Married migrant women living within Korean multicultural families: A pastoral narrative perspective

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Submitted in partial fulfilment of the

Requirements for the degree

PHILOSOPHIAE DOCTOR

IN THE

FACULTY OF THEOLOGY

DEPARTMENT OF PRACTICAL THEOLOGY

UNIVERSITY OF PRETORIA

Supervisor

Professor J C Müller

April 2014

ABSTRACT

This research seeks to adopt a post-foundationalist practical theology paradigm, as discussed by J C Müller, in order to create a bridge between the three concepts of the pastoral care perspective, the narrative perspective based on social-constructionism and post-foundationalism. Furthermore, I made use of Müller's seven movements of methodology which laid a strong foundation to base my research on regarding married migrant women living within Korean multicultural families.

Korean society which is a homogeneous culture is currently facing many challenges as a result of becoming more and more multicultural. These multicultural issues are becoming major social and political issues in South Korea. The main reason that South Korean society has become more multicultural is because of intercultural marriages which have also resulted in an increase in multicultural families.

These migrant women are faced with many kinds of discrimination and prejudice as a result of their different appearance, culture and language. Furthermore, Korean culture often deprives women of having any position above men especially once they are married. After being married a woman should become invisible, voiceless, and nameless in order to become culturally acceptable. This often results in a migrant woman feeling stressed, fearful, isolated and alone which often results in the development of a low self-esteem, a lack of self-confidence and a low self-image.

In my research, I sought to listen to and identify the stories of migrant women, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean multicultural family through a narrative perspective in order to have a positive growth and outcome from their intercultural differences within South Korea. I decided to view my co-researchers not as co-researchers but as companions on a journey which we could undertake together. The use of the

metaphors 'journey' and 'companions' seemed to give my companions the freedom to speak more openly and placed us on an equal level.

Furthermore, I not only discovered my companions' identities through their own stories, but also developed my companions' true identities/multi-identities through the broader, inter-relational stories of other people within multicultural communities through a six step process of *Listening to the voice, Gaining voice, Giving voice, Finding alternative voice, Retelling voice* and *Creating future voice.* I made use of the narrative approach in order to listen to my companions so that a unity would exist between their past, present and future stories. As I listened to the stories of my companions from a narrative perspective new possibilities were opened which lead to alternative and future stories. Furthermore, my companions were given the opportunity to find themselves and make new identities on the real journey of life. Through the process of my research I also developed a multicultural identity model specifically for married migrant women in South Korea, but ultimately the purpose of my research was not to show or develop a multicultural identity model regarding migrant women, but was more to help these migrant women find their identities themselves and in this become self-empowered to become contributors to Korean society.

Key Terms

1. Narrative Research

2. Social-constructionism

3. Post-foundationalism

4. Practical Theology

5. Journey of life and Companion

6. The Multicultural Family

7. The Multicultural Narrative Counselling Model (The Multi/CNC Model)

8. The Multicultural Narrative Identity Development Model (The Multi/CNID Model)

9. Empowering

10. Discourse/Traditions of Interpretation

ACKNOWLEDGEMENTS

I acknowledge and thank God for His grace, strength and encouragement which enabled me to complete my research to the best of my ability. I am also thankful to everyone who helped make this dissertation a reality; in particular I would like to thank the following;

Professor J C Müller, who as my supervisor and mentor, patiently guided me through this research. A special thank you to him for his wisdom, advice and encouragement.

In particular to my companions, I really thank you for your openness, co-operation and for sharing your stories with me.

To my assistant, Cameron and all those who gave your invaluable input with regard to interdisciplinary work, thank you for your time and hard work.

To the Olieven Sheep Gate Church and ABBA Bible School who in many ways inspired me to do this research, thank you for the experience gained through working in a multicultural environment.

To my parents, parent-in-law, uncle and my sisters' families who have supported me while I study in South Africa as well as to my sister Sun hee and her husband Ulrich, without your love and generosity which you have shown me and my family this research wouldn't have been possible. I could never thank you enough.

A final word of gratitude has to be reserved for my wife, JungHwa Kim for her love, endurance and support and to my lovely daughters, JuHa and JuYun Lee, without your understanding and support I wouldn't have been able to complete this research.

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1.1   PROLOGUE TO THE JOURNEY

This chapter deals with planning for the journey. There are many words we can use for travel; a journey (long); a trip (short); a tour (sightseeing); a voyage (on the sea and in the sky) and an excursion (picnic). I was inspired to use the metaphor of a 'journey' and 'companions' on a journey by Professor JC Müller, my supervisor at The University of Pretoria.

Further inspiration to use this metaphor came from the movie 'Motorcycle Diaries'(2004), which is a movie that tells the story of Che Guevara a young medical student and his friend a biochemist, both from Argentina, who set off on a road trip across South America. On this journey they meet various people including a couple travelling to find work after losing their land. The woman asks them, "Are you looking for work?" Che Guevara replies, "No. we are not looking for work". She then asks, "No? Then why are you travelling?" Che Guevara replies, "We just travel to travel". The couple looks at each other confused and then the woman says, "Bless you... blessed be your travels". Che Guevara then soliloquises, "Their faces were tragic and haunting... It was one of the coldest nights of my life but also one which made me feel closer to this strange, for me anyway, human race". I believe that at this moment Che Guevara realised that the focus was no longer on travelling and the journey but more on the people and their journeys of life.

The word journey is often used in a counselling situation but it is often used in a very simplistic way. When I refer to a journey I speak of the journey of life and not merely any journey. A counsellor may participate in a client's journey but this journey is made up of the client's real life situation which adds great importance to this journey. Often a counsellor is not aware of this and 'journey' is simply a nice metaphor for the process of the counsellor trying to help the client.

Furthermore, along with the 'journey', not in a simplistic way but by placing great importance on it as the journey of life, I would like to refer to my co-researchers as 'companions'. The word companion portrays the researcher and co-researcher as taking this journey together in a partnership whereby they work together in order to reach the desired destination.

In South Korea there are a number of talk shows aimed at highlighting many issues that are found within multicultural families. I would like to mention two of these talk shows, the first being 'MI-SU-DA' (Gossip of Beautiful Women) and the second being 'Love in Asia'. In MI-SU-DA women from other countries are given the opportunity to tell their stories and experiences of living in Korea with a focus on how Korean culture and society differs from their own culture often with much humour. The women often seem to be tourists on a trip through South Korea and their real lives are usually not shown. This makes for a fun and entertaining program. On the other hand 'Love in Asia' takes a more serious stance, focusing on the real lives of migrant women and their families. This show is about migrant women who have lived in South Korea for a number of years and have never returned to their own countries. More often than not the husband is unaware of his wife's family and her upbringing. The show then takes such a couple to the woman's birth country where she can see her family again and her husband can see where she is from as well as meet her family for the first time. There is not much humour portrayed since the show is dealing with people's deep emotions and usually a number of tears are shed. Where 'MI-SU-DA' focuses on gossip and humour, 'Love in Asia' focuses on the real life journeys of the women concerned. When the husband visits his wife's country he is given the opportunity to see his wife's culture and can begin to understand her actions and way of thinking. This usually begins a new and real journey of life for the couple together.

The aim of my research is not merely to just enjoy the journey with my companions as in 'MI-SU-DA' but to become involved in the real lives of my companions as in

'Love in Asia' where I accompany them on a journey of discovering who they really are.

1.2   THE CHOSEN PLACE OF THE JOURNEY

Korean society is a homogeneous culture and is facing many challenges as a result of becoming more and more multicultural. These multicultural issues are becoming major social and political issues in South Korea. The main challenges are caused by the influx of immigrants, foreign workers and intercultural marriages. The main reason for South Korean society becoming more multicultural is because of intercultural marriages which have also resulted in an increase in multicultural families (Kim 2010:4).

In 1990, the Ministry of Public Administration and Security in South Korea reported that there were 4,710 intercultural marriages in South Korea for that year. By the year 2000 this figure had risen to 11,605 in the year 2000 alone. In the year 2008 there were 36,204 intercultural marriages. In 1992 intercultural marriages made up only 1.2% of the total marriages in South Korea. By 2008 this figure rose to 11%, which demonstrates a rapid increase in intercultural marriages and in the multicultural society in South Korea. Of these marriages migrant women make up 77.8% and migrant men 21.2%. This again shows the rapid increase in intercultural marriages. In 2009 it was also reported that the divorce rate among Koreans who had married foreigners had also rapidly increased to 11,692 in 2009 alone. They also reported that 8/10 of these marriages didn't last longer than 3 years. Furthermore, in the smaller towns, especially among the farming and fishing communities, 1 out of every 3 marriages was an intercultural marriage.[1]

By looking at these statistics and research we know that, first, intercultural marriages in South Korea have become very popular and have caused some major social issues

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[1] A National Survey of Multicultural Families (2009:50)

in the country. Korean society has rapidly changed into a multicultural society and the number of multicultural families has also increased. Second, most marital immigrants are women who have married Korean men. Third, the number of multicultural children through intercultural marriages has also rapidly increased. Fourth, because of the high rate of intercultural marriages the government has put programs in place to support these marriages but on a very small scale which haven't been very effective.

Freedman and Combs (2002:190) mention that, "As the world grows smaller, people find themselves in closer contact with an increasing number of diverse cultures, and it becomes more and more obvious that 'reality isn't what it used to be". It is a very exciting time in the history of man to see how different cultures interact and respond to one another. However, many tensions and problems can arise when two cultures start interacting. Many of these problems arise when a country and culture that is less developed comes into contact with another country or culture that is more developed. In this day and age individuals from a less developed country often move to a more developed country with the hope and dream of a better future. What often happens though is that their dreams are very different from the reality they encounter. They have preconceived ideas and expectations of the more developed country only to find that the reality is very different. This is very true of the migrant women who have moved to South Korea in order to marry. This is where a lot of cultural problems and tensions develop. The increase of multicultural families have caused serious problems in Korea such as emotional as well as physical injury within society and this has resulted in the inhumane practices of violence, child abuse, poor education, divorce, religious' discord, racism, xenophobia and a confusion of identity (Kim 2010:65-68).

In this research, I will identify selected stories of married migrant women, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean multicultural family through a pastoral narrative approach.

1.3 THE RELATIONSHIP BETWEEN THE CONTEXT AND MY STORY

In the year 2000, I had a profound multicultural experience at The Africa School of Mission(ASM) at White River, South Africa. The school was like a small global village, training young students originating from about 15 different countries with more than 10 different languages. Interestingly, as time went by, all the tensions and difficulties that occurred because of different cultural issues provided more positive energy and more positive outcomes within the student community as people shared and interacted with an open mind and a willingness to listen and adapt within the same faith in God and love. I discovered how important it was to interact with one another until we could fully understand our differences and this also made it possible for us to become one.

It is now 13 years since I left ASM and currently there are 4 multicultural marriages between people where either one or both studied with me at ASM. There is a marriage between a white South African male and a Malaysian woman. There is also a marriage between a black South African male and a Korean woman. The third marriage is between a white Ukrainian woman and a Korean male. The fourth marriage is between a German male and a Korean woman.

Another profound experience for me was doing my MA research which involved stories of people from different cultures participating in one church through a pastoral narrative perspective; I researched the problem of cultural interactions within my church, the Olieven Christian Church in South Africa where I serve as a Pastor. The Olieven Christian Church has members from more than four different countries with different cultures and traditions. We have struggled to bring unity within the church, due to all the different aspects of intercultural issues, despite being of the same faith and belief in God.

Often when ASM students met other cultures, they were more open and willing to listen and adapt to other cultures and differences. I believe that both of these experiences have better equipped me for my current research. My ASM experience showed me the beauty and value of different cultures in unity whereas the Olieven Christian Church experience demonstrated to me that it takes a lot of time, understanding and effort in trying to bring unity between different cultures.

For my research, I will take what I have learnt from these intercultural experiences to help the different cultures in a multicultural family in South Korea find unity. I would like to listen to and identify the stories of migrant women, namely foreign women who have married Korean men with a focus on the impact made on their identities within a Korean multicultural family through a pastoral narrative approach in order to have a positive growth and outcome from their intercultural differences.

1.4   UNDERSTANDING THE JOURNEY

The world is continually changing and in today's era, society finds itself rapidly changing. In this vein, Lee's nomenclature, Digilog[2], can shed some light on this. Lee (2006:2) refers to this time period as a world of Digilog in his book "*Digilog*". The word Digilog describes the transition of the world from analogue to digital. As digital technology increases analogue technology becomes more obsolete. Yet the Digilog world still finds itself being influenced by both digital and analogue hence the name Digilog. In the same way the journey can also be a transition period where a person moves from their present world to a new future world. But there present, whilst being on the journey is still influenced by their past/old world.

In the same way the migrant women's lives are made up of an old world being their past lives and culture from the country they grew up in and a present world being their lives now in South Korea. This can be seen as a transition period but what is

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[2] 디지로그(Digilog). 2006. [ONLINE] Available at: http://www.bookcosmos.com/main/index.asp.

often expected of the women is that they completely forget their past lives and must simply adopt their present lives. This is extremely difficult if not impossible as their past lives have made them who they are and so a balance needs to be found where their past lives are considered and a unity is found between their past and their present lives in order to create a new future world and life.

This journey we undertake together may be viewed as a transition period whereby the migrant women move from their old/past lives into a new/future life by taking into account and finding a unity between their old/past lives (their own country/culture) and their present life in South Korea. My goal will be to assist them in this transition on this journey.

1.4.1   Understanding a South Korean traditional family

South Korea has a strong ethnic national identity. Shin (2007:38) says that, "Historically Koreans have developed a sense of nation based on shared blood and ancestry... Koreans are said to believe that they all belong to a 'unitary nation' (*tanil han minjok*), one that is ethnically homogeneous and racially distinctive from its neighbors".

The last ruling Dynasty in Korea was the Joseon Dynasty which ruled from 1732 to 1910. The Joseon Dynasty was defined by Confucianism. Confucianism is a philosophy of government and society based on the *Sam-gan o-ryun* (three principles and five norms) with the strongest of these being *filial piety* (Hyo) which involves a respect and honouring of one's parents and the ancestors. The three principles are standards which are used to structure and enhance a hierarchy and submission within a society. Furthermore they allow for rules and ways to conduct oneself to be laid between ruler and subjects, old and young and husband and wife. These principles and norms emphasise the basics of Confucian teaching and legitimise the authority of the ruling classes, elders and the male population (Kim 1997:9). Grayson (2007:308)

says, "Confucianism came to dominate Korean culture and society in a way that it never did in either China or Japan".

Korean traditional families therefore place strong importance on blood ties and a Confucianistic way of thinking. Great importance is placed on a family's line of descendents especially that of the patriarchal family. In a traditional Korean family, a father has the most power and authority which he uses to rule the family as well as to protect and support it. Furthermore, the oldest surviving male in a family controls the family as well as inheriting any family possessions. Family status is very important with a strong focus on males, namely father and son. The older a male is the more authority he has. Often the relationship between husband and wife is seen as master and servant with the husband being the master and the wife the servant.

Korean society has dramatically changed since the 1960s as a result of industrialisation, urbanisation and globalisation. Up until the 1960s South Korea was a very rural society with a focus on farming and fishing but in the space of about 50 years Korean society has changed into one of the strongest economies in the world as well as one of the most urbanised. This has also resulted in major change in traditional Korean families with various new forms of family being introduced. The multicultural family is one of the most unique of these families and no one had really predicted this to happen. The multicultural family has become one of the biggest issues in South Korea with many fields doing studies regarding these families. Furthermore, the idea of a traditional Korean family has been challenged and is being transformed as a result of the growing number of multicultural families.

1.4.2   Understanding the Multicultural Paradigm

The modern day Olympic Games is a good example of the era of globalisation in which the world finds itself today. The first Olympic Games had 14 participating nations, but the 2012 London Olympics had 204 nations participating. Furthermore, at the old Olympics Games one could almost see what country or region a person was from by their skin colour and physical appearance. This is not always possible in the modern Olympics as many people such as Asian and African people or people from multicultural families live in different countries and compete for those countries proving how the world has been influenced by globalisation and multiculturalism.

Globalisation and multiculturalism are two very important trends in the modern world. Moreover, through rapid globalisation, many Koreans have emigrated abroad and many foreigners have immigrated to Korea as well. Korean society is rapidly advancing into a multicultural era and has changed from being a country exporting labour, to a country that imports labour because of job opportunities that have increased since the 1980s (Yu 2010:49). The Ex-UN general secretary Kopi Annan said, "We are living in a new migration era where migration is a world phenomenon" (Park 2010:23). South Korea is now in this new migration era through globalisation and multiculturalism.

1.4.3   Understanding Korean Multicultural Family

1.4.3.1   A definition of a Korean multicultural family

Due to the rapid advance of globalisation many people are moving to countries offering better opportunities. This kind of migration will continue to grow. There are four main groups of people that have resulted in the continuous increase of migrants to specifically South Korea. They are migrant workers, women in intercultural marriages, foreign students and defectors from North Korea. As a result of this, in

South Korea there are a growing number of multicultural families. Clearly defined a Korean multicultural family refers to a family of different international backgrounds and cultures usually consisting of a Korean male and a migrant female, a Korean female and a migrant male or made up of migrant workers, international students or North Korean defectors.

International Marriage families	A child born of a Korean father and a mother of foreign nationality
	A child born of a Korean mother and a father of foreign nationality
Foreign Migrant Families	Migrant workers' children born in Korea. A child born into a family who has immigrated to Korea
Other immigrant families	International students, North Korean defectors' and settlers' children

Figure 1. A definition of a multicultural family[3]

For the purpose of my dissertation I will focus on international marriage families consisting of a marriage between a Korean man and a migrant woman.

1.4.3.2   The present state of multicultural families

Sociology defines a society as a multicultural society when the population of migrants is over 2% of the whole population. Migrants in South Korea exceeded 2% of the population at the end of 2007. The migrant population in South Korea is estimated to reach about six million by 2050 (Yu 2010:49). This is estimated but what is certain and already evident is that South Korea is rapidly changing from a traditional Korean society to a multicultural society.

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[3] http://global.gangnam.go.kr [Accessed 23. April 2013].

The migration of immigrants to South Korea can be divided into three groups. The first group being ethnic migration which involves those people tied to Korea through blood and ancestry returning to South Korea. After the Cold War it was easier for people to move to other countries and many ancestral Koreans began returning to South Korea from communist countries. *'Koryoin'* was the name given to Koreans returning from Russia and *'Joseonjok'* was the name given to those Koreans returning from China. There was also an influx of defectors into South Korea from North Korea. These people were called *'Saeteomin'* (people of a new land).

The second group is the migratory influx into South Korea of migrant laborers. South Korea needed and still needs migrant workers for those jobs that were considered 'Dirty', 'Dangerous' or 'Demeaning' as more and more Koreans no longer wanted to do these jobs but found higher level jobs.

Last, the third group is the migratory influx through intercultural marriages. In South Korea the rate of intercultural marriages has been continuously rising since the 1990s (Kim 2007:14-18). The biggest reason for the increasing number of multicultural families in South Korea is a result of intercultural marriages. Intercultural marriages have largely increased in South Korea due to a number of reasons. First, in Korea there is a strong contrast between the cities, which are very modern and technologically advanced, and rural areas which are very outdated. Because of this, urbanisation is very high and there is a major problem of too few young people in the rural farming and fishing communities. At the same time, the Korean women from these rural communities do not want to stay and marry the local men. Most of them move to the cities which results in there being a shortage of women for men to marry in these rural communities. Second, for women from other Asian countries such as China, Lagos, Vietnam and the Philippines as well as Russia, Korea is a very attractive country because of its better opportunities and lifestyle. Many of these women come from countries where poverty, unemployment and political instability are endemic. The Korean movie and TV industry is very popular in these countries

which results in the women getting an unrealistic and idealistic view of South Korea. Often these women accept marriage proposals not because they are in love but because they are looking for a better life and a way to support their families. Third, there is an imbalance in the rate of sexes in South Korea where there are more men than women due to a strong preference for sons. This has further caused men to look for wives outside of the country. Because of this demand more and more intercultural marriage agencies are offering their services to Korean men.

The number of intercultural marriages in South Korea is continuously increasing there were 167, 090 migrant women in 2009 who immigrated to South Korea and married Korean men. According to the survey done in 2009, 61.4% of these migrant women came from China with more than half, 32.2% being '*Joseonjok*' (Descendents of Korean immigrants to China).

	Total	China (Joseonjok)	China	Veitnam	Philippines	Japan	Mongolia	Thailand	Taiwan	Etc
Total	167,090 (100%)	53,754 (32.2)	48,698 (29.2)	30,779 (18.4)	9,799 (5.9)	5,364 (3.2)	2,503 (1.5)	2,242 (1.3)	517 (0.3)	13,434 (8.0)
Foreign Citizenship	125,673 (75.2%)	35,386	33,457	28,817	6,117	5,050	2,309	2,092	351	12,094
Korean Citizenship	41,417 (24.8%)	18,368	15,241	1,962	3,682	314	194	150	166	1,340

Figure 2. Number of migrant women as of 2009[4]

Furthermore in 2009 it was reported that there were 103,000 Korean multicultural children born from these multicultural marriages. 59.6% of these children were under

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[4] Source: Ministry of Security and Public Administration 2009.5

the age of 6 and 26.7% were between the ages of 7 and 12. It has been forecasted that by the year 2020, 1 out of every 3 school children will be from a multicultural family, especially within the smaller towns, farming and fishing communities (Ministry of Gender Equality & Family 2007a). These figures make children from multicultural families one of the biggest issues in South Korea.

	Total	Under 6	7~12	13~15	16~18
No of Children	103,484	61,700	27,568	7,785	6,431
%	100%	59.6%	26.7%	7.5%	6.2%

Figure 3. The number of children from multicultural families in South Korea[5]

The present state of multicultural families demonstrates that South Korea is rapidly becoming a multicultural society which poses a number of challenges for both the Korean government and Korean people which will need to be addressed in the near future.

1.4.4   Understanding migrant women in South Korea

In 2012, a migrant woman was elected to the South Korean National Assembly for the first time in South Korea. There were two major opinions regarding this. Many Korean people welcomed this further step towards a multicultural society while others were shocked and could not believe that this could happen. According to the Ministry of Gender Equality & Family in their survey 'South Korean's Attitude Survey Toward Intercultural Marriages' 63.6% of Korean people who were surveyed believe South Korea to be a unitary nation(one blood) that is ethnically homogeneous

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[5] Source: Ministry of Security and Public Administration 2009. 5

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however 72.6% said that there is now no reason to stubbornly hold on to this mindset and understand that Korean society is moving towards being a multicultural society. 79.4% were open to and had a positive attitude toward migrant women.[6] On the contrary 56.5% rejected the idea of their children marrying a foreigner with only 43.4% saying that they would consider it (quoted by Yoon, Song & Bae 2008:335).[7] This survey reveals a paradox in that 79.4% accepted and were open to migrant women but 56.5% would not allow their children to marry a foreigner. This reveals that although there is a new awareness and acceptance of migrant woman, they are still viewed as being different and are received differently by many Korean people.

1.4.4.1   Understanding prejudices against migrant women in South Korea

2012 was a year that saw South Korea elect its first ever female president. This reveals how far the empowerment of Korean woman has developed in a society that up until around 50 years ago women had very little rights and opportunities. However, Moon (2007:204) says that, "Yet an absolute majority of working women (70 percent of 6 million working women) are currently employed in irregular positions, and 98.7 percent of these 4.2 million women work in temporary positions". This reveals strong contrasting perspectives and prejudices concerning Korean women. In Korean families girls are usually viewed as being of less value than boys. This is evident in the work place where men are usually hired before women and usually paid more for doing the same job as well as being promoted before women. Therefore if a native Korean women still faces these prejudices how much more does a migrant woman face? Migrant women are often looked down upon because they often come from poorer less developed countries and people believe they only marry Korean men for money and to secure their residency and employment within South Korea. Based on this their marriage is viewed as not being a true marriage by many Korean people. Migrant women are often viewed as being the property of their

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[6] Source: Ministry of Gender Equality & Family 2007. 9
[7] Data: the 2006 Koreans' Consciousness and value Survey

husbands since many of the husbands pay for them to immigrate to South Korea as well as for the wedding. This mind set often leads to violence and abuse because the migrant women are almost seen as slaves.

1.4.4.2   The reality of migrant women in South Korea

In general all couples have problems when they are forming their own family. For example, there are economical problems, difficulties of having a baby, raising children and the differences in personalities within a family. A multicultural family has all of these problems that a normal family would have but these problems are compounded in a multicultural family and more difficult to overcome. It is far more difficult for foreign women who are married to Korean men than it is for the Korean husbands. Lee (2005:72) says that a Korean woman's life can be divided into three main stages of development, "a woman's life is conceptualized as comprising three stages of development: first as a daughter, second as a wife, and finally as a mother". A migrant woman in South Korea also goes through three stages with the first being as a daughter-in-law, second as a wife, and finally as a mother. A Migrant woman feels the pressure and expectation placed upon her through these three stages and tries hard to live up to them. Korean women are expected to perform multiple roles all at the same time, such as the obedient, submissive daughter-in-law, the serving and accepting wife, and the caring mother who educates her children. Within Korean culture, migrant women are expected to be all of these even though they often come from a culture where women are more independent and free.

Migrant women are faced with many kinds of discrimination and difficulties within their new culture, country and language this being the biggest difficulty. This problem with language involves nearly every situation in which they find themselves. It can cause problems with their husband, mother-in-law, other Korean people and even their children. Moreover, it is very difficult to understand the hidden meanings and cultural understandings and interpretations of certain words. All of this is further

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compounded with a feeling of cultural shock which many of these women experience in their new culture. My companions who are woman who have married into a new culture, country and language have experienced many difficulties in their new culture including learning the language of their husband, finding a job and accepting behavioural norms. They have encountered many stressful events, which have often been beyond their control as a result of their Korean husbands and his family thinking that their culture is more superior.

Often a Korean family treats a migrant woman as their property because they or the husband paid money to a marriage agency for the foreign bride. There are numerous women who can't stand their marriages any more due to these problems and many desire to run away or to get divorced. However, they are worried about their visa and citizenship or child-rearing rights. So many women give up on divorce even though they are suffering within an unhappy marriage, even those who are suffering from domestic violence (Maureen 2009: 119-120).

1.4.4.3 The state of migrant women's voices in South Korea

Worell and Remer (1992:280) describe a minority ethnic woman as someone who "(a) is identified by self or others as physically or culturally different, and (b) experiences low social status, pervasive discrimination, and powerlessness within the dominant culture". In South Korea Confucian scholars and politicians (all males) have over the years strongly ingrained ritual codes (*Chilgochiak*: the "seven offenses") including legal rights of men over women within Korean culture. According to Confucian teaching a husband is allowed to divorce his wife if she is found guilty of any of the seven offenses. The seven offenses are not bearing a son, disobeying a parent-in-law, adultery, jealousy, theft, chronic illness, and talkativeness. This gender-based discrimination due to Confucian ideologies has resulted in many difficulties for Korean women as they try to understand their

oppression by men-especially from their fathers, husbands, and sons (Kim 1997:10; Kwak 2011:1).

Women are usually more likely to experience discrimination as a result of them being a woman. Korean culture deprives women of having any position above men especially once they are married. After being married a woman should become invisible, voiceless, and nameless in order to become culturally acceptable. Because of becoming culturally accepted a women often loses her name and position. Korean culture doesn't follow western culture; where a woman is married she doesn't change her surname to her husband's but keeps her maiden name but she is never called by this name. She is called by her husband's name or her first child's name. Examples would be "Juha's mother" or "Lee's *samonim*" (wife). Usually their names are never used or their name is placed behind another name. Admittedly Korean culture is changing with regard to women's rights due to influence from western culture, but this old way of thinking is still deeply rooted in people's thinking especially towards migrant women who are often looked at as inferior. On top of this, migrant women are not always able to communicate properly due to a language barrier which results in them not only losing their names but also their voices. This often results in the developing of a low self-esteem, a lack of self-confidence and a low self-image.

1.5   RESEARCH GAP WITHIN EXISTING RESEARCH

As a part of my research, I have studied existing research on multiculturalism in order to better understand my companions' stories and experiences. As a researcher/ counsellor, this existent research not only provides me with various perspectives and a better understanding of my current research but also reveals how my research may be different from other research. This further research involved looking at The Racial/Cultural Identity Development Model (The R/CID Model) developed by Atkinson, Morten and Sue (1989) as well as at Berry's Acculturation Theory (1997). Many of these identity developmental models and cultural acculturation theories follow a similar structure. The first stage usually consists of a person not knowing a

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part of him/her or having a negative perception of a particular part of their identity. The models then usually end with an integrated and incorporated idea of self awareness. These models will help me as researcher to understand how my companions might adapt to their new culture and how they might develop their identities within this new culture. Furthermore for the purpose of my research, I would like to propose and introduce a new approach from a narrative perspective which is founded within the framework of post-foundationalism and social-constructionism.

1.5.1   The Racial/Cultural Identity Development Model(The R/CID Model)

The R/CID model presents the five stages of racial/cultural identity development: 1) Conformity, 2) Dissonance, 3) Resistance and immersion, 4) Introspection, and 5) Integrative awareness (Atkinson, et al., 1989; Sue & Sue 1999). A person is seen as having four corresponding beliefs and attitudes during each of these stages. These four corresponding beliefs and attitudes are made up of an attitude concerning the self, other individuals with the same characteristic, individuals from the dominant culture, and individuals of other marginalised groups (Cisco Sanchez 2011 :4).

During the *Conformity* stage, the minority person takes on the values including the dominant culture's beliefs and customs while attempting to lose their own culture. This results in their being a "profound negative impact upon (ethnic) minority groups" (Sue & Sue 1999: 96) because it is here that a person experiences low self-esteem as a result of not being a part of the majority/dominant group. The second stage of *Dissonance* sees a person realising the inconsistencies between their culture and the majority/dominant group's culture. They are also caused pain as they often realise racism and discrimination from the dominant culture and society. The third stage of *Resistance and Immersion* contrasts the first stage of *Conformity* because the person distances themselves from the dominant culture's values and beliefs and moves once again to their own culture's values and beliefs. They once again feel proud of their

own values and customs and begin to immerse themselves in their original heritage (Kim 2005:57). Those values and customs that had become shameful now become "symbols of pride and honour" (Sue & Sue 1999:103).

The fourth stage is the *Introspection* stage. Individuals in this stage still feel hostile toward the dominant group yet they try to see the positive side of the dominant values and how those feelings interfere with the development of self-identity (Sue & Sue 1999). In this stage, the individual attempts to understand herself or himself better, tries to become more objective about the cultures' views and attitudes and strives to integrate the values of the minority and dominant group (Cisco Sanchez 2011:5). The final stage is *Integrative Awareness*. Individuals become more flexible and accepting. Establishing both individual self identity as well as group identity, individuals finally reach the point where they try to see themselves as a member of a larger society and the human race (Kim 2005: 57).

1.5.2   Berry's acculturation theory

Acculturation has become a major topic in cross-cultural psychology and how people respond and act when coming into contact with a new culture which is often strange to them. Acculturation has become a major talking point mainly due to the increase of people migrating to other parts of the world (Schmitz n.d.:1). Berry's acculturation theory is an investigation focusing on the problem of acculturation and the changing identities of people within minority groups including immigrants, sojourners, and refugees as they adapt to a dominant group. These minority groups are often formed and found in plural societies mainly due to three factors: *voluntariness, mobility, and permanence* (Berry 1997:8).

Berry states that acculturation deals with the holding onto of one's minority culture or rejecting it for the adaptation to the dominant society. Often when a person decides how they will acculturate, they often ask two questions: "Is it considered to

be of value to maintain one's cultural heritage? Is it considered to be of value to develop relationships with the larger society". Within Berry's model, the above view creates four acculturation categories as shown in *Figure 4 - Assimilation* occurs when a person adopts the dominant culture and rejects their heritage culture. They do not want to maintain their cultural identity and look to interact with the dominant culture. *Separation* occurs when a person rejects the dominant culture and strongly holds onto their heritage culture. They wish to hold onto their original culture and do not wish to interact with the dominant culture. *Integration* occurs when a person adopts the dominant culture but at the same time holds onto their heritage culture. The individual maintains their original culture but also looks to participate in a larger social network. *Marginalisation* occurs when a person rejects both their heritage culture and the dominant culture. The person does not wish to maintain their cultural heritage often due to enforced cultural loss and at the same time does not wish to participate in the dominant culture often due to exclusion or discrimination (Berry 1997:9; 2011:6). If the minority group wishes to assimilate, this can be termed the *Melting Pot*. If the dominant group enforces a separation, this can be termed *Segregation*. If the dominant group enforces a marginalisation, this can be termed *Exclusion*. The term *Multiculturalism* can be used when cultural diversity is a major part of a society and which includes the integration of all the various ethno-cultural groups. By using this outline one can make comparisons between individuals and their ethno-cultural groups, and between those non-dominant people and the larger society within which they are acculturating (Berry 2011:7).
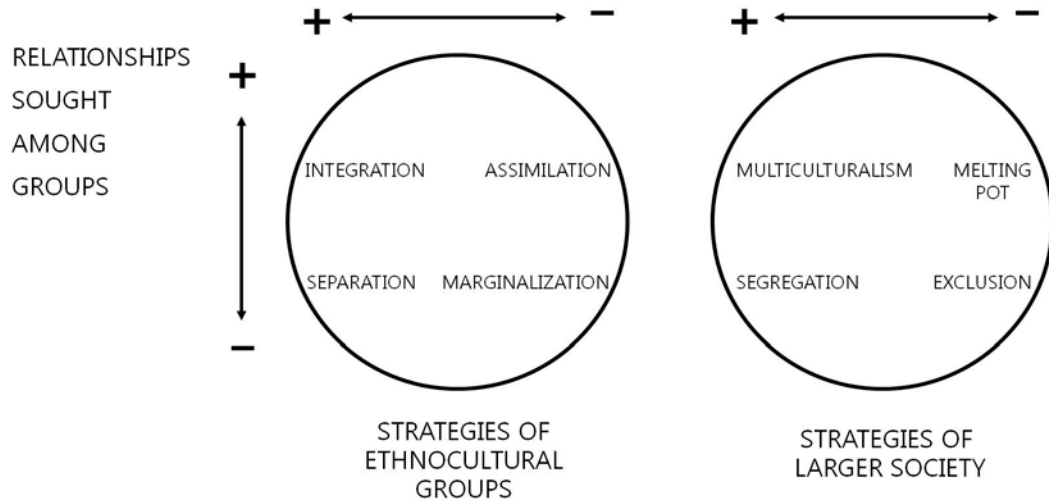
Figure 4. Berry's Intercultural Strategies of Ethno-cultural Groups and the Larger Society (Berry 2011: 5)

There are a number of advantages but also some limitations when using Berry's model of acculturation in understanding migrant women living in South Korea. This model is a very useful way of explaining how migrant women/my companions have adapted to their new dominant cultures namely the Korean culture and how the Korean culture has accepted or rejected them as a minority group. The four acculturation categories are also "consistently related to people's personality dimensions, cognitive styles, cognitive structure, conflict solving, and coping strategies" (Schmitz n.d. :5). This in turn will help me to understand my companions' acculturative strategies as migrant women and thereby understand their stories better. Berry focuses on the changing identities of people within minority groups including immigrants, sojourners, and refugees as they adapt to a dominant group. However in my research my focus is solely on migrant women who have married Korean men. Through my companions' respective marriages they are more than likely trying to assimilate and integrate themselves into Korean society and their new respective

Korean families. In the same way, the Korean culture and society is more than likely focused on multiculturalism and a melting pot strategy. Another limitation when using Berry's acculturation model is that he tends to focus on a people group whereas my research focuses more on the individual, their experiences and their specific stories.

1.5.3   A new approach proposed from a narrative perspective

Multiculturalism refers to a person or organisation's willingness to grow and highlights people's understanding of human diversity in a way that promotes respect human interaction and effective interconnections. Multicultural counselling speaks of the process whereby a counsellor from a cultural/ethnic/racial background interacts with a person from a different cultural/ethnic/racial background in order to help increase the person's cognitive, emotional, psychological, and/or spiritual development (Ponterotto, et al., 1995:18). Furthermore as Palmer and Laungani (1999:9) explain, "Cross-cultural counselling requires more than acceptance of differences, it demands knowledge and appreciation of divergent social structures and a sophisticated understanding of socio-psychological development".

According to the narrative perspective which is based on social-constructionism, we interpret and understand the lives of people through stories. A person's story can be reformulated into stories that would give new meaning to their life and their identity, since it uses a narrative perspective to draw personal stories from the informants in order to delineate their multicultural identity. Through this narrative approach, we observe and understand a person in a much deeper and broader relationship between minority groups and dominant groups. The narrative perspective is more useful in capturing the flexible, dynamic and interpersonal aspects of a person's identity (Kim 2005:60). Furthermore, the narrative perspective seems to be more effective in trying to enter into the world of the multicultural identity of migrant women in South Korean.

In my research, I would like to listen to and identify the stories of migrant women, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean Multicultural family through a narrative perspective in order to have a positive growth and outcome from their intercultural differences within South Korea. Moreover through a narrative perspective people not only discover identity, but also build identity by telling and sharing their stories (Müller 1999:3). Furthermore, people's identities/realities can be influenced by the broader social context in which they live.

A post-foundationalist approach forces us to first listen to the stories of people in real-life situations. Van Huyssteen (2006:22) refers to the post-foundationalist notion as "a form of compelling knowledge", which is a way of seeking a balance between "the way our beliefs are anchored in interpreted experience, and the broader networks of beliefs in which our rationally compelling experiences are already embedded". The idea of socially constructed interpretations and meaning is clearly part of the post-foundationalist approach (Müller 2009:205).

Today most Korean researches focus on migrant women in the fields of social welfare, their social problems as well as how these migrant women have adapted to Korean culture. There focus is not on their real life journey and experiences in South Korea. This is a where I would like to fill this gap and focus on the migrant women's life journey and experiences as they accompany me on this journey and share their unique stories. In this process I hope that they find those future stories which will be a miracle for them in that these stories are something they never expected.

My epistemology is explained in Chapter 2. Furthermore this research gives the opportunity for me to propose a new multicultural narrative counselling model which is explained in Chapter 3 and a new multicultural narrative identity development model which is explained in Chapter 6 both based more on a pastoral care

perspective and a narrative perspective based on social-constructionism and post-foundationalism.

1.6 SUMMARY

In Chapter, I wanted to explain the meaning of journey as it is used in this research. Furthermore I wanted to explain the specific places visited on this journey with my companions and who my companions are. When I refer to journey I speak of the journey of life and not merely any journey. My goal is to join my companions on this journey which is made up of their real life stories and experiences which adds further importance to this journey. People who travel together usually deepen their relationship as they share stories and experience things together. In the same way my research is a journey in which I am able to share in the experiences and stories of my companions. This may not be a literal journey but it is a journey of life.

South Korea society has rapidly grown into a multicultural society through the influx of immigrants, foreign workers, refugees and intercultural marriages etc. These multicultural families largely as result of intercultural marriages have caused serious problems in South Korea especially for the migrant women who have left their home countries in order to travel to South Korea and live with their new Korean husbands and new families. Some of these problems include emotional abuse as well as physical abuse at the hand of the dominant society often at the hand of the husband himself and husband's family. As a result of a Confucianistic philosophy there is a deeply ingrained way of thinking within Korean culture and society that deprives women of having any position above men especially once they are married. After being married a woman should become invisible, voiceless and nameless in order to become culturally acceptable.

In this Chapter, I have also studied existing research on multiculturalism in order to better understand my companions' stories and experiences. I explained the

Racial/Cultural Identity Development Model(The R/CID Model) and Berry's Acculturation Theory. Furthermore for the purpose of my research, I proposed and introduced a new approach from a narrative perspective which is founded within the framework of post-foundationalism and social-constructionism. Through these perspectives, I identified the stories of my companions, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean multicultural family.

CHAPTER 2: PREPARING FOR THE JOURNEY

2.1   INTRODUCTION

This chapter deals with preparing for the journey. When we decide on a destination for our journey we prepare everything before starting the journey. In this step we focus more on the 'how' and 'why' which refers to how the journey will be made and why it will be made. In this chapter I will also explain the methodology as well as the various epistemological understandings and the various narrative research methods which I made use of. With the use of these different perspectives I will be able to move between the two worlds of the migrant women. These two worlds are the Korean culture and the migrant women's own culture. I will also be better enabled to understand the migrant women's stories as well as that of a multicultural Korean family. Furthermore, using these ways of understanding will help me to observe and interpret my companions' now stories and find their new future stories.

I would like to compare my epistemological understanding with regard to practical theological research to a communication room which refers to how practical theology provides a place for communication. In terms of a practical theological paradigm, I intend to adopt a post-foundationalist practical theology as discussed by Müller as a bridge between these three concepts namely the pastoral care perspective, the narrative perspective based on social-constructionism and post-foundationalism. Also I would like to attempt to use Müller's seven movements (2005:9-12) of methodology. This will lay a strong foundation to base my research on.

Moreover I would like to assert that my epistemological understanding and narrative methodology is used as a foundational philosophy in my research with a focus on multiculturalism within Korean families. I do not assert that all counselling should or needs to use this way of thinking but within all counselling there is some form of multiculturalism. More so, I believe that my epistemological understanding and

narrative methodology will be very effective and ethical in dealing with multicultural contexts.

