

2019 International Joint Workshop Inha University & Kobe University

Theme: Cultural Diversity and Multicultural Society

Date & Time Tuesday, 26 March, 2019, 10:00 ~ 18:00

Venue Jungseok Memorial Library Convention Room, Inha University

| Host

INHA University

- Convergence Institute for Multicultural Studies,
- Graduate School of Education,
- BK21+ Center for Glocal Multicultural Education Professional Development

KOBE University

- International Cultural Research Center



Program

2019 International Joint Workshop

Inha University & Kobe University

- **Date:** Tuesday, 26 March, 2019
- **Venue:** Jungseok Memorial Library Convention Room, Inha University, Incheon, Korea

Time	Program
10:00-10:20	<p style="text-align: right;">Moderator: Youngsub Oh</p> <p>Opening Remarks - Dr. Youngsoon Kim(Head, Convergence Institute for Multicultural Studies, Inha Univ. Korea) - Dr. Hiroki Okada(Head, International Cultural Research Center, Kobe Univ., Japan)</p> <p>Mutual Introduction</p>
10:20-11:20	Session 1
	<i>A Study on the Identity of Ethnic Korean Students from Central Asia</i> Azizova Firuza(Inha Univ.)
	<i>Migrant and Overseas Filipino Worker(OFW)</i> Toru Hamaguchi(Kobe Univ.)
	<i>An Exploratory Study on the Research Trends of Intercultural Education in Korean Society</i> Yu Seong Choi(Inha Univ.)
	<i>Meaning of a Foreign Place in Bangladesh</i> Ami Suzuki(Kobe Univ.)
11:20-11:30	Break Time
11:30-12:30	Session 2
	<i>Pastoral Migration and Land-Use Conflicts in the Post-Apartheid Namibian State</i> Kana Miyamoto(Kobe Univ.)
	<i>An Exploratory Study on the Preparation for old age of Middle-Aged Marriage Immigrant Women</i> Eun Hie Chae(Inha Univ.)
	<i>Consequences of Removing Indigenous Children From Their Families: Lessons Learned From the Aboriginal 'Stolen Generation'</i> Ayane Kimura(Kobe Univ.)
	<i>Analyze The Effectiveness Of General Education In Chinese Universities For Cultivating Global Talents</i> JuanJuan Zang(Inha Univ.)
12:30-14:00	Lunch & Tea
14:00-15:00	Session 3 Moderator: Seungeun Choi
	<i>Buddhist Alters in Vacant Houses on Sado Island, Niigata Prefecture, Japan</i> Toshiki Tsuchitori(Kobe Univ.)
	<i>The Identity Negotiation of Internationally Married Korean Women in Transnational Communication</i> Hyekyeong Nam(Inha Univ.)
	<i>Expanding Membership in Japanese Folk Performing Arts: Focusing on New Successors</i> Maho Araki(Kobe Univ.)
	<i>A Study on Refusal Speech Act of Korean and Vietnamese from a Cross-Cultural Pragmatic Perspective</i> Duong Thi Thanh Phuong(Inha Univ.)

15:00-15:10	Break Time
15:10-16:30	Session 4
	<i>Multi-cultural cases and types in ancient Korean Society Focusing on the 『Samguksagi』 and the 『Samgukyusa』</i> Chunyang Li(Inha Univ.)
	<i>Reviewing Roles of Food Culture for Immigrants Through a Case of Nepalese Who Work in Indian-Nepal Restaurants in Japan</i> Arisa Indo(Kobe Univ.)
	<i>Elementary School Teachers' Perceptions Toward Inclusive Education for Students with Disabilities in Uzbekistan</i> Nigorakhon Yakubova(Inha Univ.)
	<i>Acceptance of Ethnic Food in Japanese Society: Focusing on the Establishment of Vietnamese Food and Fast Food</i> Nguyen Tran Dieu Huyen(Kobe Univ.)
	<i>An Exploratory Study on Korean Art Therapy: focused on multicultural</i> Sumin Kim(Inha Univ.)
16:30-17:00	Discussion
17:00-19:00	Dinner

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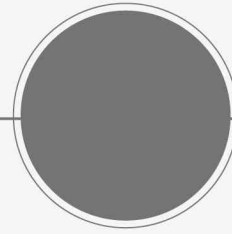
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International Joint Workshop

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Session 1

01

A Study on the Identity of Ethnic Korean Students from Central Asia

/ Azizova Firuza(Inha Univ.)

02

Migrant and Overseas Filipino Worker(OFW)

/ Toru Hamaguchi(Kobe Univ.)

03

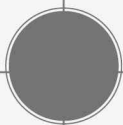
An Exploratory Study on the Research Trends of Interculturalism in Korean Society

/ Yu Seong Choi(Inha Univ.)

04

Meaning of a Foreign Place in Bangladesh

/ Ami Suzuki(Kobe Univ.)



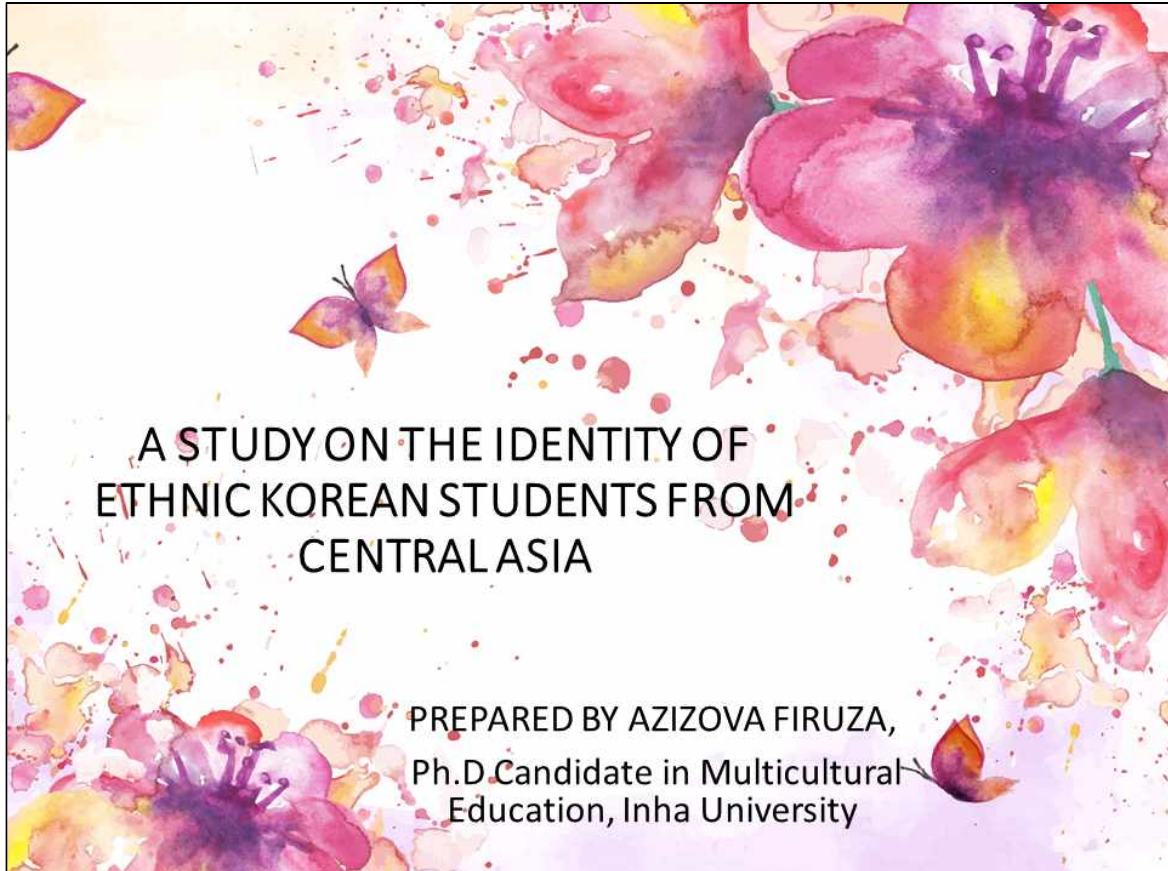


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2	Research background
3	Theoretical Overview on National Identity
4	Research purpose and necessity
5	Research method

1. Introduction

Who are Ethnic Koreans from Central Asia?



- These days there are about 350,000 Ethnic Koreans living in Central Asian countries

- In 1937 they were deported from Far East Russia (Maritime Provinces) near the border of North Korea to the unsettled steppe country of Central Asia such as Uzbekistan and Kazakhstan

2. Research background

Who are Ethnic Koreans from Central Asia?

- Approximately 100,000 Koreans were deported to Kazakhstan and 74,000 were sent to Uzbekistan
- No financial compensation, as well as they, did not receive any educational and cultural support
- In 1991 the collapse of the Soviet Union caused a crisis for Ethnic Koreans living in newly formed states

2. Research background

Statistics about foreigners in South Korea

- The number of migrants to South Korea is increasing each year
- Migrants are usually from China, Japan, Europe, Central Asia, South America
- Korea Immigration Service states that there are about 2,500,000 foreigners living inside South Korea and 800,000 of them are Ethnic Koreans

2. Research background

Reasons for coming to South Korea

- Education
- Work opportunities
- Business perspectives
- International marriage

Factors influencing the migration

- Economical
- Administrative
- The homeland of their ancestors

2. Research background

Ethnic Koreans Background

Before coming to South Korea Ethnic Koreans have the expectation of reuniting with their cultural heritage. However upon arriving they face difficulties in communication with locals and adopting the new culture.

- *What is the adaptation process of ethnic Koreans who were raised in a different country and shaped by that country's culture?*

After arriving in South Korea ethnic Koreans interact with the local population and their culture. As a consequence of a communication, the national identity of the ethnic group may change.



3. Theoretical Overview on National Identity

- Since the key question regarding 'identity' is 'Who am I?', namely an interpretation of the 'self', national identity is inevitably linked to the question of who we are, or who the members of the community are (Montserrat Guibernau, 1996)
- In a similar vein, Brubaker's view on national identity could be fittingly addressed here: he saw national identity as a nation's way of thinking and talking about nationhood or its self-understanding of nationhood (Rogers Brubaker, 1992)

4. Research purpose and necessity

The aim of this Study is to examine what kind of identity do Ethnic Korean students from Central Asia have. In addition, what factors are influential in shaping their identity.

- The question I posed for this study is:
 - What is the national identity of ethnic Korean students from Central Asia?
 - What was their national identity before coming to South Korea and how did it change after coming here?

5. Research method

- Seven ethnic Korean students from Central Asia were found, who agreed to take part in my research. There are 2 males and 5 females.
- They are studying at the I university in Incheon.
- After collecting data from the research participants, I analyzed it using the case study method from the pool of various qualitative research methods.
- Due to the anonymity concerns, their names were changed to the letters from the English alphabet.

