading material may be helpful for discussion and understanding.

#### **4-6. Evaluating Program Effectiveness**

Finally, ask for feedback in all program areas as we all tend to be ethnocentric in our perception of others. In other words, we evaluate by our values and standards, not theirs. Also, you will learn about new needs and obtain new program ideas through the evaluation process. Shown below are some effective ways to get feedback.

*a.* In relation to groups, ask for verbal feedback and evaluation from cultural brokers who can bridge the traditional taboo of offending others. Ask, "How well did this program meet your needs? What could have been different?"

*b.* With individuals, ask them in your followup contact whether referral was helpful. Also, ask the person and/or referral agency for suggestions for improvement.

*c.* Do a "client satisfaction survey" in the native language, and make it anonymous.

*d.* Ask your linked ethnic agencies and organizations for their feedback and suggestions.

*e.* In working with spouse groups, clear feedback information can be given by failure to return to a second or third session. Success can be measured when participants bring other people. If the format is wrong, stop and ask "why" through cultural brokers, and make needed corrections.

*f.* Be sure to share feedback with all appropriate staff. What does it tell you about continuing education needs? The following example will provide you with the reasons why evaluation must be an ongoing process in all targeted activities.

Concerned local agencies (Battered Women's Shelters and Child Protective Services) and the ACS Center decided that a program should be set up to prevent family violence among bicultural families. Through referrals, which seldom resulted in completion of services because the clients failed to return after their first contact, these agencies were acutely aware of the problems and needs of foreign-born spouses and their families. A local ethnic organization was contacted, and services of a

translator were obtained to assist in the program. Flyers detailing the purpose, location, and time of the first meeting, in the targeted group's language, were widely distributed door-to-door and in prominent places that these people were likely to frequent. An announcement in the internal military installation newsletter were made. With much preparation, which included child care, the staff members and the interpreter waited; no one came! Later, the disappointed staff learned that personal contacts are necessary to reach this population, and that it would have been better to obtain the help of respected persons from the targeted community.

## Appendix A U.S. Naturalization Questions

1. What form of government does the United States have?
2. What is the supreme law of the land?
3. Who adopted the Constitution?
4. When was the Constitution adopted?
5. What were the original thirteen States?
6. How many states do we have today?
7. In how many branches is the government divided?
8. Into how many parts is Congress divided?
9. How many Senators are in Congress?
10. How long is the term of office for a Senator?
11. How long is the term of a Representative?
12. How long is the term of the President?
13. Can the Constitution be amended?
14. What are the first ten amendments to the Constitution called?
15. What are some of the first ten amendments to the Constitution?
16. What right is provided by the Fifteenth Amendment?
17. How is the number of representatives from each state determined?
18. Where does the Congress meet?
19. What is the Declaration of Independence?
20. Who wrote the Declaration of Independence?
21. Who wrote the Constitution?
22. When and where was the Declaration of Independence adopted?
23. What fundamental rights does the Declaration of Independence set forth?
24. What was the American Revolution, and when did it begin?
25. Who was the first President of the United States?
26. What was the causes of the Civil War?
27. When did the Civil War begin and when did it end?
28. Who was President during the Civil War?
29. How many amendments has the Constitution today?
30. What is the Capital of the United States?
31. What are some of the duties and responsibilities of a citizen?
32. What do the stars and stripes of the American flag represent?
33. What is the national anthem of the United States?
34. Who is the President of the United States?
35. Who is the Vice President of the United States?
36. What is the capital of your State?
37. Who is the Governor of your State?
38. Who is the mayor of your city?
39. Who are the two Senators from your state?
40. Who is the Representative from your district?

## Appendix B Outline for English-as-a-Second Languages Classes

### Unit I Identification and Communication

- a. Personal information (who, place, birthplace, occupation).
- b. Greetings.
- c. Introductions and family.
- d. Telephone information (pay phone, collect calls, and long distance calls; giving and taking messages).

### Unit II. Food and Money

- a. Food shopping.
- b. Food categories and locations.
- c. Food values and preparation.
- d. Payment for purchases.

### Unit III. Health Care

- a. Obtaining medical care.

- b. Describing symptoms and physical problems.
- c. Making doctor's appointments.
- d. Transacting business at the doctor's office and dentist's office.
- e. Making emergency phone calls.
- f. Identifying common childhood illnesses.
- g. Getting prescriptions filled.

### Unit IV. Transportation

- a. Public and installation transportation and information.
- b. Driver's license, reading maps.
- c. Auto repairs.
- d. Traffic rules and law enforcement.

### Unit V. Housing

- a. Installation housing resources.
- b. Military housing rules.
- c. Housing in the community.
- d. Leases.
- e. Utility installation: telephone, gas, and electric.

### Unit VI. Banking and Postal Services

- a. Service locations.
- b. Checking and savings accounts.
- c. Loans.
- d. Post office rules.

- a. Day care centers.
- b. Schools.
- c. Legal assistance.
- d. Recreation: free entertainment.
- e. Libraries.
- f. Parks and museums.

### Unit VIII. Clothing and Fabrics

- a. Appropriate clothing for different occasions.
- b. Care of clothing.
- c. Charge accounts.
- d. Catalogue buying.

## Appendix C Educational Programs: Learning how to use installation and community resources

The purpose of these programs is to assist foreign-born Spouses in early use of resources that will provide needed supports during the Period of cultural transition.

1. Organize small groups (where possible: 2-4 people is more than enough) of some ethnic spouses for a tour of the installation in the company of a cultural broker. Stop at all "people" services. Explain how and when services can be used, cost, and so forth.

2. Ask your "old-time" ethnic spouses to take one or two women at a time with them for shopping at the commissary and exchange.

3. Organize a car pool or public transportation trip to the community's shopping mall for "window shopping" and lunch. Find a spouse or reliable teenager to provide child care while the mothers are away.

4. Maintain a calendar of installation and community special events, and organize groups of new foreign-born spouses to attend these events, accompanied by a cultural broker.

5. Plan an ethnic fair where special foods of each country can be highlighted. Ask your "old-timers" to give the recipes in English. Recipes can be typed onto separate pages for distribution at each display.

6. Arrange for special times for observation and orientation to the installation or community day care center, the elementary school, the library, and so forth. See that cultural brokers accompanied your group to interpret proposes and rules.

7. Help plan a command (or other) party where the theme is countries of the world (of the east, of Europe, and so forth) and costumes are worn.

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Figure D. —Continued

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**Figure D.**

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