2.2   RESEARCH POSITIONING

2.2.1   Research Epistemology

My epistemological understanding with regard to practical theological research as a communication room adopts four positions. The first position is the pastoral care perspective whereby a pastor looks at connecting people's stories to God. The second position is from a narrative perspective which is based on social-constructionism and involves interpreting and understanding the lives of people through stories. The third is that of post-foundationalism, a paradigm which allows me to interact between the various social science disciplines and theological reflections from a narrative perspective as outlined by Van Huyssteen (1997:2,187; 1998a:2). Fourth, in terms of a practical theological paradigm, I intend to adopt a post-foundationalist practical theology as discussed by Müller (2005) as a bridge between these three concepts namely the pastoral care perspective, the narrative perspective based on social-constructionism and post-foundationalism. I have compared practical theology to a communication room because practical theology provides a space and allows for communication between these four positions.

2.2.1.1   Practical theology as a communication room on the journey

In the past, practical theology first studied the Bible and doctrines of the Church, which were then practically applied in the church. Traditionally, practical theology was only practiced by pastors and the church leaders. The study of practical theology equalled to the pastor's function. However from the mid 20th century, practical theology began to extend from not only being the pastor's function but also to being the whole church's function (Heitink 1999:90).

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However during the last century practical theology struggled to gain equal status with scientific disciplines and with the other theological disciplines as well. The focus was more on proving that practical theology is a scientific discipline rather than focusing on practical theological reflection. In this process, unfortunately, the contact with the informal forms of practical theological reflection became weakened (Müller 2005:2). Also the term *practical theology* has been open to many misunderstandings. Over the years the word *practical* has caused incorrect expectations for many. This happens as a result of 'practical' being seen as the opposite of 'theoretical', since theory is the opposite of practice, but practical theology is not just practical, in that it deals only with actual practice; but rather, just as in other sub-disciplines, it also attempts to share in the development of theological theory in general (Heitink 1999:7).

In practical theology, which is always connected with 'the moment of praxis (always local, embodied, and situated)', the theoretical context and practical context should be situated on an equal level (Müller 2005:2). In other words, practical theologians share the concern over the interaction between theory and praxis. Practical theology takes the circular movement of 'praxis-theory-praxis' seriously and brings it into operation (Müller 2004:295).

In order to explain what practical theology is I adopted Heitink's view and definition of practical theology laid out as a central assertion in his text, entitled *Practical Theology: History, Theory, Action Domains* (1999). Heitink (1999:6) asserts the following definition of practical theology: "practical theology as a theory of action is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society". In studying Heitink's book his definition of practical theology offered me various perspectives and inspiration as well as sustained a discussion of the nature of practical theology within my research.

Practical theology is a praxis-based discipline concerned with 'action and activity'. 'Praxis' does not only mean 'practical' but also 'action, activity' and praxis must be understood within action. Louw (2011:3) cited Browning (1983:13) where Browning mentions that, "The difference between practice and praxis is that in the latter the theory has been made self-conscious and reflected upon critically". Moreover practical theology focuses on people's religious actions and considers those actions to be designed to ensure that God's word reaches people and that it is embodied in people's lives (Heyns & Pieterse 1990:1). Furthermore practical theology deals with God's activity through the ministry of human beings (Heitink 1999:7). Müller (2005:2) says that, "Practical theology happens whenever and wherever there is a reflection on practice, from the perspective of the experience of the presence of God".

Heitink (1999:126) explains the theory of action,

> It seems therefore reasonable to differentiate between theories of action that want to describe and explain social and human reality and theories of action that want to influence and change that reality… My definition of practical theology combines both perspectives. This leads to a description of action such as Geulen's(1982): To act is to pursue a goal, to work toward an intentional and active realization of certain plans, by utilizing specific means in a given situation.

Action always takes place within a social context, viewed as an inter-subjective event. Therefore practical theology is always connected with the praxis of human reality and society. Practical theology is becoming a broader concept and describes Christian praxis in specific social contexts in the contemporary world.

Eventually, practical theology provides a space for communication for the research/journey as well as a form of mutual understanding between the companions and researcher. When companions go on a journey they are given numerous

opportunities to communicate through the process of planning for the journey, preparing for the journey, starting the journey, the adventure itself, evaluating the journey and through the possibility of future journeys. This communication room and mutual understanding which is provided through practical theology will encounter, communicate, and discuss all aspects attaining to the research/journey in a free and equal way in order to open the new future. This will allow for the identity of practical theology in its dialogues with social sciences and with other theological disciplines to become more constructive. Heyns and Pieterse (1990:7) say that, "it (practical theology) is concerned with those religious actions that communicates with others to make room for God in this world".

I would like to formulate the minimum requirements for this communication room in practical theology.

First, practical theology is a contextual practical theology. Practical theology cannot function in a general context but always local, concrete and specific. Theology as a whole should be practical and that theology, which is unpractical, no longer is theology. Furthermore, it should not only be truthful to the context, but also truthful to a methodology with a definite and purposeful movement from the context, or praxis, to theory, and back to the context (Müller 2003:296).

Second, practical theology is an interdisciplinary work. Practical theology is a discipline that borders on a number of disciplines and draws on the various theological sciences such as Biblical studies, Systematic and Ethical theology, Church history and Missiology. At the same time, the fields of anthropology, sociology and psychology, among others are neighbours of practical theology (Müller 2004:297). It is also important for theology to take into account the social sciences and other sciences forming an interdisciplinary approach.

Third, Practical theology is not only a theological discipline but it is also an ongoing hermeneutical process (Gerkin 1986:54). Müller (1996:5) agrees with this, "Practical theology is an ongoing, systematically structured hermeneutical process that endeavours to enlighten and renew human acts that relate to the narrative of the Christian faith community".

Müller (1991:185,186) says that,

> In hermeneutical pastorate we work with two texts. We try to understand people as 'texts'. We listen to them and pay attention to their stories. On the other hand, we try to understand the gospel for a specific situation. The aim of the interpretation is to get to know what the gospel means for people living their lives here and now.

I understand that practical theology is a very diverse field in which many people are involved, employing a large variety of different approaches and methods. In the communication room of practical theology, we must ask: *Who does what* (in relation to *whom*), *where, when, why,* and *how?"* in order to understand each other fully. These questions help to reveal not only the structure of an action but also its implications as a social phenomenon (Heitink 1999:157). Practical theology provides a communication room which is whenever/wherever and in which we can communicate freely within this research.

I would like to create all new future stories for my companions within this research to develop a new understanding and try to reach conclusions that point beyond the local community without falling into the trap of generalisations. This should not be confused with generalisation. It is rather a case of doing contextual research with such integrity that it will have possibilities for a broader application (Müller 2003:293).

2.2.1.2 A pastoral care perspective theoretical foundation

2.2.1.2.1 Pastoral care as a narrative hermeneutical model by Gerkin

"Pastoral counseling may thus be understood as a dialogical hermeneutical process involving the counselor and counselee in communication across the boundaries of language worlds" (Gerkin 1984:28).

In my research, when I meet my companions, I need a pastoral care perspective as a pastor. I use this perspective in order not to have a biased view or be prejudiced in anyway. This perspective also brings a balance between the different perspectives. What is pastoral care and why is pastoral care important in this research? I will answer these questions using Gerkin's (1997) view of pastoral care.

First, pastoral care always involves a response to human experience (Gerkin 1997:21). Louw (1998:39) asserts, "The function of a metaphor in the context of pastoral care is to connect God's purpose for human existence with real life situation." In other words, the researcher should not only as a pastor be deeply and seriously involved in people's life stories and their experiences, but also within a story between God and people. Humans tend to be rooted in and find their deepest structural framework in a narrative or story of some kind (Gerkin 1986:26). Ultimately, in pastoral care we are concerned about people's stories so that we can understand and find their realities/identities through these stories of human experience.

Second, pastoral care is a holistic understanding of ministry, grounded in a narrative (Gerkin 1997:24). The narrative approach is currently very popular amongst pastoral theologians because it works on the belief of the narrative structure of human consciousness which coincides with the theological understanding of people being created by God within a time and narrative framework (Gerkin 1991:50,52). Van

Huyssteen (1997:187) says that, "Religious narrative leads us to see 'through the window' of metaphor, to the way we ought to believe". The pastoral care perspective gives me another window through which to listen to, view and interpret my companions' religious narratives.

Third, pastoral care always involves the concerns of the contemporary cultural context (Gerkin 1997:36). This means that not only does the pastor offer specific acts of care with and on behalf of individuals but pastoral care in "its larger meaning involves the pastor in giving caring attention to concerns that reach beyond the individual to the community of Christians and the larger society" (Gerkin 1997:37).

Fourth, pastoral care is always a process and an open-ended perspective between God and human existence. Gerkin(1997:21) describes, "Like all human history, the history of pastoral care is always in process, continually emerging into an open-ended future". It is not a fixed method. Pastoral care in this research never ends with a conclusion, but with an open ending, which hopefully would stimulate a new story and new research (Müller 2001:90). My goal is that new meanings and new interpretations will continue to be created through the pastoral care perspective with the married migrant women with whom I will work with in South Korea.

Fifth, pastoral care is the cultural-linguistic model of doing theology (Gerkin 1997: 110). A person's life story is part of the larger narrative of the Christian story. This Christian story gives people a storied context of ultimate meaning for their lives. The connection between this storied context to an individual's story including family and community provides meaning as well as the most elementary context of care (Gerkin 1997: 108,110).

Eventually, Gerkin (1997:111) speaks of the model of pastoral care as a narrative hermeneutical model. Gerkin (1997: 111) describes *figure 5* below as emphasising

"both the human penchant for structuring life according to stories, and the power of interpretations to shape life and express care".

Gerkin (1997:111-113) indicates a number of important elements in this model: First, pastoral care is "placed in the centre of the dialogue between the Christian story and people's life stories" (Gerkin 1997:111). This shows that the most fundamental caring purpose of pastoral care is to allow the process of "connecting a person's life story to the Christian story and vice versa" (Gerkin 1997:111). Therefore central to the work of pastoral care is the fostering and facilitating of this dialogical connection. Second, there involves a tension or dialectic between the Christian story and people's life stories. Pastoral care schematised, places the minster "between the loyalty to and representation of the Christian story and empathic attention to the particularity of life stories" (Gerkin 1997:112). The minister should try to facilitate a serious, open dialogue between the two sides of the equation, a dialogue that will include sharing of feelings, stories of past experiences, mutual questioning, and search for authentic connections between the two poles. Third, "pastoral care involves both the care of the Christian community and the care of a person's individuality, in families, and in larger group relationships" (Gerkin 1997:113). The work of pastoral care should further facilitate, maintain and develop the Christian community story and dialogue with its tradition as well as facilitate the growth and creative development of particular life stories (Gerkin 1997:113).

2.2.1.2.2 Pastoral care for women by Neuger

Due to my specific context including migrant women living in multicultural families in South Korea, I need to have a pastoral care perspective for women. Unfortunately within the Korean culture the actions of women are often hidden and it can be very difficult for women to change their society as well as their own circumstances. Feminist theologians often criticise those traditions and traditional theology that is by definition male-centred. Feminist theology as a liberation theology concerns itself

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with classism, racism, and pursues liberation in order to gain freedom and dignity for those people suffering various discriminating actions (Jeong 2002:39).

Müller (1999:20) says that,

> In the past few years, feminist theology has played an important role to help us discover that what we considered to be nonnegotiable "values" was nothing else but cultural stories which sat like shells over our heads. They opened our eyes to the fact that ideas about what a well-functioning family is, do not just fall from heaven, but are in fact the product of ideological-coloured and economic-determined cultural stories.

Neuger (2001:179) mentions that a feminist-based pastoral counsellor seeks to do three things:

> (1) empower the telling of the story the problem is rooted in, (2) assist in the process of clarifying the issues by seeing them through a variety of cultural lenses and employing appropriate deconstructive frames to better illuminate the real problems, and (3) empower the counselee to make choices that work to resist and transform the oppressive forces in her life and world.

Neuger explains that when we counsel women who are suffering from depression, anxiety, abuse, exhaustion, or frustration, it is very important that we do not just listen and support them but that we help them to gain confidence and develop language that will help them face these challenges. Furthermore, the counsellor should assist a woman to see their struggles in a way that brings the cultural biases and distortions into the light (Neuger 2001:ix). Neuger (2001:86) mentions that, "A narrative approach to pastoral counselling with women is a significant resource,

particularly in the context of the need to find empowering stories to resist oppressive narratives".

Neuger introduces four steps in her monograph in 2001 entitled, "*Women in Counselling*". I would like to make use of these four steps in order to gain a deeper understanding of my companions' voices. The first step involves "Helping Women Come to Voice" (Neuger 2001:65). This is where the counsellor helps a woman to gain the freedom to speak out. This step is very important because women's voices are continually being lost and silenced in a male dominated, patriarchal world. The second step involves "Helping Women Gain Clarity" (Neuger 2001:127). An individual's story is often influenced by the larger context of the society in which they live. These can include cultural patriarchy as well as cultural racism, classism, ableism, heterosexism, and ageism (Neuger 2001:128). Neuger believes that using the five Rs will help women gain clarity (Neuger 2001:141-147). The first R is for Remembering.[8] The second R is for Reframing.[9] The third R is for Reversing.[10] The fourth R is for Re-imagining.[11] Finally, the fifth R is that of Re-storying.[12] The third step involves "Helping Women Make Choices". This choice is made in the context of a new language, new frames, new agency, and a sense of hope. Through the ownership of the woman's story or their relationship to this story these choices can be made (Neuger 2001:179). The fourth step involves "Helping Women Stay Connected" (Neuger 2001:229). Through the use of groups and the interaction with other people a woman is helped in resisting and reshaping destructive personal and cultural narratives.

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[8] Remembering is often difficult because a person finds it difficult to remember that which doesn't fit their "truths." For this reason it is essential to find ways to remember those experiences and people who hold alternative and preferred truths for the counselee's narrative.

[9] Reframing is a gentle process which sees the story to be accurate and truthful but goes further by offering new angles from which to see and make meaning out of the content.

[10] To help gain clarity we need to re-reverse the great reversals of patriarchy. This is often better done in a group context where the woman is able to speak in a way that challenges the absolute claim of the counselee.

[11] Imagination is very effective in helping woman gain clarity and then imagining new directions and choices.

[12] Re-storying is the process of talking those unstories and incorporating them into the main narrative. These unstories are a part of the woman's experiences but these experiences have not yet been able to be claimed by the woman.

The traditional discourses of feminism tend to see those women who are a part of international marriages as victims. They are often seen as coming from a poor, undeveloped country in Asia and are seen as having no power and their stories are often seen as unimportant and meaningless because their story falls outside of Korean culture. These women are often seen as mere objects in need of support and help from Korean people and society. However, I as a feminine-based pastoral counsellor with a narrative perspective will see and view my co-researchers as my companions on a journey. I will view them as equals and understand that their stories and experiences are as important as my own. My companions will receive the focus because they are the experts of their own lives and I will assume that they as people have many skills, competencies, beliefs, values, commitments and abilities that will assist them to reduce the influence of problems in their lives (Morgan 2000:2).

2.2.1.2.3   General pastoral care attitude as a pastor

Heitink focuses on pastoral theology and the pastor and his/her ministerial work. The identity of a pastor can involve being a human, a believer and a theologian. This distinction can be seen as personal identity, pastoral identity, and theological identity. A pastor also needs to be competent in his/her work. Three kinds of competencies are distinguished: pastoral-theological skills, communicative skills, and personal skills. A pastor needs a combination of these skills in order to mediate the knowledge of God's encounter with human beings to others (Heitink 1999:310-313). Müller (2005:303) also asserts that, "the researchers' own understanding of God's presence in a certain situation is also a valuable contribution they have to make". The researchers' own religious experiences and testimony can be very helpful in interpreting the companions' own religious experiences. Müller (1999:17) explains the attitude of a narrative pastor as follows: "In narrative pastoring, the whole story and every story are taken extremely seriously. This includes the pastor's story. However, the pastor's story is never considered to be more authentic, or more correct, or more authoritative". The companions' stories must be seen as equal to the pastor's

story in order for there to be interaction between the two. Moreover, Müller (1999:36) gives a warning to those who counsel as a pastor with their own perceptions or prejudices, "This has lead to shallow pastoral conversations which have consisted of giving a little advice or to attempts to manipulate God to get Him to do what we want Him to do". He (1999:41) also states, "True pastoral work is not result orientated, but rather wait-orientated. It does not offer answers, but facilitates questions and wait".

For this reason, I would carefully listen to my companions' concerns and problems as a pastor and as a person who counsels with a pastor's heart and from a position of a not-knowing position. Through this not-knowing position, I would maintain an attitude of openness so that the narrative can be shared more freely and deeply between us. Arredondo, et al. (1996:25) says that, "Culturally skilled counselors respect clients' religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldview, psychosocial functioning, and expressions of distress".

In the Bible, God's history is a process of waiting. God has been waiting for His people until today and will continue waiting, for as long as He sees fit. As a pastor with God's heart we need to wait for as long as it takes for the companions to find a new way, a new story and an alternate story for their future. At the same time the researcher shouldn't neglect his/her own understanding and experiences of God's presence because s/he becomes a co-author or co-narrator in the companions' story, just as God is a co-author and co-narrator in people's lives. Müller (1999:17) explains that, "Pastor needs to be aware of his/her own story and of the fact that in the dialogue, he/she becomes a co-author or co-narrator of a story where one of the sources would be one's own frame of reference(story)". The various religious experiences can be used by the researcher in order to effectively hear and interpret the experiences of God's presence of the companions.

2.2.1.3   A Narrative perspective based on Social Constructionism

2.2.1.3.1   A Narrative perspective

> To seek counseling usually means that the interpretation has become painful, the emotions evoked by the interpretation powerful and conflicted… the one seeking counseling comes asking for a fresh interpretation of what has been experienced, a new "story" for his or her life (Gerkin 1984:26).

There is considerable interest in the question of reality today and it has become one of the major issues in people's lives. Pare (1995:3) describes reality as,

> … been evolving from a focus on the observed world as object, to a focus on the observing person as subject, to a focus on the place between subject and object, that is, the inter-subjective domain where interpretation occurs in community with others.

There is often confusion between a person's identity and the reality in which they live. In my research, adopting a narrative and social-constructionistic perspective offers useful ideas on how to harmonise between who a person thinks they are and who they really are. The narrative world view proposes that human beings are interpreting beings and that we are active in interpreting our experiences as we live our lives (White 1995b:13).

In my research, I would like to listen to and identify the stories of migrant women, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean Multicultural family through a narrative approach in order to have a positive growth and outcome from their intercultural differences within South Korea. Moreover through a narrative approach people not only discover

identity, but also build identity by telling and sharing their stories (Müller 1999:3). Müller (1999:46) also mentioned that, "… [we] build our realities in a social-constructionistic manner, and open the way for the narrative approach". People's identities/realities can be influenced by the broader social context in which they live. Narrative is not a story as a technique but is an understanding of how we create our reality and how we mutually communicate with cultural and societal stories. Freedman and Combs (1996:16) say, "We can understand not only people's individual lives, but also cultural and societal stories which interact with an individual story through using narrative perspective and social construction". Our life stories cannot be explained as themselves alone. The stories are formed and developed in various interactions and influences within a broader social context.

A person's story can be reformulated into stories that would give new meaning to their life through the reinterpreting and retelling of the person's individual stories. Through the repeating of this process we will reach a deeper understanding of the life of the individual. For this reason it is not always easy to interpret and understand the individual's story, but through the repeating of the process we begin to understand the depth of the individual's story. Trying to understand and empower the companion's story is like looking for gold. It is an adventure which takes time and effort but as we begin to understand and empower the companion's story it is as if we strike gold. In the process, we will discover that there is not just one existing problem story, but many other continuous stories that are to be told and discovered as Müller(1999:37) describes, "To strike a gold vein is the process of adventure". The miner is always thinking about discovering the gold vein; it is his/her goal and ultimate prize and starts the extreme adventure. This metaphor describes the narrative perspective.

According to the narrative perspective, the researchers are not only interested in the description of experiences, but also and more importantly in people's own interpretations. Morgan (2000:2) says that

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Narrative therapy seeks to be a respectful, non-blaming approach to counselling and community work, which centres people as the experts in their own lives. It views problems as separate from people and assumes people have many skills, competencies, beliefs, values, commitments and abilities that will assist them to reduce the influence of problems in their lives.

Thus, the narrative perspective focuses on what people have and views problems as separate from people. People are not treated as a part of the problem anymore. The narrative perspective provides for my companions a starting point on the journey to find a new identity from their dominant stories. When I meet my companions I will probably find many problems in their multicultural family. When they come face to face with these problems, both in their families and societies, they may easily feel that the problems come from themselves or are their fault. However the narrative perspective is interested more in seeking out the alternative stories and to create new possible stories, stories of identity that will assist people to break from the influence of the problems they are facing (Morgan 2000:14). The narrative perspective separates the person from the problem.

The narrative perspective can be found within the framework of post-foundationalism and social-constructionism, and is concerned with finding different meanings and the effects of stories on people within social interactions (Freedman & Combs 2002:191).

2.2.1.3.2   Social-constructionism

I would like to explain a very important concept which is that of social-constructionism, which exposes the stories, characters and the meaning of people's lives. Social-consturctionism, which is in line with a postmodern view, is the most useful theoretical position from which to conduct this research (Gergen 2001:33).

The old way of thinking before the development of social-constructionism was a more individualistic, cause-and-effect way of thinking. This was replaced with a systemic way of thinking. This system of thinking involves an understanding of the structures, processes and interactions between people. System thinking has also been named as Cybernetics. Freedman and Combs (1996:3) would say that first-order cybernetic theories invite therapists to view families as machines (like thermostats, guided missiles, or computers). First-order cybernetics is heavily based on cause-and-effect.

Freedman and Combs (1996:5) say, "second order Cybernetics began with the understanding that a person cannot objectively analyze and observe a system from the outside. If we do this we become part of the system". The concept of constructionism is evident within the frame work of second order cybernetics. According to the constructionism theory, reality is not objective but a subjective construct. Therefore systems do not exist, nor are given realities. This understanding is valuable because the pastor or therapist is freed from vain objectivity (Müller 1999:36).

The narrative approach was linked with constructionism, but the stories and characters of life were only exposed once Third order Cybernetics, or Social-Constructionism was developed. Social-Constructionism agrees with the postmodern view and is useful for the narrative approach, in that it "no longer organizes our experiential worlds in terms of information and pattern", but in terms of stories, culture and society. People's stories are affected by their society, culture and individual stories (Freedman & Combs 1996:18).

As the narrative perspective connected to constructionism, there was a move to the new paradigm of social-constructionism. Freedman and Combs (1996:1) explains this well,

Social-constructionism leads us to consider the ways in which every person's social, interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people's lives.

Müller (1999:37) explains social-constructionism as follows;

> According to this theory, reality does not consist of perceptions which are stored somewhere in the nervous system, but rather of shared constructs. ... there is no such thing as an individual story. The story of the self cannot be told without the stories of the selves of the rest. Everyone's own story has a boundary, but is also explained by the larger story within which it functions.

My understanding of social-constructionism within my research observes two concepts 'Relationship' and 'Creation' with a focus on the future. First, social-constructionism allows me to observe and understand my companions in a much deeper and broader relationship and helps me to not regard issues of a person as only subjective and individualistic activities but consider them as a part of the constructive and social process. In other words, a person's reality/identity is not constructed in an individual and subjective sense, but is rather socially constructed (Müller 2004:6). Second, social-constructionists argue that realities are socially constructed from generation to generation and from day to day and are maintained through narratives (Freedman & Combs 1996: 16,22). Therefore stories are not merely ways to describe our lives, but also ways to create our lives.

Gergen (1994:5) says that,

> Social constructionist view not only challenges the idea of singular truth, but also doubts that there is such a thing as objective social research.

Constructionism approves a critical self-reflection that might open the
future to alternative forms of understanding.

Through the way of social-constructionism, I would like to focus on the relationship
that the migrant woman has with her children, husband, other families, communities
and society and how they relate to each other in the multicultural family. Also I
would like to create a situation within which thinking, talking and imagination can
take place and seek to help create stories of the future with and for my companions.

2.2.1.3.3 Identity through a narrative perspective and social-constructionism

A person's identity is based and constructed on the narratives of their lives. By
telling stories of their past experiences they find meaning for their lives (Gergen
1994:186). As a researcher who has a narrative perspective which is based on social-
constructionism, I discover, build identity and then reformulate the stories in order to
bring an alternative story to give new meaning to the life of the person through these
steps, "Construct" – "Deconstruct" – "Reconstruct".
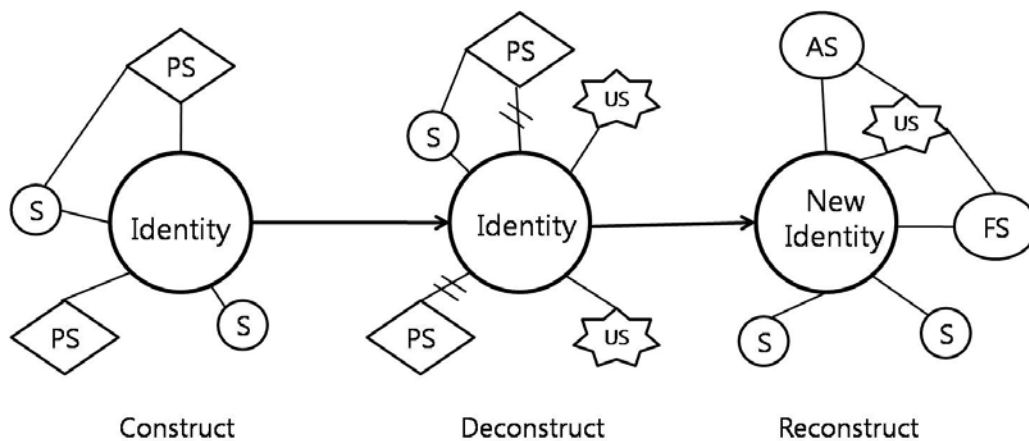
Figure 5. Construct, Deconstruct and Reconstruct[13]

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[13] I developed this diagram in order to portray how people discover and develop their
identities based on the narrative and social constructional perspectives.

In the diagram above S refers to story, PS refers to problem story, US refers to unique story, AS refers to alternative story and FS refers to future story. The diagram shows how a person's identity is often constructed and influenced in and by their problem stories. Through deconstruction a person can be made separate from their problem stories which can lead to a unique story. Then through reconstruction this unique story can lead to an alternative story, a new future story and a new identity. By using the narrative perspective and social-constructionism, I will be assisted in understanding how we construct our reality and furthermore how our stories can be deconstructed within cultural and societal stories, also how we can further allow for the possibility of future alternative stories as well as build new identities within the many other related stories that make up the life experiences of my companions through reconstruction. In a narrative approach and in social-constructionism the concept of identity shall always be in a process of change.

2.2.1.4   Postfoundationalism - Interdisciplinary work

2.2.1.4.1   Foundationalism – Universal rationality

Foundationalism is seen as the thesis that all our beliefs can be justified by petitioning to a single item of knowledge that can be discovered through scientific methods making it self-evident and undisputable. Foundationalism is having a position that is inflexible and infallible due to the process of justifying our knowledge-claims (Van Huyssteen 1997:3). This can be referred to as a "universal rationality". This way of thinking is based on the idea of a universe of knowledge that acts as a governing reference. The problem here is that people start to generalise that scientific methods are the only means to obtain objective truth. By focusing on a foundationalistic world view we "easily ignore the specific, localized meaning of individual people" (Freedman & Combs 1996:21). This type of epistemological position can cause a person to overestimate their own disciplines and their

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possibilities. By using one's own knowledge as an unquestioned starting point and then viewing other rationalities from this starting point may seem easier and even natural but interdisciplinary work done in this way becomes very difficult and almost impossible. The reason for this is that it leads to a process of assimilation where other points of view are integrated into one's own domain of knowledge (Müller 2009:202). Müller (2009:203) states that, "with a foundationalist approach the only possibility is to seek for a universal perspective and therefore work towards assimilation and incorporation".

I would like to explain two situations (Counselling and a Multicultural situation) from a foundationalist perspective.
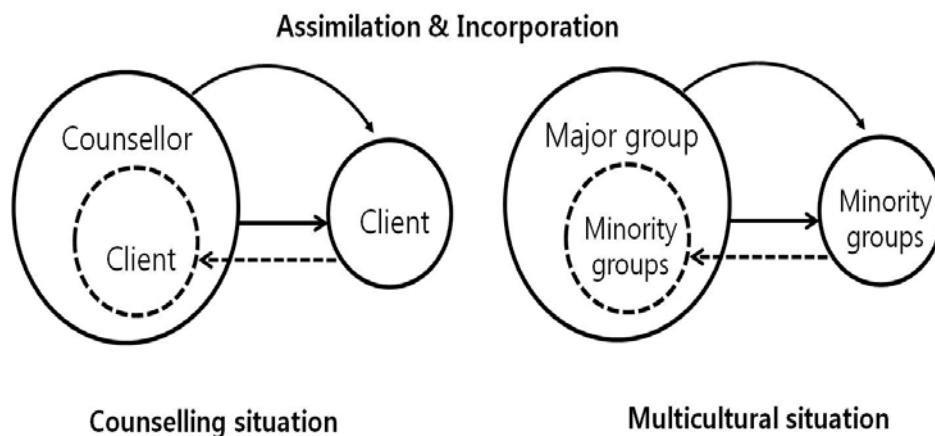
Figure 6. Foundationalism - Universal rationality

Through a foundationalistic perspective the counsellor is seen as the expert and as having the answers. This can result in the client simply being assimilated into those believes and understandings of the counsellor. Similarly when viewing major and minor groups within a society, the minor group is often assimilated into the major group due to the major group's dominance. This often results in the minor group losing their identity, culture and beliefs. The individuals within these minor groups are marginalised and suffer alienation and identity confusion while trying desperately

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to be accepted by the main stream society. This minor group becomes almost invisible with what some might call overtones of racism and a denial of cultural diversity. This process is referred to as the "melting pot assimilation"[14]model.

2.2.1.4.2   Non-foundationalism – Relativistic rationality

Postmodernism is a way of thinking that rejects the modernistic way of thinking. Non-foundationalism or anti-foundationalism forms part of the most important resources of postmodernism. Non-foundationalists deny what we think to be strong foundations for our belief-systems and argue that our many beliefs, together, are a web of interrelated beliefs. Taken to the extreme non-foundationalism implies a total relativism of rationalities which as Van Huyssteen says, "will prove to be fatal for the interdisciplinary status of theology" (Van Huyssteen 1997:3, 1999:63). This approach sees foundations and fundamentals as not existing and that we only differ in opinions. The non-foundational or anti-foundational position causes interdisciplinary discussion to become more difficult due to strong scepticism when an effort is made to create mutual understanding. This view can result in more tolerance between interdisciplinary differences but constructive discussions become difficult when everything is relative and subjective (Müller 2009:203). "Relativistic rationality" makes discussion between theology and science impossible.

I would like to try to explain two situations (Counselling and Multicultural situation) from a non-foundationalist perspective through the following diagram I developed.

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[14] The melting pot assimilation was considered as the most influential conceptualisation of ethnic relations in the U.S. until the middle of the 20th century. It formulates A + B + C = D, with D representing "a unique society unlike any of its original components, while A, B, and C represent distinct and separate groups of immigrants. However, in reality it seems uncertain whether the result is truly a new society (D) or is instead a white society (Shinagawa, 2000:4).

Diverse but No dialogue and interdisciplinary discussion
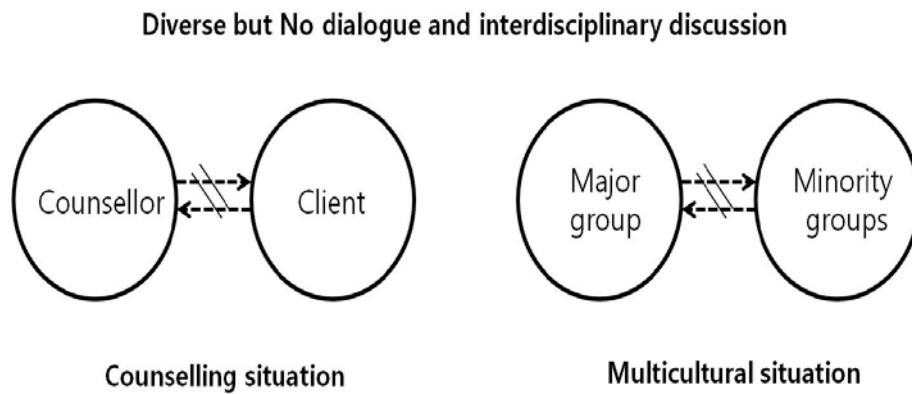
Figure 7. Non-foundationalism - Relativistic rationality

Through a non-foundationalist perspective the counsellor and client or major and minor groups are simply seen as both being right but having different opinions. This leads to a lack of interaction and dialogue between the two. A non-foundationalist way of thinking rejects the idea that there is an ultimate truth and reality. Freedman and Combs (1996:33) mentions that, "Since we cannot objectively know reality, what we can do is interpret experience. People should be able to interpret their own lives as they live it". A non-foundationalist perspective allows people to hold onto their own values and identities in order not to assimilate but coexist. This results in different cultural groups retaining their own cultural identity which is referred to as the "Salad Bowl"[15] model.

Through non-foundationalism different worlds and individual ethic groups mix to together and coexist all while holding onto their own cultural identities and uniqueness but the problem is that there is neither dialogue nor interdisciplinary conversation between the counsellor and the client or the major group and minor group.

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[15] According to Fong and Shinagawa (2000), the Salad Bowl model is expressed as A + B +C = A + B + C. This signifies that different groups of culture retain their own cultural identity. Thus, in this case, no culture really loses its own identity.

2.2.1.4.3 Post-foundationalism – Transversal rationality

Many theologians try to find a way to integrate theology, the church and modern society and the modern way of thinking. The researcher must make an honest effort to listen to and understand the co-researchers' religious, spiritual understanding and experiences of God's presence. The theological reflections of the co-researchers are also considered in order to gain an understanding of the influence of traditional interpretation on their behaviour and belief. Van Huyssteen (1998a:2) mentions that, "Postmodernity challenges us to deal with the fact that we have clearly been robbed of general, universal, or abstract ways to talk about the relationship between religion and science today".

Throughout the interview the researcher looks for 'clues' that the companions are talking about experiences of God's presence. Van Huyssteen (1997:187) says that, "religious narrative leads us to see 'through the window' of metaphor, to the way we ought to believe". People have many different windows through which to see and interpret their own life stories. Each of these windows has their own specific characteristics of viewing, understanding and interpreting each part of a person's story. It is more important that the companion doesn't only see but also interprets their own life stories through a religious window. The post-foundationalist approach forces us to first listen to the stories of people struggling in real life situations. It does not merely aim to describe a general context, but we are confronted with a specific and concrete situation. This approach to practical theology, although also hermeneutical in nature, is more reflexive in epistemology and methodology (Müller 2005:4-5).

Within my research, post-foundationalism allows me as well as my companions to bring to the table both the scientific view and religious view for discussion. Post-foundationalism allows for dialogue to take place between theology and other disciplines.

Van Huyssteen's description (1997:2) of post-foundationalism, points out that in the challenge of postmodern pluralism, which is not only within philosophy of science but also in theology, alternative interpretations and constructive appropriations of postmodern themes have now become possible. He sees post-foundationalist theology as wanting to make three moves: First, it fully acknowledges contextuality. This refers to the epistemically crucial role of interpreted experience, and the way in which tradition shapes those epistemic and non-epistemic values that influence our view of God and what we believe to be God's presence in this world. Second, a post-foundationalist view of rationality in theological reflection aims to point creatively beyond the confines of the local community, group, or culture towards a plausible form of interdisciplinary conversation (Van Huyssteen 1997:4). Third, it is exactly these rational resources that allow for interdisciplinary dialogue, and are more clearly expressed through the view of *transversal rationality*. In the dialogue between theology and other disciplines, transversal reasoning allows for different and yet equally appropriate ways of viewing specific topics, problems, traditions, or disciplines. Furthermore transversal reasoning provides a space where different voices do not need to always be in contradiction, or fall into the trap of assimilation with one another, but are given the opportunity to interact with one another in a dynamic way (Müller 2005:5).

As Van Huyssteen (2006:21) says,

> The notion of transversal rationality opens up the possibility to focus on patterns of discourse and action as they happen in our communicative practices, rather than focusing only on the structure of the self, ego, or subject.

This way of thinking is always concrete, local, and contextual, but at the same time reaches beyond the confines of the local contexts (community, group, or culture) to interdisciplinary concerns. When we begin with cross-disciplinary conversations we

often come with our own beliefs and prejudices. Epistemological post-foundationalism helps us to acknowledge theses beliefs and prejudices and people's different ways of thinking. It allows us to go beyond our communities and to reach out in cross-contextual, cross-cultural, and cross-disciplinary conversation. Post-foundationalist conversation allows hermeneutics and epistemology to blend together. Experience of tradition and the classic Biblical text should always be evaluated in post-foundationalist conversations in order to see if this criteria can help us to see why and how we hold on to our beliefs about God (Van Huyssteen 1997:4). Van Huyssteen suggests rational interdisciplinary conversation between theology and science within post-foundationalism.

I would like to explain two situations namely counselling and a multicultural situation from a post-foundationalist perspective. There will always be diverse and interdisciplinary conversation between two worlds such as between a counsellor and client or majority group and minority group. Furthermore, there can be no assimilation or coexistence between these two worlds without the occurrence of conversation and interaction within the 'fusion of horizons'. [16] Within the multicultural model this occurrence is referred to as the intercultural model.[17] This post-foundationalist perspective allows for a two way communication between the two worlds.

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[16] Gadamer's hermeneutical concept of the fusion of horizons. This way of imaging the relationship offers the possibility that it is in the richness, the delicate balance and respect experienced intersubjectively with both counselee and counselor open and vulnerable to the intrusion of the new that some fresh possibility for a changed way of being a person in relation to another and therefore to all others may be opened (Gerkin 1984: 46).

[17] The intercultural model is the mixing of different cultures that occurs between groups living together in a space. They do not necessarily give up their own culture, but participate in various ways in each other's cultures and lives. This model emphasises the interaction and relationship between two worlds in their society (Ro 2010:133).

Diverse and Interdisciplinary conversation
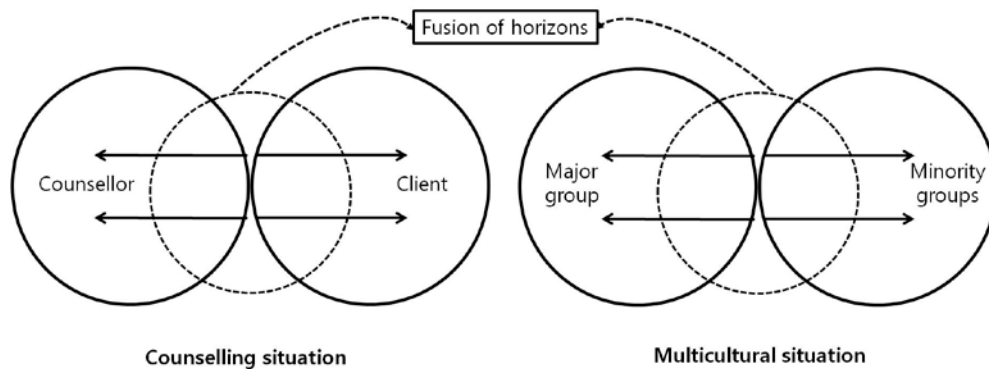
*Figure 8.* Post-foundationalism - Transversal rationality

Through a post-foundationalist perspective the counsellor and client or majority group and minority group are seen as equal and placed on the same level. The counsellor is also not seen as the expert but rather there is a focus on the client being the expert of their own lives. This opens a door to communication in which neither group's culture or identity is lost but each group lives within the same space and interacts with each other within their lives. This results in a fusion of horizons which extends the horizons of our understanding to allow the other's world to intrude on our own world with the hope of something new being shared. This 'fusion of horizons' creates a safe space in which the other is allowed to speak, to question our understanding and vice versa (Gerkin 1984: 45).

Therefore the interdisciplinary reflection on post-foundationalism will open the door to the way in which people's religious reflections can be placed on an equal with the interaction of the sciences and lead to intercultural conversation. A post-foundationalist paradigm will open the door to communication within my research, because this paradigm forces the researcher to listen to the companions and places the companions on an equal level with their families and societies and helps them to interact with their families and societies as well as with the researcher. The

researcher is further assisted in listening to the stories of the companions within real-life situations through an interdisciplinary conversation.

2.2.1.5 Post-foundationalist Practical Theology as a bridge

According to Müller (2005:2), post-foundationalist practical theology is very important in the understanding of practical theology as it constitutes a re-discovery of the basic forms of practical theology. He (2005:8) goes on to explain the concept of a narrative practical theology, based on a social constructionist paradigm and a post-foundationalism to practical theology as follows;

> Post-foundationalist practical theology includes the ideas of social-constructionism and the narrative approach, but provides us with the apparatus to better position ourselves within a theological world. It also helps us to better position ourselves against the relativistic tendencies in some approaches within social-constructionism and the narrative approach.

Müller (2005:2), from a post-foundationalism perspective within practical theology, suggests that any reflection on religious experiences of the presence of God is not placed separately, but will contribute to the study of theology with the interaction with the sciences in a broader sense. I also suppose that post-foundationalism will also take a vital role in multicultural settings where different cultures meet together in one family, community or society and share the same faith and religion.