5. Research method

Factors that influenced the choice of participants:

- Their age (between 20 and 30 years old)
- The variety of their majors such as Korean literature, Business administration, Cultural management, and English language and literature
- Their nationality(Uzbekistan, Kazakhstan, and Russia)
- Their period of stay in South Korea(from one year to 5 years)

References

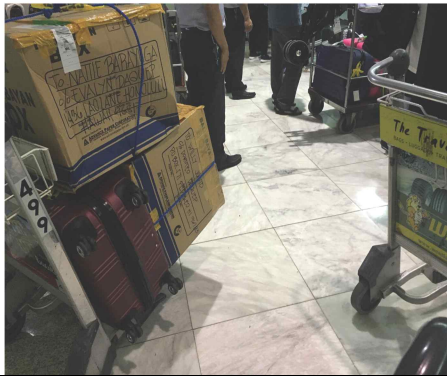
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Mar.26 2019
 International Joint Workshop
 Inha University & Kobe University

Migrant and Overseas Filipino Worker (OFW)

Toru Hamaguchi Kobe University



What they can and can not do as Migrant , OFW

	MIGRANT	OFW
Obtain the permanent residence	○	X
Obtain the nationality of the country they stay	○	X
Stay in the country by Contract	X	○
Stay with their family	○	△
Arrange the petition for the relatives to join them	○	X
Stay in the country where they work as possible as they can	○	△

Commission on Filipinos Overseas

Stock Estimate of Overseas Filipino (As of Dec.2013)

REGION / COUNTRY	PERMANENT	TEMPORARY	IRREGULAR	TOTAL
WORLD TOTAL	4,869,766	4,207,018	1,161,830	10,238,614
U.S.A	3,135,293	129,383	271,000	3,535,676
Saudi Arabia	264	948,038	80,500	1,028,802
U.A.E	1,711	777,894	42,805	822,410
MALAYSIA	26,007	319,123	448,450	793,580
CANADA	626,668	89,615	5,295	721,578
AUSTRALIA	334,096	60,166	3,720	397,982
KOREA	15,361	31,448	13,030	59,839
JAPAN	163,532	12,475	6,910	182,917

Terminology

- ① Permanent migrants include Filipino immigrants, legal permanent residents and naturalized citizen of their host country
- ② Temporary migrants include the documented land based and sea based workers and others whose stay abroad is six months or more including their accompanying dependents. These migrants are popularly referred to as overseas Filipino workers or OFWs
- ③ Irregular migrants are Filipinos who are without valid residence or work permits, or who may overstaying workers or tourists in a foreign country

Source : Commission On Filipinos Overseas Home Page
<https://www.cfo.gov.ph/downloads/statistics/stock-estimates.html>

Summary of Today' topic

Migrants are aiming to stay in the host country as possible as they can and give the opportunity to their relatives to migrate by petition

Since OFW's situation in host country is very fragile due to the control imposed by the host country, their plan to earn the money is sometime having myopic tendency

감사합니다

ご清聴ありがとうございました



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An Exploratory Study on the
Research Trends of Intercultural
Education in Korean Society

Dep. Multicultural Education
3rd Doctoral Course
Choi Yuseong

I . Introduction(1)

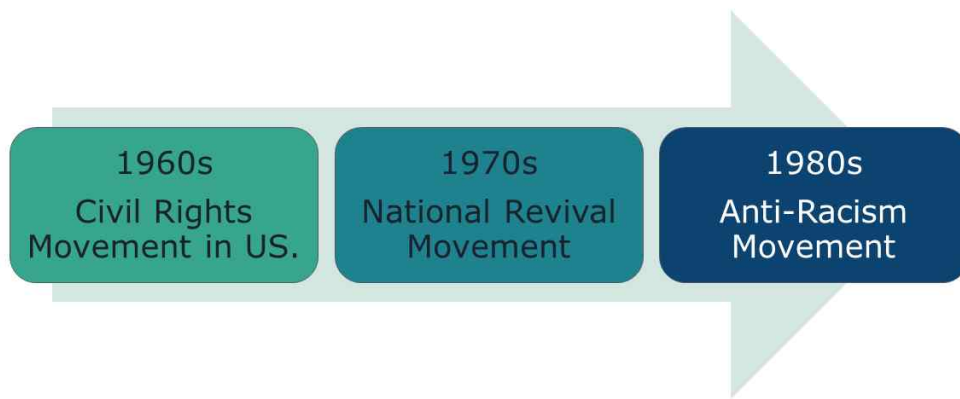
- ❖ Definition of Multiculturalism

**MULTICULTURALISM MEANS PLURAL
FORMS OF CULTURE. IN OTHER WORDS,
IT IS FLEXIBLE TO ACCOMMODATE
VARIOUS FORMS OF DIVERSE CULTURES**

(KIM YOUNGSOON, CHOI SEUNGEUN, 2016)

I . Introduction(2)

❖ Current of Multiculturalism



3

I . Introduction(3)

❖ Characteristics of Multiculturalism

1

Multiculturalism acknowledges cultural relativity and differences.

2

In multiculturalism, an individual is considered a part of the group to which the individual belongs and the group is more important than the individual.

3

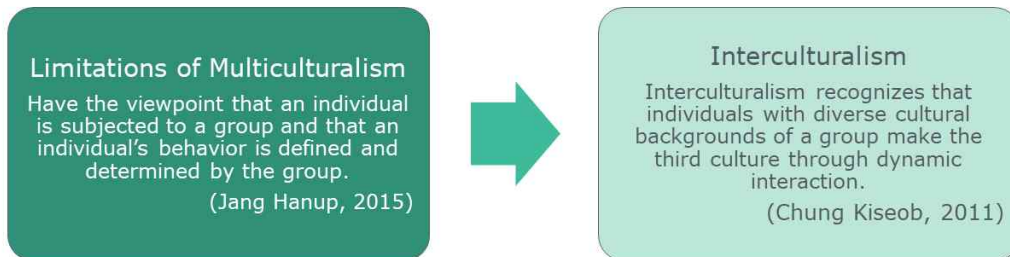
Multiculturalism over-emphasizes differences and diversity among groups.

(Byeon Jongheon, 2013)

4

I . Introduction(4)

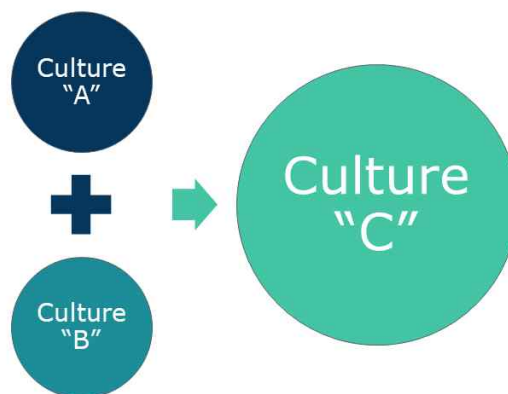
❖ Limitations and overcoming of Multiculturalism



5

I . Introduction(5)

❖ Definition of Interculturalism



Forming a family by men and women married with different cultural backgrounds.

➡ **Multicultural**

Creating their own unique culture through interaction despite the differences in the viewpoint and lifestyle.

➡ **Intercultural**

6

I. Introduction(6)

❖ Definition of Intercultural Education

BEYOND RECOGNITION OF OTHER CULTURES, TEACHING HOW TO BUILD RELATIONSHIPS AND INTERACT EACH OTHER AS RECOGNIZING EACH UNIQUENESS.

(Yun Boyeon, 2013)

The goal of Intercultural Education

to cultivate a viewpoint to view culture from various perspectives in order to balance the universality and diversity of culture, and to cultivate ability to communicate positively when encountering other cultures based on that perspective

II. The purpose of the research

To examine the interculturalism that is required to overcome the limitations of multiculturalism and to identify what competencies are required by interculturalism.

To confirm how and how far research on intercultural education that cultivates such intercultural competencies has progressed through literature research.

Based on the study on these research trends, to suggest what direction intercultural education should aim in Korean society.

III. Advanced Research

No	Theme	Count	Proportion (%)		
1	Background of Intercultural Education	Interculturalism	1	8	20.5
		Interculture	2		
		Intercultural discourse	1		
		Intercultural Philosophy	4		
2	Intercultural competence	5	12.8		
3	Application example of Intercultural Education	4	10.3		
4	Direction of Intercultural Education	7	17.9		
5	Intercultural education program	11	28.2		
6	Comparison of Multicultural Education and Intercultural Education	4	10.3		
Total		39	100		

Searching the papers by keyword "Intercultural education" among the papers published in domestic journals and academic conferences from 2000 to 2018.

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IV. Research Method (1)

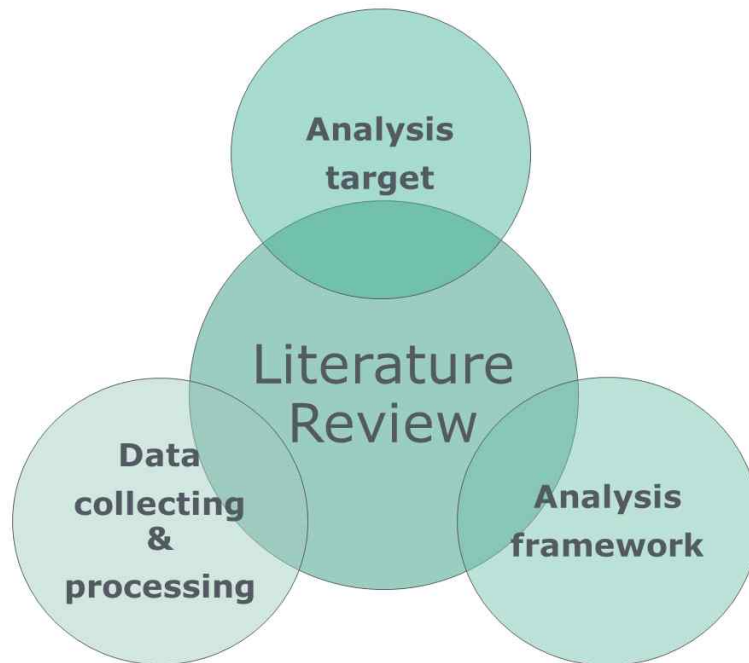
- ❖ literature review

LITERATURE REVIEW IS AN OBJECTIVE, CONCISE, AND CRITICAL SUMMARY OF PREVIOUS RESEARCH RELATED TO THE TOPIC BEING STUDIED IN THE ARTICLE.

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IV. Research Method (2)

- ❖ literature review



11

V. Research Plan (1)

- ❖ Analysis Target

- The research trends of intercultural education will be analyzed focusing on academic papers published in domestic journals and dissertations given by domestic universities.
- In order to select the subjects to be analyzed, the initial data will be composed by using the academic research information service (RISS) of the journal search site to search for articles containing intercultural education in the title, subject, and abstract.
- In order to minimize errors that may be missed by simple keyword searches, I will review abstracts and texts to exclude duplicate papers, and will make sure that only one study of the same content is included in the study of the title, abstract, and content.

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V. Research Plan (2)

❖ Analysis Framework

In order to establish the framework of the research trend analysis of intercultural education, we will look at the approach of the previous research that analyzed research trends on specific subjects in the academic world.

It is confirmed that the study period, the study area, the research subject, the study subject, and the research method were used as the main analysis criteria by synthesizing the previous research and it is useful to analyze the research trend of the intercultural education in various aspects. If so, it will be borrowed from this study.

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V. Research Plan (3)

❖ Data collecting and processing

- The papers and theses related to the intercultural education in the domestic journals to be analyzed in the research will be retrieved by searching the academic research information service (RISS) and the relevant journal sites.

- The processing of the data will be based on the analysis framework devised above, and after reviewing the contents of the analysis subject, the code will be assigned according to the category.

- If the content or characteristics of a paper include two or more categories, it will be classified as one of the most relevant subject areas based on specific research problems.

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Thank you

26/03/2019 Inha-Kobe University International Joint Workshop

Jungseok Memorial Library Convention Room, Inha University

MEANINGS OF A FOREIGN PLACE IN BANGLADESH

Graduate School of Intercultural Studies, Kobe University

Ami SUZUKI (PhD. Student in Cultural Anthropology)

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1. INTRODUCTION

1. **The aims of the presentation**
 - How were strong images of a foreign place (*bidesh*) created?
 - Field research: Women handicrafts producers in Bangladesh
2. **Bangladesh at a glance**

2. CREATING FOREIGN IMAGES: TWO KEY FACTORS

1. **Bangladeshi migrants**
 - From Sylhet to United Kingdom
 - Hindu-Muslim conflicts between India
 - Laborers to Middle East, Europe and Asia
2. **Development and foreign aids**
 - Foreign aids (ex: Jamuna bridge)
 - Grassroots Development

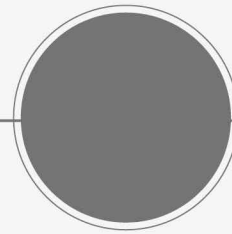
3. MEANINGS OF A FOREIGN PLACE

1. **General image for a foreign place**
 - Vast economic power and strong materiality
 - Trying to go to a foreign place at any cost
 - Foreign passport as social status
2. **What do a foreign place/ people mean for handicrafts' producing women?**
 - Practicing "help relationship"
 - Symbolical usage of working with foreign place/ people

4. DISCUSSION AND FUTURE PERSPECTIVES

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Session 2

01

Pastoral Migration and Land-Use Conflicts in the Post-Apartheid Namibian State

/ Kana Miyamoto(Kobe Univ.)

