

## Qualitative Research Trend Analysis on Japanese Marriage Immigrant Women

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### Abstract

This study aims to analyze the trends of qualitative research on Japanese marriage immigrant women, understand their experiences, and explore the fields to be considered in multicultural counseling. For this purpose, 26 qualitative research on Japanese marriage immigrant women were selected for analysis. As a result of the study, qualitative research targeting Japanese marriage immigrant women has been published since 2008. Academic fields were mainly researched in academic or educational areas relating to Japan. Qualitative research methods used in the literature to be analyzed consisted of six case studies and five phenomenologies. The subject of life culture was the most covered, with 15 research topics. Suggestions for these research results are as follows. First, research on Japanese marriage immigrant women needs to be expanded to encompass a broader range of subjects and targets. Second, it is necessary to develop and research a counseling program in the various fields. This study is expected to be meaningful in that it provides implications for future research directions and multicultural counseling on multiculturalism in Korean society.

**Keywords:** Japanese Marriage Immigrant Women, Trend Analysis, Qualitative Research, Multicultural Counseling

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## I. Introduction

Since the 1990s, the number of marriage immigrant women has gradually increased, and in 2009, about 33,000 international marriages occurred, exceeding 10% of all marriages for the first time. Examining the proportion of marriages by nationality of origin, as of 2019, women from Southeast Asia, such as Vietnam, Thailand, the Philippines, and Cambodia, accounted for 45% of the total (Statistics Office, 2021). Therefore, most of the studies of marriage immigrant women are targeting women from these nationalities. However, overseas migration is a process of life. It should not focus solely on a single category of marriage immigrant women, but research on the characteristics of marriage immigrant women produced by negotiating with various situations is required (Park, S. K., 2008). Chang I. S. (2013) stated that adaptation to life in Korea might vary depending on the cultural and social characteristics of the country of origin, and it is required to break away from the existing approach that considers marriage immigrant women as a group. Choi, S. A. · Kim, Y. S. (2021) also emphasized the need for a different approach for immigrant women by country of origin and life cycle. In other words, there is diversity within the group for marriage immigrant women to be represented by a single name, “marriage immigrant women,” which should not be overlooked (Park, E., 2017).

Japan is a neighboring country with a lot of historical influence with Korea, and it indicates commonalities and similarities in appearance, such as Confucianism and collectivist culture. However, the process of Japanese cultural adaptation in Korea showed a higher level of mental stress than expected (Yim, Y. E. · Lee, H. J., 2013). In the case of Japanese marriage immigrant women, they experience stress in the process of adapting to Korean society as well as to Korean family culture (Kim, Y. J., 2014; Lee, J. S. · Cheon, H. J., 2008; Choi, M. S · Kim, M. Y. · Yang, B. S., 2014). Moreover, it seems that within these conflict experiences, the social position of ‘marriage immigrant women’ and the cultural characteristics they have because they are Japanese (Narita, M. Jang, E. Y., 2020; Park, E., 2017).

According to the 2018 National Multicultural Families Survey, Japanese

immigrant women experience a lot of cultural differences, especially in family ceremonies such as family events. Hirose, J. (2020) demonstrated the psychological characteristics of the Japanese and the conflicts that come from differences with Koreans and experiences within family relationships. Lee, J. S. · Cheon, H. J. (2008) disclosed that the first thing Japanese marriage immigrant women experience in Korean marriage is their relationship with their husband's original family. They feel grateful for this relationship, but it is a burden. This is because the range of families in Japan and Korea is different (Bae, K. Y. et al., 2015). In addition, the relationship with the couple is active, but the relationship with the in-laws is passive, or the daughter-in-law gives up being a Korean daughter-in-law. Kim Y. J. (2014) examined her daughter-in-law's experience in supporting parents-in-law in Korea among three countries, Korea, China, and Japan. Japanese marriage immigrant women revealed particular difficulties understanding and adapting to family culture. The cause of this conflict also suggests differences in family culture. In other words, it can be confirmed that Japanese women's marriages in Korea extend beyond the relationship as a 'couple,' and cultural differences between Japan and Korea are also affecting it. However, despite the need for multicultural counseling for Japanese marriage immigrant women, there are only studies on marital counseling (Park, T. Y. · Un, S. K., 2010), and no in-depth discussion was conducted.

Qualitative research contributes to evoking or changing the world's perception of a specific topic or issue through the study's results and plays a role in conveying the voices of various people with interest in diverse areas. Namely, qualitative research is socially participatory and pursues alternative orientation (Kim, Y. S. et al., 2018). Thus, this study aims to analyze the trends of qualitative research on Japanese marriage immigration women, understand their experiences, and explore fields to be considered in multicultural counseling. At the same time, it is expected that meeting clients from diverse cultural backgrounds will be beneficial as a preliminary research characteristic before participating in multicultural counseling.