Practical theology is a hermeneutic approach or a process of understanding. Heitink (1999:179) states that,

> The hermeneutical perspective links the 'who does what' primarily with the 'why' and the 'about what'. As a result, intention and motivation,

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which are the basis of an action, become apparent. Before one understands an action, one must grasp what motivates people and why they do what they do in this particular way. This allows one to move from understanding to explanation, and then to change.

A study of the hermeneutical view from the point of view of theology, philosophy, and the social sciences prepared the way for a practical theological theory of interpretation of text and to a genuine understanding of social reality (Heitink 1999:179).

Browning (1991:50) describes that,

> A hermeneutical dialogue with classic texts is not just a solitary conversation between one interpreter and his or her texts. In the situation of a congregation, it should be a community effort involving several people and their respective horizons in a dialogue with the classic texts.

How is this possible though? We interpret, understand the lives of people and communicate with them through stories (Morgan 2000:5). In my research, I position myself within the narrative perspective. I have to pay careful attention as I look into the person's life and his/her experienced stories and I should admit that the story of the person is not only constructed by him/her, but continuously from other stories related to the life of the person.

Through a post-foundationalist practical theology, the researcher can find different meanings and possibilities from specific situations and the stories of people. I think the definition of post-foundationalist practical theology implies the requirement of an open mindedness which is the key that opens the door to solving the problems within my research. These theological paradigms will help me to understand, reinterpret and to bring new meaning to lives of people from different cultures as I listen to their

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stories. By using these theological paradigms, I do not see or expect any negative influence or effect on my companions. We always face new possibilities and new changes in our societies as the future unfolds in front of us. Thus we should be open to these new ways and methodologies which can help to reconstruct the world especially within multicultural family societies. I would not only discover my companions' identities through their own stories, but also help to build my companions' identities through the broader inter-relational stories of other people and cultures in South Korea.

The way of my understanding is that post-foundationalist practical theology provides a bridge which connects the pastoral care perspective, the narrative perspective based on social-constructionism and the post-foundationalism perspective.
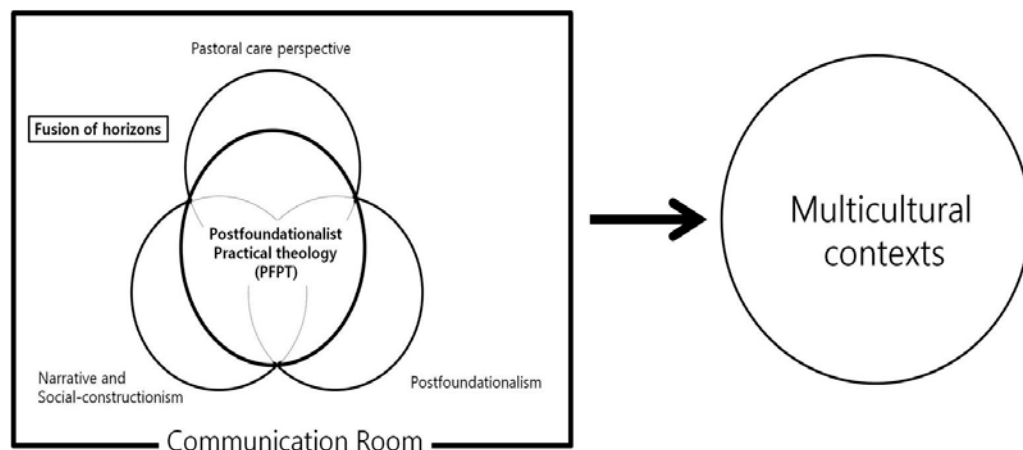
Figure 9. Post-foundationalist Practical Theology as a bridge

In *figure 9*, there are three circles representing a different perspective with each circle partly overlapping the other circles. The fourth circle, in the middle, covers apart of each of the other circles. This fourth circle comprises the praxis of practical theology. In all three sectors one confronts the focus of the development of practical theological theories. This diagram shows how practical theology can be viewed as setting up a space for communication from which dialogue between each perspective

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can take place. Again this communication room/space will encounter, communicate, and discuss all aspects attaining to the research/journey in a free and equal way in order to open the new future. I believe that using these three perspectives with a post-foundationalist practical theology being the bridge between each perspective best allows me to understand the multicultural contexts within my research. Therefore my position is also that of a post-foundationalist practical theology which finds its identity in a balance and dialogue between theological tradition and the context. Post-foundationalist practical theology will extend the fusion of horizons within counselling and a multicultural environment.

2.2.2   Research Methodology

I would like to attempt interdisciplinary work within my epistemological positioning of post-foundationalist practical theology which implies social-constructionism and the narrative approach, especially focusing on Müller's seven movements (2005:9-12) of methodology. This will lay a strong foundation on which to base my research. I will adopt 'the seven movements' for my research. I am going to follow the guidelines suggested by Prof. Müller. Here is a brief description of the seven movements.

2.2.2.1   Seven movements

1) A specific context is described.

The context/action field/habitus of this research is described in this step. I will concentrate on the action of the companion as a present ongoing story. This 'now' must be described as the very first step of the narrative research. The researcher needs to find some understanding and interpretation of how the now of the action is influenced by the discourses of the past and thereby create a new possible story.

2) In-context experiences are listened to and described.

The companions and I do empirical research, based on the narrative approach. We listen to the stories of the companions in relation to other people in order to gain more understanding of the effect of the in-context experiences.

3) Interpretations of experiences are made, described and developed in collaboration with "**companion**".

According to this research approach, the researcher is not only interested in descriptions of experiences, but also and more importantly in their (companions) own interpretations. The researcher must focus on the meanings and interpretations of the companion's story.

4) A description of experiences as it is continually informed by traditions of interpretation.

There are specific discourses/traditions in certain communities that inform perception and behaviour. The researchers will have to identify these discourses and try to gain some understanding of how current behaviour is influenced by such discourses, by listening to the companions and by listening to the literature, the art, and the culture of a certain context.

5) A reflection on the religious and spiritual aspects, especially on God's presence, as it is understood and experienced in a specific situation.

The researcher must make an honest effort to listen to and understand the companion's religious, spiritual understanding and experience of God's presence. The theological reflections of the companions are also considered in order to gain an

understanding of the influence of traditions of interpretation on their behaviour and beliefs.

6) A description of experience thickened through interdisciplinary investigation.

In this step, we describe the experiences thickened through interdisciplinary investigation. Interdisciplinary work is complicated and difficult. It includes the conversation with other theological disciplines and with all the other fields. The researcher has to listen carefully to the various stories of understanding and make an honest effort to integrate all of them into one.

7) The development of alternative interpretations that point beyond the local community.

In this step, the bold move should be taken to allow all the different stories of the research to develop into a new story of understanding that points beyond the local community, not in an effort to generalise, but to deconstruct negative discourses. It happens on the basis of a holistic understanding and as a social-constructionist process in which all the companions are invited to engage in the creation of new meaning or story.

2.2.2.2   The aim of the research

I would like to remind myself as a narrative researcher of the aim of the research which is a 'participatory interaction'. It is not to bring about change, but to listen to the stories and to be drawn into those stories. It makes more sense for the researcher to embody the dialectics between the insider and outsider perspective (Müller 2001:77-78).

First, I would like to listen to the stories and different voices (identities) of migrant woman who have married Korean men and live within a Korean multicultural family through a pastoral narrative perspective.

Second, I would like to focus more on my companions' identity stories and explore the impact on their identities as a result of living within a Korean multicultural family with intercultural differences.

Third, I would like to try to assist them in creating new stories and to discover their true identities/realities within their multicultural families. I intend to seek out, and create alternative stories in continuing conversation by means of a narrative perspective and interdisciplinary research. The potential value of these conflicts in a multicultural family can be beneficial in making a healthy multicultural family and society in South Korea.

2.3   RESEARCH METHODS

2.3.1   Qualitative Interviews

In doing narrative research, we need to listen to the experiences and stories of people through 'Qualitative Interviewing'. The qualitative narrative interview is one of the major methods for doing narrative research and listening to people's stories (Greenhalgh, et al., 2005:444).

Rubin (1995:3) describes that, "Qualitative interviewers listen to people as they describe how they understand the worlds in which they live and work". We should not only hear the companions' interpretations and understanding of the worlds in which they live and work but should also find the how and why the culture is created, evolves, and is maintained within the qualitative interviewees' conversation.

Qualitative research is an inductive method in which one assumes knowledge that is not generalised from a specific number of cases. A researcher needs to be involved within the community that he/she is studying. While I was doing this research, I had the opportunity to share my work with the head of the multicultural family centre where I volunteered. At the same time, he received a call from one of the Korean universities asking him to complete a questionnaire for their research. He immediately refused and explained to me after the call that if they wanted to understand what he did as well as a multicultural family they needed to be actively involved and could not simply do research based on a questionnaire.

Therefore, through the inductive method and qualitative interviews, we not only investigate the companions' stories but are also given the opportunity to find new identities and build this new/future identity together in the research process.

2.3.2   Narrative Research

No single story exists in our lives, family, community and culture. All stories are multistoried. Morgan (2000:8) says that, "No single story can be free of ambiguity or contradiction and no single story can encapsulate or handle all the contingencies of life". All stories will connect within the past, present and future. When we understand and interpret a specific person's story the researcher not only focuses on the person's now event but can also find other connecting stories in the conversations. We live our lives and relationships through different types of stories. These stories include the past, present and future and can belong to individuals and/or communities.

Narrative research is concerned with the broader context and this broader context needs to be studied in order to identify various discourses and try to gain some understanding of how current behaviour is influenced by such discourses. We also need to understand that our lives are influenced by the broader stories of the culture in which we live. Some of the stories we have about our lives will have positive

effects and some will have negative effects on our lives in the past, present and future.

In my present research, I strive to gain a deeper understanding of my companions' specific discourses/interpretations of traditions and life stories and how they have influenced and informed their current perceptions and behaviour through various cultural influences. If the researcher focuses on the interpretation from the companions regarding their specific stories, the discourse will be recognised more clearly. I will identify these discourses by listening to the companions' narratives as well as to the various social and cultural environments that the companion has been influenced by such as literature, art, and the culture of that specific context (Müller 2005:10).

Müller (2001:77) explains that, "the aim of research is not to bring about change, but to listen to the stories and to be drawn into those stories". The reason for this is that we can understand and experience people's stories more deeply through narrative research. As narrative therapists, pastors and researchers, we can walk a road with people who are on the journey of life and become deeper friends and companions. In narrative research, our duty is not to bring about change but rather to free clients from the culturally dominant narratives within which the clients may feel trapped (Lynne & Mcleod 2004:6) and to listen to people's stories in order to open up and create a new story for the future with many possibilities and outcomes.

2.3.3. Narrative Research Methods

2.3.3.1 Stranger position (Not-Knowing Position)

People like to tell stories about travelling. People are interested in the stories of others and their travels because people feel a longing for a new unfamiliar world.

When we travel a GPS[18] is a very useful instrument in finding where we need to go. A GPS will not only show us where to go, but also where we are. The researcher/counsellor can be like a GPS and show the companions where they are and where they need to go. The problem though is that the GPS knows everything and doesn't give the driver a chance to find his/her own route. This is the same for the companions who need to find their new story. When the companion loses his/her way the researcher should be like a person being asked for directions. The researcher is just a stranger who tells the companion where they are and where they are going.

This concept of a stranger connects with a very useful narrative method which is called 'Not-knowing position'. 'Not-knowing' is used here in the sense that Anderson and Goolishian (1992) use it, to mean that we are never 'expert', 'right', or in full possession of 'the truth'. Moreover, Freedman and Combs (1996:44) describe a not-knowing position as follows,

> The not-knowing position is not an 'I don't know anything' position. Our knowledge is of the process of therapy, not the content and meaning of people's lives. We hope that research is a process in which people experience choice rather than 'settled certainties' with regard to the realities that they inhabit.

I have decided to listen to the companions concerns and problems carefully as a pastor but also as a researcher with a pastor's heart and from the attitude of a 'not-knowing position'. As Müller (1999:17) said it is 'to be striven for', maintaining the attitude of openness in a not-knowing position so that the narratives can be shared more freely and equally between us. I would not assume that I already know more or better of the situations or the person himself or herself sharing the narratives with me.

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[18] Global Positioning System

2.3.3.2   Externalisation

The researcher attains a thicker understanding and interpretation of the life-story of the companions through the process of re-interpretation and reframing. Epston (1993:171) has pointed out that "this process of internalizing happens not just with local and particular of trauma and abuse, but with larger cultural experiences as well". When people encounter a problem they will often start to internalise and assimilate with that problem. The narrative approach views the problem as separate from the person. The researcher should stop people from internalising and assimilating their problems. My companions are living in a completely new culture and environment and are very prone to assimilating and internalising their problems. This is something I need to be aware of and I need to show my companions that they are separate from their problems.

A narrative method, which has great value for re-interpretation and reframing, is the method of 'externalisation of the problem'. 'Externalisation' (The personifying and objectifying of a problem) is a method which was developed by Michael White (Müller 1999:63). Externalisation can find thick descriptions and unique outcomes as well as lead to the next step of reframing and re-authoring which is 'telling a past and dreaming a future'. As a result of this we will emerge into exploring more stories that the companions can share about their lives and relationships, their effects, their meanings and the context in which they have been constructed and authored.

2.3.3.3   Deconstruction

Social-constructionism and postmodern theories use deconstructive techniques which make up a central component of narrative research and looks at the companion's text analysis and tries to discover any implicit and hidden meaning in a text, and how the text relates to other texts and sub-texts.

Morgan (2000:46) shows the benefit of this method,

> Deconstruction can lead to the challenging of 'taken-for-granted' ideas and open alternative stories that assist people to challenge and break from the problem's views and to be more connected with their own preferred ideas, thoughts and ways of living.

Deconstruction allows people to make space to interpret their problematic stories differently. The dominant story becomes culturally and historically situated through deconstruction. From this deconstruction we can reach a unique outcome. As a result of these conversations, using the deconstructive method, people often feel more free from the influence of the ideas supporting their interpretations of the problematic stories (Morgan 2000:50).

2.3.3.4 Re-membering Conversation

The migrant women experience isolation and disconnection from the new country within which they are living as well as from their parents, their brothers, sisters and their friends as a result of moving to a new country and their intercultural marriage. This experience of isolation and disconnection from important people in their lives will lead to more problems and situations. Re-membering conversation is intended to redress this and powerfully incorporate and elevate significant people's contribution in the lives of those being counselled.

Morgan (2000:78) asserts that "engaging in these conversations provides for the migrant women a direct contrast to many current cultural practices that encourage individualisation and disconnection of people from one another". Re-membering conversations allows for the individual to acknowledge the value of the contribution of others to their life. These individuals can include relatives, non-relatives, family and pets and toys. Re-membering conversations can make a valuable contribution to the re-authoring process as well (Morgan 2000:84).

2.3.3.5 Dominant story and Unique Outcome

In my research conversation is an important step in finding the specific context and the dominant story of the companion. The dominant story will not only affect people in the present but will also have implications for people's future actions. Morgan (2000:10) asserts that, "Narrative therapists are interested in joining with people to explore me stories they have about their lives and relationships, their effects, their meanings and the context in which they have been formed and authored". When the researcher finds the dominant story of the companion's past they will find more specific discourses/ interpretations of traditions. As Hall (1990:225) concisely puts it, "Identities are names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past".

Narrative researchers meet with people not only to do research but also to hopefully bring about new or different stories within a person's life and relationships. The beginnings of these stories are times or events that are contrary and do not always fit with the dominant story. It is assumed that a problem will not totally dominate a person's life and that there will always be times and instances as well as exceptions that stand outside the influence of the problem. These are known as unique outcomes. A unique outcome is anything that goes against or defies the problem. The unique outcome can include times, beliefs, events, thoughts, feelings, actions or ideas that are separate from the influence of the problem (Morgan 2000:58). This is the starting point for new and different stories to be discovered.

2.3.3.6 Thin and Thick Description

Along with finding the dominant story a researcher needs to also find the thin description. This thin description allows for a space in which a person is able to put into words and describe the particular meaning and reasons for their actions and the context within which they took place. The problem though is that these thin

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descriptions often lead to thin conclusions about people's identities which can negatively affect the person. Furthermore these thin conclusions often lead to more thin conclusions as people's skills, knowledge, abilities and competencies are hidden and distorted by the problem story (Morgan 2000:12-14).

The researcher seeks out and creates in conversations, stories of identity that will assist people to break from the influence of the problems they are facing. Just as various thin descriptions and conclusions can support and sustain problems, alternative stories can reduce the influences of problems and create new possibilities for living. The researcher is interested in finding ways for the alternative stories of people's lives to be richly described (thick description) and interwoven with the stories of others. Furthermore, the theological reflections of the companions are also considered to gain an understanding of the influence that their traditions of interpretation have had on their behaviour.

2.3.4   Inter-cultural Conversation

When speaking about cultural context there are many terms and aspects to take into account. Intercultural communication is very complex because the word culture is very inclusive and includes linguistic, political, economic, social, psychological, religious, national, racial, and still other differences (Hesselgrave 1991:99). Linda (2005:3) maintains that "To understand identities, then, we need to study psychology, culture, politics, and economics, as well as philosophy and history".

A person's story is a story of their culture. When we listen to other people's stories, we will encounter their cultures. In a multicultural family there are two cultures coming in to contact which makes these marriages far more complex and dynamic. These two cultures joining together form a third generation and a new culture.

I would like to use the various communication skills in intercultural conversations. Intercultural communication is practiced on various levels. The first layer of such communication is often not between cultures, but between subcultures, such as between young people and the older generation and between men and women. A person can only develop on this path within a space where each other's stories can be freely listened to (Müller 1999:20).

2.3.5 Literature study

A broad literature study is an essential method of this research. I will study the relevant literature in order to gain a deeper understanding of the context and companions' story. Reading applicable literature about multicultural families living in other countries will help me see other perspectives and assist me in identifying some of the possible discourses within a multicultural family in South Korea. It is important to have mentors and people skilled and knowledgeable in my field of research, to discuss my research with and help me in selecting the correct literature to read.

2.3.6 Theological reflection team

I will try to meet with and receive advice from experts and professors who hold special knowledge, skills, competencies and expertise that can assist me in my present research. I will especially try to gain advice from Professor Müller at the University of Pretoria. This will be very useful in that I can learn from their success, mistakes and knowledge. Morgan (2000:16) says that many narrative therapists "try to find other ways to assist people by accessing special knowledge and understandings held by others. Establishing and consulting leagues, committees, teams, groups and networks constitute one way this can be done". Also I will connect with my Ph.D colleagues and share my questions and concerns with them.

2.3.7 Whose ethical guidelines?

In doing research, we always concern ourselves with whose ethics we follow, the researcher's ethics or the companion's ethics? I believe that their needs to be a balance between not compromising my own ethics as a researcher and at the same time respecting and observing the ethics of my companions. I am going to make sure that people are not exploited by my research and use accepted and ethical guidelines in my present research. For the sake of ethics, I would like to state several ethical principles that I considered for this study. My ethical obligations require avoiding deceit and being honest about the intended use of the research and asking for permission to use certain material. I must never hurt my companions' emotionally, physically, or financially. I should not use material from any companion for my own purposes which might leave the companion feeling used. I must record all interviews, information and analysis of data. Throughout my research, I would like to keep thinking about and judging what my ethical obligations are. In addition, I will research more about what my ethical obligations are.

Müller explains that various methods can be used by the researcher in order to effectively hear and interpret the story of the action and these are the methods I would like to use to be effective. These are helpful for a sufficient understanding of the interviews with the companions. I will also be "reading applicable literature, observing the art forms of the community, talking to people and writing the stories down by conducting structured, half-structured and unstructured conversations, as well as making audio and/or videotapes, etc" (Müller 2001:82). I think that these methods are not only helpful for my sufficient understanding of the interviews with the companions but also helpful in overcoming the obstacle of language.

2.4   RESEARCH OUTLINE

In this section, I provide an outline as to how the research will be developed. This research follows the seven movements developed by Müller (2005:9-12) as a narrative research structure.

CHAPTER 1: PLANING FOR THE JOURNEY

This chapter defines the scope of the research and provides the background of the specific context. I describe the multicultural family in South Korea and the relationship between the context and me. I also find some understanding and interpretation of the specific context.

CHAPTER 2: PREPARING FOR THE JOURNEY

In this chapter, I introduce the research position between the research epistemology and research methodology based on the narrative perspective.

CHAPTER 3: STARTING THE JOURNEY

The journey begins with my companion's stories who are migrant women, namely foreign women who have married Korean men with a focus on the impact on their identities within a Korean multicultural family. Within this chapter the researcher finds and uses diverse narrative methods in order to balance the researcher's own interpretations with that of the companions' interpretations and can facilitate the companions' own interpretations of their experiences and organize recurring feedback loops in order to make sure that the researcher and the companions grow to a thicker understanding and interpretation.

CHAPTER 4, 5:   THE ADVENTURE OF THE JOURNEY

Chapter 4 and 5 are very important and one of the most interesting steps in this research, I enjoy the adventure of the journey with my companions. I would like to listen to, show and reflect on my companions' voices. The externalising traditions of interpretation/discourses which may influence their interpretations/reflections will be identified and described. This section of the research will seek to bring people together from different cultures and find unique outcomes, alternative stories and new futures within the companion's stories. Moreover, this chapter describes the reflections of the companions' religious and spiritual aspects.

CHAPTER 6:   CREATING FUTURE VOICE, EVALUATING AND INTERDISCIPLINARY VOICE

This step will hopefully lead to the discovery of a new future voice for my companions through the power of imagination, re-authoring and the re-writing of their stories. Furthermore I will evaluate the journey as well as the research including those future stories and identities which were hopefully found. There will also be a focus on an interdisciplinary voice with other fields and scholars related to my research.

CHAPTER 7: THE FUTURE OF THE JOURNEY. MOVING FORWARD

This last chapter will be a critical reflection and evaluation of the process of the research as well as those future stories and identities which were hopefully found.

2.5   SUMMARY

In this chapter, I have positioned myself within a practical theological paradigm, I have explained how I intend to adopt a post-foundationalist practical theology as a

bridge between the three perspectives namely the pastoral care perspective, the narrative perspective based on social-constructionism and post-foundationalism. I believe that this position will bring me to a neutral position in this field of study, theology and narrative therapy and will also bring new meaning to the lives of my companions of different cultures as I listen to their stories. Thus I should be open to these new ways and methodology that can help to reconstruct my companions' world especially within their multicultural society.

CHAPTER 3: STARTING THE JOURNEY

3.1   INTRODUCTION

The researcher should focus more on the meanings and interpretations of the companions' stories rather than on the researcher's own 'many skills', 'competencies', 'beliefs', 'values', 'commitments' and 'abilities', because the companions are the experts of their own lives and how they can reduce the influence of the problems in their lives (Morgan 2000:2). Our journey is not a class or lesson between the teacher (researcher) and student (companion). All the stories told help the interaction, balance and collaboration between the researcher's own interpretations with that of the companions.

At this point, the researcher can find and use diverse narrative methods in order to balance the researcher's own interpretations with that of the companions' interpretations and can facilitate the companions' own interpretations of their experiences and organise recurring feedback loops in order to make sure that the researcher and the companions grow to a thicker understanding and interpretation.

3.2   WHO AM I AS A RESEARCHER/COMPANION?

The journey provides various profitable experiences for both the researcher and companions. These experiences are not only connected to the researcher and companion but also to nature, history and other people. The journey also allows for introspection for both the researcher and companions. Who am I? This is a very important question for the researcher to ask himself on this journey because on this journey the researcher is also able to discover more about himself.

The researcher/pastor/counsellor is not a guide but a map on the journey. We have a miscomprehension that the researcher must to be a guide in the work of counsellor.

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The word guide is often used to describe someone who leads tourists by following a specific route to specific places on a map. The problem with this then is that the idea of a guide does not allow for individual stories to be told but only allows for the same story and same experiences. However, the idea of a map provides for many routes to reach a destination and takes into account the many differences people have and respects the different decisions people make. If a person makes a wrong decision a guide will see it as being wrong, blame them and correct them by placing them on the route that he believes is right. A map on the other hand will take into account where the person is and what the best route is to their destination. The map and the guide may both have a lot of information but with regard to the guide, there is only one voice guiding a person on a predetermined route. A map is different in that it is silent and does not have a voice but simply gives information in order that a person can make their own decisions based on the wisdom of the map. The map may be silent but has wisdom.

Who am I as a researcher when I am not a guide but a map on this journey? I do not intend for my companions to know the extent of my knowledge and information, but intent to rather focus on the voices of my companions. My companions have already to some extent lost their voices as a result of being migrants living in a foreign country and in a foreign culture. They are in need of someone who will listen to their voices and languages as well as help them to discover their own voices and not someone who will tell them where they need to go and how to get there.

3.3   WHO WILL ACCOMPANY ME ON THIS JOURNEY?

When we decide to go on a journey we have another very important question to ask and that is: who will accompany me on this journey? This question places more of a focus on people and the people become more important than the How? Where? and When?. How we get there, where we are going and when will we go becomes less important than who we will go with. Having a good relationship with people will

make me want them to accompany me on a journey. Knowing who will accompany me on this journey/research is as important as knowing who I am. I do not want to view those people who go on this journey with me as objects or subjects to be studied but rather as companions on a journey, working together to reach a destination.

For my research, I need to define certain boundaries in selecting my companions for this journey. My focus must be on migrant women, namely foreign women who have married Korean men with a focus on the impact this has had on their identities as a result of living within a Korean multicultural family and a foreign country. The companions must be from different countries and cultures and presently living in South Korea. For the purpose of my research I worked as a Korean teacher in two centres which offer support to multicultural families situated in the metropolitan area of Seoul, South Korea. This was for the duration of six months from May to October 2011. Through these centres I was able to meet with my companions for an hour every Saturday. In South Korea there are currently 159 these support centres for multicultural families. These centres are supported by the Korean government.[19]

My companions who I have chosen to accompany me on this journey differ in age, marital status, career and religion. Their ages range from early thirties to late forties. They have lived in Korea for more than 5years and of the three companions, one is a Christian from Uzbekistan, another is a Muslim from Indonesia and the other companion is from China and has no particular religion. All three companions are married to Korean men and are currently living in South Korea.

On this journey there are a number of variables between the researcher and companions. First, there is an issue of language. Language has a very important position within narrative methods. We use language to tell a story and to give

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[19] 2010. 11. There are 159 supporting centres which are supported by the government′s national expenditure and 12 which are supported by local expenditure.

meaning to our stories. If my companions use their mother tongues namely Chinese, Indonesian and Russian during the interview process, it would be impossible for us to understand each other. Therefore we use Korean as it is familiar to all of us. However, Korean is my first language but my companions' second language. This forms the biggest difficulty in my present research. This limitation with regard to language can have a negative effect and cause the story to be limited as well as the interpretation and thereby making the research less effective. Second, finding companions who meet the criteria and building a relationship with these possible companions can be difficult as a relationship of trust and confidence must be built or the research will be hamstrung.

3.4   A SPACE FOR COMMUNICATION ON THE JOURNEY

This is a safe space based on trust and confidence whereby open communication can take place between the researcher and companions on the journey. It is not a physically defined place but more so a representation of the trust and confidence between the researcher and companions.

In 2012, my family had the privilege of travelling to Berlin Germany. A special place that stood out for me was the Brandenburg Gate which was used as a gate between East and West Germany. It impressed me due to the fact that North and South Korea, my home country, is still divided. Furthermore the area around the gate is filled with many tourists and noise except for one place which is the '*Raum der Stille* -Room of Silence'.[20] As we entered the room there was a strong contrast between the noise and bustle outside and the silence, peace and calm within the room. It seemed that we totally disconnected from everything outside and the rest of the world.

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[20]   The "Room of Silence" is located in the north side of the Brandenburg Gate. It was inspired by the meditation room in the UN building in New York. The room was opened in 1994, and offers the people passing by a chance to sit down in silence, meditate, rest and so on, and is decorated with abstract pictures (Berlin101 website).

The homepage for the *'Raum der Stille* -Room of Silence'[21] describes the purpose of the room as follows;

> The Room of Silence has a dual purpose: Firstly it provides an opportunity for everyone, independent of background, color, ideology, religion and physical condition to enter and remain in silence for a while to simply relax, to gain strength for the daily life, or to remember inside this historic place the dark but also hopeful events, to meditate, to pray. As everyone is invited to remain in silence and peace for a while, the room itself acquires a symbolic meaning. Secondly, this room is a symbol, a continuous invitation to tolerance, the brotherhood of man embracing all nationalities and ideologies, a continuous reminder against violence and xenophobia - a contribution, a small step towards peace and spiritual unity.

I began to realise that this 'Room of Silence' could represent a communication space for my companions. A place where they could find peace and rest from the world in which they live and see their past, present and future with the help of the researcher/counsellor and companions, whereby they have an opportunity to create a new future dream.

Müller (1999:3) says that, "The meaning of the future and the unity of the human story which encompasses the whole "journey" is a discovery which offers wonderful possibilities for better understanding human living".

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[21] http://www.raum-der-stille-im-brandenburger-tor.de./english/decoration.htm. [Accessed 22 July 2013].

Figure 10. A picture displayed in the 'Room of Silence'

3.5   WHY ARE THE VOICES OF THE COMPANIONS SO IMPORTANT?

The issue of language and voice has for a long time been one of the main drives of the feminist movement especially in order to find a different voice and language than that which has come out of a dominant culture. Language reflects reality as well as creates it. When the language of the culture does not allow for the experience and perspectives of women or other minority groups then those women and minority groups are denied a voice. Feminist counselling has a strong focus on giving women their own voices (Neuger 2001:68). When a woman is denied a voice she shows symptoms of higher distress, depression, and mental health service utilisation more than when men are denied voice (Thoits 1987:92).

Moreover and more disturbingly the legacy of the voicelessness of migrant women does not only come from culture but is passed down from generation to generation as the mother is a model for her children, both daughter and son within a multicultural family. For this reason women especially those living within a multicultural family need to be given their voices back and this voicelessness in women must be challenged, resisted, and transformed (Neuger 2001: 82).

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In my research, I attempt to challenge, resist and help migrant women's voicelessness in the hope that they regain their language and voice in order that they can be given the power of naming one's self, one's environment, and one's God (Neuger 2001:71). In helping them gain their own voices they are able to build new identities. As this happens they will further develop their voices through naming the meanings of their experiences. Only by naming the meanings of our experiences can we become more critical and imagine alternative possibilities, better possibilities (Greene 1995, Oliver 1999:256).

3.6 INTERPRETATION OF EXPERIENCES IN COLLABORATION WITH "COMPANIONS"

3.6.1 A six step process to listening to the interpretation of experiences of the companions

According to my research approach, I am not only interested in descriptions of experiences, but also and more importantly in my companions own interpretations. As a researcher I must focus on the meanings and interpretations of the companions' stories. This journey is not a focus on pure or raw experiences but rather on the interpretation of those experiences by my companions. It is more important to discover the truth of the companion rather than to simply discover 'the truth'. Our experiences become useful when we turn them into a story form. As these experiences are organised into story form, they develop meaning (Müller 1999: 3-4). I would like to work in collaboration with my companions in order to move from the description of experiences to the interpretation of experiences.

I would like to listen to, describe and reflect on my companions' voices in Chapter 4, 5 and 6 through a six step research processes. Each of these chapters will not only describe their stories but also develop their stories in order to create better, alternative stories. The six steps are as follows;
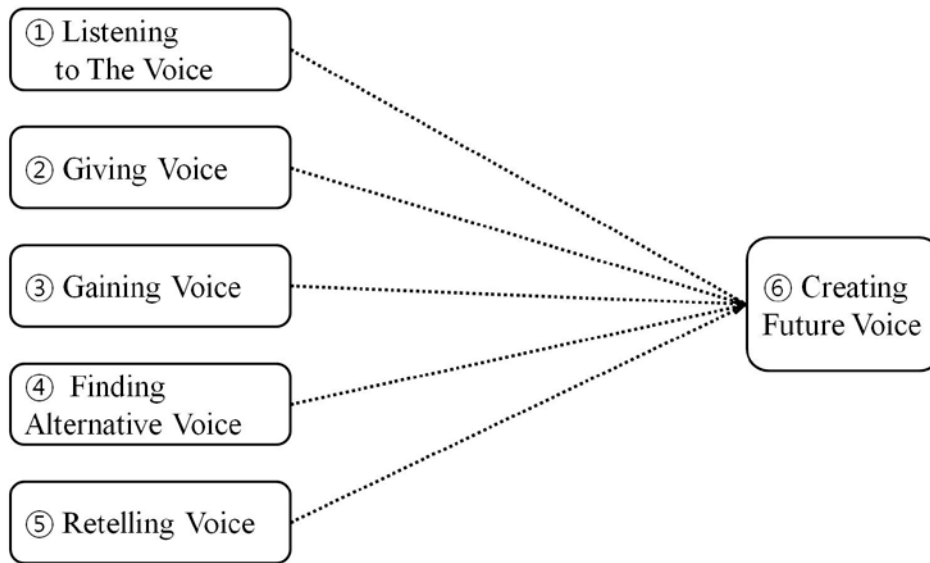
Figure 11. A six step process to listening to the companions

The first step is *Listening to the Voices* of my companions. This step includes the researcher gaining an understanding of the companions' previous country and culture. This forms part of the companions' 'now' and 'background' story which is the starting point between the researcher and companion.

The second step is *Giving Voice* to the companions. Along the journey with my companions I will find various discourses/traditions from different communities, cultures, families and people within each companions' story from three perspectives namely, cultural voice, outside voice and personal inner-voice. I will have to identify these discourses and try to gain some understanding of how current behavior is influenced by such discourses, by listening to my companions.

The third step involves the companions *Gaining Voice*. This step explores the effects of the companions' problems, deconstructs their discourses and externalises their problems through the use of the narrative approach. In this step the person is made separate from the problem.

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The fourth step involves *Finding Alternative Voice* which opens up new perspectives, finds alternative stories and develops future stories through finding unique outcomes and empowering/re-membering conversation in collaboration with my companions.

The fifth step involves *Retelling/Refinding Voice* within my companion's stories. In this step we gain a deeper understanding of the companions' stories through repositioning/reclaiming and the companions' religious and spiritual voices.

The last step involves *Creating Future Voice* which involves evaluating and moving forward towards a better future. This step will hopefully open new futures and dreams with my companions through the power of imagination and re-authoring and re-writing story. Each step is connected to and interacts with step 6 as this is the ultimate goal.

I would like to use this six step process when listening to and interpreting the experiences of my companions as these different steps connect in many ways to the seven movements of a postfoundational notion of practical theology by Müller(2005:9-12).

3.6.1.1   Listening to the Voices through the now and background stories

This step includes gaining an understanding of the companions' previous country and 'now' and 'background' story which is the starting point between the researcher and companions. Müller (2001:80) proposes that, "This 'now' must be described as the very first step of narrative research". Through the stories we tell the future which becomes the already-present and the past becomes the still-present. The past and the future are combined in the 'now'. The stories remembered from the past and the future stories inform the present reality (Müller 1999:1). Also Lamott (1995:62) assists that, "Background is where you let us see and know who these people are, how they've come to be together, what was going on before the opening of the story".

The story of the now and background is a very important first step in the interpretation of the experiences of my companions. Moreover Müller (2001:83) explains the relation between now and background in that, "we help them place the action against a certain background. The action in the now is played within a background that must be pictured, but this background is alive with associations and connotations of the past".

My companions' now and background story becomes more complicated due to them being connected to two cultures whereby their now is formed by the Korean culture and their background by their own culture. Many tensions and problems can arise when two cultures start interacting. Many migrant women move to South Korea and marry Korean men with hopes and dreams for the future as South Korea is far more developed than their own countries. The reality though is that these expectations and hopes are usually not met and the opposite is often found

I would like to use the now and background stories of my companions in order to open the way to new possibilities and to move on to the next step of giving voice and ultimately gaining future voice.

3.6.1.2   Giving Voice through cultural voice, outside voice and personal-inner voice

There are specific discourses/traditions in certain communities that inform perception and behaviour. I will have to identify these discourses and try to gain some understanding of how current behaviour is influenced by such discourses, by listening to the companions, but also by listening to the literature, the art, and the culture of a certain context (Müller 2005:10).

In this step of finding the specific context the researcher has to find the dominant story of the companion. When the researcher finds the dominant story of the

companions' past they will find more specific discourses/ interpretations of traditions. The dominant story will not only affect people in the present but will also have implications for people's future actions.

By using a social-constructionist perspective, this dominant story will not be a single story because a person's life story is part of the larger story in which all the stories have been constructed through interaction with others, family and community. Demasure and Müller (2004:416) explain that, "Personality is seen as the social construction of private, historical and relational circumstances". All stories are therefore multi-storied.

In my present research, I strive to gain a deeper understanding of my companions' specific discourses/interpretations of traditions and life stories and how they have influenced and informed their current perceptions and behaviour through various cultural influences. As the researcher I need to focus on the way that the companions have interpreted their specific stories in order that the discourses will be recognised more clearly.

However when trying to find the companions' discourses I will have to listen for not one voice but many. In this research I divide these many voices into three categories namely, cultural voice, outside voice and personal-inner voice. By listening to these three voices I hope to discover my companions' own identities and discourses in their stories. Sometimes the voices are the discourses because discourse is not merely an idea, as it always relates to people. Therefore discourse gives more power to a person's voice and allows a person to build up their identity. Discourse gives voice and voice gives identity. Demasure and Müller (2004:416) say that, "Identity is co-constructed out of the discourses available in a certain culture, such as a gender discourse, education, age, sexuality, etc". I would like to interpret my companions' experiences, which have been influenced by a dominant culture and a male dominant society, through their cultural voice, outside voice and personal-inner voice.
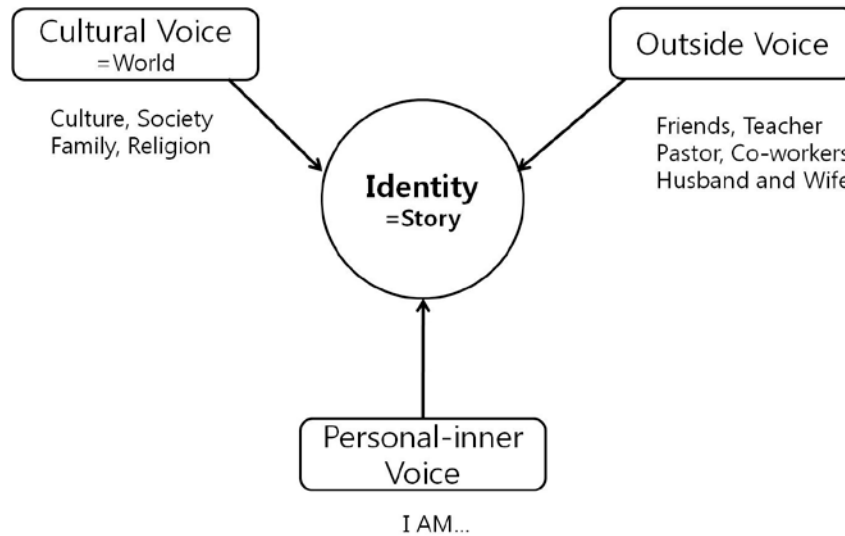
Figure 12. Cultural, Outside and Personal-inner Voice

Cultural voice

Minority groups including women, children and the elderly have been influenced by cultural voice. Cultural voice has the power to shape our experience of identity. This is especially true for migrant women living in South Korea where cultural voice is a very strong and undeniable powerful voice. Within the Korean society, it has long been felt that men are superior to women and this belief has been deeply ingrained in the culture. This is evident in the way societal prejudices and stereotypes have impacted on women's social identity. For this reason I would like to listen to my companions' cultural voices (the world in which they live) which includes culture, society, family and religion and how it has impacted on their identities.

Outside voice

Usually outside voice is not as powerful as cultural voice in shaping our experiences and identities but in the case of migrant women often the outside voice is more powerful than the cultural voice. They are more easily influenced by those they first come into contact with. When they first arrive in South Korea they are limited to

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interacting with a small group of people mainly because of language and the powerful influence of their children, husband and mother-in-law's voice.

Personal-inner voice

Personal inner-voice is an inner state of mind made up of a person's thoughts. These thoughts include how a person sees them self and what they say about them self. Often these thoughts begin with "I am..." This inner-voice also often consists of negative thoughts and bad statements about oneself. These negative thoughts and bad statements can become so internalised that they become fixed in people's lives in a way that the person believes that, this is who they are and they cannot change. As a narrative researcher I believe that this inner-voice is changeable and not fixed.

With regard to migrant women and personal-inner voice, migrant women often cannot use their own language because it is not understood by their new Korean family and often not allowed by the new family. This can make it very difficult to communicate and for them to express who they are. Their identity and personal-inner voice are often then defined by other people's statements. As a result of this when a migrant woman says "I am..." it is not their voice but someone else's voice speaking. As a researcher I will try to find and distinguish their real voice from their statements. In this step we can use the externalisation and deconstruction method in order to listen to their real personal-inner voice.

Through the three voices I will find the traditions of interpretation and how the women's experiences are influenced and informed by tradition. These three views will provide a space for the researcher to meet his/her companions' past identity, present identity and future identity.

3.6.1.3 Gaining Voice through exploring the effects of the problematic, deconstructing and externalising voice

A narrative researcher is interested in helping the companion gain voice through separating the person's identity from the problem. Morgan (2000:17) asserts that "they therefore begin speaking about the problem in ways that situates it separately from the person and their identity". Neuger (2001:128) asserts the importance of this, "Gaining voice that is the process that resists and dismantles women's invisibility and incredibility or the tendency of their discourse-challenging experiences to remain un-storied".