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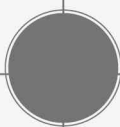
Consequences of Removing Indigenous Children From Their Families : Lessons Learned From the Aboriginal 'Stolen Generation'

/ Ayane Kimura(Kobe Univ.)

04

Analyze The Effectiveness Of General Education In Chinese Universities For Cultivating Global Talents

/ JuanJuan Zang(Inha Univ.)



Pastoral Migration and Land-Use Conflicts in the Post-Apartheid Namibian State

Kana MIYAMOTO

Graduate School of Intercultural Studies
Kobe University JAPAN

▶ Inha-Kobe University International Joint Workshop, Mar 26, 2019 @Jungseok
Memorial Library Convention Room, Inha University KOREA

Introduction: pastoral migration

- ▶ rainy season ⇔ dry season
- ▶ **drought** from 2012 and started to move in search of better pastures [Shnegg and Bollig 2016]
- ▶ **land disputes** reported by newspapers [ex. New Era 2015] : tried to chase away migrants even there is inside of communal area
- ▶ disputes brought **High Court** of Namibia Main Division, Windhoek
- ▶ judgement: two cases as of 2018→disputes **still continue**

▶ 2

Introduction: migrant workers

- ▶ after independence (1990~): open up **new economic opportunities**, finding well-paid jobs in growing public/private sectors in city
- ▶ “**Full-time** pastoralist” to “**Part-time** pastoralist” [Schegg et al. 2013]→livestock are looked after by **hired herders**
- ▶ cf. In Eastern and Western Africa [Swift 1982; Little 1985; Hogg 1986]

▶ 3

Introduction

- ▶ To examine the migration and migrant workers in pastoral context:
 - ▶ migration caused by drought→land-use conflicts
 - ▶ absence of owner of livestock→hired herders
- ▶ Focus: describe the reasons why people try to chase away migrants in communal area and the details of herders who look after livestock

▶ 4

Research Area

- ▶ Republic of Namibia
- ▶ Kunene Region
- ▶ Southern Kaokoland
 - many land disputes reported
 - high court cases
- ▶ participant observation
- ▶ 2015~2018
 - almost 12 months
- ▶ Herero Language & English



from Google map (edited)

▶ 5

Research Area

- ▶ **Himba and Herero**
- ▶ both speak Herero language
- ▶ Herero speaking people: approx. 160000 in Central, 30000 in Northwest [NSA 2011]
- ▶ called "Herero" with appearance of "Himba" in the old days(-19c)
- ▶ kin relationships through matrilineal and patrilineal clans
- ▶ Southern Kaokoland: Himba and Herero



Himba (↑) / Herero (↓)



Photo: taken in research area

▶ 6

Pastoral migration and conflicts①

- ▶ conflicts do not occur frequently: only in heavy dry season or drought [Yoshimura 2008]→**using rangeland flexibly**
- ▶ Before c. 1950: “grazing rules were not necessary at all as there were very few people and much less livestock than today” [Bollig 2013]→less conflicts
- ▶ have to consider the **influence of colonial rule** [Hussein et al. 1999; Fujimoto 2010]

▶ 7

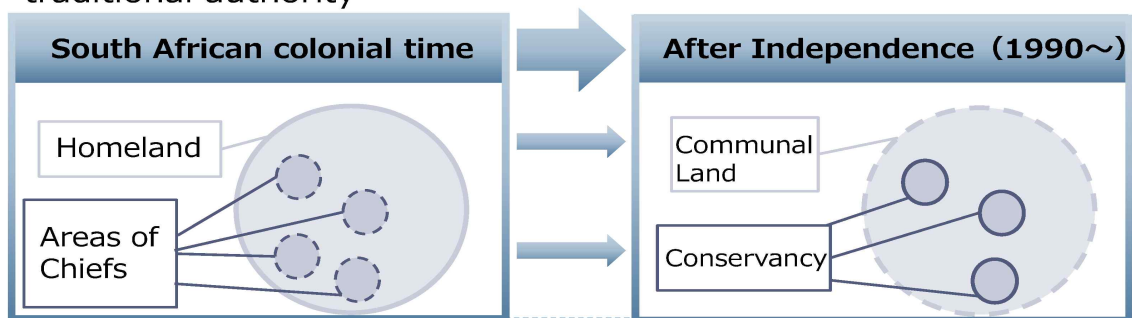
Pastoral migration and conflicts②

- ▶ **South African colonial rule** and Apartheid
- ▶ Kaokoland: one of **Homelands** (Bantustans)
- ▶ appointment of **Chiefs** and their jurisdiction area: indirect governance policy
- ▶ started drilling boreholes to promote self-governing and development in dryland (1950s~) →changed mobility pattern etc. [Bollig 2013]
- ▶ rules of good grazing(*ozondunino yomarjo*) and grazing guards (*ovatjevere vomarjo*) →finally discussed in a meeting at the Chief's home [Bollig 2002]

▶ 8

Pastoral migration and conflicts③

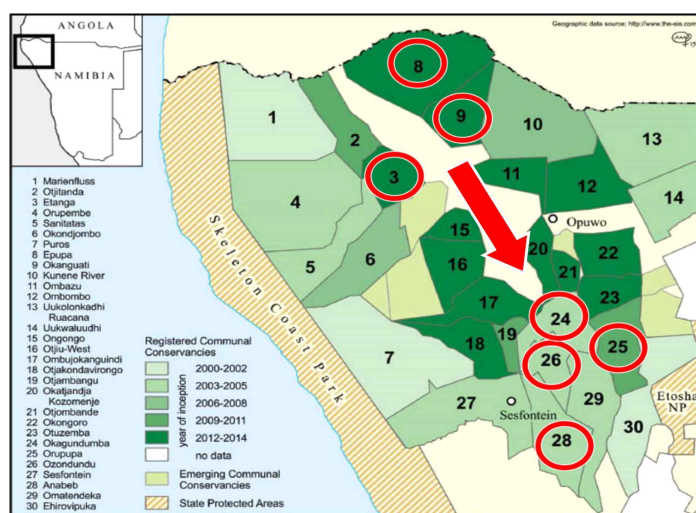
- ▶ after independence: **Land reform**
- ▶ community-based natural resource management(CBNRM): **communal conservancy**
- ▶ Chiefs → Traditional Leaders: **Traditional Authority**
- ▶ Communal Land Reform Act in 2002→specified for the allocation and cancellation of land and the **customary land rights** of traditional authority



▶ 9

Pastoral migration and conflicts④

- ▶ drought from 2012
- ▶ migration: from North to South
- ▶ disputes→court cases
- ▶ Traditional Authority: using their customary land rights, traditional territory in customary law, and conservancy area to chase away migrants [Miyamoto 2018]



edited [Bollig 2016]

▶ 10

Migrant Workers in Pastoral Context①

- ▶ Herders: look after livestock
- ▶ Migrants from Northern Kaokoland
 - ▶ owner of livestock: sometimes with wife and kids
 - ▶ owner's relatives: mostly his brothers
- ▶ People in Southern Kaokoland
 - ▶ depend on **workers** hired by owner of livestock
 - ▶ owner's son
 - ▶ owner himself

▶ 11

Migrant Workers in Pastoral Context②

- ▶ Workers
 - ▶ hired by the owner of livestock and get salary once a month
 - ▶ mostly from southern Angola looking for a job to get cash
 - ▶ mostly staying in a few months and going back to their home and/or getting similar job in another place
 - ▶ Angolan refugees (1990~)
- ▶ Owner's son
 - ▶ sometimes go out because of getting temporary job in city
 - ▶ incl. schooling kids: usually stay in dorm, back weekend and/or holiday
- ▶ Owner of livestock

▶ 12

Migrant Workers in Pastoral Context③

- ▶ research village
- ▶ 16 households + 1 household(migrant): 5 kraals

kraal	details of kraal	cattle	small stocks
A	6 households	worker(relative)	worker
		one of owners (former worker)	owner's son
		owner's son	owner
B	5 households	worker	worker
		owner's son	owner's son
C	owner(former worker) and his wife and kids	keeping both by the owner and kids	
D	4 households	keeping both by the owner and kids	
E: migrant	2 wives and kids	keeping both by the owner and kids	

Table: herders in each kraal in research village (2018)

▶ 13

Conclusion

- ▶ pastoral migration and conflicts
 - ▶ disputes usually happen in heavy dry season: started from SA colonial time [Bollig 2013]
 - ▶ Traditional Authority play an important role in court cases and also in conservancy to chase away migrants [Miyamoto 2018]→land-use conflicts
 - ▶ post-apartheid state in Namibia
- ▶ migrant workers
 - ▶ well-paid job in city→owner himself, owner's son
 - ▶ leave their livestock in the hands of hired herders and become part-time pastoralists [Greiner 2010; Schnegg et al. 2013]
 - ▶ hired herders: migrant workers, staying in the migrant place

▶ 14

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▶ 16



The Exploratory Study on the Preparation for old age of Middle-Aged Marriage Immigrant Women

Inha University
Chae eun hie



The purpose of this study is to explore the research trends of the middle-aged in Korea, and to present the importance of preparation for old age of middle-aged women.

In the academic research information service <Riss>, the number of papers that appeared when searching for 'old age preparation' from 2013 to 2018 was 500.



Among them, 176 papers were finally discovered when they were searched by gender, generation, subject, research method, and old age preparation type.

The result is as follows.

First of all, in gender, there were the most common studies on mixed-gender, and more studies on women than men.

Because, women are vulnerable in society.





Second, the study of the generation showed the greatest number of middle-aged studies. Next was the order of generations and old age.



Third, in subjects, most of the studies a permanent resident rather than migrants.

Especially pay attention to see here is the fact that the number of married immigrants among immigrant called very limited.

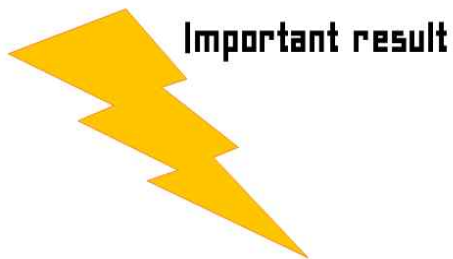
There are few studies on the preparation for old age of middle-aged marriage immigrant women.



Fourth, in research methods, although most of the research methods were conducted by quantitative research, qualitative research has been steadily increasing recently.



Fifth, the type of preparation for old age was the most mixed study which was not put on either side, followed by the study on the economic preparation for old age.



Important result



As a result, it seems necessary to expand the qualitative research methods that deal with the old age preparation of middle-aged married immigrant women.

Because...

Korea has already entered an aging society and a multicultural society.

If you do not prepare for old age in this situation, the aging life of middle-aged women and migrant middle-aged marriage migrants, who have become vulnerable, may become more vulnerable.



They recognize the need to prepare for old age, but the economic reality have failed to support it.



Therefore, it suggests that the government and the local government as well as individual should actively seek ways to prepare for old age of marriage immigrant women.

Thank you.



Consequences of removing indigenous children from their families - Lessons learned from the Aboriginal "Stolen Generation."

Ayane Kimura, Kobe University
At Inha University, 26th March.

Introduction

- Anthropological studies of Stolen Generation of Australian Aborigines.
- Focus on family relationship and intergenerational effects.

Overview of Stolen Generation

Stolen Generation:

Aboriginal people who were forcibly removed from their family by authorities and Christian missions when they were little children. (Read 1999)

Criticism and Inquiry

- Criticized in 1980's.
- National inquiry report "*Bringing them Home*"(1997):
implicated that forced separation might be related to some social issues Aboriginal people have faced.

Forced Separation and Social Issues

- Narrative among Stolen Generation
 - Aboriginal Deaths in Custody (Bretherton and Mellor 2006).
 - Mental disorder, health problems, unemployment...
- Is it true that Stolen Generation are more likely to face social issues because of forced separation?