## II. Japanese Marriage Immigrant Women

Marriage between a Japanese woman and a Korean man dates back to the Japanese colonial era. During this period, the increase in marriage with the Japanese was due to the active mutual contact between colonial motherland Japan and colonial Choseon. Japan encouraged marriage as a means of assimilation policy (Lee, J. S., 2018). Such an extended marriage occurred initially when Korean men relocated to Japan and married, but there were cases when they re-migrated. After liberation, Japanese women who re-migrated to Korea experienced double and triple discrimination and exclusion throughout the post-liberation period of national reconstruction (Lim, H. R., 2013).

As of August 2021, concerning marriage immigration, China, including Korean-Chinese, has the largest percentage of 35.4%, followed by Vietnam at 25.2%, Japan at 8.9%, and the Philippines at 7.1% (Ministry of Justice, 2021). Regarding how marriage immigrant women meet their spouses, 31.5% are introduced by friends or colleagues, Marriage brokers account for 21.1% of marriages, whereas 19% are introduced by family or relatives, accounting for more than half of marriages. However, in the case of Japan, the marriage rate due to a specific religion is high, with 33.7% of marriages through religious institutions (Ministry of Gender Equality and Family, 2018).

〈Table 1〉 The degree of cultural differences between couples over the past year  
(Unit: %)

Origin Country	Never felt	Sometimes felt	Often felt	Very often felt
China	44,5	44,2	8,5	2,7
Korean-Chinese	73,5	22,2	3,3	0,9
Japan	29,5	55,9	10,2	4,4
Vietnam	28,7	56,0	12,8	2,5
Philippines	28,0	56,0	12,1	3,9

Source: Reorganization of the 2018 National Multicultural Family Survey

As depicted in 〈Table 1〉, over 70% of respondents indicated that Japanese marriage immigrant women experienced cultural difficulties. It is similar to the cultural differences experienced by marriage immigrant women in Southeast

Asia, Lee, J. S. · Cheon, H. J. (2008) defined the cultural conflict of Japanese marriage immigrant women as a universal conflict experienced in the lives of migrants, not especially because they are Japanese. However, as can be seen, cultural differences differ according to country of origin. The types of cultural differences are illustrated in <Table 2> below.

<Table 2> Types of cultural differences between couples (multiple responses)

(Unit: %)

Origin Country	Eating habits	Clothing habits	Child-rearing method	Housework sharing method	Parent supporting method	Family ritual	Religious life	Economic life	Communication	etc.
China	47.7	6.4	27.5	16.3	8.1	28.1	5.9	18.6	37.6	0.4
Korean-Chinese	41.0	7.4	19.2	16.6	7.7	30.0	9.8	25.0	32.6	0.9
Japan	46.2	5.7	29.1	11.1	15.9	44.0	7.5	18.0	35.0	2.5
Vietnam	54.6	8.1	31.9	13.2	9.4	23.8	4.8	20.4	44.6	0.3
Philippines	55.3	8.3	29.3	10.6	12.8	24.5	8.0	21.0	37.5	0.4

Source: Reorganization of the 2018 National Multicultural Family Survey

As shown in <Table 2>, the types of cultural differences between couples of Japanese marriage immigrant women were in the order of eating habits, family rituals, communication, and child-rearing methods. Compared to other marriage immigrant women of origin, it was discovered that they experienced high conflicts over family rituals and parental support methods.

Park, E. (2017) explored how Japanese marriage immigrant women cope with conflicts and child-rearing. Education and interpersonal problems emerged as major conflicts in raising children, and active responses such as expressing one's own opinion and asking for help from others appeared as a way to deal with disputes. Lee, Y. N. (2015) investigated how Japanese marriage immigrant women, members of multicultural families, become mothers in Korea. Becoming a mother was a process of "living proudly as a Korean mother," demonstrating that they chose convergence rather than assimilation of Korean culture. Jeong, S. J. (2018) attempted to analyze the experiences of Japanese marriage immigrant women's conflict with their spouse's family based on cultural differences. It revealed that the difference in perception of 'family' between Korea and Japan was the leading cause of family conflict.

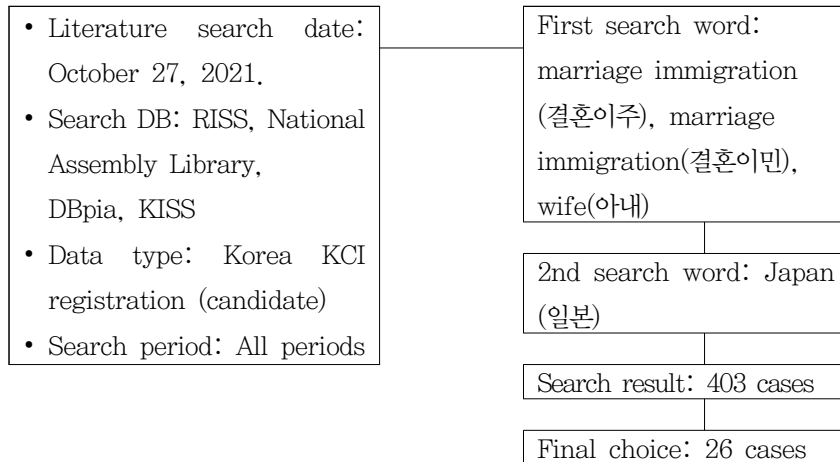
If the studies presented above were examined from a microscopic perspective, Lee, E. A. (2015) reviewed the marriage of a Japanese woman in the context of global downward marriage. It tried to reveal various levels of life for contradictory experiences in the inconsistency between global downward marriage and gender norms. Narita, M. · Jang, E. Y. (2020) studied micro-aggression, invisible and subtle discrimination experienced by Japanese marriage immigrant women, and investigated in detail how political and historical contexts work as prejudice.

