

## THE SOCIAL CONSEQUENCES OF INTER-ETHNIC MARRIAGES OF VIETNAMESE RURAL WOMEN

### **Abstract**

The marriage of Vietnamese women with foreigners ever existed in history of Vietnamese nation. This has become a phenomenon through the communication and interaction between Vietnamese and foreigners while working and studying with each other. Vietnamese family history has been marked by the Vietnamese-French marriages during the French colonization in the late XIX century and the first half of XX century. Then in the 70s decades of the XX century, there also had marriage between Vietnam-U.S. and Vietnam-Korea as a consequence of the U.S war in Vietnam. During the country development in 80s-90s, there also had Vietnamese-Russian marriages from the working and studying in the area of Hoa Binh, Yaly hydropower construction, etc. Nowadays, the number of inter-ethnic marriages is estimated at 280,000 marriages between Vietnamese and foreigners. And we can't deny the importance of marriages with foreign as a bridge of cultural exchange and mutual understanding, which is an important public diplomacy that any country in any era should also develop, especially in the context of current global integration. However, inter-ethnic marriages of Vietnamese rural girls with Korean and Taiwan men lead to social consequences for communities, such as difficulty in adaptation in family life, prejudice and discrimination of society and vulnerability of Vietnamese brides, etc. Following research papers describe more details that social consequences.

**Key words:** Social consequence, inter-ethnic marriages, transnational marriages, gold digger, prejudice and discrimination

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### **I. Introduction**

The marriage of Vietnamese women with foreigners ever existed in history of Vietnamese nation. However, now inter-ethnic marriages of Vietnamese rural girls with Korean and Taiwan men lead to social consequences for communities, such as difficulty in adaptation in family life, prejudice and discrimination of society and vulnerability of Vietnamese brides, etc. Following research papers describe more details that social consequences.

### **II. Positive sides**

***1. The cross-border marriages satisfy the real needs of a segment of the population in Vietnam and of the part of men in some neighboring countries: Korea, China, Taiwan.***

The poor live in rural areas in Vietnam gave rise to the need to marry a foreign husband of daughters in the family farmers. Vietnam people often think marriage for economic goals without love might be unhappy marriage. But no one can say that marriage for love will be happy when life is too poor. "Cross-border" marriages not only meet the real needs of a part of women in Vietnam but also meet the needs of men from neighboring countries. And there is also the freedom of a human marriage.

Marriage brokerage has become matchmakers wings for marriages where both parties have needs, the need to be married and to ensure economic, and other parties, the groom takes his wife while not get wife back home. That is the basis for the existence of this type of marriage. Although forbidden to social needs, the administrative measures not promote efficiency. And the "cross-border" marriage by all means do exist to meet the needs of both parties.

***2. A majority of farmers having spacious homes, economically better off, thanks to higher incomes sent by their daughters to help parents***

According to 2005 statistics of the Ministry of Health and Welfare in Korea, there are more than 70% of women marrying Korean from

Vietnam and living in Korea sending money to maintain the family and the average amount sent annually is \$1,030. Although the deposit is not much but if compared with income of rural households, this amount may be equivalent to a year average income of a peasant family living on average the Northern Delta, where the average per capita is only 0.15 ha of arable land.

In social studies at Dai Hop Commune, the bride's family also received a higher deposit, the average of 2009 parents of the bride received from her daughter lowest 1 million and the highest up to 50 million. Deposits of the girls has contributed in no small part of the family income. 8.3% of household deposits admit their daughter dominate the total income of the family; 35.6% of households said that more than half of their family income is the money of their daughter, etc. Interview results showed that households with children marry a foreigner, living standards of households changes wealthier than before. 20% of poor households out of poverty and increased by approximately 13.0% of households became quite wealthy.