I would like to help my companions gain voice through exploring the effects of the problematic, deconstructing and externalising voice.

Exploring the effects of the problematic

It is essential that the effects of the problem are deeply explored to allow for the influence of the dominant problem story on the person's life to be fully appreciated (Morgan 2000:40). As a therapist deeply explores the effects of the problem on an individual's life, the therapist is better able to understand and listen to the experiences of the companion. This approach can also lead to the discovery of unique outcomes. By asking those questions that explore the effects of the problem an alternative story may emerge. Furthermore a companion may also come to realize the ways in which they have coped with and faced the problem as well as what abilities and skills they have used in coping with the problem (Morgan 2000:41).

Deconstructing voice

Deconstructionism is concerned with the historical and cultural production of knowledge and how a certain construction contributes to power and social action.

Deconstruction and the consciousness of power indicate the importance of allowing the "silenced voices" to speak. People are able to question the legitimacy of certain stories in their lives when they realise how the society in which they live helped to create or created these stories. Through deconstructionism marginalised voices can be given a chance and alternative stories can be revealed (Demasure & Müller 2006:414). Deconstructionism allows a new way of opening.

Deconstruction is especially useful in my research in order to understand and interpret my companions' stories. By deconstructing the companions' stories I will be able to see how their stories were constructed by people, society and cultural interaction with other people. People also find a different perspective when they are separated from their problems. When we deconstruct their stories we need to use two narrative skills, which is deconstructive listening and deconstructive questioning in order to fully deconstruct the companions' stories.

According to Freedman & Combs (2002:206-210),

> Listening deconstructively to people's stories requires situating oneself in the belief that the stories people tell have many possible meanings and that the meaning a listener makes is often not exactly the same as the meaning that the speaker has intended… [Q]uestions with a deconstructive intent invite people to see their stories from a different perspective, to notice how they are constructed (or that they are constructed), to note their limits, or to discover that there are other possible narratives. To accomplish this, inquiry is directed toward the beliefs, practices, and feelings that support a narrative or develop from it.

Deconstructing means listening and asking questions that are not based on previous assumptions. This means exploring the companions cultural meanings and cultural premises (whether liked to race, ethnicity, social class, gender, sexuality, work,

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religion or mourning, etc.) and how they influence both the companions' stories and problem (Laird 1998:31).

Externalising voice

In the narrative method I already explained the great value of re-interpretation and reframing through externalisation. Through externalisation we can find thick descriptions and unique outcomes as well as emerge into exploring more stories that the companions can share about their lives and relationships, their effects, their meanings and the context in which they have been constructed and authored.

Morgan (2000:17) says that "externalising conversation, which occurs all the time in narrative therapy, are ways of speaking that separate a person from the problem". Moreover, he (2000: 17-22) explains externalisation of the problem as follows:

* Within externalization conversations, problems are always spoken of as separated from people (Morgan 2000:18).

* Sometimes the problem can be given an identity or a name like a person (this is called personifying the problem) (Morgan 2000:19).

* Importantly, the language and name for the problem comes from the person consulting the therapist and is selected by them (Morgan 2000:20).

* Feelings such as anxiety, worry, fear, guilt, depression may be the focus of externalizing conversations (Morgan 2000:20).

* Cultural and social practices may also be situated away from the person (Morgan 2000:21).

* In the course of a conversation it is possible that there will be more than one problem externalized (Morgan 2000:21).

* Taking care when choosing words to represent the problem is very important in externalizing conversations (Morgan 2000:22).

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* It is important that the context of a person's life is always addressed in externalizing conversation (Morgan 2000:22).

3.6.1.4 Finding Alternative Voice through finding unique outcomes, empowering voice and re-membering conversation

In this journey, we can plan for our journey from the starting point to the destination but our destination is not fixed nor can the researcher provide a destination. It is impossible to predict a destination but both the researcher and companions' hearts should be honest and open in order that the opportunity for new alternative stories can be realised.

White (2007:250) says that,

> The only thing that can safely be predicted is that the outcome will defy any prediction. This is one of the enthralling aspects of engaging with these narrative practices. In the context of these conversations we remain "in suspense" with regard to the outcome, knowing only that at the end of the conversation we will be standing in territories of life and identity that we couldn't have imagined at the outset.

Finding alternative stories is the most rewarding aspect of the narrative approach. Morgan (2000:59) says that "the alternative story is anti-problem and brings forth people's skills, abilities, competencies and commitments". Many people find it difficult to identify their abilities and competencies when they are overshadowed by the dominant problem story but as a person comes to terms with and begins to deal with the problem they are assisted in reconnecting with their preferences, hopes, dreams and ideas. This in turn will hopefully affect the person's future actions (Morgan 2000:59).

I would like to help my companions to find their alternative stories in order that they might also realise their skills, abilities and competencies as well as reconnect with their preferences, hopes, dreams and ideas and thereby create better future stories through the use of unique outcomes, empowering voice and re-membering conversation.

Finding Unique Outcomes

This part of the journey is exciting in that the opportunity is given for new adventures to be realised for both the researcher and companions. These new adventures or unique outcomes are the starting point for new and different stories to be realised. A unique outcome can be viewed as that which defies or goes against the problem. The unique outcome may involve times, beliefs, events, thoughts, feelings, actions or ideas that do not stand within the influence of the problem (Morgan 2000:58).

Empowering voice

When we need to find empowering stories to resist oppressive narratives women become an excellent resource as they often find themselves living within a patriarchal and kyriarchal discourse which challenges, causes damage and negates their voices in many ways (Neuger 2001:86-87). We can begin to empower their voices by finding the various discourses in their stories of powerlessness through the deconstruction process.

Neuger (2001:179) already mentioned that a feminist-based pastoral counsellor should try to empower the telling of the story the problem is rooted in and empower the counselee to make those choices that will go against and change those oppressive forces in their life and world. Furthermore by giving the companion hope that a move toward empowerment can be facilitated (Neuger 2001:180).

When the companions interpret their stories as a painful part of their lives, their stories are distressing and meaningless, and it is difficult to dream of the future from this perspective, but when their stories are placed in a position of empowerment in their lives by reinterpreting their stories with alternative findings, the narratives can take on meaning and offer hope for the future (Kwan 2008:201).

Re-membering conversation

On a journey we often visit and see beautiful places and in those moments we wish that those people who we love could be with us and at the same time we long to return to those places with those people we love and who support us. Furthermore if we lose our way on the journey that advice and love we received in the past can help us to find our way as we remember it or those people who gave it to us. The journey is always open to inviting people and remembering them.

My companions as migrant women will have experienced some form of isolation and disconnection from the new country within which they are living as well as from their parents, their brothers, sisters and their friends as a result of moving to a new country and their intercultural marriage. This experience of isolation and disconnection from important people in their lives will lead to more problems and situations. Re-membering conversation is intended to redress this and powerfully incorporate and elevate significant people's contribution in the lives of those being counselled.

As my companions take part in conversation and in telling their stories they are able to see a contrast to those many current cultural practices that encourage individualisation and disconnection from others (Morgan 2000:78). My companions may be easily overwhelmed by their problem and as a result of focusing on the problem have forgotten the past positive influences and contributions in their lives. These positive influences may have come from relatives, non-relatives, family and

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even pets and toys (Morgan 2000:79). As a result of this they may have become lost on their journey. As they tell their stories they are given the opportunity to remember these positive contributions and find their way once again. Re-membering conversations can play a very important role in the re-authoring process (Morgan 2000:84).

3.6.1.5 Retelling/Refinding Voice through repositioning/reclaiming and religious/spiritual voice

The narrative researcher needs patience in order to bring people together from different cultures at this stage. Müller and others (2001:86) mention that, "The research process is not only about story-telling, but also about story development. The narrative researcher is looking and waiting for new, better stories to develop". In doing research, this step requires the curiosity and patience of a good researcher to find new better voices to develop with his/her companions.

Repositioning/Reclaiming voice

A narrative counsellor needs to look for those alternative stories that enable the companions to speak with their own voice and work on the problem themselves. This is also known as repositioning/reclaiming the voice of the companion. The stories that are spoken in the voice of the companions are more enabling than those stories that tell the companions of themselves. The narrative therapist's aim is to reposition the companions as the speaker or teller of their own stories (Neuger 2001:87).
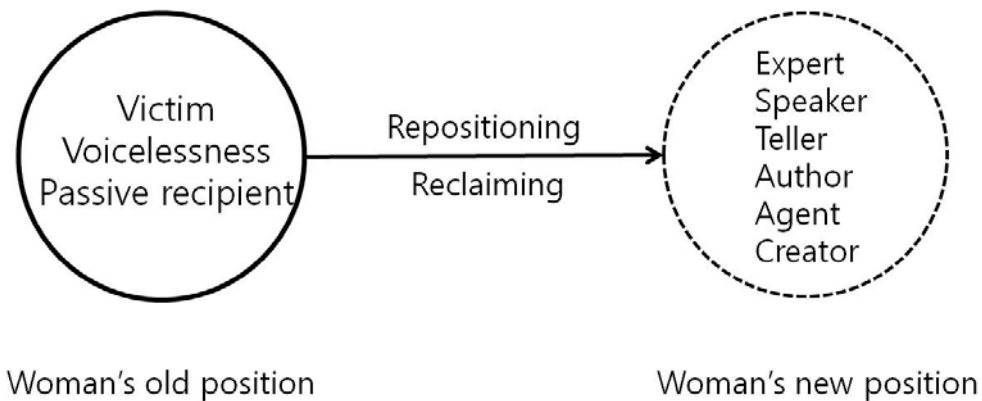
Figure 13. Repositioning and Reclaiming

Normally within Korean culture women and especially migrant women lose their voices as well as their positions due to a male dominant society. Migrant woman in Korea are seen as victims, being voiceless and passive recipients but through the use of the narrative method of repositioning/reclaiming they are able to move to a new position where they can become the experts, speakers, tellers, authors, agents and creators of their own lives. Drewery (2005:315) has pointed out that through this participation in conversation, "they have the possibility of making decisions about their own lives, by taking up positions that carry the status as a moral actor in and producers of the conditions of their lives". Through this new position they are given a new voice which is different from the dominant culture.

Religious and Spiritual voice

The researcher also must make an honest effort to listen to and understand the companions' religious, spiritual understanding and experiences of God's presence. The theological reflections of the companions are also considered to gain an understanding of the influence of traditional interpretations on their behaviour and beliefs.

Throughout the interview the researcher looks for 'clues' that the companions are talking about experiences of God's presence. Van Huyssteen (1997:187) says that, "religious narrative leads us to see 'through the window' of metaphor, to the way we ought to believe". People have many different windows through which to see and interpret their own life stories. Each of these windows has their own specific characteristics of viewing, understanding and interpreting each part of a person's story. It is more important that the companion doesn't only see but also interprets their own life stories through a religious window.

Arredondo, et al. (1996:25) said that, "Culturally skilled counselors respect clients' religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldview, psychosocial functioning, and expressions of distress". When I meet with my companion as a researcher/pastor, I would like to treat them without my own perceptions or prejudices and I don't want to force God into the conversation. Müller (2005:303) mentions that,

> The researcher is not forced to bring God into the present situation, but rather an honest effort is made to listen to and understand the co-researcher's religious and spiritual understanding and experiences of God's presence.

Moreover, Müller (1999:36) gives a warning to those who counsel as a pastor regarding their own perceptions or prejudices, "This has lead to shallow pastoral conversations which have consisted of giving a little advice or to attempt to manipulate God to get Him to do what we want Him to do". He (1999:41) also describes that, "True pastoral work is not result orientated, but rather wait-orientated. It does not offer answers, but facilitates questions and wait".

In the Bible, God's history is a process of waiting. God has been waiting for His people until today and will continue waiting for as long as He sees fit. As a pastor

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with God's heart we need to wait for as long as it takes for the companion to find a new way, a new story and an alternate story for their future. At the same time the researcher shouldn't neglect his/her own understanding and experiences of God's presence because he/she becomes a co-author or co-narrator in the companions' stories, just as God is a co-author and co-narrator in people's lives. Müller (1999:17) describes that, "Pastor needs to be aware of his/her own story and of the fact that in the dialogue, he/she becomes a co-author or co-narrator of a story where one of the sources would be one's own frame of reference(story)". The various religious experiences of the companions can be used by the researcher to effectively hear and interpret the companions' experiences of God's presence. Müller (2005:303) asserts that, "The researcher's own understanding of God's presence in a certain situation is also a valuable contribution they have to make".

When a migrant woman moves to another country she often takes with her, her own religion and religious view which often causes conflict with the religion of the new country within which she now lives. Often within a Korean family multiple religions are not easily tolerated and this results in the migrant woman usually being forced to change her religion and accept her new family's religion. As a researcher it is therefore important that I allow the companion to express her own religious and spiritual voice in order that she might also re-discover her religious and spiritual voice which may have been silenced.

3.6.1.6   Creating Future Voice through the power of imagination, re-authoring and re-writing story

Morgan (2000:129) says that, "People have expertise on their own lives and can become the primary authors of the stories of their own lives".

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The power of imagination

I use a method in which we imagine the story of the future. Müller (1999:67) says that, "The imagining of a story of the future is a powerful means towards change in the present. People can be helped in this way to re-discover motivation, excitement and a sense of purpose".

The researcher's task is not given and taught but it is to create a situation within which 'thinking', 'talking' and 'imagination' can take place (Müller 1999:71). We must abstain from offering cheap solutions and easy strategies. However, we must with all effort seek to help create stories of the future which can be aided through the use of imagination.

Re-authoring and Re-writing story

The purpose of the researcher is not only to listen to the past stories of the companions, but also to allow for the re-authoring and re-writing of the stories until a new future story is created. This re-authoring and re-writing is a never-ending process and not a quick fix method. As a researcher I will need to help the companions to identify those obvious quick fix solutions and not place their hope in them. By suggesting different perspectives to the problem-saturated themes, we invite the companion to begin to create new stories from the past for the future.

Müller (2001:90) says that,

> ... the research process is not only a mere reflection on those stories; it is always a new writing. Research creates its own story with new possibilities. Therefore narrative research doesn't end with a conclusion, but with an open ending, which hopefully would stimulate a new story and new research.

My hope is that new meanings and new interpretations will continue to be created through this research work by telling and retelling, by writing this thesis and even by rereading this study. The reflections of the companions upon the alternative interpretations which emerged will be presented in this research. The reflections are not intended to evaluate other interpretations but to open up possibilities for the preferred future. While carrying out the research interview and writing the present thesis, I will constantly be with the companions on our journey.

3.6.2   Recurring feedback loops in collaboration with companions

We are interested to seek out, and create alternative stories by continuing conversation which will assist people to overcome the influence of the problems they are facing. Nevertheless, there exists a lot of barriers for opening conversation. If we overcome these initial barriers to a conversational partnership, we will move into deeper conversation. Through feedback loops there will be more opportunities for open easy conversation. By using all the possible means of feedback loops such as Lay it all on the table, Curiosity and Patience, Active and Attentive Listening, CSE conversation skills and Interpathy, A Not-Knowing Position, Diversity and Discrimination and Cultural shock we can allow for more opportunities for open easy conversation.

3.6.2.1   Lay it all on the table

I am going to organise recurring feedback loops in order to make sure that the researcher and companions grow to a thicker understanding and interpretation. For the purpose of my research, the best method is that of 'Lay it all on the table'. This method will solve many of my problems with regard to the interviews. For example, if I don't understand my companions, I need to be honest and ask immediately what the word means or why he/she used the word. By laying it all on the table, it creates a more open sharing environment and reduces the risk of misunderstanding and

misinterpretations. It will also make it easier for me to understand and interpret the companions' stories. I will also record all our interviews and put them on paper so that when I meet my companions again I can relook at anything I am not sure of. In this way we share and confirm conversations together. Laying it all on the table is being open from the start with who I am and where the companion is.

3.6.2.2   Curiosity and Patience

First of all, in order to facilitate my companions' own interpretations of their experiences as Morgan (2000:2) points out I should keep "maintaining a stance of curiosity, and always asking questions to which you genuinely do not know the answers". In this way, the researcher genuinely becomes a helper and collaborator with the companions. Müller (2001:76) also points out that, "The narrative researcher is not only curious, but also patient. He or she waits for the research plot to develop". Patience is very useful in research/counselling. We have to be patient with our companions in order to help them find their directions themselves instead of being tempted to lead them into my story. As Müller (2001:86) describes my contribution as researcher is,

> …to reflect and facilitate and wait until the plot emerges. It's more than just to be a scribe. It's like being the assistant for someone who is writing an autobiography. In order to do that, you have to listen to your "characters", and you have to have compassion for them. The better you get to know them, the better you will be able to see things from their perspective.

3.6.2.3   Active and Attentive listening

Listening is the most important skill in conversation and in narrative interview it becomes even more important. Müller (1999:21) explained the importance and depth

of narrative listening as follows;

> This required more than mere neutral listening to the other's story, but rather a willingness to become involved in that story. This cannot happen unless there is a concerted and empathic movement towards the other's cultural system.

Narrative listening is to listen with an open-mind and not allow one's own ideas or judgments to affect the companion's story. Moreover, it will pointedly allow you as the counsellor to be pulled across the threshold into their world.

Rubin (1995:28) describes a cultural interview as follows; "A cultural interview involves more active listening than aggressive questioning". What is active listening? Freedman and Combs (1996:45) mention that the therapist's curiosity is an important thing for raising the companion's story. If the therapist doesn't have any curiosity, then there will be limited questions and a limited development of a new story. Also active listening is not only being curious, but it is a patient, focused listening (Müller 2001:84). Being patient does not mean being passive as a researcher, but it is waiting in order to develop and create new stories and possibilities.

I want to add another form of listening to my research which is attentive listening. Attentive listening is the first method to developing the relationship between the researcher/counsellor and companion/client. We can build a relationship through good listening. Attentive listening will open and help to see the heart of people. What is attentive listening? Attentive listening is not only using the single sense of listening but rather using all five senses (the sense of sight, hearing, smell, taste and touch) of the researcher/counsellor. In other words, the counsellor has to use all their capabilities to listen to people's stories and at the same time be able to hear the true meaning and emotion behind the language, story and body language (Chun 1987:35).
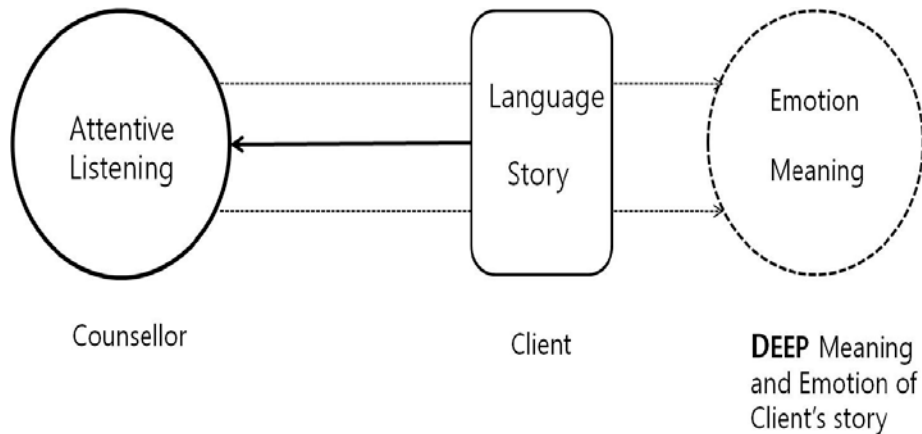
Figure 14. Active and Attentive listening

Migrant women are often nameless, voiceless and invisible in Korea. Their emotions and meaning of life are often hidden as a result of this. Attentive listening will not only focus on their problems but also help the researcher to find their deep emotions and meaning in life. For example, on this journey one of my companions suddenly spoke about her husband's age and how she thinks that her husband is getting too old. She has to work hard as a result of his age. Through attentive listening the researcher is better equipped to see the deep meaning and emotion of the companion in this specific situation and language. The companion is experiencing anxiety as a result of her husband being too old. This anxiety forces her to find a job and work hard in preparation for the future. Furthermore, migrant women often cannot speak fluent Korean and through the active and attentive listening the researcher is better able to find the deep meaning and emotion of the companion.

3.6.2.4 From CSE conversation to Interpathy conversation

Attentive listening is a skill which a researcher can use to connect with the world of the companions. Once the researcher connects with the world of the companion the researcher can begin to start thinking about how to give and receive in communication. In order for this receiving and giving to take place between the researcher and companion, the researcher needs three emotional skills which include Compassion, Sympathy and Empathy (CSE). Usually in counselling the focus is on

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empathy more so than on compassion and sympathy but as a researcher I need to find a harmony between compassion, sympathy and empathy within the conversations with my companions. Often empathy is not possible without compassion and sympathy.

Compassion is a feeling of pity, sympathy, and understanding for someone who is suffering.[22] Compassion is the starting point in the relationship between the researcher and companions as the researcher extends compassion to the companions. On the other hand if too much compassion is shown by the researcher toward the companions, the companions may feel discomfort or they are being pitied by the researcher.

Sympathy can include being sorry for someone who is in a bad situation and show this in the way you act towards them. It can also include sympathising with someone's ideas and opinions meaning that you agree with them. Furthermore, sympathy is a way of showing that you support someone and are concerned with their well-being.[23] Sympathy is simply feeling sorry for someone and brings people to the same level.

Empathy is the ability to share another person's feelings and emotions as if they were your own.[24] Müller (1999:21) says that,

> Empathy is more than listening with understanding. Nor is it merely the technique to reflect that which is being said by the other. It is about identifying with the living space of the other and to allow yourself to be involved in it. It is involvement. Without this type of empathy, true meeting between people is not possible.

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[22] Collins Cobuild Advanced Learner's English Dictionary 2001:300

[23] Collins Cobuild Advanced Learner's English Dictionary 2001:1582

[24] Collins Cobuild Advanced Learner's English Dictionary 2001:502
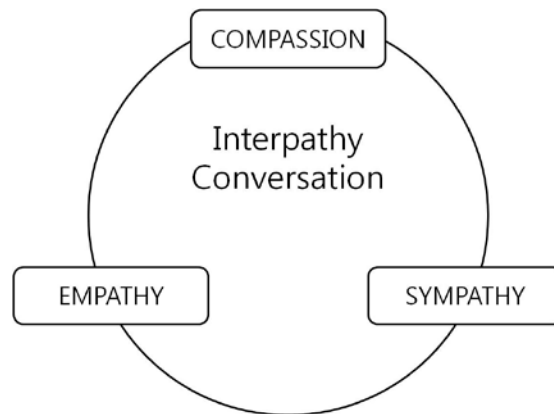
Figure 15. Interpathy Conversation

Compassion forms the starting point to the relationship between the researcher and companions, sympathy brings them to the same level and empathy brings them together in conversation. In this way each works in harmony.

This harmony between 'Compassion', 'Sympathy' and 'Empathy' (CSE conversation) leads to 'Interpathy conversation', as described by Augsburger (1986), which is important in effective multicultural counselling. Augsburger speaks of interpathy as the centre of multicultural counselling and describes it as a willingness to bracket one's own ways of knowing in order to enter into the world of another (Augsburger 1986:32). Augsburger (1986:31) also says of interpathy, "Interpathy is the experience of a separate other without common cultural assumptions, values, and views. It is the embracing of what is truly other".

Furthermore, I emphasise these four feelings of emotion in this area of diversity and multiculturalism in order that the researcher and companions will have the best opportunity to build a good relationship and open the way to honest and true communication.

3.6.2.5 A Not-Knowing Position

I will continue to maintain various attitudes of narrative research in the conversations. As the researcher I use the methods of 'a not-knowing position', 'curiosity', 'asking questions', 'collaboration', and 'patient waiting' so that the narratives can be shared more freely and equally within the intercultural conversations. As Müller (2001:77) also describes concerning the aim of research which is,

> Not to bring about change, but to listen to the stories and to be drawn into those stories. I would strive to listen to their stories and to understand their experiences as friends and co-workers of life and faith, definitely not to change their life but perhaps to lead to a new story that would become meaningful to life.

I listen to my companions' concerns and problems carefully from a place of a 'not-knowing position'. This not-knowing position is not about a lack of knowledge but places the conversations in a position of equality and gives extreme seriousness to the companion's story. My story needs to be equal to the companion's story and not in any way more correct or authoritative. This opens the door to more free communication. I also listen carefully to and try to interpret my companions' language and voice to gain an understanding of what she is trying to say exactly and not interpret things for myself. In other words, I would look behind words to see what she means from her perspective. This not-knowing position will assist me to do this and as we spend more time together we better understand each other's heart, language and voice.

3.6.2.6 Diversity and Discrimination

We are living in a world where the difference between diversity and discrimination is very vague because diversity is often seen as being different and therefore wrong. Within South Korea there is one dominant language and culture and very little diversity which has resulted in many Korean people seeing anything that is different as being wrong. In order to be an effective researcher a researcher needs to have a clear understanding and knowledge of diversity.

Here are a few broad guidelines for dealing with cultural diversity and multiculturalism as laid out by Gerard Egan (2010:48-51) in his book "The Skilled Helper";

Understand and appreciate diversity   Although my companions are all human, they can be different in many ways such as in – ability, accent, age, attractiveness, colour, developmental stage, disability, economic status, education, ethnicity, fitness, gender, group culture, health, national origin, occupation, personal culture, personality variables, politics, problem type, religion, sexual orientation and social status. A researcher needs to become aware of these differences through the use of various methods including studying different cultures, further reading and practical experiences.

Challenge whatever diversity blind spots you may have   As a researcher I myself will be very different from my companions and I need to try and avoid diversity-related blind spots that can lead to awkward and difficult interactions on the journey. I need to be aware of my own cultural values and biases as well as understand the worldviews of my companions. Throughout the journey I need to be sensitive to these many differences.

Tailor your interventions in a diversity-sensitive way   As I understand my own culture, values and biases as well as those of my companions, I need to translate

this practical understanding of diversity and self-knowledge into appropriate interventions.

Valuing diversity is not about adopting or supporting a divided society where a person's culture and beliefs become more important than their humanity. At the same time placing value on the individual is not the same as supporting a 'society of one' as this would make my research and any form of counselling impossible.

3.6.2.7   Cultural shock

I must also focus on the dimensions of culture shock. My companions are foreign women who are marital migrants in South Korea. Even woman who marries into the same culture experiences a form of culture shock but women who marry into a different culture have a far greater sense of culture shock. My companions who are woman who have married into a new culture even country have experienced many different things in their new culture and societal system, such as learning the language, finding a job, accepting behavioural norms, etc. They will have encountered many stressful life events, which have often been beyond their control. The researcher needs to find the various effects of cultural shock on the companions through conversation in order to gain a deeper understanding and interpretation of the companions' stories. Furnham and Bochner (1986:48) discussed six major dimensions of culture shock: (1) the strain caused by the effort to make necessary psychological adjustments; (2) a sense of loss for what has been left behind; (3) a sense of rejection in the host country; (4) confusion about one's role and identity; (5) a reaction of anxiety and perhaps disgust about cultural differences; and (6) feelings of helplessness at not being able to cope.

Laird (1998:29) says, "Culture is constituted through language, through narrative, story, and social discourse". Furthermore, the researcher needs to carefully consider the "underlying way of thinking behind the translated message" when working with

clients from other cultures (Pederson 1998:43). My companions are foreign women living in a foreign country with a foreign culture therefore I need to look for their underlying way of thinking when they tell their stories. Linda (2005:3) maintains that, "to understand identities, then, we need to study psychology, culture, politics, and economics, as well as philosophy and history".

3.7   SUMMARY

Our journey has already started and numerous differences and diversities need to be identified in order for open and honest communication to take place. In order to identify these differences and diversities various processes and skills need to be used as the researcher collaborates in the interpretation of experiences of the companions. As the researcher I am interested in seeking out, and creating alternative stories in continuing conversation which will assist my companions to overcome the influence of the problems they are facing (Morgan 2000:14). Nevertheless, a great number of barriers exist which can hinder conversation. If we overcome these initial barriers to a conversational partnership, we will move into deeper conversations. By using all the possible means of communication such as Lay it all on the table, Curiosity and Patience, Active and Attentive Listening, CSE conversation skills and Interpathy, A Not-Knowing Position, Diversity and Discrimination and Cultural shock we can allow for more opportunities for open easy conversation.

I am able to not only discover my companion's identity through their own stories, but also build my companion's identity through the broader, inter-relational stories of other people in multicultural communities through six processes: *Listening to the voice, Gaining voice, Giving voice, Finding alternative voice, Retelling voice* and *Creating future voice.* Furthermore, I make use of the narrative approach to listen to my companions in order that a unity will exist between the past, the present, and the future (Müller 1999:4). As I listen to the stories of the companions, in this step, new possibilities may be opened which can lead to alternative, future stories. Through this

step my companions have the opportunity to find themselves and make new identities on the real journey of life.

CHAPTER 4: THE ADVENTURE OF THE FIRST JOURNEY

4.1 INTRODUCTION AND RESEARCH PROCESSING

Chapter 4 and 5 are very important and one of the most interesting steps in this research as I enjoy the adventure of the journey with my companions. I would like to listen to, show and reflect on my companions' voices. The externalising traditions of interpretation/discourses which may influence their interpretations/reflections will be identified and described. This section of the research will seek to bring people together from different cultures and find the unique outcomes, alternative stories and new futures within the companion's stories. Furthermore I would like to listen to, describe and reflect on my companions' voices in Chapter 4, 5 and 6 through a six step research process. Each of these chapters will not only describe their stories but also develop their stories in order to create better, alternative stories.

4.2 LISTENING TO THE VOICES THROUGH THE NOW AND BACKGROUND STORIES OF MY FIRST COMPANION

4.2.1 Introducing my first companion

My first companion is a 45 year old woman, who works as a professor at a Korean University where she teaches Chinese and participates in various social volunteering activities. I met her for the first time at a multicultural family centre where she was teaching Korean children. I would have never guessed that she was a migrant woman from a foreign country due to the fact that she looked and acted Korean after having lived in Korea for more than 20 years. I would find out later that she was originally

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from China and had a Korean ethnical heritage which Koreans refer to as *'Joseonjok'*. Furthermore she is married to a Korean man and has two children with him.

4.2.1.1   Understanding Koreans in China(*Joseonjok*)

China is the most populous nation on earth; in 2000, the estimated population was 1.3 billion. *Joseonjok*(Hangul:조선족) are those ethnic Koreans who immigrated to China throughout history. Currently these ethnic Koreans living in China number in the millions with the Chinese Government recognising them as one of the 56 minority ethnicities within China.[25] In 1992 friendship and diplomatic relations between China and South Korea were greatly boosted through the signing of an agreement. As a result of this, intercultural marriages between ethnic Korean women from China and South Korean men greatly increased with these women immigrating to South Korea. The Korean government also introduced a special visa for ethnic Koreans from China. As of 2011, there were 500,000 ethnic Koreans with Chinese citizenship living in South Korea and according to the South Korean Immigration Office these Chinese nationals, including ethnic Koreans made up 49.9 percent of the total number of foreign residents in South Korea which has surpassed 1.5 million.[26]

Most ethnic Koreans living in China speak Chinese as well as fluent Korean. Most of these ethnic Koreans have their ancestral roots and family ties in the region of North Korea. Often these ethnic Koreans from China receive less favourable treatment from Korean society and Korean people as those ethnic Koreans from other countries such as America. The reason for this is that they are often seen as low qualified labourers who engage in simple work for low pay.

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[25] Culture of China - history, people, clothing, traditions, women, beliefs, food, customs, family. 2013. [ONLINE] Available at: http://www.everyculture.com/Bo-Co/China.html. [Accessed 25 June 2013].
[26] Era of 1.5 million foreigners. 2013. [ONLINE] Available at: http://koreatimes.co.kr/www/news/issues/2013/06/139_137670.html. [Accessed 25 June 2013].

These ethnic Koreans usually view themselves as being Chinese and part of the Chinese nation and see no contradiction between their Korean ethnicity and Chinese nationality. However this dual-identity has come into conflict with Korean ethnic nationalism as a result of South Korea being a democracy and China being associated with communism. Many Chinese ethnic Koreans have negative experiences as a result of how Korean society, culture and people view them.

4.2.2.2 First companion's now and background story

In 1988, after watching the Seoul Olympic Games, I thought of visiting Korea, the land of my ancestors. In 1991, I was fortunate enough to be one of about 100 Chinese people selected to go on a tour of Korea which was arranged by the South Korean government. There were not many foreign people in Korea in 1991 and it was before diplomatic relations improved between South Korea and China, which is why I was so fortunate. We were treated so well on this tour, Korea seemed wonderful and I thought that Korea was the place where I was meant to be. At that time I was only given a month's visa but decided to stay in Korea illegally and not return to China. Luckily the Korean government allowed some of the illegal immigrants to stay for 1 year. The Chinese Educational department wanted me to return or decide to stay in Korea. I decided to remain in Korea, giving up my teaching career in China.

My first job in Korea was as waitress in a restaurant and my first salary was 500,000 Won which was about 25 times more than the teacher's salary I received in China, which meant that in one month I had earned what I would have earned after working for two years in China. This really encouraged me to work hard and earn money in Korea. Later my brother and sister joined me. Through our hard work we have been able to send money to our parents in China and they have become quite rich in China. While we were settling in to our lives in Korea there were many temptations and it was not so easy to survive in Korea as a stranger. It was very hard and lonely, I felt

that I also needed a boyfriend, but because I was so determined to earn money, I decided not to. It was only sometime later that I met my husband.

Koreans were then not so used to foreign people. They used to ask me where I came from because of my different accent and strange expressions. When I said that I came from China, they were very surprised and said, "You look like us!" Some were kind but some not. Some people talked about China and Chinese people in such a negative way that I often felt very hurt. My co-workers at the restaurant where I worked treated me differently once they found out that I came from China. They began isolating me and giving me extra hard jobs. I had never experienced this kind of social isolation before, even in China where I was from a minority people group, *'Joseonjok'*. One by one they pushed me away and treated me with a prejudice saying things like, "Chinese people are always like that", whenever I made a mistake. I felt deeply hurt and would say to myself, "I am not like that".

I was fired many times due to accusations by my co-workers which were sometimes false. Other workers complained of my language inabilities and cultural ignorance. Once when my boss gave me some money and asked me to leave, I asked him, "Why?" and he said, "Because I don't like Chinese! You don't understand our *'Palli, Palli*(Quick, quick)' culture and you are not kind enough to our customers." Actually it was partly true, I couldn't keep up with the Korean fast tempo life style since in China things were *'Manmandi*(Slow)'. Also because I had been a teacher in China, I could not handle some of the customers. Some men flirted with me saying things like "You are very pretty!" I felt abused, uncomfortable and I sometimes cried. My bosses could not understand me. After getting fired three times, I thought that things needed to change in order for me to survive here. Every night I would look up at the sky and cry and cry...

4.2.2   Reflection on first companion's voice

The multicultural history of Korea is not very long. Chinese women and ethnic Korean women from China make up more than 60% of the multicultural families in South Korea. There are a number of reasons for this. First, the Korean men and Chinese women find great significance in keeping their blood line pure. Second, because most of these ethnic Korean women can already speak Korean and have an understanding of Korean culture, many problems such as language are already solved. However, these women usually speak a North Korean dialect which although can be easily understood by South Koreans, it can also be easily recognised. This causes many problems due to a strong prejudice against North Korea by South Korean society and people. Third, many ethnic Koreans return to South Korea with the hope of finding work and a better life. Often marriage to a Korean man is seen as a way of getting into South Korea.

My first companion went to South Korea through a Korean government supported initiative which was an amazing experience for her. Korea seemed wonderful to her and she felt that Korea was the place where she was meant to be so she decided to stay. However, reality soon hit and even though she had Korean blood and spoke Korean, she still suffered from a strong culture shock due to the differences in Korean and Chinese culture. She also soon realised that Korean people and the Korean culture have many prejudices towards immigrants from China which caused her great emotional hurt. As a result of this she often felt extreme loneliness which became one of her biggest problems in South Korea. Müller (2001:83) explains the relationship between a now story and background story when he says, "We help them place the action against a certain background. The action in the now is played within a background that must be pictured, but this background is alive with associations and connotations of the past". As I hear the now and background stories of my companion and see how they are connected and inter-related, I gain a deeper understanding of my companion's real life.

My first companion faced more hardship and prejudice, she didn't enter the country for the purpose of marrying a Korean man but for the purpose of work. This revealed that often the life of a migrant worker is more difficult than that of a migrant woman who has married a Korean man. This is often the result of them coming into contact with more Korean people in a working environment. There are also more Korean government initiatives and policies to support married migrant women than migrant workers.

4.3   GIVING VOICE TO THE TRADITIONS OF INTERPRETATION

4.3.1   Cultural voice

Korean culture and prejudices against foreigners.

R: Do you think Korean people have prejudices against foreigners?

FC: Yes, they do. It is quite bad. They do not accept the Chinese culture at all.

R: You mean that they are not very receptive to other cultures?

FC: Yes... I wish that they could speak of other cultures more positively. For example, some Koreans make jokes about Chinese culture and people and look down on them. They say things like "Do Chinese families wash their faces with the same water?" When I hear such things I feel a deep disgrace. I say to them strongly that we do not do things like that and I lose respect for people like this. They like to ridicule the Chinese people and culture and it deeply hurts me... (She starts crying)

R: How do you feel about talking about these stories from your past?

FC: In fact it was something that I never wanted to be reminded of. It is really not so easy to talk about it here.

R: Why don't you want to talk about your past stories?

FC: I am afraid that these humiliating stories might make me feel those feelings again of being looked down upon. I have had many bad experiences even at the Immigration Office. One day an Immigration officer just threw a document at me

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and then gave a Japanese woman a document nicely with two hands. I even said to the officer, "Please, do not do this again". I had never been treated so badly like this before and I asked the person why he treated me differently from the other lady. His response was, "I do as I please". I asked him again, "Are all the government officers like this in Korea?" He didn't say anything but later my husband talked to the high officer about it and said, "I am not very happy that my wife was treated so badly here by your workers. Are they being educated in this way?" The higher officer apologised to us but then he asked what I did for a living in China? So my husband asked him why it was important for him to know about my job in China and that he did not need to know this but needed to focus on what had been done wrong. Eventually they apologised to us for everything.

Generally Korean people look down on the Chinese people and have a negative view of Chinese people and Chinese products. It is difficult to understand where these feelings come from. In my experience, I have lived in South Africa for 6 years as a Korean foreigner and even in South Africa; Koreans often have a negative view towards Chinese people. The black people in South Africa often see all Asian people as being Chinese and greet them with the Chinese greeting *'Ni hao'* which means 'Hello'. Most of the Korean people in South Africa strongly dislike this and even become angry as they do not want to be associated with Chinese people. Even though an ethnic Korean from China may have the same appearance as a Korean person and speak the Korean language they are still treated badly. My companion suffered many of this prejudice and discrimination from Korean society and Korean people. As a result she felt a deep disgrace and a deep hurt. During the interview process, she would often cry as she related these experiences. The cultural voice which was the dominant culture of Korean culture and Korean people was more powerful and had a strong impact on my companion as a minority woman. She couldn't understand why she was treated in this way and found it extremely difficult to accept this situation. I was really interested in this and asked her where she thought this cultural voice came from.

The Korean people hate me because I am Chinese and a communist.

R: From our last interview, I understand that you have suffered a lot of prejudices, unfairness, and also injustices. Have you had any of these experiences as a married migrant woman?

FC: It is now not as bad as it was. I think Koreans are naturally very narrow-minded when it comes to accepting differences.

R: What do you mean by narrow minded?

FC: I think they have difficulty accepting other cultures because through history they have been a mono-culture or mono-ethnic culture. When I say, "I come from China", they immediately look down upon me almost as if they view me through different glasses. Instead of thinking that we are all the same human beings, they immediately judge me and stereotype me thinking that Chinese people are all the same. When Korean people treat me like this I feel very uncomfortable.

R: How do you respond to Korean people when they treat you like this?

FC: I tell them that our ancestors are the same. We are only different in the way that we live but they never seem to understand me. Other foreigners, who I know in Korea, also say that Korean people are narrow-minded when it comes to accepting differences.

R: Do you think that they find it difficult to accept what it is different, because of their prejudices and do you think that this narrow mindedness is also a result of prejudices?

FC: Yes, they are narrow minded and prejudiced... When I was growing up in China as a *'Joseonjok'*, we were taught Korean but it was more like North Korean. I used to be mocked by South Koreans because they thought that I came from North Korea. I think they look down on the North Koreans more than the Chinese. They used to say

to me, "You are a *'Pal-geng-i'* (Commie or Red) and communist!", "We don't like communists!" and then they would ignore me and stayed away from me.

R: Why do you think that Korean people call you *'Pal-geng-i'* (Commie or Red) and hate Chinese people for being communists?

FC: Why? I was wondering about it as well and used to even do research about it. When I ask them whether communist have done any harm to them, they said that a lot of their people and soldiers were killed in the Korean War by the Chinese communist army.

R: So what do you say to that?

FC: I also want to talk about it. My grandfather led Chinese troops in that war and fought against General MacArthur at Incheon. In China he was a hero, because he fought to protect Joseon, and North Korea. If I share these stories, Koreans don't want to be my friend anymore. They hate communists. My husband warns me not to talk about it to other Koreans. I would be in big trouble if they knew that my grandfather had fought against General MacArthur.

R: Yes, I agree. Koreans would not like that (Laugh together).