Examining previous studies, it can be considered that Japanese marriage immigrant women have experienced conflicts as family members and in their socio-cultural position. Kim, S. R. (2007) argued that the dispute in the lives of Japanese marriage immigrant women included particular factors such as anti-Japanese sentiment stemming from political and historical problems, a sense of damage to colonialism, and a competitive spirit. From this point of view, Park, S. H. (2017) suggested that research on Japanese marriage immigrant women should consider differences in daily life culture and socio-cultural domains pertaining to political, historical, geographic, and economic contexts. Thus, it is necessary to use these criteria in analyzing the research of Japanese marriage immigrant women.

### III. Research Method

#### 1. Analysis Target

This study aims to explore qualitative research targeting Japanese marriage immigrant women and derive the trends and implications of the overall investigation. The literature searches and selection process is depicted in [Figure 1].



[Figure 1] The process of searching and selecting documents

The selection procedure presented in [Figure 1] is as follows.

First, RISS (Korea Educational Information Service), the National Assembly Library, DBpia, and KISS were used for data search to collect as much research as possible.

Second, the following search conditions were established. ① The primary search terms were ‘marriage migration,’ ‘marriage immigration,’ and ‘wife.’ The second search term was ‘Japan,’ which was re-searched in the results. ② Data types were limited to domestic KCI registered (candidate) papers. ③ The search period was not set separately.

Third, based on these search conditions, 200 cases of RISS, 40 cases of the National Assembly Library, 100 cases of DBpia, and 63 cases of KISS were confirmed. Among them, duplicate literature and low-relevance literature, literature without original text, quantitative research and literature research, and studies with research participants from different nationalities were excluded. A total of 26 documents were finally selected through this selection process. The selected literature is described in <Table 3> below.

〈Table 3〉 Final analysis target

Researcher (Year)	Title
Kim, S. R.(2008)	A Study on the Cultural Conflict through Korean–Japan International Marriage Perspective
Kim, S. R.(2008)	Korea Society Adoption Program and Lifestyle of Japanese Woman
Lee, J. S. et al., (2008)	Subjective Meanings of Marital Adjustment for Japanese Wives who Married to Korean Men
Park, T. Y. et al., (2010)	A Case study on Family Therapy of Multicultural Family: A Couple therapy for Korean Husband and Japanese Wife
Heo, S. et al., (2011)	Language, Education ; A Study on the Expression Class through Story–telling about Interracial Married Women`s Homeland Cultures.
Oh, M. K.(2012)	A study on the verbal contact, conflict, and non–verbal communication structure of marriage immigrant women living in Busan –Others–Representation through the Gesture Production Manner of Japanese marriage immigrant women–
Lee, J. H.(2012)	A Study of Life History on Japanese immigrant wives in Korea
Oh, M. K.(2013)	A Study on Korean–Japanese Language Image and Language Adaptation Attitudes of Japanese Marriage Migrant Women –Focused on Comparison and Analysis with Korean Housewives in Busan–
Oh, M. K. et al., (2013)	An empirical study on transformation and creation in communication of marriage immigrant women living in Busan
Aoki, Y. et al., (2013)	The relationship between the Japanese language education consciousness of parents of international marriage between Korea and Japan and their children's acquisition of Japanese –From an interview with Japanese parents living in Korea.
Park, J. U. et al., (2014)	The relationship between Japanese women immigrants' and their children's cultural identity.
Choi, M. S. et al., (2014)	The Lived Experience of Japanese Marriage–Immigrants' Caring for Parents–in–law with Chronic Illness.
Lee, Y. N.(2015)	Qualitative study on 'Becoming a mother' of marriedimmigrant women in multi–cultural families:Centered on Japanese mothers
Lee, E. A.(2015)	Politics of Marriage Migration as “Global Hypogamy” – Focusing on the Japanese Marriage Migrant Women –
Ishii, H. et al., (2015)	Investigating the Cultural Identity of the Japanese Marriage Immigrant Women in Korea
Suh Y. I. et al., (2016)	A study on the cultural psychological phenomenon experienced by married immigrant Japanese women during parenting
Choi, J. H. et al., (2016)	A Study on Family Relation Experiences in Accordance with Japanese Wives' Pregnancy and Childbirth in Multicultural Families
Nam C. M.(2017)	A study on the influence that a religion affects the integration of family and the establishment of identity in a multi–cultural home – Focused on the case of Japanese female believers in TONGILGYO who married Korean man –
Park, S. H.(2017)	A Qualitative Study on Sociocultural Conflicts over Parenting by Internationally Married Japanese Immigrants in Korea