### ***3. Majority of transnational marriages, not only to satisfy the economic needs but also satisfy the emotional needs and the wishes of the bride herself and their parents***

The results of the national survey done by the Government of Korea in March 2010 (which introduced) has revealed a lot about the lives of the foreign brides, including Vietnamese ones. According to the survey results (73,000 sample households foreign brides), 57% of foreign women said they married Korean quite satisfied with life in Korea. The foreign women, including women in Vietnam also show a very high satisfaction about their partner (husband) with 74.8% of respondents; 88.1% of respondents are satisfied with their children; 64.8% of respondents satisfied with the relationship with parents-in-law (Lee Kysun, 2010, subject 8). The information obtained from interviews of 51 Taiwan brides of the Committee of Population – Family showing similar results (CPF, 2005: 139-140) 7

But what of the bride happy about their lives in

Taiwan is what makes the happiness of Dai Hop Commune's mothers. Up to 60.5% of parents said that their children quite happy with the new life. A basis for this assertion are 41 households (in the survey) gave his second daughter married and some household third daughter go foreign marriage follow the descriptions, the matchmaker and they feel the satisfaction of the marriage of their children quite nice.

### ***4. Some women having employment opportunities, better income, some women honoring the good qualities of Vietnam women, are citizens of the homeland where they keep living***

The survey at Dai Hop Commune, we found, although 51% of brides at home doing housework, but also to keep 49% of brides who labor on the land in which 14% work in agriculture; 14% service, small business, and 20.5% are workers. Most of the girls married foreign husband, after marriage, the expectations are searching for another job because the circumstances are not well-off husband. The married women do petty trade, the usually side with her husband to do. These workers are often women agreed to be married and they usually do in the food-processing plants, construction, etc. The wife reside in rural areas often continue to do the farm work.

There are jobs and income makes women spend increasingly less dependent husband. They become successful examples on home husband, KBS television and homeland governments husband honored for workers and their income was farming his whole family, when the husband no longer has an accident labor. Or more simple, Vietnam women were initially sold to her husband married in Yunnan Province in China has been honored for hard labor, feed his whole family and his parents praise "we are so lucky to get a daughter-in-law like that" (www.vtc.vn. dated October 28, 2010).

That's the positive consequences of cross-border marriage, it still needs to demand real grass on the part of strata in society, albeit with much debate. Thus, if the condemned criticism will hurt more the soul also suffered by the

poor hard.

### III. The negative consequences

The “cross-border” marriage, with the creation of “a family” after a tour only 7-10 days, reveals all the risks which if happens, the bride and young son family parents they will be the ones to suffer first.

#### ***1. Due to the lack of basic preparation before the “transmission” of the Vietnamese brides leads to difficulty in integration on her husband home.***

Languages and the basic understanding of the culture, customs and homeland husband is the most prominent issues that Vietnamese brides less interested in the investment and preparation before price. The limited because of the language barrier was leading to family conflicts and as a support for the rights of foreign brides in Korea, has written “language barriers dispel any effort that couples try to understand each other<sup>1,35</sup> and make brokering marriages ended in tears.”

The majority of Vietnamese brides married through brokers often “home visiting her husband at the movies” and the information from the type of person to go ahead. The film's rosy and “golden” did for many future brides Vietnam just think pink. And they did not know a “black mirror” of the country where they want to seek to make the dream.

In Dai Dong Thanh Commune, 92.5% of Vietnam brides marry a foreigner in both Taiwan and Korea were “having difficulty on her husband home. Accordingly, the difficulties they encounter are: restrictions on speech language: 75.5%; bored of loneliness, homesickness: 72.4%, no matter the nationality entry: 49%, do not find work: 37%; difficult to integrate into the customs: 27.1%; difficult to become properly integrated with their husbands: 17.7%; community stigma: 7.3%.

In Korea all properties except “foreign culture” of the nation's capital still proud country with a unique ethnic spirit led to the elimination of what is different. They see the need to learn the language and culture of the country of her husband, of course. There is hardly any girls

know that Vietnamese culture, even as the country developed, paternalism (men get the focus) in China and Korea remain heavy, particularly especially in rural areas.

Vietnamese brides do not understand her husband's family and society expect only the new bride in the role of the good wife, the good mother. Just like in Korea, cultural assimilation ideology in Taiwan requires Vietnamese wife to have requested to behave in the manner of a traditional Taiwan women, etc.

