

A Case Study on the Costume Culture of the Head Family for Adolescent's Spot Experience Learning

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Abstract

The purpose of this study was to examine the cases of the head family's costume culture and to apply them to field experience education of adolescent's home economics subject. To examine costume culture, women in the two head families in the Hampyeong area, Jeollanam-do were interviewed. The findings had unique shroud making and custom in the Mo's head family of Hampyeong. Also it was found that the eldest daughters-in-law of the Lee's of Hampyeong have horizontally exchanged the information of the head family's costume with village women of the same family. They have initiated their costume culture directly through their daughters and it had the great influence on after-ages.

The Spot experience program for adolescent to experience the head family's costume culture and life culture consisted of four subjects: (1) Educating the head family's traditional living culture including etiquette training, (2) head family village walk, (3) experiencing the head family's clothes life including natural dyeing and sewing, and (4) a field trip of Hampyeong Local Life Culture Museum. For a model experience of the head family's costume and life culture, three families with middle and high schoolers participated in 8-hour experience learning program.

Key words : head family, costume culture, spot experience learning.

I. Introduction

Man leads a life through a cultural life. Man's life varies with a natural, historical, or social condition. Furthermore culture, which is the product of society, is formed and exists according to nature and history (an event and a person) and all social situations and given conditions. Thus when nature, history, or a social system changes, culture follows the change¹⁾. Therefore the traditional living culture of an area is formed and maintained differently ac-

ording to geographical and climate condition, history, its own events and people, or a local social system and varies with the passage of time.

One of the sources of keeping traditional living culture is the head family. The head family is Korea's unique form of extended family which the eldest grandson of the head family carries on a family line and maintains his family's living culture. A family's wealth, glory, and all kinds of events are concentrated on the head family. Thus it is thought that the head

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¹ Na, Kyungsu. *Generality and peculiarity of culture*, (Chonnam National University Museum, 2003), 5-7.

family is the center of local living culture and becomes the model of home life and family rite. The living culture of the head family is handed down mainly by women (the eldest grandson's wife or daughter). The eldest grandson's wife is the head family's daughter-in-law and at the same time a daughter from other family or head family. Thus the head family's costume in some area may be made of the family's skill handed down by her husband's mother on the basis of the skill learned from her mother in harmony and it thus contributes to creating unique costume culture with the passage of time. Also the head family's costume culture is affected by the local living environment and condition of location. If the head family is located in a specific area, it could suggest the ground reason why it has different and unique costume style from a family in other area with the same family name. Since the rapid change toward modern industrial society increases children's movement to city and makes it impossible that the eldest grandson's wife or a daughter hands down her head family's traditional living culture, such culture comes to a crisis of disappearance.

In contrast, materialism and the alienation of man due to urbanization often stimulates nostalgia and contributes to increase in an interest in past traditional culture. It leads to developing a variety of local activities which meet such cultural desire. For example, local festival, cultural tourism, cultural experience field investigation, or cultural experience program. This culture experience activity plays a role of main channel in delivering culture and acts as a main source of cultural symbol or value to the public (or adolescents). Specially, in juvenescence, culture experience activity can get into important motivation of socialization education to understand cultural resources of local community. But, culture experience activity for (when see Korean educational situation) teenagers is

absent almost actually. Therefore, one of method to activate teenagers target's culture experience activity is developing experience studying education program in formula education and apply actuality. Home economics subject is the field that experience studying is advised fortunately, and clothing habits studying field need experience learning specially. So, case study of head family's costume culture can become theoretical background of experience education program considering regional special quality. Accordingly, clothing habits culture experience that is based to head family's costume culture at teenagers education time is worth considering one of various items to learn spot experience for the purpose of understanding living culture and studying clothing habits in home economics subject.