Researcher (Year)	Title
Park, E.(2017)	Qualitative Research on Conflicts in Child-Rearing and Coping Strategy among Japanese Wives in Marriage Based on Love
An, H. J.(2018)	Ethnography on the Adaptation Processes of Japanese Marriage Immigrant Women to Community in Rural Areas
Oh, D. Y.(2018)	A Narrative Inquiry for the Educational Meaning of Married Immigrant Woman with Religious Background
Jung, S. J.(2018)	A Phenomenological Study on Spouse's Family Conflicts of Japanese Married Immigrant Women
Narita, M. et al., (2020)	A Study of Japanese immigrant women's experiences of Microaggressions in South Korea
Hirose, J. (2020)	A Study on Transformative Learning in Cultural Adaptation Process of Married Immigrant Japanese Women in Korea
Song, H. J.(2021)	Qualitative Study on Migrant Mother's 'Distancing' from Private Education in Korea.

## 2. Analysis Criteria

〈Table 4〉 explains the prior studies referenced to prepare analysis criteria for analyzing qualitative research trends of Japanese marriage immigrant women.

〈Table 4〉 Analysis criteria for qualitative research trend analysis

Researcher (Year)	Field of Research	Analysis Target(period)	Analysis Criteria
Kim, E. Y. Kim, H. J. (2017)	Immigrant youth	78 domestic and North American academic journals (2003-2015)	Research basics(number of papers by year, academic field), Research method (type of research participants, research approach, reliability and validity analysis), Research topic analysis and content review
Oh, E. K. Ryu, J. A. (2021)	North Korean defector woman	34 domestic academic journals (2005-2020)	Research basics(year of publication, field of publication, journal), Research subjects(number of research subjects, age of subjects), Research methods (phenomenology, grounded theory, case studies, cultural descriptive journals, narrative, life history, consensus qualitative methods, etc.), Research topics(mental health, social adaptation, Employment and career paths, Family and interpersonal relationships, health, etc.)

Researcher (Year)	Field of Research	Analysis Target(period)	Analysis Criteria
Lee, S. M Kim, Y. S. (2021)	Foreign student	72 domestic academic journals (2007–2020.8)	Research basics(yearly, periodically), Research subjects (nationality, Academic process, Region, Major field), Research methods (research period, interview time, number of research participants, qualitative research methods), Research topics
Lee, H. J. Kim, M. C. (2021)	LGBTQ	25 domestic academic journals (2004–2020.9)	Research basics(year of publication, gender of study subjects), Research subjects (LGBTQ, non-LGBTQ people), Research topics(major experiences of LGBTI people, non LGBTI awareness and experiences), Research methods(grounded theory, phenomenology, narrative, case study, consensual qualitative study, general qualitative study)

According to <Table 4>, the year of publication and the journal are commonly presented as essential research matters. Lee, S. M. · Kim, Y. S. (2021) conducted five years' analyses in addition to the annual trend analysis. First, the characteristics and number of study participants were presented for the study subjects. Second, in terms of research methods, Lee H. J. · Kim, M. C. (2021) suggested six qualitative research methods. Kim, E. Y. · Kim, H. J. (2017) and Lee, S. M. · Kim, Y. S. (2021) added consensus qualitative research as a research field in addition to the six areas to create seven fields. Oh, E. K. · Ryu, J. A. (2021) classified research methods into eight areas by adding cultural and technical papers to seven fields. Third, Kim, E. Y. · Kim, H. J. (2017) and Oh, E. K. · Ryu, J. A. (2021) performed a reliability and validity analysis according to Hoyt · Bhati (2007) through inter-researcher cross-validation. Fourth, the criteria for analysis of research topics were inductively presented based on previous studies. The analysis criteria of this study based on these discussions are described in <Table 5> below.

〈Table 5〉 Analysis criteria and details

Analysis Criteria	Details
Research basics	Year of publication, publishing institution, academic journal field, research participants
Research method	Case study, phenomenology, grounded theory, mixed research, life history, cultural descriptive journal, narrative inquiry, etc.
Research topic	Life culture field, Socio-culture field, Life and socio-culture field

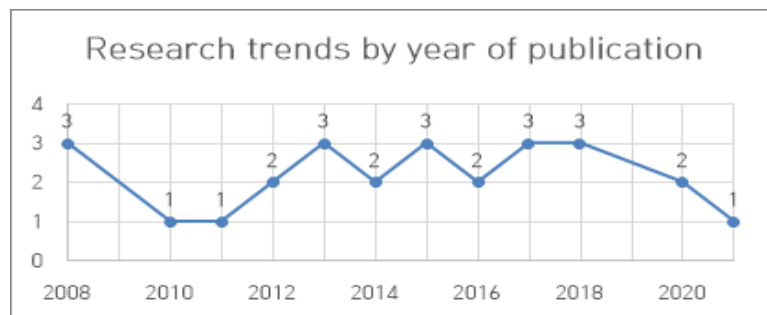
As indicated in 〈Table 5〉, this study prepared three criteria: research basics, research methods, and research topics. Moreover, eight standards were derived through a deductive and inductive process of referencing the analysis criteria of the literature used as the analysis criteria and examining the selected analysis target literature.