Vietnamese brides, cultures grown in Vietnam, though still under the influence Confucianism but openness, more equality between the husband and wife should share more really difficult to accept that they must labor center as a whole does not work for the husband's family... there are many Vietnamese girls are often considered family because her husband thought she got married just to have money to take care of their parents. The difference leads to contradictions in behavior, family relationships and not less pair - wife violence arose and led to divorce.

#### ***2. Economic dependence and personal tragedy from the illusions and marriage drive for economic benefits***

Thousands of Vietnamese rural women, are attracted by the many referrals of life and economic viability of future husband, so I hope to marry a foreigner can be life changing. They do not understand the difficulty, danger awaits them. So, after marriage and immigration, these girls were faced with a completely different reality.

- Survey data of the Ministry of Health and Welfare for Korean family in 2010 revealed women marrying Korean Vietnam has 22.5% of people belonging to the lower income classes, monthly average below 1000 USD<sup>1</sup>. The fact is that men who marry to Vietnam are usually farmers, youth in poverty levels. So, if not the husband's family labor is surely marry a foreigner cannot change your life.

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<sup>1</sup> The level of average income of a family in Korea in 2009 is \$3320 each month

Although not all brides are poor unfortunate, but there is still a part of the Vietnamese brides, though not the price of poverty are also faced with other tragedies as totally dependent on economy of the husband, so she can easily get violent when family conflict; or social isolation; or face prejudice, aversion change with foreign brides contradiction in family outbreaks. And the divorce can occur after a period of short time. Divorce situation among couples South Vietnam also increased each year. 2002 meeting only 7 cases; in 2003 and 28 cases in 2005 to 289 divorces (Doo-Sub Kim, 2006).

- Survey of the Korean Ministry of Health – Law and Family in 2010 revealed only 37% of women who migrate to Korea through marriage may be looking for work<sup>2</sup>. So can understand the majority of Korean brides to become dependent on the economy of the husband. The team's exchanged with the Vietnamese brides in the city of Suwon, Korea showed some brides living in rural areas under a lot of pressure: limited contact with the outside world because the groom's family afraid they fled; financial restrictions by the husband or mother-in money management, usually every month just gave his wife a little, etc. (recording of a talk with Vietnamese brides in Korea, 9/2009). A number of Vietnamese brides in Taiwan also have conflicting divorce because her husband and mother-in-law, just as much as her mother-in-law did not want to give the money to send home to parents.

Violence endure verbal and action is a painful tragedy of a great number of Vietnamese women married to Korean. A staff of “Center of Human rights, immigration rights of married women” in Seoul recently that some foreign women came to the support of the Centre by the violence of her husband more (www.orientexpat.comi.)

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<sup>2</sup> 37% is the percentage is calculated on the total foreign brides in Korea, i.e. including the highly educated women with professional training should be easy to have the opportunity to work in Korean and Korean husband by way of meeting acquaintances in the work environment.

No language proficiency, economic dependence on the husband, the restrictions on sharing opportunities and contradictions in life has made the mobile migration wife marriage easily becomes the object of violence, of paternalism and racism (Kinhide Mushakoji & Jung - Ok Lee, 2007), etc.

### ***3. The barriers to citizenship and the rights of Vietnamese brides for women married***

Vietnamese women who married after two years living in Korean citizenship exam. However, there have been many women before deadline citizenship is not a guarantee of getting married to save Korea or to be imported, they must have endured violent attitude, domineering husband.

According to the survey results in March 2010 by the Ministry of Health and Welfare in Korean, Vietnamese brides rate of migration Korean citizenship only 1.962 people/30.779 people, accounting for 6:37%. According to the Vietnam Ministry of Justice, by the end of 9/2010, there were approximately 40.000/110.000 Vietnamese brides in Taiwan national income (over 30%) and 137 Taiwanese bride Vietnam renunciation of nationality but not allowed to be Taiwan president.

There are many barriers to citizenship issues are not of Vietnamese brides in Taiwan. Taiwan Government to restrict the import of foreign brides “*from Southeast Asian countries due to concerns on “low educational attainment, low IQ may affect not good to Taiwan generation”*”; citizenship to the country where she had to write to need to be on insurance from husband.