Statistical Data①

	Removed	Never Removed	Total
Self-assessed health status			
Excellent/Very good (%)	27.0	27.9	27.9
Good (%)	26.9	35.6	34.4
Fair/Poor (%)	46.1	36.4	37.7
Has a disability or long-term health condition (%)	77.6	66.3	67.6
High/very high psychological distress (%)	36.7	30.5	31.3

the National Aboriginal and Torres Strait Islander Social Survey in 2008

Statistical Data②

	Removed	Never Removed	Total
Highest year of school completed			
Year 12 (%)	9.3	12.0	11.7
Year 10/11 (%)	27.7	38.1	36.9
Year 9 or below(%)	63.0	49.9	51.4
Unemployment rate (%)	13.8	7.3	7.8

the National Aboriginal and Torres Strait Islander Social Survey in 2008

Case Study of a Stolen Generation Family 1.

- A case of Janet Smith (McComesey 2010)
 - Janet: Aboriginal woman whose mother is Stolen Generation.
 - Her 3 Children: Taken away by governmental authority.

Case Study of a Stolen Generation Family 2.

- Sarah, Janet's sister, rejected to be a adopted parent.
- 2 kids: adopted to their paternal grandmother.
the last: adopted to non-Aboriginal family.

Case Study of a Stolen Generation Family 3.

- Janet's complaints and sorrow
 - Her children: "too black" to for Sarah to adopt.
 - Effects of her mother's forced separation:
negative images against Aborigines
 - Her inner conflict: "full blooded Australian"

Discussion

- Intergenerational effects of forced separation.
 - Ambivalence in relation to their own identity.
 - Inherited negative images against Aborigines.
 - Conflicts over child rearing

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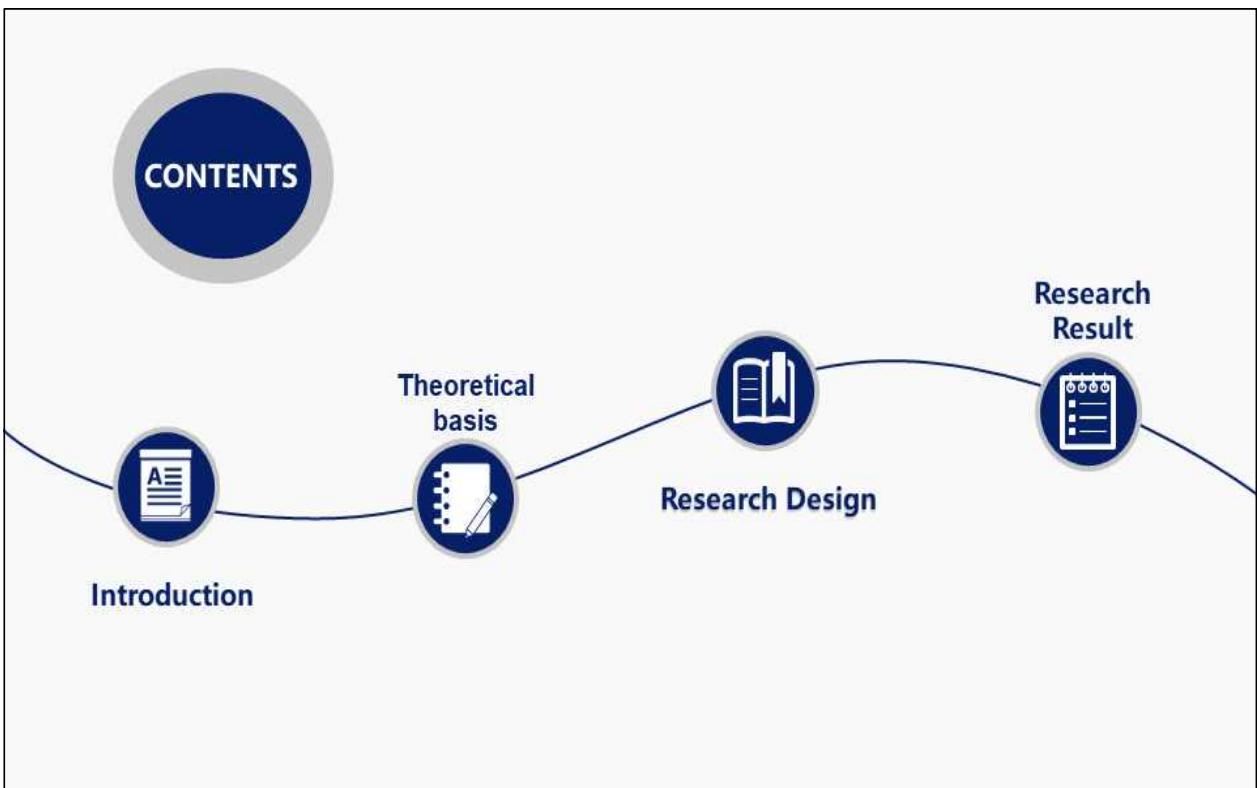
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Analyze The Effectiveness Of General Education In Chinese Universities For Cultivating Global Talents

Presenter: Juanjuan Zang

Ph.D Candidates
Multicultural education major
Inha University



Research necessity

New path to develop

From the perspective of the "internationalization" development path of personnel flows directly across national boundaries and across regions in the early days, although it can cultivate students' international ability and expand students' international vision, the effect is often limited to the individual participants, and it is difficult to meet the demand of international talents in the popularization of education.

The demand for international talents

Under the background of economic globalization, China's international cooperation and exchanges are increasing, and the demand for international talents is also increasing. Therefore, colleges and universities should not only cultivate solid professional talents, but also cultivate internationalized talents with cross-culture ability.

Research significance

Global

In the era of globalization integration, the most important issue of education will be how to foster competent human resources in the global society. The training of talented people with the ability to achieve future achievements and outstanding achievements is a very important task in university education and will become the power of national competitiveness.

China

In China, the outline of the national medium and long-term plan for the reform and development of education (2010-2020) has clearly stated that it is necessary to meet the requirements of the country's economic and social opening to the outside world and cultivate a large number of international talents.

University

However, there are few empirical studies in China to analyze the dimensions of intercultural ability and evaluation scale of college students, and there are few influential intercultural ability evaluation scales in China. Some relevant studies generally lack empirical data support. Therefore, it is particularly urgent to conduct a systematic and comprehensive empirical investigation and analysis on the dimensions and evaluation scales of intercultural competence of Chinese university students.

第 4 页

Research purpose



Research purpose

This study of cross-cultural competence (ICC) by Byram model theory, to students who from Chinese University as subjects, for their ability to cross-cultural dimensions and evaluation questionnaire a empirical investigation, system comprehensive analysis of China's university students' intercultural competence awareness, attitude, knowledge, skills, such as dimension, and carries on the exploratory and confirmatory factor analysis.

第 5 页

Theoretical basis

THE NECESSITY OF INTERCULTURAL LEARNING



THE CONCEPT AND DIMENSION OF INTERCULTURAL ABILITY



A PROPOSED FRAMEWORK FOR INTERCULTURAL COMPETENCE IN HIGHER EDUCATION

第 6 页

Research Design

A. Research Questions

- (1) What is the reliability and validity of the Chinese University Students Intercultural Competency Assessment Scale?
- (2) Does the cross-cultural competence of Chinese college students have multidimensionality?
- (3) What is the importance of each competency dimension of Chinese college students' cross-cultural competence?

B. Survey tool

The design evaluation scale of this study is based on the cross-cultural competence (ICC) multi-dimensional model (knowledge, skills, consciousness, attitude) proposed by Byram (1997), with reference to the cross-cultural ability evaluation compiled by Fantini (2000, 2006).

C. Data collection and analysis

Questionnaire data were statistically analyzed by SPSS.

第 7 页

Research Result

The Multidimensionality of Chinese University Students' Intercultural Competence

(1) knowledge related to national culture (knowledge A); (2) knowledge related to foreign culture (Knowledge B); (3) Attitude; (4) Intercultural Communication Skills (Skills A); (5) Cross-Cultural Cognitive Skills (Skill B); (6) Consciousness.

The importance of each competency dimension in the ICC evaluation scale structure

- Factor 1 "Knowledge related to national culture"
- Factor 2 "Knowledge related to foreign cultures"
- Factor 3 "attitude"
- Factor 4 "Cross-Cultural Communication Skills"
- Factor 5 "Cross-Cultural Cognitive Skills"
- Factor 6 "Awareness"

第 8 页

Research Result

The results showed that the localized ICC evaluation scale of Chinese university students was proved to be reliable and effective in actual measurement. The intercultural ability of Chinese college students is multidimensional. The six factors evaluate and explain the effects of intercultural ability of Chinese university students, among which foreign cultural knowledge has the strongest influence, intercultural communication skill has the second influence, national cultural knowledge and attitude have the middle influence, intercultural cognitive skill has the weakest influence, and intercultural consciousness has the weakest influence.

第 9 页

Conclusion

Conclusion

The improved localized ICC evaluation scale in this study has good reliability and validity.

The empirical survey data can help college students predict their cross-cultural competence.

It can also provide a reference for domestic universities to train international talents and provide relevant cultural capacity training courses.

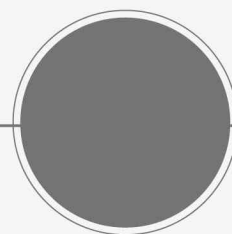
However, the improved localized ICC evaluation scale in this study needs to be combined with more diverse subjects for lateral and vertical empirical studies to further confirm its validity and reliability, as well as other methods such as interviews and cross-cultural competence test data. Wait for a comprehensive evaluation together.

第 10 页



International Joint Workshop

Inha University & Kobe University



Session 3

01

Buddhist Alters in Vacant Houses on Sado Island, Niigata Prefecture, Japan

/ Toshiki Tsuchitori(Kobe Univ.)

02

The Identity Negotiation of Internationally Married Korean Women in Transnational Communication

/ Hyekyeong Nam(Inha Univ.)

03

Expanding Membership in Japanese Folk Performing Arts: Focusing on New Successors

/ Maho Araki(Kobe Univ.)

04

A Study on Refusal Speech Act of Korean and Vietnamese from a Cross-Cultural Pragmatic Perspective

/ Duong Thi Thanh Phuong(Inha Univ.)



Buddhist Alters in Vacant Houses on Sado Island, Niigata Prefecture, Japan

Toshiki Tsuchitori

Ph.D. Student at Graduate School for Intercultural Studies,
Kobe University

Introduction

- In contemporary Japanese society, depopulation and aging have long been major social problems
- The number of vacant houses is increasing in rural area
- The depopulation of this rural area, especially in village society, began after the period of high economic growth in the latter half of the 1960s

Traditional Things in Sado Island

- Since Sado Island in Niigata Prefecture is remote, the traffic situation made it relatively isolated
⇒ So previous studies have reported that traditional things had been maintained until relatively recently (For example: Umeya, Urano and Nakanishi 2001)
- However, even in Sado, waves of depopulation and aging are spreading
- Also, as a subjective opinion, the local people indicated that 'the faith of the present person is not strong compared with the past' when I researched in 2013

Are Traditional Things in Sado Island Really 'Declined'?