Through this conversation, I found one of the reasons why Korean people dislike and look down on Chinese people and Chinese culture. It is because they see them as being a *'Pal-geng-i'* (Commie or Red) and 'communist'. By using a social-constructionist perspective, this dominant story is not a single story because a person's life story is part of the larger story in which all the stories have been constructed through interaction with others, family and community. Korean society and Korean people have a strong historical dominant story and their current behaviour is influenced by this dominant story and discourse.

There are a number of stories that are well known within Korean culture and influence the Korean people's way of thinking. One such story took place after The Korean War and is told to nearly all Korean children. The story can help to

understand why there is such a negative view of communism within Korean people's thinking.

In1968, 120 armed soldiers from North Korea infiltrated into South Korea on the east coast of Gangwon-do. While these soldiers were being pursued by South Korean soldiers they broke into the house of Sunboku Lee a nine year old boy. He was with his mother and older brother. At that time, his grandmother and father were out. The soldiers confined the family and forcibly tried to teach them the communist ideology and force them to agree with it and accept it. The soldiers then asked each person if North meaning North Korea was good, or if South meaning South Korea was good. Sunboku answered, "I hate Communists!" The soldiers killed the family and split Sunboku's mouth with a knife which also killed him.[27]

Through this story, the Korean people have constructed a very strong discourse with regard to an anti-communism and anti-communist way of thinking. The South Korean government uses this story as part of its anti-communism initiatives and they constructed a memorial and statue in honour of Sunboku. There was a time where most schools in Korea also had a statue of Sunboku. Korean people usually refer to a communist as a *'Pal-geng-i'* (Commie or Red). Sometimes *Joseonjok* people and North Korea defectors, even though they have the same blood, are hated and ignored by Koreans because they are communists or come from a communist country. Korean people place a strong emphasis on pure blood but dislike communism even more. As a researcher I need to focus on the way that my companion has interpreted her specific stories in order that the discourses will be recognised more clearly.

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[27] Lee Sunboku memorial hall, [ONLINE] Available at: http://www.leesb-memorial.or.kr/. [Accessed 25 June 2013].

Prejudices from her Korean family - "Why have you brought a Chinese woman into our family?"

R: Have you had any other experiences regarding prejudices against you because you are Chinese?

FC: When I visited my husband's family for the first time, his family couldn't understand and asked him, "Why have you brought a Chinese woman into our family?" I was a woman that they thought could not even understand Korean culture and politeness like cultural norms and behaviour. My sister-in-law and my husband argued the whole night (She is in tears again). But my husband was always on my side and speaking about me to them in a positive way. I appreciated that a lot, but my husband broke off his relationship with his whole family for a few years. I told my husband that I want to restore his relationship with his family but my husband said that they had hurt me very badly. I told him I still wanted to try. For 5 years, I tried and lived with their prejudices towards me just like most other Koreans saw me.

R: What is most difficult for you as a member of a Korean family?

FC: We have a big family. My husband explained to me about family positions and titles but it was still very difficult for me and I made many mistakes and my husband had to always apologise for me and explained my situation. Some of his family was even angrier because my husband was always on my side. Eventually I made a good relationship with his family even with all the prejudices for 5 years and now I support them a lot. I don't have any prejudices against them because I believe that if I open my heart to others, one day they will open their hearts to me.

The Korean multicultural situation is different from many western cultures in that the Korean multicultural society has been mainly created through migrant marriages with many foreign women immigrating to South Korea for the purpose of marriage. A migrant woman in western culture is often faced with prejudices from society whereas migrant women in South Korea face prejudices from not only Korean society but also and more so from their new Korean family. Within Korean families,

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it has long been felt that men are superior to women and this belief has been deeply ingrained in the culture. When my first companion visited her husband's family for the first time, his family couldn't understand and asked him, "Why have you brought a Chinese woman into our family?" She was a woman that they thought would never understand Korean culture and Korean etiquette along with its cultural norms and behaviour. This family voice really hurt my companion emotionally and the prejudices and stereotypes she experienced from her Korean family had a negative impact on her identity.

My first companion has a strong identity and personality as a woman but Korean culture and Korean people have numerous prejudices against women. She wanted to study in South Korea but this was not easy due to a lack of support. Her BA degree from China was useless as a result of the higher standard of education in South Korea. Before marrying her Korean husband she told him of her intention to study but he was against the idea and said that she needed to look after their children first. This is normal in Korean thinking where men work and women stay at home to do housework and look after children. She was able to overcome this through her insistence which I believe was the result of the many hardships she had experienced in the past. Her self-confidence was connected to her dreams and hopes. In her own words, "I would need a proper job to plan for a better life and the future. I was a teacher in China so I wanted to live a better life and I wanted people to respect me".

4.3.2   Outside voices

It is evident that she has fought for her identity and how much she has persevered in the last 26 years in South Korea. Still if she watches a game of sport between Korea and China with her Korean family, they think that she does not support the Korean team. This reveals that her husband's family still sees her as a Chinese person living in Korea even though she does not want to have a dual-identity and really wants to be Korean because Korea is where she lives and seems to be happy. Furthermore she

emphasises that Korea is her ancestral country. However, even after living in Korea for the past 26 years she is still not fully accepted by Korean society and is often looked down upon even by her Korean family. I was interested in finding out how her immediate family saw her? How did they view her as a wife, a mother and a woman in the family? These questions will not only be connected with her present identity story and unpack her family discourses but will also open up the possibility for better future stories.

A Chinese wife will leave her family abandoning her children and so on.

R: Let's talk about your children. Do you have any conflict with your children? Especially because of the cultural differences?

FC: Yes, we do. For example, when they started school they struggled to keep up and were often hurt and in trouble because of their different Korean accent. My first child would cry and say, "Mom, my friends say that I speak strangely like a Chinese person or a North Korean. I don't want to speak anymore..." .

R: Do you speak Korean or Chinese at home?

FC: I never used Chinese at home because I didn't want to confuse my children. One day when we visited my mother in China, they were surprised to hear their grandmother speaking Chinese. They also cried because my mother was Chinese. One day they also came back crying from the school because their teacher said that everything that is made in China is bad.

R: What year were they in?

FC: Grade 1 and 2. The problem was that the teachers only talked about the bad things and not about the good things in China and this seemed to really confuse my children.

R: Why do you think that Korean society and the teachers only talk about the bad things in China?

FC: The people, those who have experienced China in the past always talk negatively. Korean people were told not to eat any Chinese products. My children didn't want to

eat anything in China during our visit to China just because their teachers told them not to eat Chinese products. They hate everything about China except me. One day I asked them, "Do you dislike me too?" and they answered, "No, but we don't like even the fact that you lived in China". I was quite hurt and troubled by that. I tried to explain to them about Korean and Chinese history but it was not so easy. My children even started to question my husband asking him why he had to meet a Chinese woman since there are a lot of Korean woman... When my husband answered that it was because he loved me, they said to him that they would never marry a Chinese person even if they fell in love... and that it was wrong for him to marry a Chinese woman because everything about China is bad and they heard that a Chinese wife will leave her family abandoning her children and so on.

My first companion has faced many different prejudices and negative experiences while living in South Korea due to her being a foreign Chinese woman. At first these prejudices came from Korean society, then from her husband's family and finally even from her own children. Her children's identities have been constructed by Korean culture with strong influences from teachers, friends and the Korean media. As a result of all this my companion has to some extent lost her position and her voice. In a way she understands the prejudice from Korean society and her husband's family but finds it very difficult to accept the prejudice from her own children. She said, "I was quite hurt and troubled by that". Her children have been strongly influenced by the Korean cultural voice. An example would be where teachers would tell them that, "Everything that is made in China is bad. Do not eat Chinese products". The children accept and believe this, which sees them act out this powerful dominant voice. This is evident in many Korean multicultural families where children are often confused between the Korean cultural voice and their mother's voice.

4.3.3   Personal-inner voice

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I am a new 0 0 0(companion's name)

R: How were you able to deal with and handle all the conflicts and problems you have faced?

FC: When I came to Korea everything was so different here and I thought that I should start a new life here. I no longer want to be 0 0 0 (companion's name) from China but wanted to become a new 0 0 0 (companion's name) from Korea. I decided to accept everything as being Korean. If I disagreed with something the culture shock was much greater so I unconditionally accepted everything as just being the Korean way.

R: I see that you have tried hard to create a new 0 0 0 (companion's name) in Korea. In what other ways have you done this?

FC: I have changed my ideology from being a communist to being Democratic. I have also changed my Chinese life style for a Korean lifestyle and the language as well.

R: Hasn't this been very difficult?

FC: Of course, it has. You know the saying, "The habits learnt at 3 years of age will continue to 80 years of age". It has not been easy to change my old habits and customs. I still have some of those Chinese habits. I even decided not to meet Chinese friends in order to give up everything Chinese. That is why I have no Chinese friends now.

R: Why did you do this?

FC: When I meet them, I become the Chinese 0 0 0 (companion's name), not the Korean 0 0 0 (companion's name).

R: Doesn't this create an identity conflict within you?

FC: No, I say to my kids confidently "I was not born here but I want to die and I would like to be buried here in Korea". When I ask myself the question, "What do you like more, Korea or China?" I always say, "Korea!"

R: Do you think it was better to lose your Chinese identity in order to more easily settle in Korea?

FC: At first, you need to put everything down. Looking back on my Korean life, I let go of a lot of things from my 26 years of living in China.

R: Were there any critical moments in this process?

FC: The most difficult decision was when I had to give up my Chinese nationality. I asked myself, "Shall I give up my nationality and only trust this man?" I felt like saying to my husband, "No, I don't want to!" but I could not say that to him... Those moments were very hard and bitter for me. But once I had given up my nationality, other things became easier to give up.

R: Did giving up your Chinese nationality help you adjust more easily to life in Korea?

FC: Yes, it did. It meant that there was no place for me to return. I began to think that now this was the only place for me to be. It was clear that I needed to become completely Korean.

R: I have seen that even after changing their nationalities many migrant women are still faced with prejudices and injustices against them. What is your experience concerning this?

FC: I agree. It has not all changed but I can try to be more Korean.

R: How did you think you could become more Korean?

FC: I thought I should go to a school where I could improve my Korean. I graduated from The Korean National Open University and also finished my postgraduate with a major in Korean. I tried to get as many certificates in different fields. I always tell myself, "I can do it".

R: Through telling your many stories, do you think that you suffer from any identity confusion especially with regard to your Korean identity?

K: Yes, I think so. People sometimes tell me that I still act Chinese. I always refute this and say that, "I am not Chinese anymore and I live as a Korean. Do not judge me with your negative views. I am a pure Korean".

The R/CID model is made up of five stages with the second stage being *Dissonance* which perceives a person realising the inconsistencies between their culture and the

majority/dominant group's culture. The individual is often caused pain as they realise racism and discrimination from the dominant culture and society. As a result of this a migrant woman will often start to give up her identity and assimilate into the dominant culture. My first companion followed a similar pattern in that she gave up her Chinese identity through receiving her Korean citizenship and desiring to be Korean. She said, "I no longer want to be 0 0 0 (companion's name) from China but want to become a new 0 0 0 (companion's name) from Korea. I decided to accept everything as being Korean". She even decided not to meet Chinese friends in order to give up everything Chinese. Furthermore when she gave up her Chinese nationality it seemed to help her adjust more easily to life in Korea. There was now no place to return to, which made it clearer that she needed to become completely Korean. Often migrant women do not want to give up their nationalities as they see it as a way out if their marriages don't work and they want to run away.

In my companion's case, her focus is not so much on giving up her old identity, but more so on her finding her new identity which could interfere with the development of her personal identity. The R/CIM model's fourth stage involves *Introspection*, where individuals attempt to understand themselves better, try to become more objective about the cultures' views and attitudes and strive to integrate the values of the minority and dominant group (Sanchez 2011:5). My companion strongly desires to find her new identity living in South Korea.

I found many specific discourses/traditions in South Korea through my companion's voice which includes her experiences and stories concerning the cultural voice, outside voice and her personal-inner voice. In this step, I gained a deeper understanding of my first companion's journey of life and how she has been influenced and informed by her current dominant culture. I interpreted my first companion's experiences and stories as follows whereby personal-inner voice is the strongest influence and cultural voice the least influence;

Cultural voice < Outside voice < Family voice < Children voice <Person-inner voice

4.4 GAINING DIFFERENT VOICE IN THE TRADITIONS OF INTERPRETATION

4.4.1 Exploring the effects of the problematic voice

Loneliness

R: Why did you sometimes cry when looking at the sky?

FC: I worked the whole day and at night I realised I was alone and that there was nobody with me (She starts to cry…). The problem was that I didn't have a place to sleep and I used to sleep in the restaurant where I work. Because of this my boss gave me extra work. I worked harder than the others. It was when I had finished my work that I began to think, "Why am I here?" I didn't work so hard in China and life wasn't so difficult. I was really lonely.

R: This loneliness, did it have a positive or a negative influence on your life in South Korea?

FC: At that moment, I think it was positive. It helped me survive in South Korea. If I returned to China I would be reinstated into my previous position as a teacher. I decided to stay positive because if I became negative I would return to China. I had to be strong and think how I could change this loneliness into strength.

R: How did you do this?

FC: Every night, I looked for a star but I couldn't find one in the sky of South Korea. When I went through difficult things and felt lonely in China I would go out and look at the stars and my burdens would disappear. Life in Seoul was so hard. I couldn't see my family and relatives even those who stayed in Korea because I had to work so much. I had to overcome the loneliness alone. I fought this loneliness, it was difficult.

R: Didn't you have anyone to talk to?

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K: No, I didn't. I wanted to become a strong, hard woman because I didn't want to die. It was really hard living in South Korea (She starts to cry again...). I had to work during the day and I should have rested a night but I couldn't because my life was too hard and I couldn't sleep. I thought that I would die? Would I live or die... I just worked harder and harder. I didn't want to think negative anymore.

R: I think that this loneliness had a strong impact on your Korean life. Didn't you experience any identity confusion, in your questions, "Why am I here and would I die?" because of this loneliness?

FC: Yes, I really didn't know myself in this time. As a result of this there was no beauty around me. Even Seoul which is always beautiful especially at night wasn't beautiful for me. I would just look at the sky but there were no stars and no moon in the sky of Seoul.

Through exploring the effects of the problematic voice, I found that my first companion's biggest difficulty was loneliness and wanted to explore this further. Most migrant women suffer from loneliness as a result of living in a foreign country and being far from family. Within the foreign country they face many difficulties which can increase their loneliness. This loneliness didn't only affect her life but also her identity, dreams and hopes. She said, "I really didn't know myself in this time". She suffered from identity confusion due to the loneliness which came from a disconnection from other people including her family. My first companion would think about how she could change this loneliness into strength and tried to overcome the loneliness alone. She fought this loneliness but it was difficult for her. In the end she viewed the loneliness as being positive in that it helped her to survive in South Korea although at the same time she thought she would die due to the hardships she faced along with the loneliness. Loneliness can have a very strong influence on a person's life.

The transfer of prejudice to the next generation

R: It seems that the social prejudices you have experienced have even become part of your children's thinking due to growing up in South Korea.

FC: Even my children have a lot of prejudices against Chinese people. I have to be very careful when I speak to my children.

R: How do you handle it when your children talk negatively about China?

FC: I don't show my sadness. I speak to them boldly, but in fact, deep down inside my heart really hurts. Even my children are ashamed of me. I feel then, there is no room for me. It hurts so much more when these prejudices come from my own family and children than from other people (In tears).

R: I think when you gave up your nationality it meant that you truly wanted to become a part of a Korean family more so than to become Korean. A person should be able to trust that their family will always support them no matter what prejudices and mistreatment may come from outside the family. I would think that the disappointments and hurts you feel from the lack of support and prejudices from your own family must be great.

FC: It is indeed bitter. My children cannot tell other children at school that I work as a Chinese language teacher or professor. They are too embarrassed. My daughter told me that she tells other people that her mother is a housewife and that I should do the same. This really hurts me. My daughter is in her last year of high school now and her teacher keeps phoning and asking why I haven't visited her school to discuss her future. My daughter doesn't want me to visit her school. She is afraid to let her teacher and friends know that her mother is a Chinese woman. She is very sensitive about this.

R: She is now 18 years old and still thinks this way?

FC: Yes, still now. Once I visited her teacher and the teacher was not very impressed about my indifference, asking if I were her stepmother. I could not tell the teacher how much I would have loved to come often but couldn't, because of my daughter's wish for me not to go to the school.

R: I see. Your identity is not known at your children's school and among your children's friends.

FC: Korean society is very mono-cultural, so I am very careful for my children's sake.

R: Why are you careful?

FC: I am afraid that my children will suffer from the same prejudices I faced because of me. That's why I try to do what they ask me to do or not to do. That's why I also didn't teach my kids Chinese. They dislike it anyway. They are very sensitive about the fact that their mother is Chinese. I even visit my mother living in China alone.

My companion has suffered from a lot of prejudice from Korean society and Korean people while living as a migrant labourer in South Korea. I wished to focus more on the prejudice from her Korean family as I was really surprised that she received the same prejudice from her family even her children. The social prejudices which she experienced even influenced her children's thinking due to them growing up in South Korea. She said, "... deep down inside, my heart really hurts. Even my children are ashamed of me. I feel then, there is no room for me. It hurts so much more when these prejudices come from my own family and children than from other people (In tears)".

She lost her position as well as her voice because of the fear that her children would suffer from the same prejudices she faced because of their mother being Chinese. Although she has a high level position in South Korean society, she feels as a stepmother to her own children and their friends due to this fear. Many migrant women seem to feel as a stepmother and this gap and distance between themselves and their children is due to the differences in cultures. Her children try to keep the fact that she is Chinese hidden and a secret. In this way, she loses her identity and at times feels lost within her own family and in Korean society.

4.4.2 Deconstructing voice

Loneliness connected with prejudices

R: The loneliness you felt, did it come from being apart from your family in China or was it because of the prejudices and unfair treatment you experienced?

FC: It was my decision to leave my family in China. I think my loneliness was more from the prejudices of Korean society and Korean people here. I thought we were the same people, but Koreans don't think that way. They think *Joseonjok* is not a 'real' Korean. They don't accept that my grandparents were from Korea and thus Koreans. They believe that *Joseonjok* blood is not pure. Korean people seem to be hypocrites sometimes. They can be so kind when they direct someone on the street, but at the same time make it very difficult to get close to them.

R: How did this affect you?

FC: It made it difficult for me to speak the Korean language. They looked down on me when I spoke with a North Korean dialect. That is why I could not speak confidently and became quieter.

R: The social prejudices you experienced increased your loneliness and caused you to become disconnected and to have limited relationships with others.

FC: Yes! I was lonelier because of the prejudices of Korean society and the Korean people.

Giving voice to prejudice and finding her own voice

R: Why do you want to speak out about the prejudices you faced?

FC: I would like to speak out my own thoughts. I believe that other foreigners and I have the same experiences regarding prejudices. By me speaking out it may help other foreigners or even stop it from happening to them. Some Koreans would not like to hear about this. Sometimes they don't respect other opinions and are very stubborn. Hierarchy in Korean culture is very important where a junior must respect and always submit to a senior. In China, people respect other people's opinions and accept what is good.

R: Do you have any other experiences in relation to speaking out against prejudices?

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FC: When our dean of the school asked if there was anything we were unhappy about or wanted to change at the university, everybody just used flattering words and said everything was fine. I spoke the truth which caused me problems and many people advised me not to behave this way. A lot of foreigners cannot adjust themselves to this kind of social system where everyone can speak of only the good things and not the bad things, thus no justice...

R: What does it say to you when you speak out against prejudices?

FC: Listening to other people's opinions means that I develop as a person. Even in my class, I often ask my students, "In this situation what would you do or say?" I also ask them to correct me when I make a mistake. At first, it was not easy and they were very suspicious of my intention.

R: I know it is not easy to speak out about the prejudice in Korean society. What gives you the power to speak out?

FC: I would say that it is the 'courage' to act on behalf of others.

R: Could this be seen as finding justice?

K: Yes, that is right. Justice against injustice. Some people say that I cannot adapt to Korean society if I act like this. But I say clearly that, "I can do it!"

R: What would your background be then that helps you to do this?

FC: I began my social life quite early. As a teacher in China I often spoke to my students about justice. Studying is important but the right personality development is more important in order to do the right things and we always need people to speak the truth. Some people say that I should become a politician and that I am very different from Korean women. Korean women are highly educated but they are too busy taking care of children and their households. I believe women can do the same work as men if they have the ability. They should use their abilities.

R: After leaving China, where you had a good occupation as a teacher, you experienced many difficulties in South Korea. Do you regret leaving China at all?

FC: If I had stayed in China I would have lived as a teacher all my life but here in Korea I have experienced a lot. I worked as a waitress, a tour guide, a translator and

an interpreter. I ran a business as well. Now I teach at a university which was my dream.

R: Why do you speak out against injustice and prejudice, does it tell you who you are?

FC: I think that I am a new 0 0 0 (companion's name). I have become a different person because of all the difficulties I have experienced which has helped me to find my own way.

R: New 0 0 0 (companion's name)?

FC: Yes, I am willing to face any challenge to find a 'new self'. I would love to live with a new view.

R: What do you think about migrant women speaking out against the prejudices and injustices they have faced?

FC: 'Speaking it out' means to me 'revealing your voice'. At first it is very difficult but later people will begin to acknowledge you. Koreans seem to ignore the voices of women at first, but later acknowledge the courage of women.

R: Why do you think Korean people do this?

FC: I think there are not a lot of women who speak out boldly. A lot of men expect their woman to say 'Yes!' and obey them 100%. Women seem to be under estimated in South Korea society.

I discovered that the loneliness she feels is strongly connected with the prejudice she faces. The prejudice is a supporting problem to her loneliness. Her identity concerning loneliness is constructed and influenced in and by her various problem stories especially prejudice. Her problems impacted her identity and it made her speak with less confidence and become quieter. Deconstructing voice is concerned with the historical and cultural production of knowledge and how a certain construction contributes to power and social action. Deconstruction and the consciousness of power indicate the importance of allowing the "silenced voices" to speak (Demasure & Müller 2006:14). The social prejudices, my companion experienced increased her loneliness and caused her to become disconnected and to

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have limited relationships with others. She was lonelier because of the prejudices of Korean society and Korean people.

In this step, I tried to allow her to give voice to this prejudice and find her own voice. I asked her many 'Why' and 'What' questions, which is a useful method when helping people to give voice to something and finding different meanings from a person's story. "Why do you want to speak out about the prejudices you faced?, What does it say to you when you speak out against prejudices?, What gives you the power to speak out?, What would your background be then that helps you to do this?, Why do you speak out against injustice and prejudice, does it tell you who you are?, What do you think about migrant women speaking out against the prejudices and injustices they faced?"

All these questions with a deconstructive intent invite my companion to see her stories from a different perspective, to notice how she is constructed, to note her limits and to discover that there are other possible narratives. She was able to find herself and what the discourses/traditions are from Korean society as well as her real voice and the background values. She was also able to find new possible stories and identities in our conversations. She said, "Listening to other people's opinions means that I develop as a person. I would say that it is the 'courage' to act on behalf of others. I believe women can do the same work as men if they have the ability. They should use their abilities. Now I teach at a university which was my dream. I am willing to face any challenge to find a 'new self'. I would love to live with a new view. 'Speaking it out' means to me 'revealing your voice'. At first it is very difficult but later people will begin to acknowledge you". She resists the prejudices which have been constructed by Korean culture and people and focuses more on her abilities.

4.4.3 Externalising voice

"Unsolved matter"

R: In your relationship with your children, what would you say the actual problem is?

FC: conflict?

R: Could you give a name for the conflict with your children?

FC: The differences (Gap), the social differences... which I cannot still resolve. It is an unsolved matter. It is difficult with my own children because I don't want my children to suffer the same prejudices. Some mothers from multicultural families teach their kids two languages at home. I think it is a good idea, but I think the children might be confused with their identity. I believe their identity is more important than the language.

R: You named your problem with your children as an 'unsolved matter'. What is its impact on you?

FC: Sometimes my children come home with their friends. I cook a lot of nice food for them but sometimes I receive a call from China, then I speak in Chinese. My daughter doesn't like this and she told me that when her friends visit our house I mustn't speak Chinese and that I should speak Korean or they will know that I am Chinese. She really doesn't want her friends to know that I am Chinese.

R: You cannot become closer to the friends of your children because of 'unsolved matter'.

FC: I would love to do more for them and be kind to them but I cannot, because I am afraid that they will realise and say, "Your mom doesn't seem to be Korean". and realise that I am different. I feel really sad about this.

R: Do you think your children see themselves as only Korean?

FC: Yes, 100% Korean. Sometimes they ask me if I am sure that I am from the Joseon people and not from the Han tribe which is the biggest tribe in China. They want to be reassured that I am from the Joseon people who are 'real' Korean and not Chinese. They don't want their blood line to be mixed.

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R: So they are very sensitive about their blood line.

FC: They are Korean and think like Koreans. When I say that I wouldn't mind even if my children married someone from another culture they strongly oppose this and say that they will never marry a foreigner even if they like the person. They ask me if I think they are crazy.

When she experiences prejudice from Korean culture and people, she tries to resist prejudice and speak out against it but when the prejudice comes from her children she internalises it and assimilates the problem. She seems to have given up on solving this problem but still hopes that over time the problem will be solved. She boldly speaks out against prejudice in Korean culture and the world but is unable to speak out against the prejudice from her own children and their friends. She seems to just accept this. She has a thin description for her relationship with her children. She is really afraid of 'unsolved matter' and this problem influences her emotions and her national identity. Through externalisation, I tried to stop my companion from internalising and assimilating her problem and I needed to show my companion that she is separate from her problem. Furthermore through this externalising conversation, I found another 'unsolved matter' concerning her husband. In Korean culture and society women are expected to perform multiple roles all at the same time, such as the obedient, submissive daughter-in-law, the serving and accepting wife, and the caring mother who educates her children. Her husband said to her, "Don't ask me about the children's education it is not my work but yours". This forms another 'unsolved matter'. Her husband sees the raising of their children and children's education to be the sole responsibility of his wife even thought she wants him to help but she found this to be impossible and gave up. Through externalising conversation, I am able to find my companion's thick descriptions and unique outcomes as well as to open the next future step. As a result of this we emerged into exploring more stories that my companion can share about her life and relationship, the effects, the meanings and the context in which they have been constructed and

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authored. At first we found 'unsolved matter' but later we could find more 'unsolved matter' in her life.

4.5 FINDING ALTERNATIVE VOICE THROUGH FINDING UNIQUE OUTCOMES AND EMPOWERING/RE-MEMBERING CONVERSATION

4.5.1   Finding the unique outcome voice

When I came to South Korea with my sister and brother, we had 3,250 Korean Won and 100 US dollars. We finished the Korean Won so we couldn't go anywhere. My sister went out to exchange the 100 dollars. She didn't return for 5 to 6 hours. When she returned eventually with a music tape set, she told us that she had visited each and every shop in the shopping centre and asked if she could buy something with the dollars and get the change in Korean Won, but there was no one willing to change the money. When she asked one man who was selling music tapes in the street, he asked my sister, where she came from and she felt so moved by the question. For the first time there was someone who was interested to know where she came from. We have still got the tape and we haven't opened it up until now. It was such a precious thing for us after all the hard work of our sister.

Music tape - an unique outcome

R: What meaning does the cassette tape have for you all?

FC: The tape saved our family.

R: What do you mean by that?

FC: If we hadn't got the money which was exchanged after buying the tape, we wouldn't have been able to do anything or go anywhere. It opened up the door for our lives here and we could start working here and earn money.

R: How do you feel about the tape?

FC: I treasure it because it laid a foundation for our success.

R: What do you think the tape would say to you now?

FC: Well done. You overcame all the hardship and loneliness. Well survived!

R: What do you think about this comment and how do you see yourself?

FC: I criticise myself a lot. I am not yet satisfied and I should do more... some people want to stop me from doing more but I always challenge myself. I don't want to become stagnant but like to find new challenges.

I found a few unique outcomes within our conversation. My companion had the opportunity to help her sister-in-law by lending her sister money for their house deposit. My companion did this in spite of how her sister-in-law had treated her in the past. Her sister-in-law cried when she did this and could not believe that she could help her. My companion told her that she would always be open to her. Through this incident, they became very close, like real sisters. Another unique outcome was when my companion's mother-in-law moved from Jeonju to Incheon where my companion lived. My companion would often visit her and take care of her but her mother-in-law would often become ill. My companion realised that it was because her flat was on the underground level. My companion then organised for her to move to a higher level. Her husband's family praised her for what she did since ever her real daughters hadn't helped her that much. My companion's husband was also very thankful to her.

A unique outcome is like an oasis in the desert. A person travelling in a desert who has become lost will be exhausted and dehydrated which can be to the point of almost death when suddenly and oasis appears before them. The oasis provides the water and shelter they need to recover and prepare for their next journey. In the same way the unique outcome can suddenly appear in a conversation bringing life and strength to carry on with the journey or begin the start of a new journey where new stories can be found. A unique outcome can be seen as anything that defies the problem or that contravenes it. The unique outcome may be times, beliefs, events,

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thoughts, feelings, actions or ideas that stand outside of the influence of the problem (Morgan 2000:58).

My companion suddenly began talking about a tape and shared a story which brought her joy. In the most difficult time of her life, this tape became a treasure which laid the foundation for her family's success. This unique outcome led to the following statements by her, "I always challenge myself. I don't want to become stagnant but like to find new challenges". When she spoke of her unique outcomes which stand outside of the influence of the problem she found a pride within herself.

4.5.2   Empowering voice/ Re-membering voice

Self-esteem

R: Through your stories it seems that you have a healthy self-esteem. Where do you think this self-esteem came from?

FC: I had a respectful job as a teacher in China but when I was working as a waitress, I often felt looked down on by some customers. I told them, "Even a waitress has self-esteem!" Even my boss who came from North Korea couldn't stand by my side and said that I should give up my self-esteem. In these difficulties, I strongly held myself up and didn't want to lose my self-esteem.

R: Do you think that holding onto your self-esteem helped you to survive those difficult times?

FC: Yes. I thought that if I lose my self-esteem then everything would fall apart.

R: Did your life and way of thinking in China help you in South Korea?

FC: Yes, I always told myself that things would not always be like this and should keep standing because I could have a better life in Korea than I had in China. I never lost this hope.

R: Is there any other word you can use beside 'Hope'?

FC: Dream? I always pictured my dreams in my mind.

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R: What kind of dreams?

FC: I could dream dreams that I could have never dreamt in China. In China I would have had to follow the traditional path of getting married, raising children, taking care of my household and supporting my husband but In Korea I could do anything and make my life count.

R: Your enthusiasm and positive attitude in everything is wonderful. Who do you think is most proud of you?

FC: My husband. I feel happier when I receive a nice compliment from my husband more so than from others especially when I was given an award from the Korean government.

R: His encouragement and concern gives you strength as well.

FC: That's right. I express my feelings to my husband a lot. He comforts me when I feel sad. When I felt like giving up my job, my husband encouraged me to carry on patiently, explaining how Korean society functioned. He is a great encouragement.

My first companion has experienced discrimination from Korean society and people as a result of her being a woman. Korean culture deprives women of having any position above men especially once they are married. This often results in the developing of a low self-esteem, a lack of self-confidence and a low self-image. On this journey with my companion, I realised that my companion has a healthy self-esteem and her self-esteem impacts her life in South Korea. This has empowered her to resist the patriarchal society in South Korea. When a person's stories are placed in a position of empowerment by reinterpreting their stories with alternative findings, the narrative can take on meaning and offer hope for the future. My companion's strong self-esteem gave her hope to survive those difficult times in her life. She strongly held herself up and didn't want to lose her self-esteem.

4.6 RETELLING/ REFINDING VOICE THROUGH REPOSITIONING/ RECLAIMING AND RELIGIOUS/SPIRITURAL VOICE

4.6.1 Repositioning/Reclaiming voice

They will come to understand me.

R: Does the fact that you are Chinese, affect the relationship between you and your children?

FC: In small ways like sometimes my children are conscious of my feelings and the fact that I am Chinese. They often read my face and cannot express some of their opinions in front of me. It makes me sad when they read my face.

R: I see. Although you can speak out against social injustice and prejudice it is difficult to talk directly to your children about their prejudice.

FC: That's right. I think of them because since everyone thinks so negatively of Chinese people and so do they, I wonder what they think of having a Chinese mother.

R: Since you are a professor and serve society in so many ways, are they not proud of you as a mother?

FC: Yes, they are. They say sometimes that it is good that I do my best in serving others and studying. They are happy to have me but when it comes to the issue of China, it becomes a serious matter. I always try to handle this issue patiently considering my children's feelings and situations.

Focusing more on how well she looks after her children.

R: Usually migrant women are considered to be too direct and demanding because of the lack of their language ability, saying only short words and sentences to their children, but I think you are very patient with your children. Does this help when educating your children?

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FC: Yes, it does. Korean mothers nag too much. I wait for my children to learn to do things themselves.

R: Do you still feel burdened about 'unsolved matter'?

FC: Yes, I think time will solve this problem. When they are big, they will meet a lot of different people and they will come to understand me. I hope my children will have many experiences in other countries. Hopefully they will then understand me. Time is a medicine, I think.

She lost her position as a mother and lost her voice concerning her children's friends because of 'unsolved matter'. My companion feels like a stepmother to her own children and voiceless at times. I tried to make use of the narrative method of repositioning/reclaiming in order that she might be able to move to a new position where she can become the expert of her own life and feel like a 'real' mother. I focused on her abilities as a professor and the way in which she serves society in so many ways. I asked the question, "Are they not proud of you as a mother?" trying to bring a focus on how well she looks after her children. She feels proud of herself for the education she has given her children. This repositioning voice leads to another alternative story. At first she thought that the problem couldn't be solved but she came to a realisation that, "When they are big, they will meet a lot of different people and they will come to understand me. I hope my children will have many experiences in other countries. Hopefully they will then understand me". She has opened the door to her future and has begun to start thinking of a solution to one of her biggest problems.

In step 4 and 5, I discovered a multi-identity which is very important for my companion and migrant women in general. My first companion struggled to survive in South Korea and she was willing to give up and change her personal identity from 0 0 0 (companion's name) from China to a new 0 0 0 (companion's name) from Korea. She is willing to change to become a part of Korean society but holds onto her Chinese identity in order to overcome the difficulties of living in South Korea.

Korean society, their Korean families and people want migrant women to change their identity to a more Korean identity and be more Korean as well as to give up their identity which is very difficult. Many migrant women understand that they will never be fully accepted as a 'real' Koreans by Korean society yet they still try by giving up their identities and becoming more Korean which usually results in more identity confusion. My suggestion is that migrant women need to find a harmony and balance between their two identities in order to make a multi-identity in South Korea.
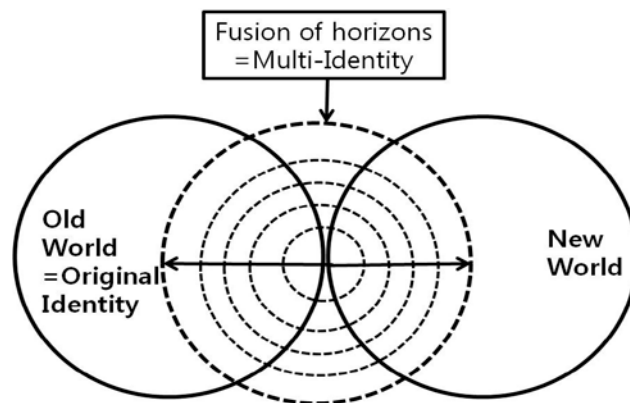
Figure 16. Multi-identity (Fusion of horizons)

When a migrant woman moves to another country their old world/original identity comes into contact with their new world/dominant identity. Berry's acculturation model (1997; 2011) is very useful in explaining how a minority group has adapted to their new dominant culture and how the dominant culture has accepted or rejected them as a minority group. *Integration* within Berry's acculturation model (1997:9; 2011:6). occurs when a person adopts the dominant culture but at the same time holds onto their heritage culture. The individual maintains their original culture but also looks to participate in the larger social network. Integration seems to build a dual-identity which refers to a person with two identities. However, multi-identity doesn't necessarily mean that a person has two identities but rather that a person's old identity and new identity within their new dominant culture have integrated to form a new identity or a multi-identity. Berry refers to this as *integration* but I would

like to refer to it as multi-identity. This multi-identity is able to extend the fusion of horizons between the old world/original identity and new world/dominant identity.

4.7   REFLECTION ON THE ADVENTURE OF THE FIRST JOURNEY

I feel that my first companion's story is almost like an adventure movie. At first she came to South Korea as a migrant labourer and faced a lot of prejudices and discrimination from Korean society as a result of being a migrant labourer. She really struggled and had a lot of conflict with the dominant culture and discourses even with her Korean family. This family voice hurt my companion emotionally far more than the social voices along with its prejudices and stereotypes. The prejudices she experienced from her Korean family had a negative impact on her identity. Her experiences in South Korea developed from being a migrant labourer to being a migrant woman who married a Korean man. These experiences have given her an understanding of and compassion for both migrant women laborers and married migrant women.

Generally Korean people look down on the Chinese people and have a negative view of Chinese people and Chinese products. Korean society and Korean people have a strong historical dominant story and their current behaviour is influenced by this dominant story and discourse. This strong historical dominant story teaches them to see all Chinese people as being communist which causes them to look down upon Chinese people. This is true for Korean children as well.

What became very evident was that this social prejudice is transferred from generation to generation. Furthermore this social prejudice also influences children and becomes part of their identity through the influence from Korean culture, teachers, friends and the Korean media. The same social prejudices which my first companion experienced even influenced her children's thinking due to them growing up in South Korea. The children accept and believe that these prejudices are true and

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act out these powerful dominant voices even towards their own mother. This is evident in many Korean multicultural families where children are often confused between the Korean cultural voice and their mother's cultural voice. At times my first companion feels as though she is a stepmother to her children and that this gap and distance between them has been caused due to the differences in culture. This has caused my first companion a lot of emotional hurt and she finds it difficult to accept this. Many migrant women understand that they will never be fully accepted as a 'real' Korean by Korean society yet they still try by giving up their identities and becoming more Korean which usually results in more identity confusion.

Through the six step process based on a narrative approach, my first companion came to the point where she decided to focus less on the prejudices she faced and more on her abilities and how she can help other people. My suggestion is that migrant women need to find a harmony and balance between their two identities in order to create a multi-identity which is made up of integration between their old world/original identity and new world/dominant identity in South Korea.

4.8   SUMMARY

I enjoyed this adventure with my first companion. At first, I thought, due to her outward appearance including her confidence and career, that she as a migrant woman who didn't face many problems in South Korea yet the opposite was true. When we started our interviews I realised that my first companion's journey of life is like a treasure. This treasure made the adventure very interesting and I found myself being absorbed into her story. When I find a treasure such as my companion's story I become excited. Through the use of all the narrative methods and skills I was equipped to better listen to, show and reflect on my companion's voice and life as well as realise those many discourses which may influence her interpretations/ reflections. As a result of this we were able to find those unique outcomes, alternative stories and a new future within my companion's stories. I also used the

six step process of *Listening to the voice, Gaining voice, Giving voice, Finding alternative voice, Retelling voice* and *Creating Future voice* which gave my companion many opportunities to better discover who she is and to develop new identities in the hope of a better future on her journey of life.

CHAPTER 5:   THE ADVENTURE OF THE SECOND JOURNEY WITH MY TWO COMPANIONS

5.1   INTRODUCTION AND RESEARCH PROCESSING

The adventure of the first journey was a journey of only two people, namely the researcher and companion but the second journey is similar to a group tour. As a therapy session, the first journey was a personal therapy session whereas the second journey is a group session. I did this group session to show how the two companions can collaborate with the researcher as well as influence each other in a positive way. I expect that this second journey will be an adventure in itself. In this chapter I would like to listen to, describe and reflect on my companions' voices through a six step research process. This chapter will not only describe their stories but also develop their stories in order to create better, alternative stories.

5.2   LISTENING TO THE VOICES THROUGH THE NOW AND BACKGROUND STORIES OF MY SECOND AND THIRD COMPANIONS

5.2.1   Introducing my second companion

My second companion is a forty year old woman from Uzbekistan, who has been living in South Korea since 2003 when she immigrated to South Korea in order to marry a Korean man, who is her current husband. While she was working in Uzbekistan, a friend told her of the opportunity to marry a Korean man and move to South Korea. She decided to attend a group meeting where Korean men are given the opportunity of meeting a number of women and choosing a possible wife. In Korea this process begins with the Korean man contacting a marriage broker to whom he pays a lump sum of money. The Korean man will then travel with the broker and other Korean men looking for a wife to a country such as Uzbekistan. In the mean while a broker in Uzbekistan will have a group of prospective wives waiting. The

two groups will meet and if there is a match they will be married as early as the next day. This is how my second companion found herself, in 2003, moving to South Korea to start a life with her new husband with whom she now has a daughter and a son. Amazingly her first meeting with her husband involved very little communication as she only spoke Russian and he only spoke Korean. My second companion has an ancestral tie with Korea in that in 1860 her ancestors moved from Korea to Uzbekistan.