Many women in Korea and Taiwan by way of illegal marriage (marriage tour, go contraband, etc.) cannot get opportunity to become citizens of the countries where they reside; Some of the divorce or widowhood before citizenship. For this the bride usually disadvantaged because the Taiwan authorities generally do not give citizenship;

Policies of China (Mainland) relatively close to the birth certificate issue and registration if the wife entering China illegally. Therefore, the Vietnamese women trafficked wife and their

children will not enjoy the rights of a Chinese citizen.

+ *The bride did not care and did not understand the rights and obligations of married migrant brides.* Migrant women encounter many difficulties in the use of social welfare services due to lack of information, accessible by complex procedures, due to the inability to communicate and discrimination because of the employee's welfare; In general, most women do not know the nationality rights, rights of marriage migration. However, they only care when it is "Taiwan identity card to work" what nationality are they also do not know because everything depends on the husband. The Report by the CPF also shows that Vietnamese brides from the beginning had no conscious understanding of issues relating to the rights and obligations of a bride immigration.

+ Prejudice and discrimination with foreign brides. Vietnamese brides face prejudices about foreign brides as a "gold digger", prejudice attitude with people from a poor country, and prejudice to the cultural differences in life; "Gold diggers" (gold digger) is the nickname that a number of women, men on social networking sites in Singapore and Taiwan often criticize foreign brides. Singaporean women are unhappy about their countrymen married to foreign countries because they believe that women embarrass Singapore. Some people have no sympathy for foreign brides, etc.

#### ***4. The issues of crossbred***

Children, children of Vietnamese women married to Koreans also in discrimination, which is the main reason most because their mothers are foreigners (34.1%); because no communication (20.7%). Explaining this, Dr. Lee Kysun said Korean society is a society appreciate peoples, a blood line and the result is a society which does not look positive with the two children in her bloodstream. Korean society bring awareness about racial superiority, moral future children. And the hybrid baby right from when he was a newborn was shunned, teased and even into adulthood and often face disadvantages in professional or social activities.

A number of other cases affecting the rights of children as future citizenship status is not determined when Vietnam announced they were getting married but not registered for citizenship because his wife is still with the marriage relationship first wife; or are some cases when parents give each mother citizenship should not be a mother has no chance to visit me. So in many cases of conflict, most Vietnamese women have married Taiwanese often silent abuse suffered by her husband for the sake of the children.

#### ***5. A number of legal issues and the rights of mothers and children to return to Vietnam after divorce***

a. Divorce proceedings today's Taiwan is quite simple, litigants in person divorce procedures may authorize the license others to do instead. So, there are cases of Vietnamese brides did not know that her husband assumed power of attorney for her divorce proceedings (CPF). Another aspect is Taiwan law recognized form "registration agreement divorce" relations "approximate marriage plans" so as to accept this form of divorce, Vietnamese brides often suffer multiple disadvantages children and property, bride and this shall be from denied citizenship.

b. As reported by the police department overall administrative management, in more than 130.000 women married to foreign security industry statistics, there are 11.264 people return home (8.6%) with 5172 crossbred. Thus, about one in 12 women who marry foreigners, there are 1 people return home. The reason is returned to Vietnam to escape being forced to marry a foreigner, be sold, or abused by improper lifestyle and culture of the husband.

Some legal issues of citizenship and other rights that arose in the following cases but so far there are no remedies:

◆ Some brides Vietnam does not clarify the legal status of nationality by nationality Vietnam cut but was refused entry into the country of nationality of the husband.

◆ A number of Vietnamese brides after entry to live in Taiwan, Korea, etc. but before the husband died citizenship, or divorce. In this

case, the bride had to return home and hardly anything benefits from her husband.

◆ Many women return to, or fled because of conflicts with her husband but undocumented (not paid by the husband to keep) return, was “living underground” in his hometown because there is no paperwork to apply for the nationality.

◆ Disputes between custody may occur in case the couple divorced and the wife left for Vietnam with kids. For the law of Vietnam or the current Taiwan, the children are entitled to birth certificates and citizenship or the father, or mother's side. However, children are not simultaneously be entered dual citizenship just because the mother has the right to choose what citizenship

◆ A number of other issues that arise when the girl agreed divorce, but not interested in getting divorce papers in court at Taiwan, Korea, and Vietnam often fly right, so it is unable to do procedures marry again if they want to rebuild family.