- However, as I continued on-site investigation of folk religion on Sado Island from 2013 onward, I began to question the explanation that a *mura*(village)'s belief in folk religion has 'declined'.
- A Case: The story was shared with me by Mr. T, who runs an inn in Seki village in the northern part of Sado Island

A Case of Mr. T

- There are many vacant houses in Sado
 - ⇒ There are many vacant houses regularly visited by people. In those vacant houses, it is said that Buddhist altars and mortuary tablets remain intact
- Mr. T suggested to the owner of a vacant house in Sado to sell it to those who wish to move to Sado Island, or to offer it as a guest house to volunteers
 - ⇒ They turned the offer down
 - “Because there are Buddhist altar and mortuary tablet …” or “Because it is an ancestral land and a house…”

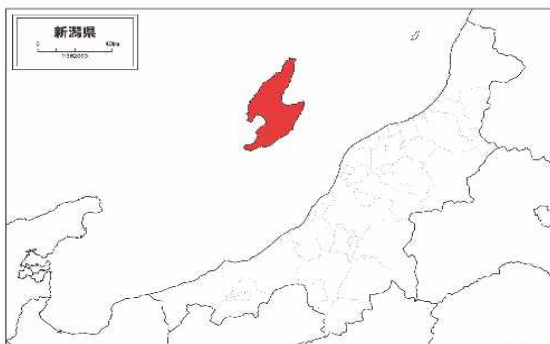
People Who Keep Vacant Houses and Buddhist Altars for a long time in Sado

- It would be reasonable to think that the Buddhist altar should be moved to a new house and the vacant houses should be sold, but homeowners do not take this action
 - ⇒ Why do they maintain a vacant house and a Buddhist altar?
- This presentation is intended to provide introductory information on people who keep vacant houses and Buddhist altars

Buddhist Altar (In Sado City, Seki Village)



About Sado Island



Source:
<http://www.freemap.jp/itemFreeDIPage.php?b=niigata&s=niigata>

- Sado Island is located in the western part of Niigata Prefecture, the second largest island in Japan after Okinawa island [Mizoo 2007] .
- . As of 2019, the population is approximately 55,000 people

Village in Northern Part of Sado Island



The Mortuary Tablet, the Buddhist Altar, the House and the Land in Former Sado① [Iwamoto 1986]

- In the past, the typical Japanese family aimed to maintain the family business and to convey *ie* (which refers to a group of people who live an everyday life and is also a facility used as a living space) to the next generation to ensure continuity with their ancestors
- When a successor cannot be secured by all means, it is said that *ie* is not able to survive in Sado and that, “*atoke* has ended” or has been “turned down”
⇒ *fusebi* (turned down fire), *fusena* (turned down name), and *fusemune* (turned down building)

The Mortuary Tablet, the Buddhist Altar, the House and the Land in Former Sado②

- *ie* continues to possess the possibility of revival for a while, which is contained in things like the house, the land, the house name, and the grave and mortuary tablet, all of which symbolize the existence of *ie*
- ⇒ "buying *fusena*", "buying *namyoji* (family name)" and so on
- The practice of *shinkekamado* (the second son and the third son create a house without parental assistance due to *shinghai* (private property)) and migrants purchase the *ie* which has died out and enter it
- In this process, they inherit the grave of those who had lived there previously, their mortuary tablet and their relatives, as well as the *ooya-inkyō* (a kind of genealogical relationship of the house)

The Mortuary Tablet, the Buddhist Altar, the House and the Land in Former Sado③

- The circumstance in which others revive the *ie* that had previously been ended is related to the existence of *mura* stock
- Some parameters which dictated that the number of *ie* in *mura* should not be increased by more than a certain amount (*kamado* restriction)
- They restricted the right as a resident of *mura* as a *mura* stock, and migrants could not be recognized as inhabitants unless they acquired the *mura* stock of the *ie* (*fusena*), which had ended
- In the former Sado Village Society, there was a philosophy which emphasized houses, the mortuary tablets, and land

Buddhist Altar of a Vacant House and Citizenship of the Deceased①

- I once thought that the organization and principles of *ie* were not very useful in Sado.
- However, there is a persistent habit of thinking about material things related to the survival of *ie*, such as the philosophy that emphasizes houses, the mortuary tablet, and land [Tsuchitori n.d.]

⇒ There are no intangible elements related to *ie*, but tangible elements partially remain

Buddhist Altar of a Vacant House and Citizenship of the Deceased②

- If something could be added to this hypothesis, it is that the people in Sado are affected by the citizenship of the deceased that are worshipped in the Buddhist altars

⇒ The people in Sado continue to maintain the Buddhist altars in vacant houses under the influence of the agency of the deceased

(cf. In the village in northern Sado where I conduct my research, it is still said that the soul walks outside when people die)

Buddhist Altar of a Vacant House and Citizenship of the Deceased③

- The phenomenon of people maintaining a Buddhist altar in a vacant house can be observed even outside of Sado (e.g. [Kawahara, Takeuchi, Hirata and Honda 2012])
- The people of Sado tend to stick to Sado Island somehow, which is characteristic of Sado, in this case. They are not trying to get away from Sado
- It is presumed that the deceased maintain their citizenship, as evidenced by the Buddhist altar of a vacant house, which contributes to the attitude held by the people of Sado island towards Sado itself

Conclusion

- There is ample room for discussion regarding the cases we have seen so far regarding those who maintain the Buddhist altar in a vacant house
- I would like to continue my investigation in the future and to clarify the problem of why residents maintain a vacant house and the Buddhist altar

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Warszawa Airport in Poland



Into the lives of Participants.

📷 📺 ... 1184% 오후 8:09

✕ Koreanerinnen in Wien (ORF - Panorama, 1983) - Yo...
in.youtube.com



Introduction



11,000 Korean women migrated to central Europe from the late 1950 to 1976.

In this period Germany, did not expect the settlement of the migrants

Korea, did not consider the migrant workers' return home

The nurse migration was originated with economic purposes and played a role as a strategy of improving the quality of individual life

These women are considered as strangers in both countries, yet they continued the connection between both countries.

The needs of this study

- Building a relationship with members of society that an individual move in.
- Continuing the relationship with family and friends in home country.
- They are main agents who may understand both countries that have different culture, history, and values.
- Their activities may bring socio-spatial changes into the community.
- However, there are only few studies related to transnational communication.
- Their identity and the connection to the next generation indicate significant points to discuss in global perspectives.

The Purpose of This Study

To find how the transnational communication is shown in life histories of the internationally-married Korean women and what meanings and identity negotiation can be presented in the communication.

The migration of these women is crucial because it connects not only herself but also next generation. Through preceded lives of the internationally-married Korean women, the implication related to multicultural community in Korea may be made.

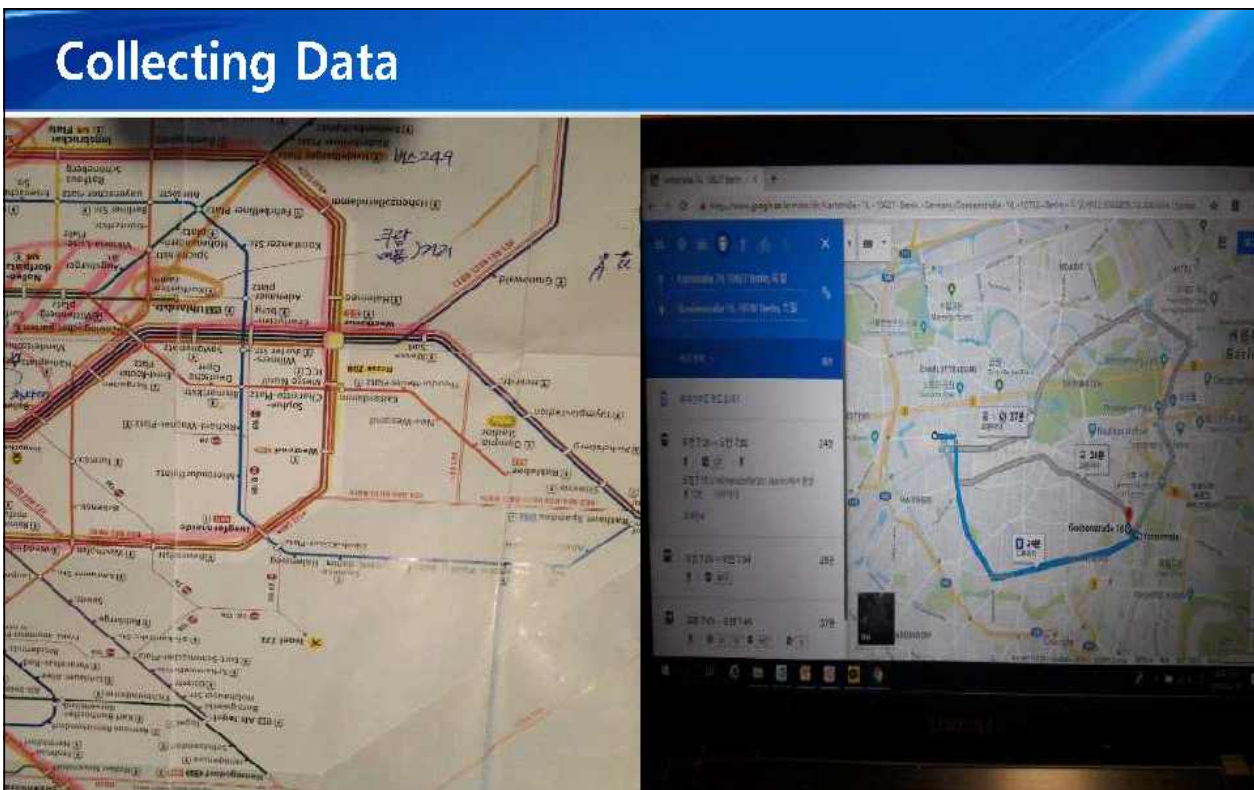
Method(life history)

- Analyzed according to Mandelbaum's (1976) life history analysis method and categorized into three parts:
 - life domains
 - turning points
 - adaptive factors.

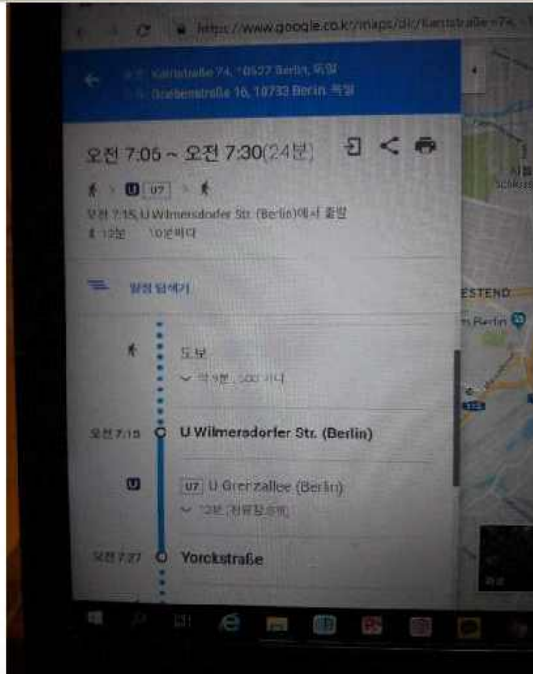


Participants for Study

Sort	Age	Siblings	Nationality	Country of residence	Period of stay	Children	Occupation
A	74	7(6)	Germany	Germany	49	2	Psychological counselor
B	75	2(1)	Germany	Germany	53	2	Retired nurse
C	69	13(6)	Korea	Germany	48	2	Retired nurse
D	67	5(3)	Germany	Germany	46	1	Medical laboratory technologist
E	65	7(2)	Austria	Austria	46	3	Retired nurse
F	67	5(3)	Austria	Austria	47	3	Classic manager
G	73	6(4)	Austria	Austria	46	2	Realtor



Collecting Data



Collecting Data

1. Descriptions of life experiences

3 out of 7 people sent the descriptions of their life experiences

2. Interviews

**5 people out of 7, completed the first interview.
2 people out of 7, completed the second interview.**

3. pictures, magazines...

their childhood, parents, works, and special events...

4. Other things...

collected their works of art ...

Questionnaire

Life story interview

Preschool age, school age,
and university...

Social life, marriage, and
family relationship

Finance, nostalgia reaction,
social commitment

The second interview

Occupation, community, social group,
relationships

first language education of children and
media

Identity negotiation, expression of self, and
how explain?...

Thank you

2019/03/26 @Inha University

Expanding Membership in Japanese Folk Performing Arts : Focusing on New Successors

Maho Araki

Graduate School of Intercultural Studies, Kobe University
Email : araki.po@gmail.com

■ Self-Introduction

- Major : Cultural Anthropology, Folklore, Musicology
- Study : Passing down of Japanese folk performing arts
→ Focus on change of music, relationship in successor



What's Folk Performing Arts?