5.2.1.1   Understanding Uzbekistan

According to Ban Byung-yool (2004, September), currently there are about 500,000 ethnic Koreans living in the former Soviet Union. These Korean people living within the former Soviet Union are identified by certain names such as *'Koryoin'* which is the most widely used term by Korean people living in South Korea and throughout the former Soviet Union.[28] From September 1937 to 1938 the Stalin regime deported 171,781 of these Korean people to what was then Soviet Central Asia, such as Uzbekistan and Kazakhstan. Currently there are approximately 170,000 ethnic Koreans living in Uzbekistan. Of these only about 10% are able to speak Korean.[29] Many of these ethnic Koreans known as *'Koryoin'* still have strong physical similarities with Korean people, which is why many of these Uzbek women wish to marry Korean men in the hope of a better life in South Korea. Many of these ethnic Koreans also return to South Korea in search of work. This has increased to the point that the South Korea government has introduced laws and policies that protect and support these ethnic Koreans.

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[28] Koreans in Russia: Historical Perspective : [ONLINE] Available at:
http://news.naver.com/main/read.nhn?mode=LSD&mid=sec&sid1=108&oid=040&aid=0000015599.
[Accessed 25 June 2013].
[29] Ministry of Foreign Affairs, Republic of Korea. 2013. [ONLINE] Available at:
http://www.mofa.go.kr/ENG/main/index.jsp. [Accessed 25 June 2013].

5.2.1.2   Second companion's now and background story

Morgan (2000:3) says that, "Narrative conversations are interactive and always in collaboration with the people consulting the therapist". The first step of narrative conversation, which is interactive and always in collaboration between the researcher and companions, is to focus on the 'now' and 'background' of the companions' stories and experiences.

SC : At first, I was very doubtful.

R : What were you doubtful about ?

SC : My friends had told me many bad stories of how so many of these marriages didn't work. They often said that if there were ten Korean couples, two couples will be okay but eight couples will divorce.

R : Why did you decide to marry a Korean man even though you had heard all of these bad stories?

SC : Because I had also heard good news from my friends. One of my friends who had married a Korean man and was living in Yilsan in South Korea told me that a first it would be difficult to acclimate oneself but once I did this it would be fine and good because Korea's economy is better than Uzbekistan and Korea is where my ancestors came from. However, I was still worried because I did not know how to live in South Korea, the Korean culture, the language or the food... I was not sure if I could go to South Korea alone. Anyway I decided to go to Korea. My husband came to Uzbekistan and we met and we promised to marry. He stayed for two or three days, we were married and he went back to Korea. I spent time with my family while I waited for my visa. Actually, my parents were very worried but finally I arrived in Korea. I met my friend who knew much more about Korea which really helped me.

R: I can believe that when you came to South Korea, you had many problems but what was the most difficult?

SC: It was the communication problem. I had nowhere to lean Korean or any books to help me. These days there are many places to learn Korean and lots of self study

books. My sister-in-law bought me a Korean book but I didn't know how to read Korean so I could not teach myself. I couldn't understand Korean and I felt awkward because I couldn't communicate with my new family and the Korean food was too spicy. Actually I am a Korean resident abroad[30] but I had never eaten this kind of food in Uzbekistan.

R: What kind of communication problems did you have?

SC: I had communication problems with my husband, my new family and in hospital. When I went to hospital, I went with my sister-in-law. I felt like I was dumb because I had to use body language. I couldn't understand the questions and I couldn't give the right answer. Communication was the biggest problem. It was so difficult to live because back, then there were no multicultural centres. I couldn't even watch TV because I couldn't understand it. (Third companion agrees with Second companion and they laugh together.)

R: Who did you have the biggest communication problems with?

SC: It was with my husband. He couldn't help me at first. When his family came at weekends, I was able to try and communicate with my two sister-in-laws but my husband didn't really even try and communicate.

R: How were you influenced by these communication difficulties?

SC: I felt so awkward. I couldn't understand and I couldn't explain myself. I could do nothing.

TC: (Third companion comments) I also felt so awkward and had a lot of stress.

R: Yes, that must have been very stressful.

TC: That was the hardest part.

SC: By the way, these days new migrant woman have much more support. They can go to Multicultural centres and migrant woman centres for support. When we came here, we had no support.

TC: (Third companion comments) It is true! I agree! I agree!

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[30] Korean residents abroad refer to themselves as *gyopo*(our countrymen, resident) rather than *dongpo* (people of the same ancestry) which is a more transnational concept and embraces the broad category of other Korean diaspora in the world(Chicago Korean-Americans and the Los Angeles "Riots" Kim 1999:227).

R: You mean that the communication problem not only caused relationship difficulties but also made you feel awkward and stressed as well as lonely?

TC: Yes. I think all the women felt the same. Communication was the biggest problem. I needed to talk but I couldn't. No one could explain things to me so what could I do?

SC: (Smiling and nodding in agreement) I didn't speak much with my husband but he gave me freedom. If I asked him he would let me go out provided the place was safe.

R: Do you have any special stories regarding the communication problem?

SC: When I arrived in Korea, my husband's family helped me a lot. We visited Korean traditional museums and we shopped together. However, this was only in the first week. After this first week I just stayed at home, I couldn't go out, I couldn't work and study. I was bored. Actually, I fell pregnant quickly and I remember that I craved different types of food but I couldn't even express this to anyone.

R: How did you feel about falling pregnant almost immediately after arriving in Korea?

SC: In my opinion, I wouldn't recommend falling pregnant soon after coming to Korea because a woman needs time to accommodate herself and get used to living in Korea. Being pregnant makes it much more difficult to adapt to a new culture and country.

TC: Yes, a migrant woman needs to adapt first…

SC: Normally, being pregnant is difficult and can cause more stress. Even for the husbands it is difficult because they don't know how to get hometown food for their wives. I even know an Uzbek woman who was pregnant and her husband travelled to Suwon and Ansan every weekend to get her food from an Uzbek restaurant… I have another story. I wanted to post my letter to my hometown family, but I didn't know how to post it and where the post office was or how to get there… My husband wouldn't help me and he just said I needed to stay at home.

R: Did your husband tell you to just stay at home?

SC: He said that he could help me when he is off work like on weekends. I didn't have any family or friends to talk to or to help me.

R: Do you spend a lot of time with your husband?

SC He is very quiet. If I don't speak to him he doesn't say anything. Actually, he is too quiet.

R: How did you feel about your husband's personality when you first came to Korea?

SC: I felt so awkward. Third companion's husband is interested in her. He learnt her language to communicate with her…my husband didn't but I understand now that it is because of his age (old) and because of his personality. This took me ten years to realise.

R: How did your parents feel about you marrying a foreign man after your sister also married a foreign man?

SC: At first they were not happy. However, my country is very poor so they thought that if I marry a foreigner I will be able to live a better life and be happier, so they agreed.

R: Do you think that most Uzbek people want to marry a foreigner and leave Uzbekistan?

SC: Yes, I do, not only *Koryoin* (ethnic Korean living in Russian speaking countries), but also Uzbekistan people and even Russian woman want to marry Korean men. I think this is because they feel they have no hope for the future.

R: What do you mean by no hope?

SC: In my case it was very difficult to get a job and I didn't know what to do to live well. Life was very hard.

R: You mean that to marry a Korean man is more out of a hope for a better future and better life. Have you found this hope living in Korea?

SC: Yes, I have. When I visited my hometown in 2006 everything was still the same. The people still seemed hopeless and had no dreams. If one family member works or is married outside the country the whole family can live on his/her income and they can even support some family members to go to University.

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5.2.1.3 Reflection on second companion's voice

My first impression of my second companion was that she is very friendly and cheerful. She is someone who was strongly influenced by the stories of other women who had married Korean men. When a woman is deciding whether to marry a foreign man or not, other people's experiences and stories become very important. At first she was very doubtful and worried because she did not know how she would live in South Korea, nor did she know the Korean culture, the language or the food. When she first arrived in South Korea everything was strange to her and normal everyday things became very difficult and she felt incapable of doing many things. Her biggest problem was communication and language even with her own Korean husband as well as with her mother-in-law and husband's family. This communication problem caused her to feel awkward and highly stressed. Once she fell pregnant these feelings were intensified and things became more difficult. The Korean culture is a very strong culture where a person's bloodline and heritage is very important. Many of those Korean men who marry foreign women are often older and haven't been able to marry Korean women. They therefore want their migrant wives to fall pregnant as soon as possible in order that they might continue their family line. On the contrary my second companion suggested that she wouldn't recommend falling pregnant soon after coming to Korea because a woman needed time to accommodate herself and get used to living in Korea. She believes that being pregnant makes it much more difficult to adapt to a new culture and country. A migrant woman needs time to adapt to a new culture and country before falling pregnant. My second companion decided to marry and move to South Korea in order that she might find more hope and a better life for the future. By understanding the now part and background we are able to look to the past and present to see what caused the problems and then change the now to make the future story better. I would like to use the now and background stories of my companions in order to open the way to new possibilities and to move on to the next step of giving voice and ultimately gaining a future voice.

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5.2.2   Introducing my third companion

My third companion is a thirty six year old woman from Indonesia, who has been living in South Korea since 2000. My companion's third brother was working in Korea in 1998 as a migrant worker from Indonesia. While her brother was working in Korea, he made many Korean friends which was quite strange because migrant workers and Korean people generally remain separate. Her brother spent a lot of time with Koreans and one of his Korean friends mentioned to him that he did not want to marry a Korean woman. My companion's brother showed him a picture of my companion. This Korean man decided to make contact with her and their relationship grew until they were married in 2000. She was an Indonesian Muslim living in Indonesia and he was a Korean Buddhist. At the time of our meeting she was a Christian and had been living in Korea for 11 years married to this Korean man and had two children, a daughter of 11 and a son of 9.

5.2.2.1   Understanding Indonesia

The Republic of Indonesia is the fourth most populated nation in the world with 203 million people living on nearly one thousand islands. The nation has about two to three hundred ethnic groups with their own languages and dialects. The Indonesian culture is strongly multicultural which is rooted in older societies and interethnic relations, and which has developed in the twentieth century due to nationalist struggles against European imperialism which resulted in the growth of many Indonesian institutions.[31] Domestic mobility has greatly increased in Indonesia mainly due to urbanisation. This has had a great significance as Indonesia has various inter-racial and religious distinctions among regions. Indonesia exports a lot of labour to Asian and Middle-Eastern countries. The number of female workers going to other countries in order to work has also greatly increased (Lee 2010:166).

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[31] Culture of Indonesia - history, people, traditions, women, beliefs, food, customs, family, social. 2013. [ONLINE] Available at: http://www.everyculture.com/Ge-It/Indonesia.html#ixzz2Vz8U1ZEK. [Accessed 12 June 2013].

The number of Indonesian women immigrating to Korea in order to marry Korean men has also greatly increased. Often, there are greater difficulties in South Korea for these Indonesian women due to their strong religious beliefs and language.

5.2.2.2 Third companion's now and background story

R: You arrived in 2000. Do you think it was more difficult for you than for 'second companion' because you arrived three years earlier than her and what was the most difficult thing for you?

TC: I think it was similar for both of us but at the same time I think my situation was better because my husband could speak my language a little. While we were dating he studied Indonesian in order to help me.

R: So it was very helpful that your husband could speak Indonesian?

TC: Yes, of course. For example, when my sister-in-law asked me if I had eaten I pretended to understand but I then asked my husband and then memorised his phrases so that it didn't happen again.

SC: Your husband really helped you a lot (said with envy).

R: Do you think your husband's experience with Indonesian people helped you to settle in Korea more easily?

TC: Yes, I think so.

R: When you compare your husband to other migrant women's husbands do you think your husband understands you more than most of these men understand their wives?

TC: Yes, of course.

SC: Her husband is very good. My husband is too quiet. If I don't speak he will never speak. He is too reticent.

R: How else does he take care of you?

TC: He advises me to go to centres and meet friends and neighbors. He also gives me good information about where to go and what to do.

R: What was the difference between your dream of Korea and the real Korea?

TC: I couldn't feel any real difference because I didn't have any clue of what Korean life was like or what it would be like to live in Korea married to a Korean man.

R: Didn't you have any worries about coming to live in Korea?

TC: No, I didn't. I just thought that Korea was far away from Indonesia.

R: Did you make the decision to marry a Korean man alone or with your family?

TC: With my family.

R: You said that your family didn't want you to marry a Korean man so what made them change their minds?

TC: They opposed my marriage very strongly. My parents were sick for a week because of the stress. I just decided to show them how happy I was.

R: What happened next?

TC: My parents visited their friends whose daughter had married a foreigner. They wanted advice because they were so worried.

R: How was the final decision made to get married?

TC: Honestly, I don't know…it just happened. A match made in Heaven. When my husband was single, his sisters introduced lots of women to him but he said that he didn't like any of them.

R: So you were married after dating?

TC: Yes, we were. We posted letters, phoned and met.

R: Normally, other migrant women meet Korean men through a marriage agency or religious community but you actually dated your husband. How long did you date for?

TC: It was about one year. We called almost every day.

R: So your decision to marry was influenced by getting to know your husband first through writing letters and phoning?

TC: Yes.

SC: In my case, we met one day and we married the next day (Laughing all together). Woman from poorer countries usually want to marry Korean men in order to have more money to support their families. In my country life is difficult.

R: Did you make a decision to marry your husband after only knowing him for one day?

SC: When I met him, I didn't like him very much but I thought that he was a good person. After I got married, it was very difficult to adapt to a Korean life. I have two kids now and I am more comfortable.

My third companion's multicultural background

R: Did you have many multicultural experiences in Indonesia?

TC: There weren't many foreigners living in Indonesia but I saw a lot of tourists.

R: Before you got married, did you ever meet a multicultural couple?

TC: My neighbour married a foreigner but I didn't know her well.

R: How did you feel when you saw them together?

S: As soon as they married, they moved to France so actually, I didn't know how they lived. Only my father attended their wedding.

R: What was your father's response after attending their wedding?

TC: He said that he would like a son-in-law from far away. I think that he was happy and at the same time, he felt that his daughter should leave her parents and go to a far away country.

SC: I have multicultural couples in my family. My older sister married an American guy and my younger sister married a Russian. My aunt was a doctor in Africa where she met a Pilipino and married him.

R: So you have lots of multicultural couples in your family?

SC: Actually, I never thought about marrying a Korean man. I just wanted to live close to my parents.

R: I thought that the parents who allowed their children to marry a foreigner were not always good. Actually, my older sister married a German man. This helped me to understand better and accept marrying a foreigner (Laughing together). My oldest sister lives in South Africa and my other sister is the one who lives in Germany and is married to the German man. I am currently studying in South Africa and only my younger sister lives in Korea. My parents always worry about us living in other

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countries. Their hope is that we would live close to them, what do you think about this?

SC, TC: (Both of them agree with the researcher) Yes, our parents feel the same.

5.2.2.3 Reflection on third companion's voice

Immigrant women find themselves married to Korean men in a number of ways. For example, my first companion first came to Korea on a trip and decided to stay in the hope of a better future. She then met her husband in Korea and was married. My second companion met her husband through a marriage agency and was married only a day after meeting her husband. My third companion married her Korean husband after dating for a year through a long distance relationship while each one lived in their own country.

What I found interesting was that all of my companions were married even though at least one side of the family objected to their marriage. Usually when a couple gets married both sides of a family agree with the marriage. I had an idea that many migrant women's families forced them to leave their countries and marry foreign men in the hope that they would have a better future. What I found interesting was that in the cases of my companions, they wanted to get married and it was their decision even though their families actually objected. Often research shows that migrant women are victims and passive, meaning they have no choice but to do what is asked and expected of them usually by their own families. My research is different in that my companions decided on their own to leave their countries and marry foreign men. This reveals to me that when my companions left their countries they had their own identities. What is tragic for me is that they have lost a lot of their identity as a result of living in a foreign country with a foreign culture and a foreign language.

My third companion's experience in Korea has been different due to her husband's strong support and kindness. He seems to acknowledge her and to understand what she has been through which has greatly helped her to adapt to Korean culture and society. My first companion was also greatly helped through her husband's support and care. I say that both their experiences were different because generally migrant women marry older Korean men who often offer no support to their wives and their wives often feel alone and that they need to do things on their own such as the case of my second companion. This shows me that Korean husbands can offer the greatest support and empowerment to their immigrant wives. Unfortunately this is often not the case due to a traditional way of thinking where a woman needs to be invisible, voiceless, and nameless in order to be culturally acceptable. Migrant women are often just looking for someone who will talk with them. Due to them living in a foreign country they often need more companionship and encouragement which can be provided by their husbands. In the case of my third companion, she is able to talk with her husband and has an open relationship with him. On the other hand my second companion finds it very difficult to talk with her husband and as a result feels she needs to do things on her own. It seems that a husband's support can have a strong positive influence on his migrant wife's identity.

Furthermore the children can also positively influence a migrant woman's identity. In the case of my second companion, she says, "After I got married, it was very difficult to adapt to a Korean life. I have two kids now and I am more comfortable". She has found her identity within her children who have become her friends and supporters in South Korea which perhaps should have been her husband's role.

In this part of the research, I am able to share my personal family stories and experiences with my companions. They really seem willing to listen to my stories and have some emotion and feeling toward them. As a researcher/counsellor, we can share our stories with people in order that the story might provide a place of empathy. Through me telling my stories we may begin to realise that we have similar

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experiences and emotions which can lead to deeper more meaningful conversations together.

5.3 GIVING VOICE TO THE TRADITIONS OF INTERPRETATION

5.3.1 Cultural voices

Exploring prejudices in South Korea

R: Have you ever had a bad experience because you are a foreigner living in Korea?

SC: Sometimes, we are rejected because we are not Korean especially when we want a job.

R: Do you have the same experience?

SC: When I tried to get a job at a newspaper, I was rejected because I am a foreigner.

R: How did you feel about this situation?

SC: I felt terrible.

R: Has it happened often?

SC: Not much because of my husband's help but I still feel terrible sometimes because of other people's views. They see me as a foreigner and a stranger.

R: How do you feel in those moments?

SC: Just very shy…a lot…

TC: Me too! I have a lot of the same experiences.

R: Do you feel positive or negative about this?

TC: Honestly, I wonder why they stare at me. I don't like it.

R: It seems that you think negatively about how Koreans see you. What are the most frequent questions asked by Koreans?

SC: Why? Why did you marry a Korean man? Didn't you have any other guys? I answer that Korea is my grandfather's home country and a lot of my friends are married to Korean men. They are poor so they want to marry Korean men.

R: Have you ever been ignored because you are *'Koryoin'*?

SC: No, they are kind. I think most Koreans are not talkative.

Korean culture has changed from a society that was against intercultural marriages to a society that is becoming more open to this idea. It seems that Korean culture at the moment accepts a migrant woman but rejects the idea of her getting a job or becoming a part of Korean society just because she is a foreigner. This rejection has lead to serious emotional hurt for these migrant women.

Migrant women whose ancestors were Korean such as those women coming from China and Uzbekistan often emphasise their Korean identity. When they too are met with the prejudices of Korean culture and people they try to clearly show that they are Korean in their mannerisms and speech due to them physically looking Korean.

Exploring third companion's personal faith and religious conflict

R: Have you ever had any religious conflict in Korea?

TC: Yes, I have. Indonesia is Muslim. My family believes in Allah. I was Muslim but now I worship secretly once a week as a Christian without my husband seeing.

R: Does your husband dislike you going to church?

TC: My husband believes in Buddhism. My husband's family is all Buddhist. They don't like Christianity.

R: Why do you think your husband doesn't like you going to church?

TC: I don't really know but I just think he wouldn't like it so I keep it a secret.

R: What does it mean for you to have your religion in Korea?

TC: Of course, there is lots of meaning for me. Because of praying in Islam…(silent)

R: I'm sorry I don't understand. Can you explain?

TC: Aah, I can't.

R: Please, don't worry this is a safe space. Please tell me more.

TC: Muslims pray five times a day. Before I married I prayed five times but after marrying I couldn't pray so I was uncomfortable so I started to worship in secret.

R: Why did you choose Christianity, because Islam and Christianity are totally different?

TC: I don't know well. At first when I was helped by my friend, she asked me to go to church. She said that I needed to believe in Jesus and I needed salvation. She always said that I have to pray for my family every day. She said that I mustn't go with my husband.

Currently my third companion's religious voice has more influence on her than the cultural voice in South Korea. Migrant woman especially those who are Muslim and come from Islamic countries often suffer from a religious cultural shock as a Korean family usually only allows one religion in the family. Furthermore many migrant women get married to Korean men for religious reasons.[32] This often leads to religious conflict within a Korean multicultural family. My third companion is a Christian, her family is Muslim and her husband's family is Buddhist. Because of this she feels forced to worship God secretly. She was even very guarded at first about this topic when talking to me. She seemed fearful about people finding out about her conversion from Islam to Christianity.

The cultural voice in South Korea is a very strong and an undeniably powerful voice. This cultural voice includes Korean culture, society, family and religion which all have a strong influence on migrant women. Migrant women are often forced to speak only Korean, even to their children, by their Korean families. My second companion had this experience when her mother-in-law didn't want her to speak Russian or teach her children Russian. "My husband said that our children need to learn Korean first then maybe they can start to learn Russian". Migrant women really want to teach two languages to their children because they want to prepare them for their future and by learning their mother's language they can at the same time learn more about their mother's country and culture. However none of my companions have taught

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[32] According to a survey done by the Han Newspaper 87% of Japanese women who marry Korean men and 45.3% of Filipino women who marry Korean men, do so through the Unification Church, for religious reason (Hanyoreh Newspaper 2007/3/21).

their mother tongue to their children nor do they speak their mother tongue in their homes. As a result of this strong Korean cultural voice many migrant women in Korea find themselves losing their cultural identities.

5.3.2 Outside voice

Korean media voice and migrant women

R: Let's talk about the Korean media and migrant women! Do you think Korean media helps migrant woman?

SC: Yes, I think there are lots of lies but at the same time media helped me when I came here because there were no multicultural centres or woman's centres so TV programs helped me a lot. I could learn Korean from them.

TC: Honestly, it is true. It helps a lot. I could learn about family relationships in soap operas especially between a mother-in-law and daughter-in-law.

SC: I could also learn about Korean traditional holidays and food as well.

R: Do you think that watching Korean TV helped you to adapt to Korean culture?

SC,TC: Yes, of course. I have learnt a lot of things from that.

SC: I didn't work so I needed to learn from TV programs at home.

R: Was this a positive or negative experience for you?

TC: I think there were quite a lot of negative effects.

SC: Especially, the role of a woman which is not always good and fair.

R: When you watch Korean woman on TV do you think they hold a negative and unfair position in their families?

SC: After love affair and divorce, the children lived with their father not with their mother, I couldn't understand that.

TC: I feel sorry about intergenerational conflict between a mother-in-law and daughter-in-law.

SC: On TV parent-in-laws make their daughter-in-law's life difficult and sometimes woman and children are kidnapped which really scared me.

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R: Do you think that Korean TV reflects Korean society truthfully or do they dramatise it?

SC: I think the dramas are made bigger than reality.

Through my experience of living in South Africa I saw firsthand why South Africa is called a "Rainbow Nation". This is because there are so many ethnic groups living within a country where there are 11 official languages yet the different ethnic groups seem to generally live in harmony. Even South African TV reveals this in that they have news and programs in various languages which is normal for South Africans but is very strange for South Koreans. South Korean TV only provides news and programs in Korean. Migrant women often find themselves learning about the Korean culture through Korean TV. Often this has a negative influence on them due to the strong stereotyping of Korean people on these programs. Korean media has many discourses/traditions which in certain communities inform perception and behaviour. The Korean media often portrays women as being submissive housewives who clean, cook and look after the children. The migrant women see this and believe that this is how Korean women are and how they should be. This forms part of their outside voice which becomes discourses/traditions. My second companion revealed that the role of a Korean woman is not always good and fair and Korean programs are made bigger than reality.

She taught me as a Korean daughter-in-law.

I talked further with my second companion regarding the conflict between mother-in-laws and daughter-in-laws. My second companion revealed that in Korea a mother and father usually live with their first born son but in her husband's case, his parents lived with them even though he is the third born son. The reason for this was that my second companion's mother-in-law wanted to teach her things such as cooking. She also revealed that she had trouble with her mother-in-law.

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R: Did your mother-in-law make an effort to understand you as a foreigner?

SC: Actually, she is old fashioned so she taught me as a Korean daughter-in-law but I think modern mother-in-laws seem different from my mother-in-law.

R: I think that your mother-in-law wanted you to become a Korean daughter-in-law.

SC: There was a very big cultural gap between her and I and my sister-in-laws told my mother-in-law that I came from another country so she shouldn't teach me as a Korean daughter-in-law.

My mom has been a foreigner until now... I'm still a foreigner to my daughter's peers.

R: Please tell me about your children. Do they see you as a Korean mother or a foreign mother?

TC: My children are growing. They know exactly that I am not a Korean but they are proud of me.

R: How do you recognise that they are proud of you?

TC: When my daughter hurt her leg, her class mates visited her in hospital. One of my daughter's friends asked about me. She said that my mother has been…a foreigner until now.

R: Do you cook for your children's friends in your home?

TC: Not for school friends but for neighbours, sometimes, because I'm still a foreigner to my daughter's peers.

A migrant woman in South Korea usually goes through three stages with the first being as a daughter-in-law, second as a wife, and finally as a mother. My second companion's mother-in-law taught her as a Korean daughter-in-law and my third companion felt a strong pressure to be a Korean mother to her children as well as to her daughter's peers. This pressure even came from her own children. A migrant woman often has no choice but to become more Korean and adopt Korean culture and language. Who they want to be and what they want to do become less important.

As a result of this, they lose their names, position and even their identities. Migrant women feel a strong pressure and expectation placed upon them through other people's voices. In a Korean multicultural family, the migrant woman is often expected to change in many ways whereas their Korean family feels no need to change. As a social-constructionist, I believe that people's identities have been constructed through interaction with others, family and community. I feel that it should not only be the migrant women who need to change but also the Korean family she is now a part of.

5.3.3   Personal-inner voice

Usually the cultural voice and outside voices have a strong influence on a person's discourses. These discourses are often internalised and become a part of the person's personal-inner voices. A negative personal-inner voice will harm a person's identity as this will determine who they are.

I was so lonely!

R: Where does your loneliness come from? From a disconnection with your family or because of your new life in Korea?

SC: At first I didn't miss my family much but after a quarrel between my husband and me, I was so lonely. My husband doesn't care about me and he doesn't help me but I can endure this because of my husband's relatives.

R: Is it true then that your relatives and neighbours gave you more consideration than your husband?

SC: Yes!

R: How did their consideration help you?

SC: It helped me adapt to Korean life. Actually, I want to get attention from my husband and I want to open up to my husband but he doesn't care about me. It is quite difficult and I am shy to talk with my sister-in-laws about my problems.

R: Even though you felt embarrassed and shy you still spoke to them. Why do you think you did this?

SC: Because they are women like me and they understand me well.

R: Do you have problems with your husband or children?

SC: About caring for my children. Korean men don't take care of their children well. I want my husband to teach my children well. Especially in my family, I am a foreign mother so I think my husband should teach my children more than me. I can't teach Korean manners so if I teach them wrong then he needs to help. My husband doesn't give a lot of time to his children.

R: What are the differences between an Uzbek husband and a Korean husband?

SC: Uzbekistan men are quite romantic but my husband only speaks simple sentences like, "Bring food!" or "Bring coffee!" Women like soft words and if I want to go out with him he just says that he is tired.

R: Have you ever tried to overcome this problem?

SC: Yes, I have. I spoke a lot to my husband. When we watch Korean TV, I tell my husband that I want him to speak like that to me. I told him what he is doing wrong but he doesn't listen or change.

Commonly, migrant women suffer from loneliness. It is natural for a person to feel this way when they have left their country and family and moved to a strange country, a strange culture and often a strange language. When they have permanently moved to another country to get married this loneliness can even be stronger. This is why loneliness can be so real for a migrant woman. My second companion feels a strong sense of loneliness mainly as a result of her husband's attitude towards her. She says that, "My husband doesn't care about me and he doesn't help me... I want to get attention from my husband and I want to open up to my husband but he doesn't care about me". Loneliness is a form of stress and can cause emotional problems as well as psychological depression.

I cannot be Korean.

R: At the end of the previous session, I suggested to my companions, to ask their husbands if their husbands saw them as a Korean woman or a foreign woman. I was very curious to hear their answers.

TC: I couldn't ask yet. Please ask him the question instead of me.

SC: Long time ago, my friends asked my husband. He said that if I get nationality certificate then I could be Korean. The paper is more important than the person to my husband.

R: Does your husband want to you to get the Korean nationality certificate?

SC: He said that I need to get my citizenship but at the moment I only have my permanent residency. I would like to get my Korean citizenship when I am really prepared from inside.

R: Do you think your husband will accept you as a Korean if you get your citizenship because you are *'Koryoin'* and therefore your appearance is similar to that of a Korean?

SC: Yes, my husband thinks this way. Actually, I am a Korean legally.

R: You mean that your husband will accept you as a 'real Korean' when you get Korean citizenship. How do you feel about this and do you think the same?

SC: In my mind, I am Uzbek.

R: You mean that even if you get the Korean citizenship, you will still feel that you are not Korean?

SC: My friends have Korean citizenship but on the inside they don't feel Korean. I cannot be Korean. One of my friends has lived in Korea for eighteen years but she still doesn't think she is Korean.

R: I think that the Korean government, society and your family want you to become a real Korean. How do you feel about this and the pressure they place on you?

SC: Actually, I would like to get my Korean citizenship but when I visit my home country, the papers are quite complicated. So I am happy with my permanent

residency, but I learnt from Korean TV that if I get divorced from my husband I can't request my husband's property or possessions.

R: Do you think this is unfair for migrant woman?

SC: Yes, of course.

R: If you wanted to get divorced you wouldn't be able to claim any of your spouse's property or even your children. Did you (Third companion) know this?

TC: Yes, I did.

SC: She is okay. She is happy with her husband but I fight a lot.

R: What do you think about this unfair situation?

SC: It's very unfair. I have lived here more than ten years…if I get divorced I would get nothing. Where can I go…? I would have to die.

TC: I haven't thought about this situation yet.

SC: I don't want to think about divorce but I can imagine it because of what I see on Korean TV.

A person's identity is not only made up of their nationality and what others say about them or how others see them. More importantly a person's identity is influenced by their personal view of themselves and their inner voice. Korean families of migrant women and Korean people think that in order to become more Korean a migrant woman needs to get her Korean nationality certificate. As my second companion says, "The paper is more important than the person... I would like to get my Korean citizenship when I am really prepared from inside". My second companion is an independent person who can make her own decisions and create her own identity. Receiving her Korean nationality certificate does not simply and suddenly make her Korean. In her own thoughts she is still Uzbek and has an Uzbek way of thinking. In my opinion, she has a dual-identity but these two identities are not fully integrated yet. She feels that she isn't ready to apply for her Korean nationality certificate but at the same time has a fear and uncertainty of how this decision will impact on her and her family if she had to divorce her husband or if her husband could not work or perhaps died. This creates an uneasiness and stress concerning the future. She says,

"If I get divorced I would get nothing. Where can I go…? I would have to die". She seems to be suffering from a form of identity confusion due to living in a foreign country as a foreigner and faces many hardships and often unfair situations as a result of this. In the case of my third companion, she has a strong desire to be a good wife and good mother which she has created her Korean identity through and found a position within the Korean society. Korean society needs to see these migrant woman as individuals and Korean society should not expect these migrant woman to become what they want them to become or to become Korean. If the Korean culture and society could provide a free and a safe place for migrant women as well as give them a position in society where they could be themselves they would more easily find their own, true identity. It seems that it is much easier for a child to adopt a new culture and country but for an adult it seems that they will never fully lose the influence of the country and culture from which they came. This is especially true for migrant woman and Korean society needs to understand this.

In this step of Giving Voice various discourses/traditions were found from different communities, cultures, families and people. Voice was given to each companion through them telling their stories from three perspectives namely, cultural voice, outside voice and personal-inner voice. These three perspectives proved very useful in giving voice to these migrant women's stories as well as assisting in finding those specific discourses and dominant stories of the companions. In this step, I was able to gain a deeper understanding of my companions' specific discourses and life stories and how they have been influenced by them. I focused on the way that the companions have interpreted their specific stories in order that their discourse would be recognised clearly. My companions began to distinguish between the real voice which is the truth and the fake voice which is lies on their life journey through giving voice. Up until now they had not fully recognised these voices in their lives or the impact these voices had. They were able to understand and interpret their experiences more deeply and in this way give voice to Korean culture, family, religion, friends, husband, children and even to themselves which can be the beginning of them

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separating themselves and their identity from the problem (Morgan 2001:17), which is connected with the next step of gaining a different voice through exploring the effects of the problematic voice, deconstructing voice and externalising voice.

5.4 GAINING VOICE FROM THE TRADITIONS OF INTERPRETATION

5.4.1 Exploring the effects of the problematic voice

Identity in question – nationality - "When will you become a real Korean?"

R: What is your nationality now?

SC,TC: (They smile together) Actually, this is a problem for us.

R: What do you mean?

TC: I would like to change my nationality but I'm not sure about my future. I don't know about my future. I'm living here in Korea… and one day we might go to Indonesia when we are old. I love living in Korea but I cannot make a decision. At the moment the Korean government is thinking of allowing multi-nationality but the Indonesian government doesn't allow it.

R: Have you spoken to your husband about this?

TC: I have but he has never forced me to change my nationality. I think he understands me and thinks it is not easy. He always says that I should take time to think about this.

R: Do you have any problems because you don't have Korean citizenship?

TC: I don't have a Korean ID but I have a foreigner's ID, so it's okay.

R: Do you receive the same benefits from the government as someone would who has Korean citizenship?

TC: Yes, we do. We can even get government insurance.

SC: Uzbekistan also doesn't accept multi-nationality but I have no problem with that.

R: So…have you ever thought about your identity. Are you a Korean or an Indonesian?

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TC: When I think about my nationality, it is 50% Korean and 50% Indonesian but actually, I think I am more Korean like 90% and I always cheer for Korea.

R: Are you still struggling with your identity and deciding on which nationality to choose?

TC: I feel that I and second companion are Korean…It is just a feeling…because we have lived here for a long time.

SC: I agree with her (Third companion)

R: Have your children asked about your nationality? Have they asked why you have Indonesian nationality?

TC: I think my first child understands more but my second child asked, "When will you become a real Korean?"

R: Why do you think your second child asked this?

TC: I don't have a clue.

R: Don't people ask you why you haven't changed your nationality yet?

SC: Yes, they ask a lot. They say that I should change as quickly as possible. They irritate me sometimes but I am just waiting for multi-nationality permanent residence.

TC: Honestly, I want to become a real Korean but my family in Indonesia will not easily accept this. Last time I phoned my father and asked about this problem and that because I am married to a Korean man and living in Korea shouldn't I change my nationality. I asked him what he thought but he didn't answer me properly. I think I have to decide for myself…and my husband agrees with me so he is waiting for my decision. He wants me to become Korean but he doesn't put pressure on me.

R: Is changing your nationality really necessary?

TC: I think it is necessary.

R: Why do you think this?

TC: Because I am living here and I have to live here in the future as well. I need to change…

Who am I? That is the most important question for a migrant woman living in South Korea. They often ask themselves, "Am I Korean... or not?" They strongly desire to

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be a 'real' Korean but this is not always possible for a migrant woman. My companions, as migrant women, struggle with the decision to give up their nationalities because they are often afraid of losing the benefits of having their nationalities, especially if they ever needed to return to their countries for any reason such as divorce. Through exploring the effects of the problematic voice, I gain a better understanding of my companions' problems especially with regard to their identities. Through this exploration I began to understand why my companions hold onto their nationalities even though they have been living in South Korea for over 10 years.

First, they seem to have uncertainties about their future which forms the biggest problem. Second, their countries as well as South Korea currently do not allow people to have a dual-nationality. By receiving their Korean nationality they will be forced to give up their country's nationality and the benefits this brings such as visiting their countries with ease. Each companion has kept their nationality but have a foreigner's ID in South Korea which allows them to in effect hold onto both nationalities. My third companion states that, "I am 50% Korean and 50% Indonesian". She seems to desire not only a dual-nationality but also a multi-identity.

However, they all agree that they are more Korean..., "It is just a feeling…because we have lived here for a long time". They feel that they are more Korean because they have lived as Koreans for a long time and their identities have been influenced by Korean culture. A reason why they consider applying for their Korean nationality is that they receive a lot of pressure to do this from their Korean families, other Koreans and Korean culture itself. Another reason is that they want to prevent any identity conflict for their children. As my third companion's son said to her, "When will you become a real Korean?"

I asked my third companion the following question, "Is changing your nationality really necessary?" She answered as follows, "I think it is necessary because I am

living here and I have to live here in the future as well". Migrant women seem to want to be a part of Korean culture and people but they need time as well as more patience from Korean society and their Korean families. Without time and patience it becomes extremely difficult for these migrant women to find their identities within the new environment they find themselves.

5.4.2 Deconstructing voice

Trouble with husband - I have to do everything by myself and I can handle the problem.

As I was finishing a session, my second companion suddenly said that she had a real problem. I tried to gain voice through exploring the effects of the problematic voice. By deeply exploring the effects of the problem on my companion's life, I as the researcher am able to better understand and listen to the experiences of the companion. I asked her, "What is the problem?" to which she answered, "My husband is quite old. He is tired when he has to work. He is 54 years old". I asked, "What do you mean by this?" She answered, "My children are still young and their education is expensive but he doesn't have enough money for it. I have to get a job and then I can help my husband and we won't have any money problems". She feels that she doesn't have a choice and has to do something if her husband can't afford it. She can't afford extra classes for her children and furthermore she can only afford to let them go to the multicultural centre's study room and do self study which is free. She feels that she has to work hard because of her children's future and to give them the same opportunities as Korean children.

In this step, I used the narrative skills which include deconstructive listening and deconstructive questions in order to be able to see how my companion's stories have been constructed by people, society and cultural interaction with other people and to

help my companions find a different perspective as a result of being separated from their problems.

SC: I'm sad when my friend talks about how her husband helps her a lot but I have to do everything by myself. I wish my husband helped me like her husband helps her.

R: Do you think that you don't have enough time to communicate with your husband?

SC: I'm really frustrated. My husband never helps me. I have talked with him about this several times but we start fighting and then I just do things myself. He doesn't help me and I have to ask for help from others.

R: You feel frustrated and uncomfortable because of your husband.

SC: For example, my friend's husband helps her a lot with things like changing her nationality but when I ask my husband he doesn't know what to do. I'm so frustrated. I have to do everything myself.

R: Does he know that you expect these things from him?

SC: Yes, he knows but he doesn't want to change. He just says that, "This is who I am" and that I must change my personality. I have to live like a real Korean woman and still my husband says 'I don't know' and doesn't help so I just don't ask him anymore for help. I just ask a friend or neighbour.

R: Do you have any friends to talk to apart from your husband?

SC: Yes, I have friends who are not relatives. When I receive a school letter, my husband and my family don't read it so I ask other friends that I know.

R: Why do you go to them?

SC: The person is my child's pervious teacher, she always helps me. She never says no and answers my calls every time.

R: It seems that you are comfortable with her because you believe that she always listens to your problems and helps you.

SC: Yes, of course and last year I met a teacher in the multicultural centre. We met twice a week, she was very kind. Actually, I envy my friends because their husbands help them a lot. It is really unfair that I have the burden of having to ask for help from others.

R: Can you handle doing things by yourself because of your husband's apathy?

SC: Encouraged. I am encouraged. I had communication problems but now I try once then I try again and then…I can handle the problem.

R: I see. You are encouraged by facing the problem directly.

SC: When my children were young, they were often sick. These days they are healthy but now I can handle their sickness.

R: By facing the problems yourself you gained more self confidence and you were encouraged. Do you have any other stories regarding this?

SC: I would like to get a job. I am learning baking. I am learning with Korean people. I wondered how I could learn from Koreans but I am doing well I think it is quite good to learn with Koreans.

R: So actually, the encouragement and self confidence you gained through facing the problems alone led you to learn something.

SC: Yes.

Through deconstructing voice, I analysed my companion's story in order to discover any implicit and hidden meaning in the text, and how this text relates to other texts and sub-texts. My second companion often complained of her husband's passivity and stubbornness. As a result of this she felt "sad", "frustrated", "envious of other women", and found that her and her husband easily fought. She would say of her husband, "My husband never helps me", "He doesn't know what to do", and "He doesn't want to change". She has a number of dominant stories but her biggest problem seems to be this situation with her husband. This dominant story has had a strong influence and negative effect on her life and her emotions.

It is important that I not only focus on her husband's attitude towards her but more so on her attitude when she is faced with this situation. During a conversation, she mentioned three times, "I have to do everything by myself". This revealed a strong emotional feeling to this situation with her husband. Deconstructive listening and deconstructive questioning allows for a new way to be opened and for my companion

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to start seeing this problem from a new and different perspective. She has a strong personality and identity but she doesn't seem to see or realise this. Furthermore I asked her, "Do you have any friends to talk to apart from your husband?" I asked this question in order to attempt to find a different story and unique outcome hidden within this story. Deconstruction can lead to a unique outcome. She spoke of a friend who she is able to talk to and who really helps her and encourages her. This opened up a new perspective and a new way as she began to think of other people who had helped her and friends around her who seemed to encourage her and see things differently. She went on to say, "Encouraged. I am encouraged. I had communication problems but now I try once then I try again and then…I can handle the problem". First her attitude was negative, "I have to do everything by myself.", but this seemed to shift to a more positive attitude, "I can handle the problem", through her realisation of those people around her that support and encourage her. Through further deconstruction she began to find other unique outcome stories, "When my children were young, they were often sick. These days they are healthy but now I can handle their sickness... I would like to get a job. I am learning baking. I am learning with Korean people. I wondered how I could learn from Koreans but I am doing well I think it is quite good to learn with Koreans". She seems to be encouraged and gain a lot of self confidence through facing her problems alone which caused her to learn something about herself. Through deconstructing voice she discovered other possible narratives and developing stories.