## IV. Research Results

### 1. Research Basics

#### 1) Year of Publication

[Figure 2] illustrates the research trends in the literature to be analyzed by year of publication.



[Figure 2] Research trends by year of publication

As depicted in [Figure 2], qualitative research of Japanese marriage immigrant women was first published in 2008 by Kim S. R. (2008) under the theme of cultural conflict. Since then, it has confirmed an annual average of two publications, including one in 2010, three in 2013, two in 2016, and two in 2020. On the other hand, the years 2009 and 2019 had no publication record, and the analysis is as follows. First, 2009 was the year following the implementation of a multicultural family support plan in 2008, and research on marriage immigrant women has increased significantly since this period (Kim, J. O. · Koo, J. G., 2020; Hwang, J. Y., 2020). However, it can be inferred that there is no significant change in the issuance performance of Japanese marriage immigrant women because the characteristics of Japanese marriage immigrant women differ from those generally perceived in Korea. Second, 2019 was a year of the great spread of Japanese product boycotts, and negative emotions toward Japan appear to have affected research results.

## 2) Publication Institutions and Academic Journals

〈Table 6〉 Journal publishers

Cross-Cultural Studies(1), **Korean Journal of Japanese Language and Literature**(2), **The Journal of Multicultural Society**(2), Bilingual Research(1), The Journal of Korean Academic Society of Nursing Education(1), Korean Journal of Family Social Work(1), Journal of Family Relations(1), Journal of Korean Academy of Psychiatric Mental Health Nursing(1), Cultural Exchange and Multicultural Education(1), Multicultural Education Studies(2), Korea Journal of Counseling(1), Issues in Feminism(1), The Journal of Saramdaum Education(1), Korean Association of Japanese Education(1), **The Japanese Modern Association of Korea**(2), Journal of Japanese Language Education Association(1), Japanese Language & Culture Association of Korea(1), **Journal of Japanese Language and Literature**(2), **The Korean Journal of Japanese Education**(2), Comparative Japanese Studies(1)

As described in <Table 6>, there are a total of 21 journal publishing institutions. The two most frequent journals are Korean Journal of Japanese Language and Literature, The Journal of Multicultural Society, The Japanese Modern Association of Korea, Journal of Japanese Language and Literature, The Korean Journal of Japanese Education. The frequency of each journal field is listed in <Table 7>.

<Table 7> Frequency by field of journal

Journal field	Detailed field	Frequency	Journal field	Detailed field	Frequency
Humanities (13)	Japanese and literature	11	Social studies (9)	Pedagogy	5
	Literature	1		General social science	3
	Linguistics	1		Social welfare	1
Complex studies (2)	Women's studies	1	Medicine(2)	Nursing	2
	Emotional science	1	Total		26

As shown in <Table 7>, the humanities field has the largest frequency with 13 articles, followed by nine articles on social studies, two on complex research, and two on medicine. It can be considered that qualitative research on Japanese marriage immigrant women is mainly being studied in the fields of academics related to Japan or pedagogy, including multicultural education.

### 3) Research Participants

There were a total of 214 participants in this study. Most of them investigated only Japanese marriage immigrant women. However, Park, T. Y. · Un, S. K (2010) included Korean husbands and Japanese wives as participants for their marital therapy study. To compare and analyze language adaptation attitudes, Oh, M. K, (2013) selected eight Japanese marriage immigrant women and eight non-Japanese marriage immigrant women as research participants. Park, J. U. et al. (2014) selected 14 Japanese marriage immigrant women and 18 children as study participants. Aoki, Y. Ozeki, F. (2013) decided two Japanese marriage immigrant women and two Japanese

marriage immigrant men as study participants to examine the Japanese language inheritance of Japanese parents.

## 2. Research Method

As explained in <Table 8>, the most frequently used research method was six case studies, followed by five phenomenology, three grounded theories, and two mixed studies. Life history, cultural descriptive journal, and narrative inquiry are respectively one, and etc. are seven. A detailed examination regarding this is as follows.