Folk Performing Arts → 民俗芸能 (Minzoku-Geinou)

≡ traditional music, performance



Introduction – Successor of Folk Performing Arts

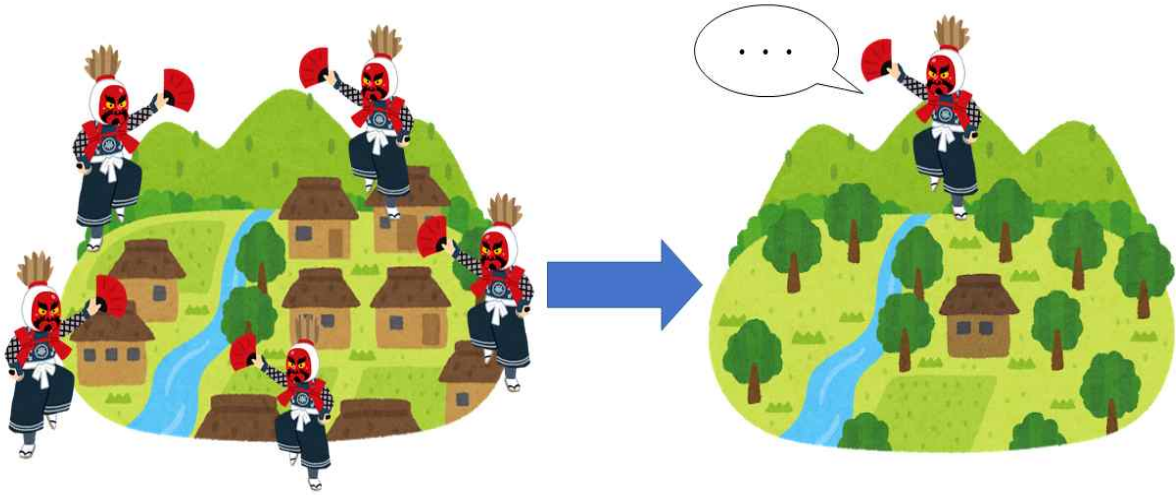


One village



One Folk Performing Arts

■ Introduction – Successor of Folk Performing Arts



Modernization + Urbanization → Declining birthrate and an aging population

■ Introduction – Successor of Folk Performing Arts



■ A Case of *Shinohara-Odori*

- *Shinohara-Odori* (篠原踊り) …a kind of drum-dance (太鼓踊り)
- Shinohara village, Gojo city, Nara prefecture



■ A Case of *Shinohara-Odori*

Population of Shinohara village

1930...74 houses 370 people

2014...11 houses 15people

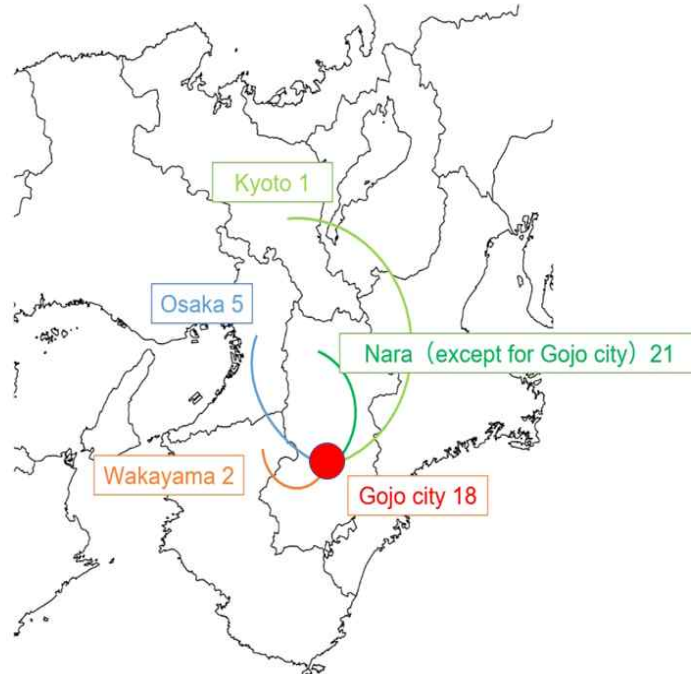
⇒ successors are only 3 people (in the village)

■ A Case of *Shinohara-Odori*

- The administration of cultural property in Nara Prefecture has been involved and has proposed to extend the opportunity to become one of the dance's successors not only to the villagers, but also to "strangers" inside and outside Nara Prefecture, and publicly invited them.



■ A Case of *Shinohara-Odori*



■ A Case of *Shinohara-Odori*

Types of new successors

First type	People who is living in the village of Shinohara
Second type	People who once lived in the Shinohara village
Third type	People who referred to as "strangers"

↓
 + one member of the audience who came to see the events and participated in *Shinohara-dance* became interested in it + a change of the cultural property administration

■ Conclusion

- Successors of Shinohara-dance moved beyond the boundaries of traditional classification to become new successors; “strangers” are also involved as new successors.

→ **Expanding Membership**



■ Conclusion

- The important point is not only that successors crossed the boundaries of traditional classification, but also that all successors, including “strangers”, now have equal opportunities and rights to pass the tradition down.



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A Study on Refusal Speech Act of Korean and Vietnamese from a Cross-Cultural Pragmatic Perspective

Thanh Phuong
Department of Multicultural Studies, Inha University

1. Introduction

- Intercultural contact; Learning a second language
- To create an exact sentence << To speak properly in a variety of situations
- Refusing to express one's willingness to accept requests, suggestions, persuasion, etc. ☞ Face Threatening Acts
- Speaker use a combination of strategies and verbal expressions
- Mother tongue influence
- Study of speech act performance pattern of learner is required

1. Introduction

- The purpose of this study is to contrast refusal speech acts between Korean and Vietnamese, with an analysis in terms of culture and language.
- This study intends to answer the following questions:
 - (1) How do Koreans and Vietnamese perform refusal speech acts ?
 - (2) What is the similarities and differences between the Korean and Vietnamese's refusal speech acts.

2. The Speech Act of Refusal

- Searle and Vandervken (1985, p.195) define the speech act of refusal as follows: *“The negative counterparts to acceptances and consentings are rejections and refusals. Just as one can accept offers, applications, and invitations, so each of these can be refused or rejected.”*
- In many cultures, how one says “no” is probably more important than the answer itself.
- Sending and receiving a message of “no” is a task that needs pragmatic skills, more than just the knowledge of language..

2. The Speech Act of Refusal

- Refusals are face-threatening acts (Brown and Levinson, 1987) and belong to category of commissives because they commit the refuser to (not) performing an action (Searle, 1977).
- ☞ Refusals are complex speech acts that require not only long sequences of negotiation and cooperative achievements, but also “face saving maneuvers to accommodate the noncompliant nature of act (Gass & Houck, 1999).

2. The Speech Act of Refusal

Selected Studies:

Studies on the speech act of refusal can be broadly divided into two strands:

- Those examining refusal behavior in a specific culture or comparing the speech act of refusals across cultural groups (Korean vs English; Vietnamese & English; Thailand vs Korean; Chinese vs Korean; Japanese vs Korean etc.)
- Those investigating the characteristics of non-native speaker refusal in target language (L2 Learners) (Korean Learner of English ; Chinese Learner of Korean; Japanese Learner of Korean etc.)

Research Method

Data collection Method: Discourse completion task (DCT)

Discourse completion tasks have been widely employed in research projects on speech act production.

DCT is a type of a survey which provides situations to the participants and they need to come up with their responses.

- A production of questioners in which the participant responds to a given situation.
- Participants: 20 Korean Native Speakers & 20 Vietnamese Native Speakers

1. Hãy đọc kỹ những tình huống từ chối bên dưới, và tưởng tượng nếu bạn ở trong tình huống đó thì bạn sẽ trả lời như thế nào và viết câu trả lời vào phần được để trống.
2. Trong trường hợp đó là tình huống bạn chưa gặp hoặc sẽ không gặp, bạn cũng hãy tưởng tượng xem mình sẽ đưa ra câu từ chối như thế nào, và viết câu trả lời của bạn vào phần được để trống.
3. Hãy trả lời một cách tự nhiên nhất như cách bạn nói chuyện trong cuộc sống thường ngày.

[Tình huống 1] Bạn được một người bạn không thân mời đến dự tiệc sinh nhật.

Trong tình huống này bạn sẽ từ chối như thế nào?

Người bạn: Thứ 6 tuần này là sinh nhật mình, bạn đến dự nhé!

Bạn:

.....
.....

[Tình huống 2] Bạn được một người bạn thân mời đến dự đám cưới.

Trong tình huống này bạn sẽ từ chối như thế nào?

Người bạn: Thứ 7 tuần sau là đám cưới mình, bạn đến chung vui với mình nhé!

Bạn:

.....
.....

* 응답 요령

1. 다음의 거절 상황을 잘 읽고 여러분이 실제로 그런 상황에 있다면 어떻게 말할 것인지 자유롭게 써 주십시오.
2. 경멸하지 않았거나 그렇게 행동하지 않을 것이라고 생각하는 경우에도 어떤 말을 할지 상상해서 써 주십시오.
3. 평소에 이야기 하는 것처럼 자연스럽게 대답해주시길 바랍니다.

[상황1] 당신은 친하지 않은 친구로부터 생일파티에 초대를 받았다.

이 상황에서 당신은 어떻게 거절하시겠습니까?

친구: 이번 주 금요일이 내 생일인데 생일파티에 올 수 있어?

당신: _____

[상황2] 당신은 친한 친구로부터 결혼식에 초대를 받았다.

이 상황에서 당신은 어떻게 거절하시겠습니까?

친구: 다음 주 토요일이 내 결혼식인데 혹시 올 수 있어?

당신: _____

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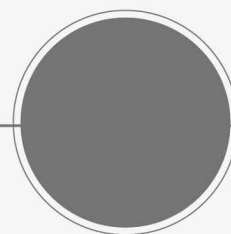
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Thank
you

International Joint Workshop

Inha University & Kobe University



Session 4

01

Multi-cultural cases and types in ancient Korean Society Focusing on the 「Samguksagi」 and the 「Samgukyusa」

/ Chunyang Li(Inha Univ.)

02

Reviewing Roles of Food Culture for Immigrants Through a Case of Nepalese Who Work in Indian-Nepal Restaurants in Japan

/ Arisa Indo(Kobe Univ.)

03

Elementary School Teachers' Perceptions Toward Inclusive Education for Students with Disabilities in Uzbekistan

/ Nigorakhon Yakubova(Inha Univ.)

04

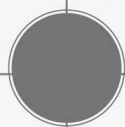
Acceptance of Ethnic Food in Japanese Society: Focusing on the Establishment of Vietnamese Food and Fast Food

/ Nguyen Tran Dieu Huyen(Kobe Univ.)

05

An Exploratory Study on Korean Art Therapy: focused on multicultural

/ Sumin Kim(Inha Univ.)





Research necessity

- ✎ the growth of the foreign population. 외국인 인구 증가
- ✎ the Multicultural Acceptability problem of Korean people. 국민의 다문화 수용성 문제
- ✎ the negative perception of multiculturalism. 부정적 다문화 인식
- ✎ the stereotypes of the single nation . 단일민족 고정관념

Research necessity

- ☞ As a multicultural country, if South Korea wants to further develop in the multicultural era and the globalized era, it will inevitably carry out systematic and sustained multicultural research and education to get a better recognition of multi-culturalism.
- ☞ 한국은 다문화국가로서 한 발 더 발전하기 위하여 체계적이고 장기적인 다문화 연구 및 다문화교육이 필요하다. 다문화 이해 향상을 위한 체계적이고 지속적인 다문화 연구와 교육을 필연적으로 수행하게 될 것이다.
- ☞ To improve the acceptability of multiculturalism, We have to get rid of stereotypes of the single nation first, and improve the negative perception of multi-culturalism.
- ☞ 다문화 수용성 향상시키기 위해 먼저 고정 관념을 허물고, 부정적인 다문화 인식을 개선해야 한다.