5.4.3   Externalising voice

As I have already explained, externalising conversation often occurs in narrative therapy and provides for ways of speaking that separate a person form the problem (Morgan 2000:17). Through the deconstruction of her conversation, I found that one of my second companion's biggest problems was her husband's passivity and attitude towards her. I wanted her to name this problem in order that she might be

separated from it in order that thicker descriptions might be found and that she might connect with more possibilities for the future and alternative stories.

"That is who I am!'"

R: What does it mean to be the wife of a Korean man living in Korea?

SC: Sometimes people say that I'm lucky because of my family, but at the same time I wish my husband would become more of a macho man. He is a man, so I would like him to work faster than me and to work harder than me.

R: A happy wife then is someone who is protected and helped by her husband. Do you agree with this?

SC: I wish I could talk with my husband comfortably.

R: Have you ever talked to your husband about this?

SC: He knows well the kind of person he is.

R: Could you give a name to the problem that is 'my husband doesn't help me and I'm really frustrated and uncomfortable'?

SC: I have another example of this. When I came back after my child was born in hospital, he didn't speak to me. I even didn't expect him to say anything. He just says that, that is who he is and that he is that kind of person.

R: How about naming the problem, 'That is who I am', 'My husband is like that?'

SC: (Laughing at) I like that, 'That is who I am'.

R: When does the problem, 'That is who I am' happen?

SC: If I have a problem, I would like to talk with my husband. My sister-in-law said that he is so quiet, he can't express himself well. So I have to accept his personality. He can't express his feelings well. Usually, my husband's brothers solve their problems themselves but not my husband.

R: How many siblings does your husband have?

SC: He is the third son.

R: Why do you think he is different from his other brothers?

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SC: I'm also curious about this and I want to know too. Actually, I heard from my sister-in-law. She said that my husband has been working hard for his brothers. He sacrificed for his brothers so he couldn't study well even though his other brothers could study.

R: I can guess that when he was growing up he couldn't express his emotions or feelings to the others because he felt that he needed to put his older brothers first. I think he couldn't express his feelings because he thought it could be burdensome to his parents so he stopped expressing himself. This is very much the Korean culture what do you think?

SC: You are quite right. I really agree with you!

Through deconstructing voice I am able to deconstruct my companion's problem and trouble with her husband. Furthermore I used re-interpretation and reframing through externalising voice. This process of giving a name and identity to the problem is very useful as people feel more free and open to talk about their problems as well as adding some enjoyment and excitement to the conversation. My second companion seemed to really enjoy naming the problem. She named this particular problem, 'That is who I am.' As she began to externalise the problem she was able to understand her husband's attitude better and she was able to speak more freely about it. She would view her husband as the problem but through this step she began to gain a different perspective and see things from her husband's perspective. Usually within Korean culture the parents give up everything for their children and one member of the family, usually the first born son, who then sacrifices a lot in order to support his parents and other siblings. My second companion's husband is the third born son in his family but has taken up this role of supporting his family and sacrificed a lot for his family. My second companion agreed with me when I said, "When he (her husband) was growing up he couldn't express his emotions or feelings to the others because he felt that he needed to put his older brothers first. I think he couldn't express his feelings because he thought it could be burdensome to his parents so he stopped expressing himself". This narrative skill of externalisation

helped my companion to gain a different perspective of her problem and in some way understand why her husband is the way that he is.

5.5 FINDING ALTERNATIVE VOICE THROUGH FINDING UNIQUE OUTCOMES AND EMPOWERING/RE-MEMBERING CONVERSATION

5.5.1 Finding the unique outcome voice

I had met the Korean president.

R: Do you have another encouraging story in your life?

SC: Yes, a few months ago, I attended a vocational training course which was supported by the government. It was difficult because I was the only foreigner, but I was encouraged and had a good time. I think the other students saw my passion for learning.

My second companion attended a vocational training course. At first she felt a burden being the only foreign student in an all Korean class. She seemed to overcome this burden and through this vocational training was really encouraged and empowered. She discovered self-confidence and her new identity was further developed with regard to living in South Korea. Her colleagues and teacher admired her passion to learn and praised her efforts.

R: Did you realise that your passion and effort had an influence on the other students?

SC: I just tried to do my best but at the same time I didn't have much confidence. For example, I would get really angry when someone ignored me because I'm a foreigner, but I never expressed my feelings. I just endured it.

I didn't want her to focus on this lack of confidence but rather on the positive experiences. Finding alternative stories are the most exciting and rewarding aspect of

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the narrative approach. The alternative story is, "'anti-problem' and brings forth people's skills, abilities, competencies and commitments". For many people it is difficult to identify their abilities and competencies when they are overshadowed by the dominant problem story but in dealing with the problem people are helped to reconnect with their preferences, hopes, dreams and ideas. This in turn will hopefully affect the person's future actions (Morgan 2000:59).

R: I can see that there are people in your life that accept you and encourage your passions and praise your efforts. How do you feel when you are with these people?

SC: I feel good.

R: Why do you feel good?

SC: Because they praise me and I'm happy. They see me as a foreigner but they don't ignore me and they are kind to me.

R: When someone accepts and acknowledges you in spite of knowing that you are a foreigner, how do you feel?

SC: If someone does something well, I envy them. If I do well in baking then some Korean people envy me and this made me proud. The teacher once gave us a chance to speak about a proud moment in our lives. I didn't know what to speak about but then I remembered and told them that I had met the Korean president. I even have a picture with him. I'm so proud of that picture.

R: Wow! That is amazing. How did you meet him?

SC: I visited him at Cheong Wa Dae (government office) with a pastor in the multicultural centre and I shook hands with the president.

R: This doesn't normally happen in Korea even for Korean people, how did you feel?

SC: (Smiling) It was so nice.

R: I can guess that you felt very proud of yourself.

SC: Even my sister-in-law was jealous.

She still finds it difficult living as a foreigner in Korea and faces many difficulties but she seems encouraged by her unique outcomes and remembering these positive

experiences rather than focusing on the negative experiences. Unique outcomes are always connected to new possibilities' alternative stories and better future stories.

"Ajumma"[33] **(Korean women who are married)**

R: When do you think you act and think like a Korean?

TC: When I cook... When I shop for food, they ask me that what kind of food do I want and then when I answer *Yukaejang* a specific Korean food, they are surprised and sometimes say that I am becoming a real Korean *'Ajumma'*.

R: How do you feel when they say this?

TC: (She looks happy) I love it!

R: Why do you love it?

TC: I think to myself, "Is this true, am I becoming a real Korean *'Ajumma'*". Then I feel good. I have another story, my sister-in-law asks me about Korean food. They say that I could open a Korean food market. (Smiling)

R: Really? Do they ask you sometimes how to cook Korean food?

TC: When my sister-in-law was pregnant, she asked me to cook for her.

R: How did this make you feel?

TC: I was extremely happy. I thought that I can cook better than Korean women!

SC: I had a similar experience. When I made *Mandu* (Korean traditional food for new years day), my husband said to his younger sister that she should learn from her sister-in-law, me and watch carefully. I was so happy.

This part of the journey is exciting in that new adventures are realised for both the researcher and companions. These new adventures or unique outcomes are the starting point for new and different stories to be found. It is assumed that a problem does not totally claim a person's life and that there will always be exceptions or times of difference which are known as unique outcomes. The objective of narrative

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[33] *'Ajumma'* refers to Korean middle aged to older women who are married and often housewives or part of the working class. It has connotations of a true Korean woman.

therapy is to discover all other possible hidden stories in many other related aspects of the life of my companions. These stories are behind the single story that appears to carry the problem. We then reformulate the stories in order to bring an alternative story to give new meaning to the life of my companions through unique outcomes. When we found these unique outcomes, my companions were very happy and encouraged as shown in their responses, "I feel good", "I'm happy", "I'm so proud of that", "It was so nice", "I love it", "Then I feel good" and "I am extremely happy" etc. The unique outcome may be 'times', 'beliefs', 'events', 'thoughts', 'feelings', 'actions' or 'ideas' that stand outside of the influence of the problem (Morgan 2000:58).

What should also be noted is that these unique outcomes often came from other Korean people's acknowledgments of my companions or where my companions were able to out perform 'real' Korean people, be it through cooking, backing, etc, which seemed to encourage and empower my companions.

5.5.2   Empowering/Re-membering voice

In chapter 2, I explained the 'stranger position which is a not-knowing position'. This position is not that, 'I don't know anything' position (Freedman & Combs 1994:44) but is used in the sense that the researcher is not the expert or knows all truth. As Müller (1999:17) says, it is "'to be striven for', maintaining the attitude of openness in a not-knowing position so that the narratives can be shared more feely and equally between us". In this step, I need to be more curious and patient in order that my companions might find a new, better future voice themselves. A good researcher will have the patience to allow their companions to find their own future stories connected with their own dreams and hopes and not try to provide all the answers.

R: If you reach your dreams and goals in South Korea, who do you think will be happy for you and praise you?

SC: Of course, not my husband (laughing). I have a friend who was my baking teacher. She encouraged me to learn baking. I wasn't sure of myself but she encouraged me. She said that I must please never stop learning even after the baking course. I should continue learning something.

R: What do you think she will say to you, when you reach your dreams and goals?

SC: I think she will be happier than me. She will celebrate me…and…I will be happy too. However, I can speak about bad things to her as well because she makes me comfortable to share my problems. I would love to talk with my husband but he doesn't listen to me and he doesn't see what I am going through. When I share my stories with her, she just listens to me and she gives me advice as well. I am very thankful for her.

R: How has she encouraged you?

SC: She has encouraged me to learn, which is my passion. So she encourages my passion.

R: So she encourages your passion to learn something and motivates you.

SC: I have been through many difficult times and I wanted to give up but she always encouraged me to carry on. As a result I have done a lot.

When we need to find empowering stories to resist oppressive narratives, women become an excellent resource as they often find themselves living within a patriarchal and kyriarchal discourse which challenges, causes damage and negates their voices in many ways (Neuger 2001:86,87). When the companions interpret their stories as a painful part of their lives, their stories are distressing and meaningless, and it is difficult to dream of the future from this perspective, but when their stories are placed in a position of empowerment in their lives by reinterpreting their stories, the narrative can take on meaning and offer hope for the future (Kwan 2008:201).

My second companion spoke of a teacher who always encouraged her and gave her advice. Furthermore, this teacher encouraged her to follow her passion and to learn something new which seemed to greatly motivate my companion. The teacher saw

the potential in her and empowered her in a way that could change those oppressive forces in her life such as her Korean family's attitude towards her and Korean culture. Through this empowerment, she was able to see and connect with her future and find hope in her future.

5.6 RETELLING/ REFINDING VOICE THROUGH REPOSITIONING/ RECLAIMING AND RELIGIOUS/SPIRITURAL VOICE

5.6.1 Repositioning/Reclaiming voice

R: In the last session, we spoke about your driver's license. Are you preparing for it?

TC: I'm still thinking about it but one day I have to get it but I'm scared to drive.

R: What will be good about getting your driver's license?

TC: I think that I will be able to drive and go out with my children, without my husband who wants to take a break on weekends. So my husband also wants me to get a driver's license.

R: You are scared about it but you mustn't give up. I know you can do it. Just imagine that when you have your driver's license you can take your children somewhere whenever you want and your husband can take a break?

TC: I will be so happy. I can just imagine.

SC: I would like to learn to drive, too. Actually, we foreigners need to learn the Korean language first and then we need a driver's license. All migrant women want to get a driver's license.

R: I think that there is a special meaning in a foreigner getting their driver's license.

TC: I agree.

SC: Because when my husband is busy, I can take my children to extra lessons. Korean mothers drive well. I can also boast that I have it. I know it is still dangerous so sometimes it scares me because of car accidents but I think it is good to have.

R: How would you feel if you got a driver's license as a foreigner?

TC: I will feel happy.

R: Why will you be happy?

SC: I will be so proud of myself. Because men and women are the same when a woman gets a driver's license.

TC: In my opinion, it will be a totally different feeling of, "I can do it!" It is difficult even in my hometown but to be able to do it in a foreign country... My parents will also be happy and surprised as well.

Usually a migrant woman will be given more opportunities in South Korea than she would have had in her own country. This gives her the opportunity to reposition herself. As the researcher/counsellor I need to assist my companions in also repositioning/reclaiming their own voice. They can reposition themselves from being a victim, voiceless and passive recipient of their problem to being the expert, speaker, teller, author, agent, and creator of their own stories.

Korean society may accept these migrant women as part of the Korean family but becoming an actual part of Korean society is another matter. Often these women, including my companions, lose their voices as well as their positions due to finding themselves in a male dominant Korean society. I believe that if Korean society and their Korean families could help these women move from their old position (old identity) to a new position (new identity) they would find their own new identity. I asked two of my companions, "How would you feel if you got a driver's license as a foreigner?" My second companion said, "I will be so proud of myself! Because men and women are the same when a woman gets a driver's license". Also my third companion said, "It will be a totally different feeling of, I can do it!" After listening to my companions' stories, I believe that they would like to become a part of Korean society and find their own position and own responsibility within their Korean families and Korean society. I asked my third companion, "If you have a chance, do you want to become more a part of Korean society and maybe get a job?" She answered, "Of course. I'm just waiting because my children are so young. My

husband has encouraged me to work after my children are more grown up... I would love to work here".

Many migrant women really want to be a part of Korean society and they want to work and support their families and children as well as contribute to Korean society through their lives as migrant women. It seems that many Korean husbands want their wives to get a job only once their children become older which seems to place greater limitations on migrant women wanting to become part of Korean society.

5.6.2   Religious and Spiritual voice

R: I think that you have a very kind husband. What does your husband think about your religion?

TC: I don't have a clue. He was originally Buddhist but I think he doesn't like it.

R: What did it mean to be a Muslim when you were in Indonesia?

TC: I just believed but it didn't have any meaning.

R: Was it different to your thinking?

TC: Yes, it was.

R: What does religion mean to you?

TC: I don't think much about Islam but when I worship God, I feel peace. Last year in March, my daughter was in a car accident and my friend who is a Christian came and prayed for her a lot. After the accident a doctor said that my daughter could have a scar but after a while the scar was gone. I think because of her prayers, the scar was gone. After this my heart changed.

R: I know Muslims are quite strong believers and it is difficult for them to change their religion, does your family know about your change?

TC: No. No, they don't know. I haven't told them yet.

R: Do you have any struggles between Islam and Christianity?

TC: No, not a lot.

R: You heard the Gospel from your friend and did you understand it immediately?

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TC: Now I can understand and believe in Jesus Christ.

R: What does it mean for you to believe in Jesus?

TC: I have peace. My friend always told me to always pray to God when something difficult happens and to always pray for my husband.

R: So do you want to keep believing in Jesus?

TC: Yes, I do want to.

R: Why do you believe without your husband knowing, even though your husband doesn't like it?

TC: Because I choose to by myself. I don't want to believe in Islam or Buddhism. I just want to believe in Jesus.

R: How do you manage this without your husband knowing?

TC: Actually, I think he knows a little bit. He knows that my daughter goes to Sunday school in the church. Last time I answered the phone and then he suddenly asked me, "Are you praying today, too?" I have never told my husband so I was surprised. So I just said I did. He said that I should keep praying.

R: Why do you think he said that?

TC: I think because he can't pray. For Buddhist people it is difficult to go to a Buddhist temple but church is different, I can go to church whenever I want.

R: Do you think that he thinks that it can help your family when you pray?

TC: Yes, I think so.

R: How did you feel about your husband's response?

TC: I was really surprised but now I can relax more.

When I meet with my companion as a researcher/pastor, I would like to make an honest effort to listen to and understand my companions' religious and spiritual beliefs as well as their understanding and experience of God's presence. Furthermore, I as a pastor do not want to impose my own theological perceptions and prejudices on my companions and furthermore I don't want to force God into the conversation. This is at times easier said than done especially if their religion is different from my own. Having said this, my own experiences of God can also assist me in

understanding my companions' experiences as well as have a positive influence on their lives through me sharing these experiences. I as a pastor would carefully listen to their religious problems from a 'not-knowing position'. Through this not-knowing position, I would maintain an attitude of openness so that the religious narrative within their different stories can be shared more freely and deeply between my companion's religious voice and my religious voice. I would not assume that I know more or any better about my companions' religious narratives and problems.

My third companion moved to South Korea with her own religion and religious view as a Muslim. In my third companion's case, she often experienced conflict between her own old religion (Muslim) and her new religion (Christian). This conflict came not only from her own family but also from her Korean family where multiple religions are not easily tolerated and this has resulted in my companion feeling the pressure to accept her new family's religion as well as to feel the pressure from her own family to hold onto the Muslim faith when in fact she herself wants to be Christian. My third companion often used the phrase, "I decide by myself". This reveals a strong identity and personality. I also asked her, "Why do you continue to believe without your husband knowing, even though your husband doesn't like it?" I asked her this because if her own family were to find out that she had changed her religion or if her new Korean family found out she was not a Buddhist there would be much conflict and many problems. But she answered, "Because I choose to by myself. I don't want to believe in Islam or Buddhism. I just want to believe in Jesus". She decided what she wanted and who she wanted to worship. This shows me that she has a strong desire to find her own identity and develop it within the South Korean society.

5.7   REFLECTION ON THE ADVENTURE OF THE SECOND JOURNEY, GROUP CONVERSATIONS WITH TWO COMPANIONS

Confidentiality in this research is very important and many people don't like to open

up to others, but through this group session I recognised that sharing their stories together brought a lot of meaning to my companions.

R: How do you feel about sharing your stories together?

SC: It helped me to remember the past and its fun.

TC: It is quite interesting.

SC: I met her (referring to third companion) last year and it helped me to improve my Korean because if I were to meet a Russian I could easily lose my Korean.

R: How do you help each other?

SC: We take time with language problems and we discuss our children's problems, so I like it.

R: When you share your stories, do you agree with each other?

TC: We have known each other more than one year and I can learn something from her, so I like it.

R: How do you feel after listening to second companion's story?

TC: I feel sorry for her.

R: Why do you feel sorry?

TC: A couple needs to be close and talk well together but she can't with her husband. I think she just endures. She just thinks that her husband is always like that and she can't do anything about his personality.

When I met my second and third companion for the first time they seemed reluctant to open themselves up and share their stories. When I suggested the idea of having a group session and starting together they seemed much more open and happier. Part of the purpose of doing this group conversation was to show how the two companions can collaborate with the researcher as well as influence each other in a positive way. Through this group conversation, they gained a deeper understanding of their own life through seeing how they often shared the same emotions, fears and difficulties that came with living in South Korea. This group conversation led to a more open, deeper conversation between the two companions and researcher.

5.8   SUMMARY

In chapter 4 and 5, I discussed the six steps of narrative counselling based on a post-foundationalist practical theology which is used as a bridge between the pastoral care perspective, the narrative perspective based on social-constructionism and post-foundationalism. This provides me with the apparatus to better position myself within a theological world. It also helps me to better position myself against the relativistic tendencies in some approaches within social-constructionism and the narrative approach (Müller 2005:8). I believe that post-foundationalist practical theology performs a vital role within the multicultural setting where different cultures meet together in one family, community or in the case of my research Korean society. As a researcher, using a post-foundationalist view assists me in finding different meanings and possibilities from specific multicultural situations within the stories of my companions. Post-foundationalist practical theology extends the fusion of horizons within the counselling and the multicultural situation.

Through a post-foundationalist view, I was able to not only discover my companions' identities through their own stories, but also build my companions' identities through the broader, inter-relational stories of other people within the Korean multicultural society through a six step process; *Listening to the voice, Gaining voice, Giving voice, Finding alternative voice, Retelling voice* and *Creating Future voice*. Through these six steps my companions were given many opportunities to better discover who they are and develop new identities in the hope for a better future.

CHAPTER 6: CREATING FUTURE VOICE, EVALUATING THE JOURNEY AND INTERDISCIPLINARY VOICE

6.1   INTRODUCTION

Chapter 6 involves creating future voice, evaluating the journey and interdisciplinary voice. The last step in the six step process is creating future voice which will hopefully open the door to new future stories and dreams for my companions through the power of imagination, re-authoring and re-writing their stories. Each step is connected to and interacts with step 6 as this is the ultimate goal.

While evaluating the journey with my companions, I discovered two models within the multicultural situation, more specifically within the Korean multicultural family, regarding married migrant women. In chapter 6, I introduce these two models, namely The Multicultural Narrative Counselling Model (The Multi/CNC Model) and The Multicultural Narrative Identity Development Model (The Multi/CNID Model) which are both based on a narrative approach.

Furthermore, I need to incorporate interdisciplinary work into my research in order to better understand, interpret and reflect on my companion's stories with the help of others scholars. When we are involved in cross-disciplinary conversations our strong beliefs and even prejudices are also involved. Epistemological post-foundationalism helps us to become aware of these beliefs and prejudices, as well as to become aware of the resources of human rationality which are shared in different ways of reflection. (Van Huyssteen 1997:4). By conducting this interdisciplinary work any strong beliefs or prejudices I may have will be exposed which I can then become aware of and not allow them to affect any further counselling or research I may do in the future. Furthermore, I as the researcher I have to listen carefully to the various stories of understanding and make an honest effort to integrate all of them into one, through interdisciplinary work.

6.2   CREATING FUTURE VOICE TROUGH THE POWER OF IMAGINATION, RE-AUTHORING AND RE-WRITING STORY

According to the narrative perspective there are no fixed end conclusions nor are there any rigid methods. The narrative approach is used to create a new story for the future with many possibilities and outcomes. I as the researcher will seek to lead my companions towards the construction of a story of the future which is realistic and makes sense and challenges my companions to openly dream and hope. I would like to create all new future stories for my companions, within this research, to develop a new understanding which can lead to the development of new identities and try to reach conclusions that point beyond the local community without falling into the trap of generalisations.

I used a method in which we imagined the story of the future. Müller (1999:67) says that, "The imaging of a story of the future is a powerful means towards change in the present. People can be helped in this way to re-discover motivation, excitement and a sense of purpose". As a practical theologian if I can maintain my true identity, I can reach better future stories and conclusions. The researcher's task is not given and taught but it is to create a situation within which 'thinking', 'talking' and 'imagination' can take place (Müller 1999:71). I must abstain from offering cheap solutions and easy strategies. However, I must with all effort seek to help create stories of my companion's future.

The purpose of this researcher is not only to listen to the past stories of my companions, but also to allow for the re-authoring and re-writing of the stories until a new future story is created. This re-authoring and re-writing is a never-ending process and not a quick fix method. Müller (2001:90) says that, "... the research process is not only a mere reflection on those stories; it is always a new writing. Research creates its own story with new possibilities".

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6.2.1 My first companion's future voice

I am just happy to be able to make others happy.

R: Your 'unsolved matter', do you think you can solve this problem with your children one day or do you think it will carry on like this?

FC: It will carry on. Unless society changes, they won't change. They are influenced by the way of thinking in Korean society. I don't think they are bad because of this.

R: Korean society affects our children in this generation and they learn the same prejudices.

FC: Unfortunately...

R: You wanted to wait... What do you really hope for and expect to happen through waiting? What hope do you have for 'unsolved matter'?

FC: I hope that my children would understand me later when they become more mature. They will hopefully realise what multi-culture means and I hope that they will travel a lot around the world and begin to understand the world better instead of living only in South Korea and having a narrow minded way of thinking. They will then see that there is nothing wrong with foreigners living in South Korea. It is all possible.

R: You believe that this is the way to solve the 'unsolved matter' through going out into the world and experiencing other cultures and people and that through this they will better understand you, even as their mother?

FC: Yes, that's right. I often emphasise to them that they should travel a lot and face the challenges that might come their way. In this they will grow as an individual with the right attitude.

R: I see your strength despite all the injustice and prejudice you have had to face in your family and society and that still in spite of all this you still continue serving and helping others. Could I call this 'Devotion'?

FC: Rather than 'Devotion', I am just happy to be able to make others happy.

R: I think this gives you the strength, to overcome all the problems. Through helping others, even in times of hardship, and seeing them become happy gives you strength.

FC: That's right. I am really happy when others are happy.

6.2.2 My second companion's future voice

If I do my best and don't give up then my dreams can come true.

R: You seem to have a strong passion to learn new things.

SC: Yes, I do. I love to learn. If I don't do anything, I get frustrated but doing things gives me hope.

R: So you can find hope through learning something new.

SC: This hope is to meet people and learn new things. I don't want to only be a housewife.

R: Does this hope motivate you? What kind of person do you want to be?

SC: I want to be an active person. For a long time, I have learnt new things since I was very young. I did *Taekwando* on Mondays, Wednesdays and Fridays and dancing every Tuesday and Thursday. (Unique Outcome)

R: Why were you so busy when you were young?

SC: I like being busy.

R: Do you want be busy like this in Korea as well?

SC: Yes, I do. I would love to have a busy life.

R: What kind of job would you like to have?

SC: I'm studying and training in baking. I like baking and I trained through a government course where I was the only foreigner.

R: I see. How did you feel among all the Koreans in the course?

SC: It was strange at first but I got used to it. It was difficult to understand but we could eventually communicate with each other well.

R: I can imagine that it was difficult to communicate with all the Korean people?

SC: When they saw me, they thought I was Korean because of my appearance. However, I told them I was a *Koryoin*, and they told me that they understand me and encouraged me to do well.

R: Did they understand you easily?

SC: Yes, they did. One woman treated me like her daughter and she wanted to keep in contact with me after the course.

R: You were the only foreigner out of sixteen people. How did you feel?

SC: I was shy but they spoke to me first so I could open my mind easily. They saw me as a Korean. Teacher encouraged me a lot as well.

R: What drove you to learn and finish so well?

SC: Because of the hope of getting a job, I had to finish the course.

R: When I first meet you, I saw that you are someone that makes others feel comfortable around you. I am surprised that you were scared. How did you see yourself when you finished the training?

SC: I was proud of myself. I would like to share a story. Last month I went to my husband's hometown, people didn't see me as a foreigner but they saw me as a Korean. I was quite surprised.

R: How did you feel about this?

SC: Um…I loved it. I communicated like a Korean which made me happy. I'm already a Korean (with a smile).

R: I believe you have a dream in Korea, do you think you should do something towards reaching this dream or hope?

SC: I believe that if I do my best and don't give up then my dreams can come true.

R: I think your dreams can come true because of your effort and passion.

SC: Thank you.

6.2.3   My third companion's future voice

This is still not enough but I'm aiming for a better life for me.

R: Why did you decide to get a job at the Immigration/Customs Service?

TC: I work every Mondays, Wednesdays and Fridays at the Woman Centre and I'm free Tuesdays and Thursdays. So I will work these days and I think it will be good to meet new people.

R: What will you do in the Customs Service?

TC: I haven't started yet so I don't know much, but I will need to do office work and help to inform and do interpreting for Indonesians.

R: Why did your Vietnamese friend ask to work with you?

TC: I don't have a clue but we are very close to each other.

R: Even though you are very good friends, it can be difficult to ask someone to come work with them. Why do you think your friend asked you?

TC: Maybe because I have lived in Korea so long? At first it was quite embarrassing for me.

R: What is the advantage of having lived in Korea for a long time?

TC: I think that a person just knows more about Korea.

R: How do you feel about working there?

TC: Actually, I'm a bit nervous because I don't know what to do.

R: Did you feel any pressure to accept the job?

TC: It was my decision and I chose to do it.

R: We already spoke about it, that when you decide to do something, then you do it. Do you agree with this?

TC: Yes, I do.

R: It seems that you gain confidence when you choose to do something. If you were a car how would you describe your Korean life? Would you be moving forward, backwards or just not moving?

TC: I think I'm going somewhere.

R: What do you mean by that?

TC: It is better than before, everyday is better than before.

R: Are you moving fast or slowly?

TC: I think I'm going a little bit slowly.

R: Do you think that you are moving slowly toward your dreams and goals for the future?

TC: Yes, I do.

R: What is your present goal?

TC: To have a better life than now. This is still not enough but I'm aiming for a better life for me.

R: What does "not enough" mean?

TC: I'm not greedy but I want to study and to get a better job but I am not ready yet. My children are still too young so I cannot do much.

R: So do you think working for the Customs Service will prepare you for your future?

TC: Yes, I do. I would like to help people. For a long time, I have wanted to do this.

R: Have you been patient for a long time because of your family?

TC: Yes, I have.

R: I think that your Vietnamese friend saw your talents and that is why she asked you to work with her. She sees something inside of you that likes to help others. Do you agree?

TC: I don't have clue (with a smile).

R: How do you think you will feel when you work in the Customs Service?

TC: I will be very happy and it will be worth it. This will be my first job in Korea so I'm really happy about this job.

R: You have been waiting for eleven years and now you are taking your first step towards your dreams.

TC: (Smiles and nods.)

6.2.4   Reflection on creating future voice with my companions

Neuger (2001:83) says that, "The need for hope in a liberating future must be the source for helping girls and women develop appropriate and effective methods of resistance to the loss of self and voice". The hope is the starting point and future in our journey of life. Without hope, we couldn't start and dream for the future. I believe that hope is a strong weapon in resisting the loss of self and voice. If a person becomes confused about who they are or loses who they are then hope is already lost.

For migrant women, hope is a strong motivator which can see them moving to a new world, which they weren't even aware of. This hope often seems to focus on money and personal goals for a better future life than their past life. This hope further helps the migrant women to encounter a new world. The problem is that as these migrant women encounter Korean culture and society they begin to lose hope as well as their identities which sees them being assimilated into a new world in which their identity is lost. Migrant women are often looked down upon because they often come from poor countries and people believe they only marry Korean men for money and to secure their residency within South Korea. Furthermore, Korean culture deprives women of having any position above men especially once they are married. After being married a woman should become invisible, voiceless, and nameless in order to become culturally acceptable. Migrant women gradually lose their hope and identities in such a climate.

Through the narrative research process, I as the researcher wished to focus on this loss of hope and identity in order to reveal a new future through a better understanding of the structured discourses of Korean culture and society and the impact these discourses have had on my companions' stories and experiences. Through this journey with my companions I realised that my companions' hope could almost be divided into two separate hopes. The first being the hope that they had before getting married and the second being the hope that they now have. The

first hope seemed to involve more of a focus on money and their personal goals for a better future, but their present hope involves more of a focus on other people's lives and Korean society. They still have a focus on personal goals and themselves but it is now different in that they find their identities more so within others. My companions would say, "I am just happy to be able to make others happy.", "I would like to help people. For a long time, I have wanted to do this.", "I will be very happy and it will be worth it".

Therefore, I tried giving voice to this hope and in this found a new present hope through their stories. My companions through the narrative process realised that their hope has changed and that they have a new hope which is to contribute to the lives of others and to Korean culture. Through the process of the power of imagination, re-authoring and re-writing story, my companions' identities could be empowered and their multi-identities could begin to develop through their stories which can offer hope for the future. Within this present hope they began to see themselves as being a part of Korean society and their Korean families and the possibility of contributing to Korean society through the use of their abilities was also revealed in spite of the fact that they are still foreign women. My companions and I believe that our journey together was a good time and that through a collaborated effort of interpreting our experiences and stories the door was opened to start to dream of a better future and life. My hope is that my companions will continue to create further future voice which will lead to new a future journeys and healthier stories.

6.3   EVALUATING THE JOURNEY

Evaluating the journey is a very important step once the journey with my companions is completed. It is important that we evaluate what was good and what was bad in order to better prepare for future journeys. This step involves thinking back and reflecting on the journey which can give more meaning to the journey as well as create more meaningful memories for my companions. Through this journey

I discovered two models within the multicultural context and more specifically within Korean multicultural families and Korean multicultural society. I would like to propose these two models which are The Multicultural Narrative Counselling Model (The Multi/CNC Model) and The Multicultural Narrative Identity Development Model (The Multi/CNID Model) which are both based on a narrative approach.

6.3.1 The Multicultural Narrative Counselling Model

In chapter 3, I introduced a six step process in order to listen to and interpret the experiences and stories of my companions as we journeyed together based on a narrative approach. Through this 6 step process, I focused on the meanings and interpretations of my companions' stories in order to discover and unlock their real voice. This 6 step process assisted me in working in collaboration with my companions in order to move from the description of experiences to the interpretation of the experiences.

The multicultural narrative counselling model includes six steps as follows;
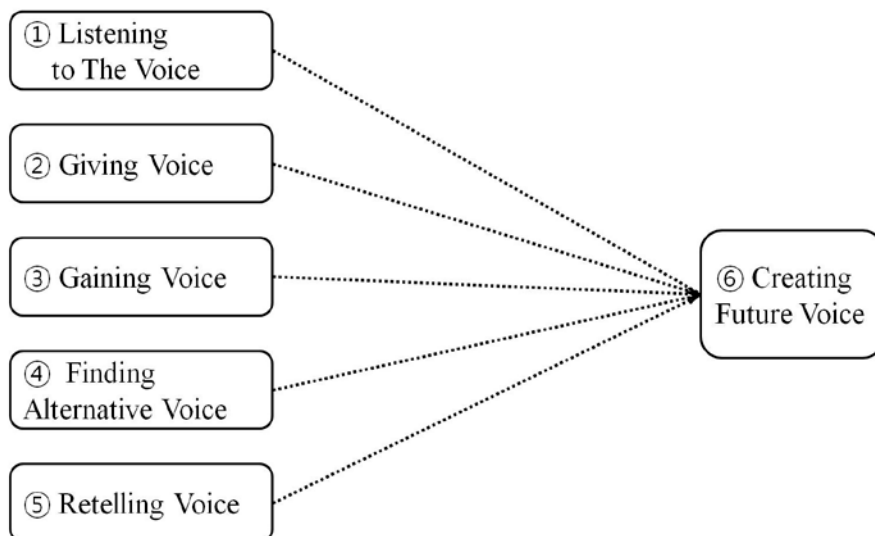

Figure 17. The multicultural narrative counselling model

The first step is *Listening to the Voice* of my companions. This step includes the researcher gaining an understanding of the companions' previous country and culture. This forms part of the companions' 'now' and 'background' story which is the starting point between the researcher/counsellor and companion/client.

The second step is *Giving Voice* to the companions. Along the journey with my companions I find various discourses/traditions from different communities, cultures, families and people within each companions' story from three perspectives namely, cultural voice, outside voice and personal-inner voice. I have to identify these discourses and try to gain some understanding of how current behaviour is influenced by such discourses by listening to my companions' voice.

The third step involves the companions *Gaining Voice*. This step explores the effects of the companions' problems, deconstructs their discourses and externalises their problems through the use of the narrative approach. In this step the person is made separate from the problem.

The fourth step involves *Finding Alternative Voice* which opens up new perspectives, creates alternative stories and develops future stories through finding unique outcomes, empowering and re-membering conversation in collaboration with my companions.

The fifth step involves *Retelling/Refinding Voice* within my companions' stories. In this step we gain a deeper understanding of the companions' stories through repositioning/reclaiming and the companions' religious and spiritual voices.

The last step involves *Creating Future Voice*. This step involves evaluating and reflecting on the journey. This step will hopefully open the door to new futures and dreams for my companions through the power of imagination and re-authoring and

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re-writing story. Each step is connected to and interacts with step 6 as this is the ultimate goal.

The Multicultural Narrative Counselling Model (The Multi/CNC model) which includes the 6 step process is founded within the pastoral care perspective, the narrative perspective based on social-constructionism and the post-foundationalism perspective. A post-foundationalist practical theology provides a better position to connect each of these perspectives and acts as a bridge between each perspective. This Multi/CNC model will encounter, communicate, and discuss all aspects attaining to the journey or counselling conversation in a free and equal way in order to open doors to a new future. Through The Multi/CNC model, the counsellor and companion/client or majority group and minority group are seen as equal and placed on the same level. The counsellor is also not seen as the expert but rather there is a focus on the companion/client being the expert of their own lives. This opens a door to communication in which neither group's culture or identity is lost but each group lives within the same space and interacts with each other within their lives. This results in a 'fusion of horizons' which extends the horizons of our understanding to allow the other's world to intrude on our own world with the hope of something new being shared. This 'fusion of horizons' creates a safe space in which the other is allowed to speak, to question our understanding and vice versa (Gerkin 1984:5). The Multi/CNC Model allows us to better understand the multicultural contexts as well as the counselling context. I also suppose that The Multi/CNC model will take a vital role in multicultural settings where different cultures meet together in one family, community or society. I believe that The Multi/CNC Model would not only discover people's identities through their own stories, but also build people's new identities for their future through the broader inter-relational stories of other people and culture within a multicultural situation.

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6.3.2 The Multicultural Narrative Identity Development Model

The Multicultural Narrative Identity Development Model (The Multi/CNID Model) is based on The Multicultural Narrative Counselling Model (The Multi/CNC Model) and focuses on married migrant women within Korean multicultural families in South Korea. Furthermore The Multi/CNID Model resembles The R/CID Model which focuses on minority identity development and The Stages of Faith as discussed by Fowler[34] which is based on Erikson's theory of identity and is embedded in his eight stages of psychosocial development.[35] The Multi/CNID Model includes six stages which are *'Encounter', 'Conflict', 'Assimilation and Adaptation', 'Self-reflection', 'Multi-identity' (Integration) and 'Contribution' (Devotion)* as shown in *figure 18*.
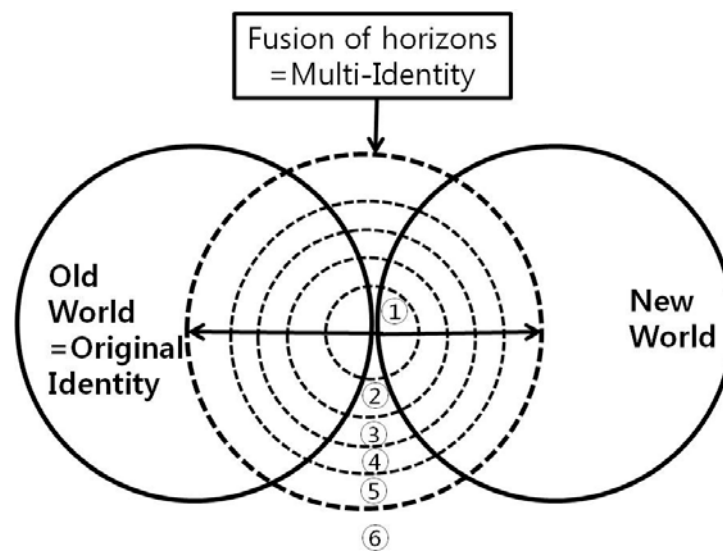
Figure 18. The Multicultural Narrative Identity Development Model

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[34] Fowler's (1981:122-213) Stages of Faith are as follows: stage 1. Intuitive/Projective Faith (3-7 years), 2. Mythic/Literal Faith (7-12 years), 3. Synthetic/Conventional Faith (13-17 years), 4. Individuative/ Projective Faith (17-30 years), 5. Conjunctive Faith (30-40 years), 6. Universalizing Faith (over 40 year)

[35] Erik Erikson's (1963:246-274) eight psychosocial development stages are as follows: 1. Basic Trust vs. Basic Mistrust (Infancy: The New born), 2. Autonomy vs. Shame and Doubt (Early Childhood: 2-4 years), 3. Initiative vs. Guilt (Play Age: 4-5 years), 4. Industry vs. Inferiority (School Age: 6-11 years), 5. Identity vs. Role Confusion (Adolescence and Young Adulthood), 6. Intimacy vs. Isolation (Young Adulthood), 7. Generativity vs. Stagnation (Mature Adulthood), 8. Ego Integrity vs. Despair and Disgust (Old Age)

Encounter

When a person moves to another country which offers better opportunities than their country, their old world/original identity encounters their new world/dominant identity. This doesn't only refer to the two cultures meeting but also the differences in languages, appearances, customs and attitudes etc within the two cultures. *Encounter* is the point at which these differences meet together. At this point migrant women often learn about their new world/dominant identity, through stories, experiences and images especially as a result of the language barrier. This is similar to Fowler's (1981:133) first stage of faith which is *Intuitive/Projective faith* and is an imitative phase in which the individual can be powerfully and permanently influenced by 'moods', 'actions' and 'stories' of the visible things through the promptings of parents and other close relatives and friends. At first married migrant women are powerfully influenced by their Korean family and Korean relatives especially by their husband and mother-in-law. As a result of this often they become the imitators of their husbands and mother-in-laws in South Korea. The Multi/CNC Model's first stage is *Listening to the Voice* which helps us to listen to migrant women's first stories, experiences and background, who their family are and why they immigrated to South Korea.

In the *encounter stage*, they do not necessarily remove or detach themselves from their own world in order to meet their new world. This stage is very important in that a migrant woman usually always moves to another country with hope. For migrant women hope is a strong motivator which can see them moving to a new world which they weren't even aware of. This hope often seems to focus on money and personal goals for a better future life than their past life. This hope further helps the migrant women to encounter their new world.

Conflict

The second stage is *conflict* and is similar to the second stage of the Racial/Cultural Identity Development Model (Atkinson, Morten, & Sue 1989) which is the *Dissonance stage*. This stage of *Dissonance* sees a person realising the inconsistencies between their culture and the majority/dominant group's culture.