<Table 8> Research method of the analysis target

Research Method	Frequency	Detail
Case study	6	Case study(3), Miles & Huberman's Display method in case(1), KJ method(1), Narrative description(1)
Phenomenology	5	van Manen(2), Colaizzi(2), Phenomenology(1)
Grounded theory	3	Strauss & Corbin(1), revised grounded theory(1), Yasuhito, K(1)
Mixed research	2	Mixed research(2)
Life history	1	oral life history(1)
Cultural descriptive journal	1	Micro Cultural descriptive journal(1)
Narrative inquiry	1	Narrative inquiry(1)
Etc.	7	Etc.(7)

First, three studies use a general case study (Song, H. J., 2021; Aoki, Y. · Ozeki, F., 2013; Ishii, H. et al., 2015), and one display method in the case of Miles and Huberman (Park, T. Y. · Un, S. K., 2010), and one KJ method (Park E., 2017). Second, there are two studies using van Manen (Lee, J. S. · Cheon, H. J., 2008; Choi, M. S · Kim, M. Y. · Yang, B. S., 2014) and Colaizzi's phenomenology (Suh Y. I. · Han, J. H., 2016), and one study presented only as phenomenology (Choi, J. H. · Kim, M. J., 2016). Third, grounded theory has one research using Strauss & Corbin's method (Lee, Y. N., 2015), one study using revised grounded theory (Sehee Park, 2017), and one approach by Yasuhito, K (Hirose, J., 2020). Fourth, as for other research methods, two mixed studies are integrating qualitative and quantitative studies

(Narita, M. · Jang, E. Y., 2020; Nam, C. M., 2017), one oral life history (Lee, J. H., 2012), one micro-cultural descriptive journal (Hyoja Ahn, 2018), and one general narrative inquiry (Oh, D. Y., 2018). Fifth, seven studies didn't separately describe the research method.

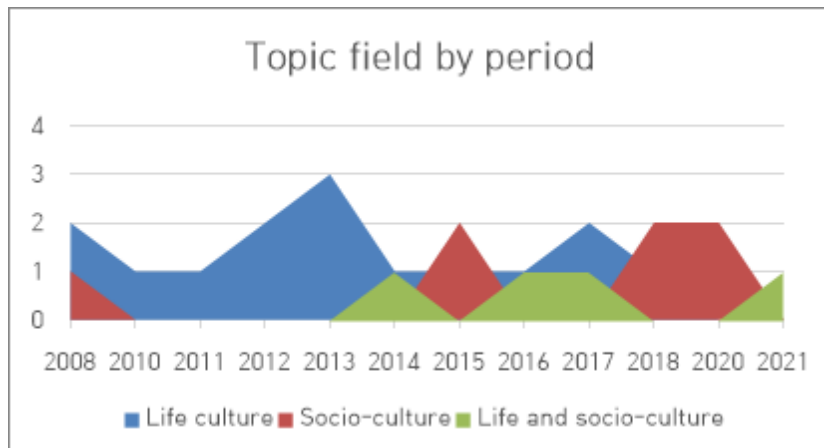
### 3. Research Topic

The research topic was analyzed by examining the prior research and analysis target in a deductive and inductive method and dividing it into life culture field, socio-culture field, and life and socio-culture field. The details of each topic field are explained in <Table 9>.

<Table 9> Details by topic field

Topic Field	Details(Researcher, Year)	
Life culture field(15)	Family (9)	Family culture conflict(Kim, S. R., 2008), Adaptation to marriage life(Lee, J. S. et al., 2008), Adaptation to life in Korea(Lee, J. H., 2012), Experience of caring for parents-in-law with chronic disease(Choi, M. S · Kim, M. Y,et al., 2014), Experience and essence of becoming a mother(Lee, Y. N., 2015), Pregnancy, childbirth and family relationships(Choi, J. H. et al., 2016), Religion, family unity and family identity (Nam C. M., 2017), Child rearing conflict(Park, E., 2017), Spousal family conflict(Jung, S. J., 2018)
	Language (4)	Communication strategy(Oh, M. K., 2012), Language identity(Oh, M. K., 2013), Linguistic and cultural bargaining behavior(Oh, M. K. et al., 2013), Parental awareness of language education(Aoki, Y. et al., 2013)
	Program (2)	Marital conflict treatment(Park, T. Y. et al., 2010), Self-culture storytelling expression education(Heo, S. et al., 2011)
Socio-culture field(7)	Social Adaptation Program and Japanese marriage immigrant women(Kim, S. R., 2008), Marriage immigration as a global downward marriage(Lee, E. A., 2015), Cultural identity(Ishii, H. et al., 2015), Adaptation in a sociocultural context in a rural area (An, H. J., 2018) , Educational meaning in the unification church and the lives of married immigrant women(Oh, D. Y., 2018), Micro-aggression(Narita, M. et al., 2020), Transformational learning in the process of cultural adaptation(Hirose, J., 2020)	
Life and socio-culture field(4)	Cultural identity and child rearing(Park, J. U. et al.,2014), Cultural and psychological phenomena experienced in child rearing(Suh Y. I. et al., 2016), Child rearing and socio-cultural conflict(Park, S. H., 2017), Private education and child education practices(Song, H. J., 2021)	

As illustrated in <Table 9>, the literature on the subject of the life culture was the most frequent, with 15 articles. There are seven chapters in the socio-culture field and four in the life and socio-culture field. The distribution of research topics area by period is shown in [Figure 3].