◆ Due to Vietnam or Korea and Taiwan do not have the legal assistance agreements should be made whether divorce proceedings in Taiwan or Korea are also still in Vietnam brought the papers for provincial departments of Justice to divorce procedures. Due to the complicated procedures that low levels of education, many women are not aware of the need for proof. Myself last condition has not done so as of this procedure should have been affected in the married again.

◆ The mother due to family conflicts and bring about the Vietnam without divorce proceedings, this also affects the rights of the child in the leveraged and require child care until adulthood, the Practically, the baby had to be foreign nationals to apply for the nationality of Vietnam is so difficult for her mother to return to Taiwan or Korea renunciation procedures are new papers apply for citizenship again.

◆ Currently, crossbred after divorce mother to live with grandparents in Vietnam. Because Taiwan is still nationality/China, and their mother cannot or still foreign nationals should

not be able to re-enter the birth certificate and civil status. These children can go to school difficult if not of causing birth. The government had to grant flexible basis “even to violate the law by allowing the customer to do” commitment unmarried birth certificate that can help give your baby a birth certificate and go to school.

### ***6. Some brides tricked into marriage with the husband not healthy both physical and mental vicious***

Not only lied about his rich relatives of the groom, who was seeking to broker scam brides on their physical and mental health of the groom. There are cases where the groom exchanged (go ask the healed, the bride to the groom forced to live with disabilities. There are fathers family sick, lying in bed. Evening just to see them meeting VN family squabbled go to search for a wife 's father, the goal is for a caretaker, servant announced, for a toy that they just need the money to “buy” the first one. (According to the report: Women of HCM city).

### ***Many married women become victims of trafficking women under the form of marriage counseling services***

Movement broker marrying foreigners has created a favorable environment for the crime of trafficking in women and children development. Tests of Vietnam Authorities showed when companies registered broker activities in Vietnam are often in the name of marriage counseling centers and tourism but the inside is still the operating environment marriage. they often seek to nurture girls and citizen organizations to Taiwan and Korea, and then select the new profile. Many traffickers have used this office to hold the line disguised to marry women trafficked abroad, forced prostitution in brothels, etc. (Ho Chi Minh City's Police Newspaper).

The trafficking women to China also tried to seduce put new big sister, even forcing the women married to the border to sell hand. More than 21.000 women have married abroad illegally (from 1998-2005) and more than 2.000 traffickers masquerading as marriage broker

from 2004 to 2009 was arrested by police and processing (Luong Van Cu, tldd).

Along with information about the heartbreaking story of the sentence - the abused woman, were killed by violent husbands area, making advertising information Vietnamese women **as a commodity has to touch the heart self-esteem, self-respect in Vietnamese**. Therefore, the majority opinion in public opinion was “labeling” behavior of many rural women married to foreigners in a “ham money, lazy workers, but she wanted a step up.” But this is not good when the label was all equate marriage with foreigners in general a bad muzzle. This also is not fair to the girls married the true love, and also not fair to all the brides for rural poor circumstances, as flood, want to escape poverty.

#### **Negative impact on the marriage market and the structure of age at local provincial boundaries.**

With the amount of married women account for a large proportion of childbearing age have a major impact on marriages of many opportunities in the local men. Opportunity to marry local men increasingly impaired. Moreover, gender differences due to the increasing proportion of young males born than females (115 male/100 female).

#### **Conclusion**

On the positive side, after living and working with foreign husbands, some Vietnamese women have accumulated some money and can support their families. However, on the positive side, those cases are not the majority. Many Vietnamese women are unskilled, ignorant and also often met unskilled husbands so their jobs are not stable. Therefore, many women face difficulties in their own family life, so they can't support their families in Vietnam. Many women encounter a lot of risks, because laws in some countries such as Taiwan, China are strict, when the husband refuse (divorce or die), local laws can't protect foreign women without occupation to take care of their children until they are grown-up. Many women have to bring the child home or left the child with their husbands and returned with two empty hands.

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