Preserving and succeeding the head family's costume culture can be assisted by the experience education program for teenagers. Considering that a practice course or a home economics subject emphasizes utility of real life and practice in everyday life²⁾, the head family's costume culture can be developed into a principal educational material for understanding Korean family's living and costume culture. Furthermore the purpose of home economics subject is to provide a sense of achievement through making food, or clothing and learning practical skills, to contribute to industrial development, and to apply to student's career³⁾. Thus it is believed that the head family's costume culture is very suitable as a practical education material through spot experience learning.

This study viewed the head family's costume culture as one of Korean cultural resources, especially as a principal education material to understand traditional family living culture and intended to apply it to culture experience education for teenagers.

First of all, this study examined the head

² Yumi Park, Hyoshick Shin, Manrok Oh, Myungiee Yoo & Okja Chae. *Homeconomics educaion*, (Seoul: Hakjisa, 1998), 14-15.

³ *Ibid.*, 74-75.

family's native costume culture in the Ham-pyeong area, Jeollanam-do and then developed a spot experience learning program model for a home economics subject on the basis of the examination.

II. Theoretical Background

1. The Head Family's Costume Culture

Tradition means the flow that living customs or manners are handed down from the previous times to the next in time sequence⁴⁾. This suggests that tradition is not a concept which has old meaning in the past contrary to modern, but something valuable which has lived since old days and should be preserved continuously. Thus, traditional Korean living culture may referred to as the quiet essence of national culture which is sink into home and society for long. Furthermore it can become 'a cultural source' which can develop Korea's competitiveness while several culture coexists respectively in the trend of globalization⁵⁾.

One of cultural resources which shows Koreans' cultural identity is the head family's living culture. Korea's tribal system was developed around the 17th century and one family name made one village collectively. The head family is the head house of family which leads by the eldest grandson of the head family son in a clan of one family name. The eldest son of the head family lived in the head house of family, played a leading role in managing such affairs, and fulfilled his duty⁶⁾. But his wife's support was important for the head family to exist and for him to do his duty. Her absence

brought about big problems in housekeeping, including sewing, receiving the guests, financial management, all kinds of clan donation, etc.⁷⁾. In particular, the home management of the head family was the eldest grandson's wife or the head family's daughters' own part and became the ground of living culture or costume culture which has been handed down by women later. Although the head family culture is handed down to the eldest grandson's wife or its daughters vertically, it may widely affect village people residing in the same location. It means that the head family's living culture or costume culture must have worked as cultural taste which reflects certain region's or village's own characteristics, finally becoming a cultural source today. But it is difficult to find out comparative studies on the qualitative costume culture of local or specific head family.

2. The Head Family's Costume Culture and Spot Experience Learning

Since the head family's costume culture is one of life practice parts in traditional living culture, it can apply to a practical course in elementary education and a technology or home economics subject in secondary school.

The 7th curriculum is student-centered one on the basis of autonomy and originality and stresses the need of guidance connecting elementary course to high school. In particular, for a technology or home economics class, it places emphasis on an experience course through experiment or practice, based on elementary practical course, and student-centered experience classes including discussion, a case survey, or visit for study. In other words, the purpose of a

⁴ Wangki Lee, "Sightseeing commercialization strategy for culture environment of traditional housing life", *2001 Conference of Institute of Science Better Living*, (Chonnam National University, 2001): 9-23.

⁵ Sook Lee, Younho Hong, Younsok Shin, Hyoshick Shin, Kyeongmi Han, Jungmi Choi & Eunjung Kim, "Review of the Korean Traditional Living Culture", *Journal of Human Ecology*, 12, (2002): 57-69.

⁶ Kyungmok Chon, "The history of Head family in Jella-Namdo", *Workshop for head family' study in Jella-Namdo and development of tourism resources* (Dongshin University, 2002): 5-18.