[Figure 3] Topic field by period

As depicted in [Figure 3], the subject of the life culture has been continuously researched since 2008 but has decreased since 2018. On the other hand, it can be reviewed that the socio-culture field and the life and socio-culture field have been primarily studied since the mid-2010s. As the boycott of Japanese products started in 2019, the necessity for social and cultural areas was confirmed in the study of Japanese marriage immigrant women. It appears that the direction is gradually shifting to research on the life and socio-culture fields.

### 1) Life Culture Fields

The most frequent field of the life culture was subdivided into family, language, and program subjects. First, nine research focuses on themes in the family area, dealing with marriage adaptation, family culture, and child-rearing. Kim, S. R. (2008), who examined the conflicts experienced by Japanese marriage immigrant women in their relationships in Korea, disclosed that the disparities in Japanese and Korean beliefs and methods of expressing



emotions contribute to conflict. It is consistent with the studies of Jeong, S. J. (2018), Choi, J. H. · Kim, M. J. (2016), and conflicts in family relationships and child-rearing methods due to cultural differences. This dispute cannot be attributed to Japanese marriage immigrant women alone, as marriage immigrant women from other nations face similar difficulties (Kim, S. R., 2008). However, it is indicated that behind the conflict lies the political and historical sentiments between Korea and Japan (Kim, S. R., 2008; Jeong, S. J., 2018; Choi, M. S · Kim, M. Y. · Yang, B. S., 2014; Choi, J. H. · Kim, M. J., 2016). Conflicts arising from the characteristics of the two countries in the marriage life of Japanese marriage immigrant women are fragmentary. This is because Japanese marriage immigrant women are constantly changing subjects through interaction with the various environments in Korea.

Second, four studies have been conducted in the language domain, examining cultural exchanges and parental language education awareness when Japanese marriage immigrant women speak Korean. Oh, M. K. (2012) attempted to identify other representations Japanese immigrant women have based on the gesture calculation style, a non-verbal communication strategy. In other words, their own Korean language skills greatly impacted composing representations of others. Furthermore, Oh, M. K. (2013), Oh, M. K · Park, M. S. (2013) tried to investigate the aspects of linguistic identity and cultural transformation structurally. Aoki, Y. · Ozeki, F. (2013) reviewed parents' awareness of Japanese language inheritance for their children, and it has been indicated that Japanese language acquisition is not determined solely by the parents' will or language environment but is a complex action of the child's will and the environment surrounding the child.

Third, there are two program areas. Park, T. Y. · Un, S. K. (2010) reviewed the applicability of the MRI model based on Bowen's Theory of Family System and communication theory to multicultural families' family therapy cases. The preceding model focused exclusively on the couple and the problem at hand, excluding any consideration of differences in culture and values. Heo, S. · Kim, Y. S. · Nguyen T. (2011) aimed to enhance Korean language skills and understand Korean culture to cultivate marriage immigrant women's cultural identity through storytelling about their native culture.

## 2) Socio–Culture Fields

In the socio–cultural field, there are seven studies on cultural identity and acculturation: five research on cultural identity and acculturation, one study on the implications of Japanese marriage migration for Korean society and the global era, and one research on subtle discrimination in daily life experienced by Japanese marriage immigrant women. H. Ishii et al. (2015) concentrated on the lives and experiences of Japanese marriage immigrant women in Korea, focusing on their life experiences before emigration, during migration, and future plans, all of which are influenced by their cultural identity as a result of cultural differences between their home country and the country of residence. An, H. J. (2018), Oh, D. Y. (2018), and Hirose, J. (2020) explored how the specific condition of ‘Japan’ constitutes a socio–cultural experience. In particular, An, H. J. (2018) and Oh, D. Y. (2018) reviewed the religious background of the Unification Church.

Lee, E. A. (2015) conducted the second study, which investigated the ramifications of Japanese marriage migration for Korean society and the global era. The researcher classified a Japanese woman’s marriage to a Korean as a ‘global downward marriage,’ in which Japanese family standards and gender order intersect with Korean family norms and gender order. This study analyzed the implications and limitations of Japanese marriage immigrant women’s experience of contradiction in Korea.

The third is Narita, M. · Jang, E. Y. (2020), who studied subtle discrimination experienced by Japanese marriage immigrant women in their daily life. The researchers provided an implication of invisible discrimination by presenting a case in which a specific group of ‘Japanese marriage immigrant women’ experienced a subtle discrimination, ‘micro–aggression.’