Research question

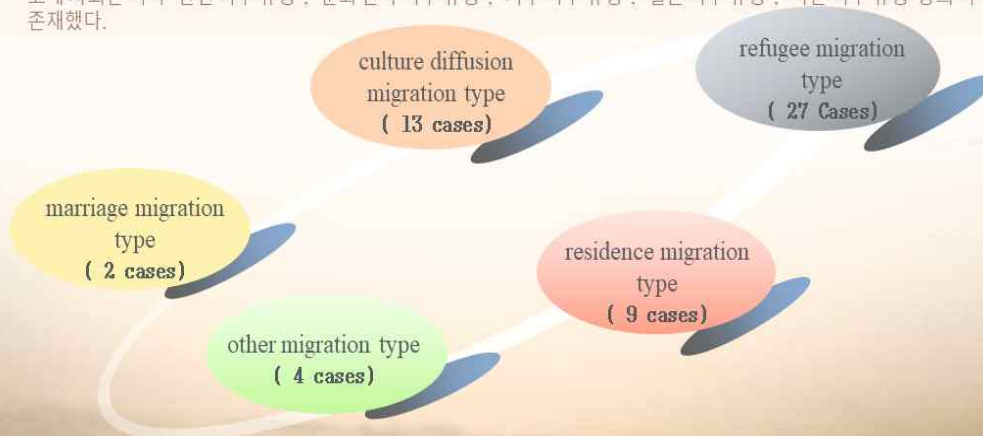
- ☞ 1. What cases and types of Multi-cultural existed on ancient Korean society?
- ☞ 1. 한국 역사에서 특히 삼국시대에는 어떤 타문화가 존재했었는가?
- ☞ 2. What influence did other cultures have on the development of ancient Korean society?
- ☞ 2. 타문화의 유입은 고대 한국 사회에 어떤 영향을 끼쳤을까?

Research method

- ✧ This study reviewed ancient Korean society at the perspective of today's multicultural. And we analysed statistically the immigrants and other cultural examples in the [Samguksagi] and the [Samgukyusa] by the constant comparison method from March to December, 2018.
- ✧ 이 연구는 오늘날의 다문화적 관점에서 고대 한국 사회를 재검토했다. 그리고 2018년 3월부터 12월까지 반복적 비교 분석 방법을 통해 [삼국사기]와 [삼국유사]의 이민자 및 기타 문화적 사례를 분석했다.

Research results

- ✧ Ancient society has already seen the emergence of "refugee migration type", "culture diffusion migration type" "residence migration type" "marriage migration type" "other migration type" and so on.
- ✧ 고대 사회는 이미 "난민 이주 유형", "문화전파 이주 유형", "거주 이주 유형", "결혼 이주 유형", "다른 이주 유형" 등의 이주민들이 존재했다.



Research results

- ❧ The influx of immigrants and other cultures has played a positive role in the development of ancient Korean society, technological progress, cultural prosperity, national security and other aspects.
- ❧ 이민자와 타문화의 유입은 고대 한국 사회의 발전, 기술 진보, 문화 번영, 국가 안보 및 기타 측면에서 긍정적인 역할을 했다.

Research results

- ❧ Most of the immigrants come from China, Japan, India, Russia, and West. There were native peoples of other tribes on this land. (Jeju, Ulleungdo)
- ❧ 이주민들은 중국, 일본, 인도, 러시아 그리고 서역에서 왔다. 그리고 이 땅에는 다른 종족의 원주민도 있었다.

Expected effect

- ✔ The results of this study are expected to be used as basic data for multicultural social phenomena and multicultural education in Korea to change stereotypes of their own citizens.
- ✔ Further, the results of this study are expected to improve multicultural awareness and raise the level of multicultural acceptability in the future.

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1 **Reviewing roles of food culture for immigrants through a case of Nepalese who work in Indian-Nepali restaurants in Japan**

Arisa Indo

Graduate School of Intercultural Studies

Kobe University

Master's Program

2 **The outline of my presentation**

1. The aim of my research
2. Background
3. Methods
4. Case
5. Discussion
6. Conclusion
- References

3 **1. The aim of my research**

- To review the process of making the form of Indian cuisine

↓

- To discuss what Nepalese cuisine for Nepalese who work in Indian-Nepali restaurants in Japan are .

4 **2. Background**

1 **How was Indian Cuisine made?**

- Immigrants brought it into India.

- By Punjabi-Sikh
through restaurants

- By Indian Diaspora
through cookbook [田口 2010]

•

5 2. Background

1 Indian restaurants have been expanded to the world.

2

In Japan

6 2. Background

7 3. Methods

Please look at slides.

8 4. Case

Please look at pictures on a slide.

9 5. Discussion

Please look at slides.

10 6. Conclusion

Please look at slides.

11 References

田口陽子 2010「コンタクト・ゾーンからみるインド料理の成立：ディアスポラの役割を中心に」『コンタクト・ゾーン』3：124-143

Graph1 (I created it by reference to the web below.)

NHK NEWS WEB 2018「インド料理店急増から見えてきたのは…」

<https://www3.nhk.or.jp/news/html/20181005/k10011659381000.html>

Chart 1,2 (I created them by reference to the web below.)

法務省 2018『在留外国人統計 国籍・地域別在留資格（在留目的）別 総在留外国人』

[https://www.e-](https://www.e-stat.go.jp/statsearch/files?page=1&layout=datalist&toukei=00250012&tstat=000001018034&cycle=1&year=20180&month=12040606&tclass1=000001060399)

[stat.go.jp/statsearch/files?page=1&layout=datalist&toukei=00250012&tstat=000001018034&cycle=1&year=20180&month=12040606&tclass1=000001060399](https://www.e-stat.go.jp/statsearch/files?page=1&layout=datalist&toukei=00250012&tstat=000001018034&cycle=1&year=20180&month=12040606&tclass1=000001060399)

12 Thank you for listening



Elementary School Teachers' Perceptions Toward Inclusive Education for Students with Disabilities in Uzbekistan

Yakubova Nigorakhon
Inha University

Purpose of the Research

To identify elementary school classroom teachers' perceptions and experiences regarding the increasing move in Uzbekistan toward greater inclusion of students with disabilities into general classrooms.

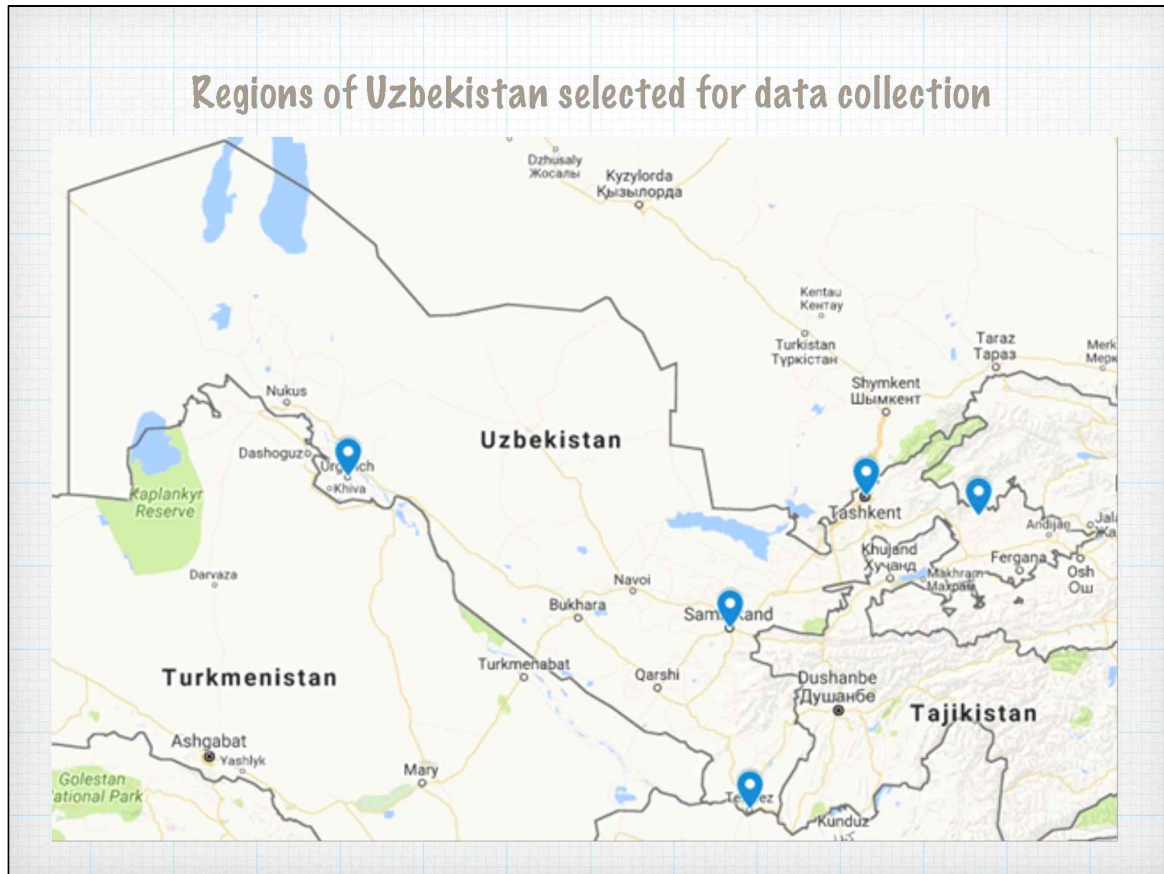
Research Questions

- 1) What are the general education elementary school classroom teachers' perceptions and experiences towards inclusive education for children with disabilities in Uzbekistan?
- 2) What needs to be done to achieve quality inclusive education in Uzbekistan?

Methods

In-depth interviews with Uzbekistan elementary school teachers who have an experience of teaching in inclusive settings of not less than a year and received a training about inclusive education for students with disabilities





Research Participants

Interview Participants (City)	Gender	Age	Teaching Experience	Grade (Elem)	Class Size	Number of SWD	Inclusive Class
							Student's Characteristics
T1 (Tashkent)	F	42	10	1	27	2	Cerebral Palsy; Intellectual Disability
T2 (Tashkent)	F	40	10	3	30	1	Mental Developmental Delay
T3 (Tashkent)	F	38	19	1	33	3	Speech Delay; Mental Developmental Delay; Physical Disability
T4 (Namangan)	F	47	21	3	28	3	Visual Impairment; Mental Developmental Delay
T5 (Namangan)	F	37	15	2	32	4	Cerebral Palsy; Allalia; Visual Impairment; Mental Developmental Delay
T6 (Urgench)	F	25	2	3	30	8	Speech Disorder (stuttering); Mental Developmental Delay; Hearing Impairment; Visual Impairment
T7 (Samarkand)	F	40	12	3	39	1	Speech Delay
T8 (Termez)	F	45	22	3	45	3	Physical Disability (shorter legs and arms); Intellectual Disability
T9 (Tashkent)	F	40	18	2	37	3	Mental Developmental Delay; Visual Impairment

Results

Main Theme	Sub-theme	Main Codes
Implementing Inclusion	Promoting Policy of Inclusive Education in Uzbekistan	<ul style="list-style-type: none"> number of schools adopted inclusion to be increased collaboration among schools to be established consultation works on inclusion in teacher development institutes to be offered number of schools adapting inclusion policy to be increased teacher assistants to be provided student-weighted allocation as the form of incentive to be practiced
	The Benefits of Inclusive Education	<ul style="list-style-type: none"> benefits for students with disabilities benefits for students without disabilities
Organization of Inclusive Education Process and a Teacher	Barriers to Inclusive Education	<ul style="list-style-type: none"> absence of the necessary teacher training prior practicing inclusion student placement (referral) issues unavailability of teacher assistant issues/ school physical environmental barriers long commute issues
	Inclusive Classroom Management	<ul style="list-style-type: none"> help of teacher training in the framework of project on inclusive education inclusion as a new name for an old practices/ inclusion as a novel phenomenon inclusive classroom management difficulties
Direction of Inclusive Education in Uzbekistan	Premises for Success in Implementing Inclusion	<ul style="list-style-type: none"> inclusive education project as a continuous phenomenon teachers' understanding of the rationale for inclusive education values as a premise for successful inclusion parents of adult children with disabilities reaching out to school to give their children education
	What has to be done for inclusive education	<ul style="list-style-type: none"> wide informing works (raising awareness) changes in the university program parents of students without disabilities have to understand that diversity is a norm