This *Conflict stage* often begins as a migrant woman begins to realise that her hopes and dreams are very different to the reality of her new life. Migrant women also have preconceived ideas and expectations of the more developed country only to find the reality is very different. This is where a lot of cultural problems and tensions influence and develop their identities. They are also caused pain as they often realise the prejudices such as racism and discrimination from the dominant culture, society, family and people. In this stage migrant women find it very difficult to accept the differences in cultures due to their identities having already been constructed within their own culture but at the same time desire to be accepted by the dominant culture. In this stage migrant women often begin to see themselves as those around them see them.

The *Conflict* stage is connected to The Multi/CNC Model's second step which is *Giving Voice*. It finds various discourses/ traditions from different communities, cultures, families and people within migrant women's stories and experiences from three perspectives namely, cultural voice, outside voice and personal-inner voice. It helps to identify these discourses and tries to gain some understanding of how current behaviour is influenced by such discourses through listening to the migrant women's voices.

Assimilation and Adaptation

The third stage is identified as *Assimilation and Adaptation* which is different from the third stage of *Resistance and Immersion* in the R/CID Model. This third stage of

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the R/CID Model is characterised by a person holding onto their minority culture which sees them moving once again to their own culture's values and beliefs and rejecting and distancing themselves from the dominant culture's values and beliefs. They once again feel proud of their own values and customs and began to immerse themselves in their original heritage. However, the third stage of *Assimilation and Adaptation* of the Multi/CNID Model is different as migrant women who have married Korean men living in South Korea are more than likely trying to assimilate, adapt and integrate themselves into Korean society and their new respective Korean families. Their focus is more on how they can assimilate and adapt to Korean society as soon as possible with the least amount of resistance. The first stage of the R/CID Model, *Conformity,* occurs in this step. During the *Conformity* stage, the minority person takes on the values of the dominant culture including its beliefs and customs while attempting to lose their own culture.

According to Fowler (1981:172-173),

> Within this "conformist" stage a person is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp on their own identity and autonomous judgment to construct and maintain an independent perspective... but they have not objectified it for examination and in a sense are unaware of having it.

In this stage of *Assimilation and Adaptation* a migrant woman often begins to internalise the cultural voice, outside voice and personal-inner voice. Fowler (1981:173) says that,

> The expectations and evaluations of others can be so compellingly internalized... the encounter with experiences or perspectives that lead to critical reflection on how one's beliefs and values have formed and

changed, and on how "relative" they are to one's particular group or background.

Through The Multi/CNC Model's third step of *Gaining Voice* a migrant woman is able to move from internalising these voices to externalising them through exploring the effects of the migrant women's problems, deconstructing their discourses and externalising their problems through the use of the narrative approach. In this step the person is made separate from the problem.

Self-reflection

The fourth stage of the Multi/CNID model is characterised as *self-reflection*. This stage is a bridge between the third stage and the fifth stage. Migrant women start to question their self-identity which has been constructed in stage three from cultural voice, outside voice and personal-inner voice in order to find a new identity between the two cultures/worlds through the *self-reflection* stage. In this stage migrant women try to solve their conflicts and confusion between the two cultures/worlds. This resembles the fourth stage of the R/CID Model which is *Introspection*. Individuals in this stage still feel hostile toward the dominant group yet they try to see the positive sides of the dominant values and how those feelings interfere with the development of self-identity. In this stage, the individual attempts to understand herself or himself better, tries to become more objective about the cultures' views and attitudes and strives to integrate the values of the minority and dominant group (Sanchez 2011:5).

This is similar to Fowler's fourth stage of faith, *Individuative-Reflective faith* where as Fowler (1981:182) says, "The self, previously sustained in its identity and faith compositions by an interpersonal circle of significant others, now claims an identity no longer defined by the composite of one's role or meanings to others".

Through The Multi/CNC Model's fourth step involving *Finding Alternative Voice* a migrant woman is able to open up new perspectives, create alternative stories and develop future stories through finding unique outcomes, empowering and re-membering conversation.

Multi-identity (Integration)

The fifth stage of the Multi/CNID model is *Multi-identity (integration)*. This stage is where the migrant women feel the need to find a harmony and balance between their two cultures/identities in order to make a multi-identity in South Korea. *Integration* within Berry's acculturation model occurs when a person adopts the dominant culture but at the same time holds onto their heritage culture. The final stage in the R/CID Model, *Integrative Awareness* is similar in that it sees an individual realise that they need to become more flexible and accepting. Establishing both individual self identity as well as group identity, individuals finally reach the point where they try to see themselves as a member of a larger society and the human race (Kim 2005: 57).

Fowler's (1981:197-198) explains that the fifth stage,

> involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of stage 4's self-certainty and conscious cognitive and affective adaptation to reality... there must also be a new reclaiming and reworking of one's past. There must be an opening to the voices of one's "deeper self." Importantly, this involves a critical recognition of one's social unconscious-the myths, ideal images and prejudices built deeply into the self-system by virtue of one's nurture within a particular social class, religious tradition, ethnic group or the like.

In comparison to Fowler's fifth stage, my fifth stage sees the migrant woman maintaining her original culture but also looks to participate in the larger social network. Integration seems to build a dual-identity which refers to a person with two identities. However, multi-identity doesn't necessarily mean that a person has two identities but rather that a person's old identity and new identity within their new dominant culture have integrated to form a new identity or multi-identity. This multi-identity is able to extend the fusion of horizons between the old world/original identity and new world/dominant identity through interdisciplinary work.

Through The Multi/CNC Model's fifth step involving *Retelling/Refinding Voice.* We gain a deeper understanding of the companions' stories through repositioning/ reclaiming and the companions' religious and spiritual voices.

Contribution (Devotion)

The sixth stage of the Multi/CNID model is *Contribution (Devotion).* I already explained that hope is the starting point in our journey of life. Without hope, we wouldn't be able to start and dream of the future. For migrant women hope is a strong motivator which can see them moving to a new world which they weren't even aware of. This hope further helps the migrant women to encounter this new world. Through this journey with migrant women I realised that migrant women's hope could almost be divided into two separate hopes. The first being the hope that they had before getting married and the second being the hope that they now have. The first hope seemed to involve more of a focus on money and their personal goals for a better future, but their present hope involves more of a focus on other people's lives and Korean society. They still have a focus on personal goals and themselves but it is now different in that they find their identities more so within others.

Through the narrative process, my companions are able to realise that their hope has changed and that they have a new hope which is to contribute to the lives of others

and to Korean culture. Within this present hope they began to see themselves as being a part of Korean society and their Korean families and the possibility of contributing to Korean society through the use of their abilities which were also revealed in spite of the fact that they are still foreign women. The dominant culture being South Korean society needs to acknowledge and respect different cultures rather than expect assimilation and integration from them in order to achieve a multicultural society. In this step a migrant women is able to become an example for other migrant women.

Through The Multi/CNC Model's last step involving *Creating Future Voice* the migrant woman is able to hopefully open the door to a new future and dreams through the power of imagination and re-authoring and re-writing story.

6.4   INTERDISCIPLINARY VOICE

6.4.1   An introduction to interdisciplinary work

Interdisciplinary work is complicated and difficult. Language, reasoning strategies, contexts, and ways of accounting for human experience differ greatly between the various disciplines (Midali 2000:262). In this step, I need to use an interdisciplinary approach in order to understand, interpret and reflect on my companions' stories because no two individuals are the same nor are their problems. I will research other theological disciplines as well as other sciences and listen carefully to their various perspectives and understanding as well as make an honest effort to integrate all of them into one, through interdisciplinary work.

Epistemological post-foundationalism can be integrated between my own beliefs, theology and that of various scientific disciplines. Furthermore, interdisciplinary work will cause the conversation with my companions to be more effective as it allows us to treat each other equally. As Van Huyssteen (1999: 264) says,

…first, we should be able to enter the pluralist, interdisciplinary conversation between disciplines and research traditions with our full personal convictions intact, while at the same time reaching beyond the strict boundaries of our own intellectual context; second, we should indeed be able to justify our choices for or against a specific research tradition in interdisciplinary conversation.

When we are involved in cross-disciplinary conversations our strong beliefs and even prejudices are also involved. Epistemological post-foundationalism helps us to become aware of these beliefs and prejudices, as well as to become aware of the resources of human rationality which are shared in different ways of reflection. Then by moving beyond our own epistemic way of thinking we can reach other communities in cross-contextual, cross-cultural, and cross-disciplinary conversation (Van Huyssteen 1997:4).

Therefore interdisciplinary reflection, as part of the Post-foundationalism approach, will open the door to the way in which people's reflections can be placed on an equal with the interaction with other sciences perspective and lead to intercultural conversation. A post-foundationalist paradigm will open the door to communication within my research, because this paradigm forces the researcher to listen to the companions and places the companions on an equal level with their families and societies and helps them to interact with their families and societies as well as with the researcher. The researcher is further assisted in listening to the stories of the companions within real-life situations through an interdisciplinary conversation.

6.4.2   Interdisciplinary voice - other scholars' perspectives

The following process is an attempt to demonstrate transversal rationality as an interdisciplinary voice. As participants, I have chosen scholars from the three disciplines; Social Work, Practical Theology and Counselling. Furthermore I have

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also sought the perspectives of two foreign men who are married to Korean women. As a researcher I asked these seven participants two questions as posed by Müller (2009:203); First, "When reading the stories of (my companions), what do you think would their concerns be?" Second, "How would you formulate your unique perspective on these concerns and why is it important that this perspective be heard at the interdisciplinary table?"

In order for them to answer these questions I supplied them with a few of my companions' stories upon which they could respond.

6.4.2.1   First question

P 1: Social Worker (Kim Suk Koung)

Q 1: When I read the migrant women's stories through these interviews, the exclusive experiences such as loneliness, prejudice and discrimination etc come from them having different cultures and values. It seems that they are interested in and desire that Korean society accept their differences in order that they might receive equal treatment and rights. They face many problems which are difficult to solve because they are migrant women. I feel that these problems are made worse due to them facing the same problems and experiences in their relationships with their families and children.

P 2: Practical Theologian (Dr. Hwang SungChul)

Q 1: I found a few problems within the three women's stories. First, the language communication problem, which is the biggest problem within Korean multicultural families as a result of them, having dual-languages. The foundation of the problem is the difficulty of communicating and as a result of this migrant women find it difficult to express their emotions and to understand others and it is difficult for them to

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communicate what they want to say to others. They not only face prejudice and discrimination through their difficulty to articulate words and express their desires but also through the difficulty of building a self identity and self-esteem within their own families. Furthermore through this language communication problem, I believe that they have a number of inherent negative emotions within their hearts such as frustration, anger and hopelessness. If they hold onto these negative emotions without trying to solve them they will fall into a deep sense of shame or they will lead themselves down a path of destruction.

Second is the problem of having dual-cultures. All three of these migrant women suffer some form of estrangement and heterogeneity through their culture differences. They still face this problem up until today. The marriage between Korean men and foreign women usually takes place very quickly and through formal meetings which mean they have very little time in building a relationship which often result in many problems in the first period of their marriage due to them not having a foundation of trust and love within the marriage. As a result of this migrant women often find it difficult to adapt and face conflict, violence, elopement, separation and divorce. When migrant women feel they need to accept the heterogeneity of Korean culture they are faced with a lot of stress and at the same time they often have the added stress of caring for their children. In Korean culture there is a lot of tension and conflict when it comes to dual-cultures which causes a lot of instability within multicultural families.

Third, there is the problem of social and cultural prejudice and preconceived ideas. I think that all three migrant women have faced social prejudice and preconceived ideas at the hands of Korean society which can make it very hard to endure discrimination even that which they face today.

Fourth, there is the problem of educating children in a multicultural family. These multicultural children often appear different which can lead to them being bullied by

children of the same age in their schools which makes it hard to grow up and develop a healthy personality. I couldn't see the children's problems in these interviews but I can suppose that they are also suffering problems of which no one knows about.

P 3: Pastoral Narrative Therapist (Dr. François Wessels)

Q 1**:** First companion, I am curious about a number of things:
1. I am wondering what power discourses she might be experiencing?
2. What cultural perceptions did she experience and what did these want her to believe about herself?
3. Was she comfortable being totalised in an understanding that you can only have one nationality?
4. What did the choices she had to make, do to herself narrative?

Second companion, I was wondering about:
1. Why SC was still Uzbek in her own mind? What was the effect of the approach to her relationship with her in-laws and her husband? How did this affect the hope she had when she first moved to Korea?
2. How SC experienced the lack of material security? Was this aligned with her expectations when she decided to marry a foreigner? What was the effect on her family at home? Did they receive monetary assistance which facilitated a better quality of life?
3. What was the effect of her mother-in-law's approach to her?

Third companion, I would like to know more about:
1. The need to have Korean citizenship. What would that signify to the research companions in terms of identity? Is the only reason for wanting Korean citizenship acceptance or is there an expectation that this would help them to blend in better with the people in Korea? Are there any financial or material benefits in obtaining Korean citizenship?

2. The effect of being a foreigner on relationships with their children. To what extent was this complicating relationships with their own children and their children's peers?
3. What are the effects on further development for these women?
4. What does this hold for their futures? Why was there mentioned by TC of perhaps having to move back to Indonesia?

6.4.2.2   Second question

P 1: Social Worker (Kim Suk Koung)

Q 2: Their problem is that they find it difficult to adapt within South Korean society which finds it difficult to accept differences even though these migrant women have unique abilities. Some time ago, a guest on a TV show spoke about the future unification between North and South Korea and that we as Koreans needed to practice living with others/foreigners through changing our values and supporting policies within the current South Korean multicultural situation. The person believed that this could be the solution to meeting the differences after unification. I believe that we cannot support them based on our norms, values and desires but that we need to respect their own values and desires and allow them to express their desires as well as practice them. This is expressing social welfare to humanity.

P 2: Practical Theologian (Dr. Hwang SungChul)

Q 2: There are many names for foreigner/migrant people in the Bible. In the Old Testament, the foreigners or migrant people are referred to as 'aliens' (Ex 23:9), 'strangers' (Gen 23:4), 'aliens living among them' (Lev 17:8) and 'travelers'. The meaning of *'ger'* in Hebrew is a more general expression than 'sojourner' and is used to indicate foreigners who plan to live in a foreign land for a long time. This term was used for alien residents who lived among the Israelites as foreigners but for a

long time. The term *'ger'* is also used for poor people who need to be protected and cared for by the local people. In the New Testament, it denotes *'genos'* which includes suffering people and people who have been discriminated against by society. Jesus commanded that we care for foreigner as *'genos'* (Lk 17:18). Thus, foreigners became people who received protection in the Bible.

The Korean church needs to change their perspective to not only see a foreign person as an object to teach South Korean culture or an object in need of social welfare but to see a foreigner with 'citizenship' as being equal to Korean people. Multicultural families need to become a focus of pastoral ministry in order to make them healthy citizens through caring and raising them up as citizens in the Kingdom of God. This is the contemporary mission of the Korean church. However, I believe that the Korean church need not be limited to caring for migrant women and foreign immigrants but the church needs an approach which is active and aggressive to fully understand the goal and seed of missions.

Once the Korean church changes its perspective from a goal of caring to a goal of missions for migrant women and foreigners living in South Korea their perspective will become migrant-centred and not focused on the church's own agenda. I am not sure how effective pastoral care is in helping multicultural families from the current Korean church-centred strategy and programs and therefore this dimension of mission needs more work to develop a more concrete mission style and strategy which is more migrant-centred.

In conclusion, in order to build healthy, stable multicultural families the Korean church needs to develop short-term and long-term pastoral policies in order to raise and reinforce the capacity and abilities of migrant women and to support them to live here freely and confidently as members at the core of multicultural families. As a result of this the Korean church will be sowing a seed in order to lay the foundation for a symbiotic society for multi-cultures and multi-nations. Again the Korean

church needs a paradigm shift where migrant women are not seen as foreigners but as brothers and sisters in Christ in order that the Korean church may become real neighbours to multicultural families.

P 3: Pastoral Narrative Therapist (Dr. François Wessels)

Q 2: As a narrative therapist, my perspective is respectful and one of curiosity and not analytical and directive. This perspective invites dialogue and does not operate from within a position of justification - the need to be right. Therefore it would enter into conversations with other disciplines from an appreciative position.

6.4.3   Interdisciplinary voice-a husband's perspective on multicultural families

6.4.3.1   South African husband

The first husband is a South African black man who met and married a South Korean woman. They now live in South Korea and have two children. He works in a university in South Korea as an English teacher. He says as follows:

Like many foreigners in Korea, the main issue would be acceptance; acceptance in Korean society and within their families. The views of their husbands are important to them and even in their decisions of changing their nationalities. Wives that believe their husbands disapprove of them would easily do what they think will please their husbands. This is more so with wives from poor countries that marry their husbands mainly for economical reasons.

I was very surprised at the level of honesty of these women. They were honest in that they openly confessed their primary motives of marrying Korean men. Unfortunately, this also serves as a stereotype in Korean society regarding international marriages of people from other Asian countries like Indonesia and Uzbekistan. This is different

from Koreans marrying Europeans and people from English-speaking countries. In general, people envy bi-racial children that are able to speak Korean and English; the most sought after language in Korea. My initial guess was that their main concern would be acceptance and belonging, and my educated guess was correct due to many interactions with international couples.

First, from a man and a husband's perspective, there is less demand and obligation in contrast to the lives of women married to Korean men. As a man the main emphasis is on my ability to provide for the family. As a man from an English-speaking country, things are more favourable than a man from Indonesia or Thailand.

Second, as Korea is a patriarchal society, as a head of the family, there is no demand on what I should or should not do. Personally, I have not been instructed into "Korean ways of men" as my father-in-law recognises that I'm the head of my family as he is the head of his and any attempt of moving into my territory would result in a disastrous collision. I was often asked and even advised on some issues, but never a sense of being pushed to do something that I am not comfortable to do.

Third, the motive of marriage. It is rare to see a Korean woman married to a man from a "poor country" and it would be challenging for such a man to marry a Korean woman due to the lack of ability to adequately provide according to Korean standards, good living. This thought may be seen as a generalisation, however, Korean women have a specific idea of what a good life is, and a husband should be able to provide that with sufficient cash flow. It's easy for an English-speaking man to marry a Korean woman as there are numerous opportunities to work as a language teacher in private and public schools, private language institutions, universities, and even starting a language academy.

These women try to belong in Korea and, to some degree, are willing to sacrifice their culture and history to live in a place that is better. I was asked whether or not I

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would be willing to change my citizenship. This is not something that I have thought about and my initial response was "no". The reason is two-fold:

1) The ability to provide for the family using the label "foreigner". As an English speaker there are numerous job offers without having to sacrifice anything.

2) Teaching my children to accept their dual identities. My first daughter is of an age where she knows that she is bi-racial and that she is both Korean and South African. When she speaks English she uses her English name, and her Korean name to Koreans. She knows that I'm from South Africa and she too is South African- not just by citizenship but by blood and history. She is proud that she is both. They are not in a place where they have to choose. If later they have to choose one citizenship, they will still have a dual identity.

It is my personal opinion that one should never abandon his/her own identity. In reality, to be Korean in Korea means ethnicity. A person that does not "look" Korean will never be accepted as Korean by Korean society. The loss of identity will only result in more disappointment and hatred towards the Korean people. A friend of mine said something very important that as foreigners living in Korea, "we are only a hundred year guest". Meaning, regarding however long you may live in Korea, do not expect to be fully accepted as a Korean.

6.4.3.2 German husband

The second husband is a German man who met and married a Korean woman who already had two children with her previous husband. For him and his Korean wife it is their second marriage. They currently live in Germany with the two children. He says as follows:

First companion: As someone who has Korean roots it is very harsh to be treated as a foreigner and more over, being treated as a lower person, because she was born and grew up in China. With the prejudice from Korean society against Chinese people and with the prejudice of her husband's family and with the socialisation of her kids in terms of looking at Chinese people, she has done a lot to be integrated into the society and furthermore has tried to cut off her identity, which is impossible to do, I believe. You can change your behaviour, you can ignore things, and you can try to be hard on yourself, but you cannot cut off your childhood which has formed important parts of your identity and your life.

I would think that after all these experiences in her life and trying hard to be a true Korean and being successful in her work, deep in her mind and heart, she could be concerned that there could be a possible fall-back, when she loses her husband who is her only supporter, or when she gets older and possibly has to be dependent on someone in terms of health and care-taking. This deep concern could drive her to do everything to avoid this situation, but her concern would be always there no matter how hard she tries.

I think it is impossible to change or to erase your identity and to neglect where you come from and it is not healthy to do so, for your peace, freedom and for your soul and spirit. I think it is better to be yourself, to resist and fight against the wrong morality and prejudice of a society.

Second companion: Her motivation to marry a Korean man was determined more by her reasoning and personal interest. She was looking for a better life and the marriage to a Korean man was the way to its promise. She feels treated unfairly from Korean Law if she leaves her man. I think her concern is more of her interests and is economically motivated. She would never give up her identity and is not so strongly interested in integration.

Third companion: She loves to be in Korea and would have no problem to be a Korean citizen. Her concern is her family in Indonesia, whether they would allow her to be a Korean or not. Another concern of course would be, whether she would be fully accepted as a Muslim from her husband and other Koreans. It would be important for her, to be fully accepted with her belief, because belief is a very strong part of her identity. This would be her struggle I presume.

I think that, generally speaking, every foreigner suffers more or less big disadvantages in daily life in a foreign country and in the recognition as an equal person with equal rights with regard to language skill, education, social standing and financial independence. Language problems, social resentments, ignorance in social habits, in specific laws of the country and in dealing with the authorities do not make life easier in a foreign country. Cross-cultural relationship problems issued with the related family members make things worse. Her saving anchor is mostly then her partner. But if relationship problems arise or the partner of the foreigner leaves or dies, the spouse is all by herself and has to stand-alone.

I think, quite a lot of them are trying to compensate the disadvantages listed above through the process of the adjustment of and/or giving up their own identity or while keeping their identity, retiring to a microcosm with like-minded people or to an accompanying subculture.

Both ways do not present any good solutions for a social integration for a migrant partner.

* To follow a subculture contains the danger to establish herself into a parallel society and to withdraw herself from integrating.
* To give up one's own identity contains the danger to deny one's self and not to be you anymore and to live always like someone else.

As a foreigner and as a single person it would be almost impossible to change society and the general social conditions. Because of this one needs a strategy for living a happy and successful life in a foreign country.

First point is, I suggest, one must learn the language of the country as soon as possible. By mastering the language one is able to ask questions, express needs, argue and fight and is able to meet his/her own interests. Without these abilities one becomes dependent, can be misused and will be vulnerable. Second point is qualification. As a foreigner one is subject to the danger, due to a lacking qualification, to be misused or treated badly. Third point is that everyone should keep his/her identity and not deny it. Identity creates self-confidence and together with good language skills and good qualifications one is able to resist unjust treatment and disadvantages and to fight for the rights and the interests of one's own. My last point deals with the possible conflicts in a multicultural relationships due to cultural differences. The partners have to be aware that in conflict situations cultural differences can be used to hurt or to put someone down or to use as an argument to put someone into a stereotype to an identified culture, which can cause not only personal relationship damage, but can also make people blind to see the real problem between the partners.

Despite cultural differences which can also cause conflicts, partners have to learn to see problems and conflicts not with a racial or cultural view but simply with a view of personal differences. When the conflicts are caused by cultural differences they should also learn to understand the different cultures, respect each other in their dissimilarity, and adjust accordingly to each other.

With my own experiences of living with my wife, who is a Korean woman first in New Zealand and now in Germany, I can say that I can be thankful for my family, my friends, and people we have met in the society in which we live. I know in other parts of our society people from foreign countries are struggling. I have had no bad

experiences in terms of someone treating my wife differently or treating her as a lower person. Only in the job market and in dealing with authorities have I discovered unfair treatment and feel that I have to protect my wife and to argue against this. But I can see my wife struggles in terms of learning the language and adjusting to a German life style and understanding German rules and laws and sometimes she misses her parents and her relatives. When we lived in New Zealand, we were both in the same situation as foreigners in a foreign country and we had to support each other with getting adjusted to the people there and to the country, but now we are living in my home country, which means to live here is easier for me but not for my wife. Therefore I have to do everything to support her in order that she can live here freely and confidently as my wife with a Korean identity and that she can develop herself no matter where she comes from.

6.4.4 Reflection on the interdisciplinary voice

Within a narrative approach interdisciplinary work provides the researcher/ counsellor with various perspectives. First, as a researcher/counsellor we should never fall into the trap of thinking we are always right. Interdisciplinary conversation assists us in preventing this from happening. When we realise that we are not perfect or we might be wrong, we open ourselves up to listening to other people's voices and accepting other people's opinions. Interdisciplinary work opens up the door to that which points beyond the boundaries of our own discipline, our local communities, groups, or cultures (Van Huyssteen 1997:4). Second, interdisciplinary work provides the researcher/counsellor with an open-ended conclusion. The narrative researcher/counsellor should never give a fixed conclusion and solution but rather help the companion/client to find their own conclusion and solution which should be revealed by the companion/client. Through interdisciplinary work, I am provided with various conclusions and solutions from other scholars and other people's unique perspectives. Third, this work extends the horizons of my understanding to allow the other person's world to intrude on my own world and also thicken my understanding

of my companions' stories and experiences. Through interdisciplinary work, I was able to hear various voices as well as different interpretations of my companions' stories as well as different meanings within the stories. When other scholars agree with my perspective I am encouraged to continue and develop my research. When a scholar disagrees with my perspective it results in my ideas being extended and causes me to be more curious as well as to develop my research.

Through their responses I realised that the present Korean multicultural situation is not simply a small problem in South Korea, but a serious one that other fields of study are also concerned about. The social worker's response provided me with a new perspective on the possible future unification between North and South Korea. I realised that this research could also help in preparing for a future unification and could also be very valuable in preparing for future multicultural generations in South Korea. The practical theologian's response opened up new ideas and approaches to how the Korean church could reach out to and help migrant women as well as how to accept them. It was interesting to hear how the Korean church needs to change its perspective from a goal of caring to a goal of missions for migrant women and foreigners living in South Korea and in this way their perspective needs to become more migrant-centred. The pastoral narrative therapist's response provided me with various questions related to my companions, others, multicultural families and the society within South Korea. These questions further helped me in gaining a deeper understanding of my companions' lives, stories and experiences.

It was also very interesting and helpful to hear the two husbands' views as my research focused on only migrant women who were married to Korean men and they provided me with the perspective of foreign men who were married to Korean women. They offered much advice to Korean husbands specifically with a focus on the wives' abilities and preparation for the future. The German husband said that, "Identity creates self-confidence and together with good language skills and good

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qualifications one is able to resist unjust treatment and disadvantages and to fight for the rights and the interests of one's own".

The practical theologian concluded his response with a quote from Paulo Coelho in his book, *"Like the Flowing River"*, "How do we know the exact moment when night ends and day begins? When a stranger approaches, and we think he is our brother, and all conflict disappears, that is the moment when night ends and day begins".

6.5   SUMMARY

In chapter 2, I explained my understanding of social-constructionism which observes two concepts 'Relationship' and 'Creation' with a focus on the future. Through all the interviews I conducted in chapters 4, 5 and 6 these two concepts were proved. Our identity is not constructed in an individual and subjective sense but is rather socially constructed. Through this research, I proved that the relationship between the migrant women and her children, husband, families, communities and society is very important. Furthermore, the relationship is always connected to creating the future stories. If a migrant woman has an unhealthy relationship it creates an unhealthy future story and identity. On the contrary, if migrant women have healthy relationships it creates a healthy future story and identity. Using the creating future voice step, I allowed my companions to take part in re-authoring and re-writing their stories until a new future story was created by themselves. They became the author and writer of their future life and with these created new possibilities for their preferred future. Surprisingly, their future voice is also connected with others and society as they all expressed a strong desire to be a part of Korean society and to contribute to it and to not just simply assimilate themselves. They desire to contribute to helping others and Korean society.

The Multi/CNC Model and The Multi/CNID Model allowed us to understand the multicultural contexts as well as the counselling context. These models played a vital

role in the multicultural settings where different cultures met together in one family, community or society, furthermore it helped to understand how migrant women not only discover their identity, but also build their new identity for a better future life. Through interdisciplinary work, I was able to see my research from an outside perspective which made it possible to better understand, interpret and reflect on my research through the help of other scholars. Furthermore, through the interdisciplinary work I came to better understand my own beliefs and prejudices within my research. I was also enabled to better listen to the various stories of understanding and make an honest effort to integrate all of them into one.

CHAPTER 7: THE FUTURE OF THE JOURNEY. MOVING FORWARD

7.1   INTRODUCTION

'Who am I?' This is one of the most difficult questions to answer for most people as it deals with identity, which is developed and constructed throughout a person's life. Korean society asks migrant women many questions including, "Who are you in Korea?" and "What can you do for Korean society?" These questions are usually asked with the intention of making the women become more Korean and be what Korean society and Korean people want them to be. Instead of asking these questions Korean society needs to give migrant women the space to personally discover who they are in South Korea and what kind of person they want to be in South Korea.

7.2   CRITICAL REFLECTIONS ON THE JOURNEY

7.2.1   Critical reflection on my companions' journey

When I began my research, I decided that I wanted to meet migrant women as companions on a journey, not as co-researchers. I came to realise early on that migrant women didn't like volunteering for this kind of research but by explaining that we would be companions on a journey together they seemed more agreeable. These days in South Korea there is a lot of interest from many fields in the study of multicultural families. These studies are often impersonal and based more on statistics. This has resulted in many women from multicultural families, not willing to participate in this kind of research. This made it quite difficult to find companions for this journey but after explaining my position and intention they were more accepting of my research.

The use of the metaphor 'Journey' was the starting point of my research and the key to opening my mind to seeing these migrant women as my companions and not just

subjects to study. It also gave me the opportunity to move from the theory to the practical and from the mind to the heart. By viewing this research as an adventure and journey and not as research made the experience more enjoyable and more appealing. Even while during the research it felt as though we were on a journey. The research might come to an end but the journey with my companions can continue. They are also given the opportunity to continue the journey on their own. Through the narrative approach, they found their own voices, identity as well as a new multi-identity and as a result of this they can continue with their own journey.

I wished to conduct my interviews in two ways, either as personal one on one interviews or group interviews but when I conducted group interviews it was important that I also did a one on one interview with these same companions. The one on one personal interview worked very well with my first companion whereas the group interviews worked very well with my second and third companion. This was due to the fact that they already knew each other and seemed more open to talk with the other person there. At first it was difficult for me to get them to open up, but I discovered that the group sessions made it far easier for them to open up to me. However, there were a few disadvantages to these group sessions. First, the group interview could become disordered in that I would ask one companion a question when suddenly the other companion would interrupt with her opinion which could change the focus of the interview. Second, although they felt freer to talk to me there were still certain things they held back on due to the other companion being there. Third, one of my companions was more talkative than the other which meant the other was often silent. It was then my responsibility to ask the right questions to get her to talk more. Fortunately, our last two sessions were a one on one session. I realised that group sessions have a lot of merits but it is also important to understand there are pros and cons concerning group interviews.

Language can also be a big problem when it comes to multi-cultural research. This was true for my research as well. Even though my companions had been living in

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South Korea for at least eight years there were still some questions that they misunderstood and communication was sometimes difficult. The interviews were done in Korean which is not their first language and furthermore my research is in English which is not my first language. This further compounded the problem of language. This made it important that I chose the right words and phrased the questions in the correct way. This made the interview process longer. Most migrant women learn Korean from their own family or multicultural centres in South Korea. Often though their vocabulary can be limited, this can hinder communication. This language problem also influences their identity in that they often lack the self-confidence to speak and some become very quiet. In order to overcome this language problem I used various methods such as recording all our interviews and listening to them before the next session, making sure I understood everything. If not I could then clarify things in our next session. I used a method 'Laying it all on the table' which solved many of my problems within the interviews and created a more open sharing environment and reduced the risk of misunderstanding and misinterpretation. At this point, I also continued to maintain an attitude of openness from a not-knowing position so that my companions' narratives could be shared more freely and openly between us. These methods helped to find a balance between my own interpretations and that of my companions.

7.2.2   Critical reflection on my interdisciplinary work

We believe that we hear our voices all the time and furthermore believe that we know our voices, but when we hear our voices through a recording it is usually very strange and unusual for us. Hearing our voices through a recording often makes us feel uncomfortable. In the process of my research I focused mainly on my own voice but through interdisciplinary work I was able to hear other voices. This experience in a way was like seeing myself from an outside perspective. It was like a mirror in which I could see myself and my research. Through the interdisciplinary work, I was able to hear various voices as well as different interpretations of my companions'

stories as well as different meanings within the stories. Interdisciplinary work provided me with multiple perspectives, thoughts and a better understanding through the other scholar's responses and their views. Other people's voices are very important in the process of my research in order to find new meanings and develop better stories. These scholars were like people whom my companions and I met on our journey together. They accompanied us on a part of our journey and offered new perspectives and insights. Furthermore, this interdisciplinary work provided a critical evaluation and reflection of my research. Van Huyssten (2007:421) says that,

> Transversal reasoning is not about arbitrarily opening ourselves up or closing ourselves off to other viewpoints, but rather what it means to discover an epistemic space that allows for the kind of interdisciplinary critical evaluation that includes a critical self-evaluation and optimal understanding.

7.2.3   Critical reflection on my whole research

Korea's multicultural situation is different from western culture. Western culture and other countries focus more on immigrant people who move to other countries but South Korea is unique in that there is a strong focus on migrant women who have married Korean men and now live in South Korea. Usually they haven't had a lot of time to adapt to Korean culture and their new family, which results in a big gap between the migrant women and their new society and family. As time goes by this gap can actually become wider and many women suffer from a strong culture shock.

Korean people and Korean society often want these women to assimilate and integrate themselves into the Korean society without any concern for their own culture. This research focused on migrant women which is a unique situation in South Korea. I recognised that these women are unique and individuals with their own culture, beliefs and stories. For this reason it was very important that I be very

careful not to generalise. I was limited in that my focus was on my companions'
stories from a narrative approach whereas multicultural counselling usually involves
the whole family. For this reason it was even more important that I at no time made
any generalisations or assumptions. I also felt in order to be more effective I needed
to hear the husbands' stories as well. This would have been very difficult to do as
Korean men usually have a very negative view of counselling and don't like to share
their stories with others. I believe that multicultural counselling is far more effective
if the couple is involved.

My hope is that this research will help to develop and open new doors in order that
multicultural counselling especially regarding migrant women and families in South
Korea might become more effective. Furthermore I hope that this research will also
help improve multicultural counselling for husbands and children as well.

7.2.4 Critical reflection on The Multicultural Narrative Counselling Model and The Multicultural Narrative Identity Development Model

It was not the purpose of my research to develop The Multicultural Narrative
Counselling Model and The Multicultural Narrative Identity Development Model.
Through the process of listening to the migrant women's stories from a narrative
approach, I developed the six step process in order to help me to better understand
and listen to my companion's stories. I used this six step process including *Listening
to the voice, Gaining voice, Giving voice, Finding alternative voice Retelling voice*
and *Creating future voice* in order that a unity would exist between the past, the
present, and the future stories of my companions. Through these steps my
companions would be given the opportunity to find themselves and make new
identities on the real journey of life.

As a result of this I proposed The Multicultural Narrative Counselling Model (The
Multi/CNC Model) and The Multicultural Narrative Identity Development Model

(The Multi/CNID Model). This Multi/CNC Model for migrant women is a very unique model in that I couldn't find any previous similar research. I believe that if this model could be developed more within various counselling skills and techniques then this Multi/CNC Model could be very effective in an holistic approach to multicultural counselling.

Furthermore The Multi/CNC Model with its six step process revealed The Multicultural Narrative Identity Development Model (The Multi/CNID Model), which can be very valuable in understanding and identifying migrant women's identities. The Multi/CNID Model is similar to western multicultural identity models such as The R/CID model, but The Multi/CNID Model is more specific to the multicultural situation in South Korea which makes it useful in trying to understand the formation and development of migrant women's identities in South Korea. However, this is still a new field of study and more research and study including qualitative and quantitative research needs to be done in order to further develop this model.

7.3 EMPOWERING MIGRANT WOMEN'S VOICES THROUGH THE NARRATIVE APPROACH

First, it is important for a migrant woman to find her own voice in South Korea. The narrative approach provides a way for them to find their voices as well as to be separated from the problem and recognise that the problem is the problem and they are not. Through externalising and deconstructing the problem, they are able to hear the problem's voice as well as find a way to solve the problem and discover their real voice. The narrative approach is a very useful method to give voice to migrant women. It empowers a woman to become the expert of her own life.

Second, migrant women are empowered through acknowledgement from their Korean families and others and without this acknowledgement it can be very difficult

for them to find their own voice. Furthermore it is the duty of the counsellor to help migrant women create their own voices and gain power from their voices. Through the acknowledgment of people including their husbands, friends, neighbours and their children, they recognise their potential and power and they are more easily able to create healthy identities. This acknowledgment can open the door for a migrant woman to be able to find their true identity/multi-identity within the new dominant culture. Most important, is their husband's acknowledgment which seems to have the greatest impact upon them. A narrative approach provides the various perspectives for migrant women to build a new identity beyond that which is identified by others.

Third, the role of community is also very important for migrant women as it can offer them a lot of support. Neuger (2001: 184) says that, "One of the most important aspects of pastoral counselling with women is the work of helping them make good and strong connections with other women". Migrant women often lack a support system within South Korea due to a number of reasons including language difficulties and prejudices from the South Korean people which make it difficult for these women to open their hearts to others. My third companion had a strong religious voice but through a community that gave her love and acknowledgement she even changed her religion from Islam to Christianity. This creation of a new religious identity caused her to become more willing to be a part of Korean society. It is very important that more self-help community groups be created to help migrant women and it would be more beneficial if this support was offered in different languages. This I believe is an opportunity for the Korean church to help and support these women in order that they might more quickly find their true identity/multi-identity and understand Korean society and their Korean family life. For example, the Korean church already has a good network and they can use this network to connect church members and migrant women or multicultural families. The church can become a companion and stable supporting community to these migrant women and multicultural families.

Fourth, through the narrative approach, migrant women can find new healthy stories and live out these stories themselves. Most multicultural centres in South Korea support migrant women through various programs such as learning Korean, flower arranging, cooking and understanding Korean culture and society. Although these programs are good they focus more on assimilating and integrating migrant women into the South Korean culture which creates stereotypical women. Through this journey, I realised that if given the opportunity all my companions would like to help other migrant women and get jobs. I believe that Korean society and the government needs to do more than just help. These women need to be equipped to become working professional and contributors to Korean society. With this desire to help others they could be very effective in areas such as social work and multicultural counselling. Through language and having the same experiences they could be very effective in helping other migrant women. This could change the focus from trying to help them to adapt to South Korean society to helping them become contributors to South Korea society. I believe that migrant women in South Korea will play an important role in developing a Korean multicultural society of the coming future through the development of their multi-identity.

Fifth, Korean society and the migrant women's Korean families need to recognise that migrant women are 'companions' who have joined their journey in South Korea. It is important to understand this concept of 'companion' in our society. Migrant women feel that they are strangers in South Korea and therefore need to come to an understanding of the concept of 'companion' themselves as well as their families and husbands. Part of Korean society's responsibility is to recognise migrant women as companions in our society and give them the same opportunities as Korean people. At the same time, migrant women also need to recognise their responsibilities and roles in Korean society. The fusion of horizons wouldn't be able to take place without an understanding of the concept of 'companion'. This concept can lead to a healthy multicultural society in South Korea.

7.4   THE FUTURE OF THE JOURNEY

My research revealed that the problems surrounding migrant women are not simply a small problem in South Korea but a serious problem in that the prejudices and the issue of migrant women's identities will be transferred onto the next generation unless an effort is made to help migrant women and change the Korean people's thinking towards migrant people in general. If not then these problems have the potential to lead to tensions and an unstable situation between Korean society and future multicultural generations. At the same time, we as part of Korean society also need to recognise the uniqueness of a Korean multicultural society and family. Korean multicultural society is largely made up of migrant women and their children and therefore a Korean multicultural counselling system and policies need to be introduced in order to better understand and listen to their voices more freely. Further study is also needed regarding this.

Many Koreans have a strong desire and hope for unification between North and South Korea to take place. The reality though is that many Koreans don't realise the problems that would come from this unification. Many Koreans see the economic problems but not the problems as a result of differences in language, culture and ideologies between North and South Korea. This is evident in that North Korean defectors find it difficult to adapt to life in South Korea and face many prejudices from the South Korean people. South Korean society and people view these North Korean defectors in the same way they view immigrants. I believe that the current multicultural situation in South Korea can lead to an easier possible future unification between North and South Korea as Korean people learn to accept and see migrant people as equal, as well as accept the differences between them and migrant people.

More research regarding migrant women in the South Korean multicultural society is very important because this research can help prepare for the future unification

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between North and South Korea. This research will also be very valuable in preparing for future multicultural generations in South Korea. Through further research, and helping migrant women discover their voices and identities, future multicultural generations can be prevented from suffering from the same identity confusion. Furthermore, this research can become a foundation to understanding the development process of married migrant women's identities and can lead to the development of new multicultural narrative counselling skills.

The purpose of my research was not to show or develop a multicultural identity model regarding migrant women but was to help these migrant women find their identities themselves and in this become self-empowered to become contributors to Korean society. I believe that Korean multicultural centres need to adopt a new approach to help these women find their true identities and in this help these women become a part of the Korean culture and society. Currently the focus is too strongly on assimilation and adaptation. It is not about these women becoming Korean but about them finding their own identities/multi-identities and using their own gifts and talents in order to build a healthier Korean society.

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