## 3) Life and Socio Culture Fields

The life and social culture field consisted of three studies, mainly focusing on child–rearing. It is due to the difference in parenting attitudes of Japanese mothers and Korean mothers. Among the traditional values of Confucianism,

Japan regards 'loyalty' as an important value. 'Loyalty' means serving the monarch, and it means observing, following, and harmonizing the norms of the state or society, which is a collective community rather than a family (Lee, J. H., 1992). In Japanese families, the emphasis is on raising children as people who do not harm others (Park, C. O. · Lee, E. K., 2012) in their children's education. This is because they pursue a harmonious image of human beings within the group. In a survey on perceptions of 'parenthood' conducted by Choi, J. H. · Kim, M. J. (2019), Koreans expected 'sociality' from their sons and their daughters 'appearance.' In contrast, Japanese expected 'personality and attitude' for sons and daughters. In this way, one's own cultural values and norms are incorporated into the parenting attitude. In addition, the historical and political awareness surrounding the country of 'Japan' in Korea creates a dilemma for Japanese marriage immigrant women when raising children. Four studies in the related fields connected and explored child-rearing and socio-cultural phenomena due to this awareness of the problem.

## V. Conclusion and Suggestions

This study aims to understand the overall study trend by analyzing qualitative research on Japanese marriage immigrant women and providing implications for multicultural counseling based on the understanding of experiences in Korean life. As a result of the study, qualitative research targeting Japanese marriage immigrant women has been published since 2008, and since then, about two volumes have been published every year. Academic domains were primarily investigated concerning Japanese academic or educational fields. The qualitative research methods used in the literature to be analyzed six case studies, five phenomenologies, three grounded theories, one each for life history, cultural descriptive journal and narrative inquiry, and nine others. As for research topics, the life culture was covered the most with 15 articles, followed by seven on socio-culture and four on life and social culture. The current research direction is expanding from the fields of life culture to the social culture and life and social culture. Suggestions based on these research results are as follows.

First, it is necessary to increase research on various subject fields and targets for Japanese marriage immigrant women. The Multicultural Families Support Act of 2008 created significant growth in the study of multicultural families and marriage immigrant women (Kim, C. H. · Son, E. Y., 2014; Song, Y. S. · Lee, M. N., 2019; Hwang, J. Y., 2020). Simultaneously, compared to women from other countries, Japanese marriage immigrant women preserve their nationality and continue to use their Japanese names in their native language at a higher percentage. According to the discussion of Lee, Eun-ah (2015), their marriage is based on the characteristic of ‘global downward marriage,’ so they show different features from marriage immigrant women from Southeast Asia or China. In this respect, it can be explained that studies on Japanese marriage immigrant women have been marginalized compared to studies of immigrant women from other countries. However, it is acknowledged that there has been a lack of attempts to understand the lives of Japanese immigrants in the ratio of marriage immigrant women (Ministry of Gender Equality and Family, 2018). In the future, it is required to understand the life of Japanese marriage immigrant women through studies that focus on various subject areas. Furthermore, it needs to maintain consistent attention on the diverse members of Korea’s multicultural society.

Second, multicultural counseling requires developing and analyzing programs that consider various aspects of Japanese marriage immigrant women’s lives. As discussed in Chapter 2 of this study, the marital strife experienced by Japanese marriage immigrant women is comparable to that experienced by marriage immigrant women in Southeast Asia such as Vietnam and Cambodia (Ministry of Gender Equality and Family, 2018). Through analysis of the research topic, it was feasible to confirm that these conflicts and the characteristic of ‘descent marriage’ are caused by a particular religion, such as the nationality of ‘Japan’ or the ‘Unification Church.’ Han, H. B. (2019) analyzed the challenges of Japanese marriage immigrant women’s lives and presented a family life education program after comparing previous studies. However, the program offered in this study consists of enhancing marital relationships, effective communication, understanding of love and sexuality, parenting role education, and quality of life improvement education, focusing on the life culture field.

Similarly, among the data analyzed in this study, program-related studies (Heo, S. · Kim, Y. S. · Nguyen, T., 2011; Park, T. Y. · Un, S. K., 2010) are also dealt with mainly in the life culture field, and program research on the complex conflicts faced by Japanese marriage immigrant women is non-existent. Therefore, it is necessary to research counseling programs related to the life culture field, the socio-cultural field, and the life and socio-cultural field.

This study suggested future research on multiculturalism in contemporary Korean society. When various multicultural residents enter our community, it may be meaningful to conduct the qualitative research trend analysis on a specific group of Japanese marriage immigrant women. Furthermore, Japanese marriage immigrant women do not correspond to the Korean society's and legislation's definition of a multicultural family. Despite the gravity of the situation, they do not receive adequate aid from affiliated groups. Kang, J. A. (2013) pointed out that the discourse about marriage immigrant women is one-sided and suggested emphasizing the 'text' developed from their perspectives, rather than merely Korean views. Paradoxically, concentrating on the stories of Japanese marriage immigrant women may be expected to broaden the comprehension of immigrants living in Korean society. It is time to reconsider what we need for a sustainable multicultural society.

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