“In order for the wider society to change it’s inclusiveness, it has to start from the generation we are upbringing, in our classrooms”

- Clough and Corbett (2000)

“It is against human rights to exclude others with different needs from any aspects of life ”

- Tilstone et al. (1998)



“
INCLUSION
 is based on the belief that students of all abilities have the right to an education that is meaningful, appropriate, and equivalent to that of their peers.
”



ACCEPTANCE OF ETHNIC FOOD IN JAPANESE SOCIETY
-FOCUSING ON THE ESTABLISHMENT OF VIETNAMESE FOOD AND FAST FOOD-

Kobe University
 Intercultural Studies, Anthropology course
 Nguyen Tran Dieu Huyen

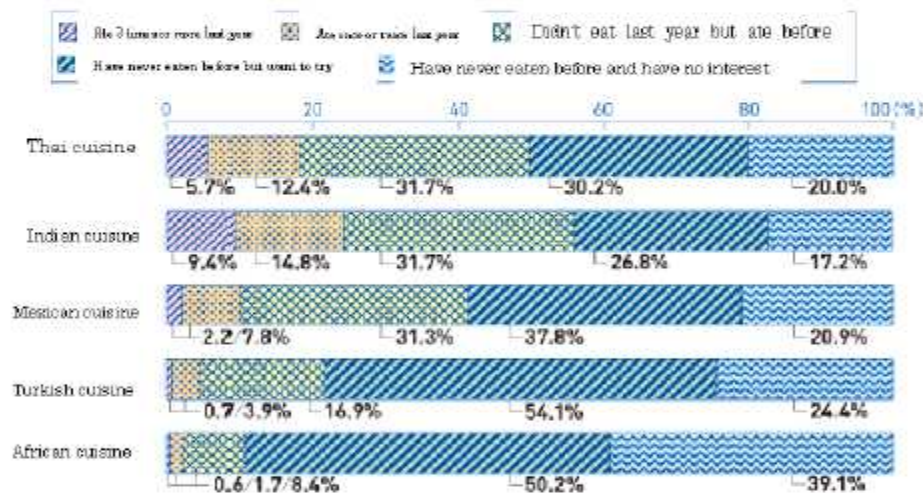
1. Research purpose

This research aims to consider the acceptance of Vietnamese food culture and the establishment of Vietnamese minorities through investigating the establishment and McDonaldization of pho and fresh spring rolls in Kobe City. The acceptance and change of minority culture in contemporary Japanese society is also examined.

2. Research Background

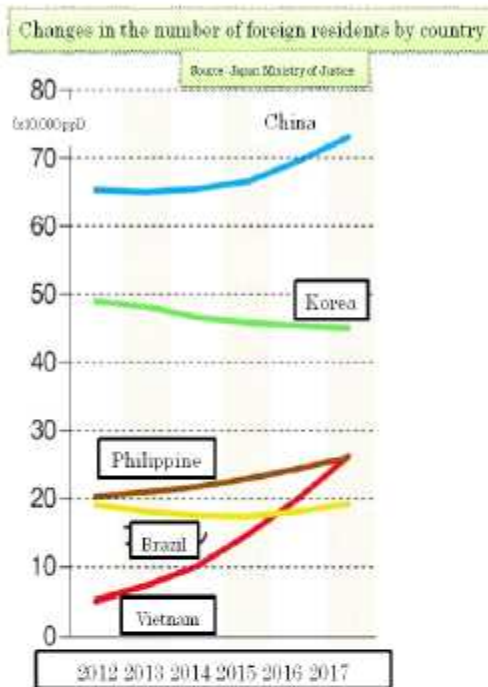
In recent years, so-called "ethnic food" has become widespread in Japan.

Experience and interest in eating ethnic food



(Source: https://www.jica.go.jp/aboutoda/interdependence/jica_databook/08/08-1.html)

Vietnamese food is no exception. The trend comes amid increasing ties in either culture or economic exchange between Japan and Vietnam, which helps the import of Vietnamese food became more diverse and easier. In addition, the existence and significant increase of Vietnamese people in Japan can be considered as important factors in the acceptance of Vietnamese food in Japanese society.



The early Vietnamese in Japan begin with boat people after 1975. Since then, with a large number of refugee families being recruited, an escalation of the number of technical interns since the late 1990s, and the growth in number of international marriages, the population of Vietnamese people in Japan has continued to increase. In particular, there has been a sharp increase since 2011. According to statistics from the Ministry of Justice, there were 291,494 Vietnamese residents at the end of June 2018, and ranked third among foreign residents.

Top 10 Countries (Regions) has the largest number of resident in Japan

1	China	741,656 (+1.5%)	7	Taiwan	58456 (+3.1%)
2	Korea	452701 (+0.5%)	8	America	56834 (+2.0%)
3	Vietnam	291494 (+11.1%)	9	Indonesia	51881 (+3.8%)
4	Philippine	266803 (+2.4%)	10	Thailand	51003 (+1.6%)
5	Brazil	196781 (+2.8%)	11	Others	384321 (+2.9%)
6	Nepal	85321 (+8.6%)			

(Unit: persons Source: Ministry of Justice Immigration Bureau Press Release A in 19 Sept. 2018)

Pho is Vietnamese noodles made with rice flour in a Vietnamese style, put in a clear soup and eat with various ingredients, and fresh spring rolls are rice paper with ingredients such as shrimp, boiled pork, vegetables, and herbs. However, in Vietnam society, Pho is just one item for breakfast, and fresh spring rolls are only snacks that well-liked by young people. Why are pho and fresh spring rolls representative of Vietnamese food in Japan?

On the other hand, in the study of the influence on ethnic food identity in Australia, Bun Bo Hue (Vietnamese beef noodle) is taken up as a representative dish (Catherine 2012). In France, banh mi (Vietnamese sandwich) is a representative. Thus, in addition to the fact that Pho and fresh spring rolls are selected and accepted as ethnic food in Japanese society, in recent years chain stores that provide Pho also appear, and the sign of becoming fast food is also found.

It can be said that the acceptance of the Vietnamese food culture in particular, the acceptance of the Vietnamese culture and the commercialization of the ethnic culture in general are issues of cultural anthropology. In this study, I will focus on the study of food culture in Vietnam, especially focusing on Kobe City, where one of the largest Vietnamese community among Japan is living. In this way, the problems of migration, cross-borders and minorities such as localization and commercialization of ethnic culture will be considered.

3. Prior research

About the "ethnic food" definition, the Food Marketing Institute defined it as "the food which is preferred by many ethnic, national and cultural groups such as Mexico, China, India, Kosher " (1998). According to Church et. Al, "Ethnic food is a dish that originates from countries other than the local market, and contributes a different food culture to the traditional dishes of the host society" (2006: 4). According to Ichinozawa (2015), foreign food in Japan is divided into Chinese food, Western food such as French and Italian, and ethnic food from other countries. There are not many research studies focusing on Vietnamese food in the ethnic food field.

On the other hand, Vietnamese people in Japan plays an important role in the acceptance of Vietnamese food in Japanese society. For Vietnamese refugees, a huge number of studies have been accumulated, from outbreak factors to the acceptance stage, settlement, and the second generation in Japan. For example, Ogino has clarified the "settlement" process of Vietnam

refugees, and has deepened the relationship with “important others” from a micro-point (Ogino, 2013). Also, Nogami focused on the “working place” and Vietnamese people in Japan who are engaged in small and medium enterprises (Nogami, 2010). However, there is no study focusing on ethnic aspects such as ethnic foods and the relationship between Vietnamese people in Japan.

On the other hand, there are various studies in anthropology regarding ethnic food and minority establishment issues. There also is an accumulation of research in historical anthropology which is related to Japan such as the case study of Korean BBQ and Korean or Chinese food and overseas Chinese. It is argued that ethnic food played an important role in the establishment of minority groups and the acceptance of Japanese society. This research refers to research on Japan and those other societies. Furthermore, about the problem of McDonaldization in ethnic food, by referring to the research of Ritzer and Watson the issue of commercialization of ethnic food will be considered as well.



An Exploratory Study on Korean Art Therapy- focused on multicultural

MAJOR OF MULTICULTURAL EDUCATION, INHA UNIVERSITY

DOCTORIAL COURSE

SUMIN KIM

Contents of The Research

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Expressive Arts Therapy



(ryu, 2018)

Art Therapy

Art therapy is a form of psychotherapy that helps people to effect change and growth through the use of art materials in a supported and safe environment.

Art therapy is non-intrusive and has the rich non-verbal aspects of communication and creativity.

(LASALLE college of the Arts homepage)

Benefit of Art therapy for immigrants

Art therapy helps to build a rapport, dealing with defense mechanism and resistance from clients.

Art therapy is more accessible for who has difficulty with communication.

Communication between counselor and client becomes active.

Art work reflects conflicting factors of inner self.

Art work shows how client has developed a relationship with others.

(Wang, 2016)

Benefit of Art therapy for immigrants

Art therapy helps to build a rapport, dealing **with defense mechanism and resistance from clients**.

Defense mechanism is an act to protect oneself from **psychological wound**.

Art therapy is more accessible for who has difficulty with communication.

(Lee, 2013)

People even without having education freely **approach art materials to express suppressed emotion**.

Immigrants who have depression would take a relaxing time during Art therapy.

(Waller & Dalley, 1992)

Purpose of this research

To explore and understand **what immigrants have difficulty with in Korea.**
 To develop and design **Art therapy program for immigrants** in Korea

Methodology of this research

Literature Review based on article and journal

Data gathering

They were **collected** from **RISS and DBpia, Korean database websites.**
 The **analysis** of this research was **based on 62 of Korean literatures.**
 They were published **from 2002 to 2017**
 (This research is still on the progress).

Analysis of the criteria on exploratory study - based on Art therapy and counseling

Researcher (Year)	Research Topics	Subject (Duration)	Criteria
Lim & Jung & Jin (2009)	Multiculture (including Multicultural counseling)	Immigrants (~2008)	Subject, topic, years etc.
Ki et al. (2011)	Tendency of research on Art therapy in Korea based on journals published from 1994 to 2010	Art therapy in Korea (1994~2010)	Years, methodology, subject, goal of treatment etc.
Lee (2011)	Korean Art Therapy	Master's dissertation of Korean Art Therapy (2001~2011)	Years, subject, topic of research, frequencies etc.
Kim & Kang (2014)	Art Therapy Programs for Children	Children (2004~2013)	General characteristic of subject number of research participants per study, methodology, content of research etc.

Tendency of Researches on Art Therapy in Korea - categorized by subject, years and property of publication

Subject	Years Of Publication	Properties of Publication (Frequencies)	References	Note
Immigrant Youth Participated	2013~ 2017	7 (11%)	(kim & Lee, 2017) etc	
Multicultural Family (children, youth)	2007~ 2018	26 (42%)	(kim & Lee, 2018) etc	
Multicultural Family (Special children)	2014~ 2017	2 (3%)	(park, 2014) etc	ADHD, Language delay
Multicultural women	2007~ 2018	17 (27%)	(cho, 2016) etc	Married immigrant women, Victim of violence
Foreign worker (labor)	2007~ 2015	6 (10%)	(suh, 2015) etc	
Foreign student	2002~ 2015	4 (6%)	(park & park, 2015) etc	

Tendency of Researches on Art Therapy in Korea - compared with Expected results of Art Therapy

Subject	Expected Result of Art Therapy
Immigrant Youth Participated	Expressing emotion
Multicultural Family (children, youth)	Active communication, Enhancing ego-resilience
Multicultural Family (Special children)	Improving sociality
Multicultural women	Decreasing depression
Foreign worker (labor)	Dealing with acculturation stress
Foreign student	Dealing with acculturation stress

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Thank you!

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