⁷ Youngran Seon, "Identity of the oldest grandson' wife through the life history", *Fall Conference of Korean Association of Women's Studies* (Mokpo National University, 2002)

technology or home economics subject is to provide students with an actual opportunity to directly participate in planning and performing the activities related to facts or principles students have learned⁹. Recent data(2003)⁹ suggests that new learning direction needs to be developed in order to reflect to the utmost the features of a practical course and a technology or home economics subject, that its contents should be based on a systematic analysis of local characteristics and related industrial fields, and that its focus should be on practice-centered leaning which reflects experience and a spot visit. The three key subject parts in order to reflect the features of a practical course and a technology or home economics subject indicate 'understanding of family and job, practical skill, and the management of living resource and environment'. To do this, we can study Korean family's structural system with its center on family nam through the head family, select experience items(e.g., natural dyeing, embroidery, shroud making, living things making, etc.) on the basis of the head family's costume culture, and develop the cultural experience program for the head family, who is located in a rural area(the element of cultural source of living culture) having beautiful natural environment(the element of natural tourism resource), especially in a southern area. Moreover, it can contribute to developing the next experience program model for teenagers which is suitable to the local or cultural characteristics of Jeollanam-do by applying the head family's living culture tradition to a curriculum.

The head family's costume culture has a close relationship with the clothing life education part of home economics subject. The education for the head family may be related to 'The Understanding of the Changes in Home Living Culture' in a home economics subject. 'Planning

and Preparation of Invitation and Events' may be associated with etiquette education experience in a visit to the head family and 'Making Living Things Using Textiles', with experience practice for clothing living culture¹⁰. If the head family becomes the field for teenager education and their costume culture handed to the eldest grandson's wife applies to a learning item, a practice in a home economics and technology subject could be achieved at a time.

III. Methodology

1. Sample

To examine the head family's costume culture and ensure its legitimacy, this study selected the eldest grandson's wife and daughters of the head family in the Hampyeong area who have experienced costume making for over 40 years. They included Lee Jung-geum(age: 60), the eldest grandson's wife of the Mos of Hampyeong, Park Chun-sim(age: 83), the eldest grandson's wife of the Lees of Hampyeong, and Lee Hak(age: 80), a daughter of the Lees of Hampyeong.

To demonstrate the experience learning program for the head family's costume culture, three families(total 9 persons) residing in Gwangju City and having a middle or high schooler were selected randomly. Participating teenagers included one female(age: 15) and male middle schooler(age: 16) and one female high schooler(age: 17).

2. Research Methods and Contents

1) The Head Family's Costume Culture

Research subjects were selected and pre-visit and pre-survey were conducted from Nov. 26 to Dec. 15, 2001. A main study was carried out

⁹ Ministry Education & Human Resources Development. 2003 workshop for research study direction of subject curriculum, *Curriculum Data* 157, (2003).

¹⁰ Ministry Education & Human Resources Development. Accomplishment and estimation criterion by 7th curriculum, *Curriculum Data* 136, (2002): 144-203.

from Dec. 17 to 30, 2001. If it was believed that the research had been not enough, a phone call or reexamination was added.

Considering subjects' old age, a research was conducted mainly through in-deep interview, together with oral recording or photographing. The interview was focused on the life story of the eldest grandson's wife or daughter, the details of wearing or possessing such costume, the motive of making, how to acquire, etc, rather than on the variety of costume. Then rite costume related to real life, traditional weaving and dyeing, and women's handicraft were examined.

2) Teenagers Spot Experience Learning

The original of teenagers spot experience learning program utilized model experience tour courses for Hampyeong of the previous study¹¹⁾ conducted from Sept. 2001 to Feb. 2002. The details of experience learning included the history and life story of the head family, etiquette education experience, costume culture experience, looking at the village with the head family, and visit to special farm products in the head family area and life relics. The program was organized in relation with 'Understanding of Family Life' and 'Making Living Things Using Textiles' in a home economics subject.

IV. Results

I. Case Study of the Head Families' Costume Culture

1) Case 1: The Eldest Grandson's Wife of the Mos of Hampyeong

The subject, Lee Jeong-geum(age:60) is the eldest grandson's wife of the Mos of Hampyeong and resides at Sonbul-myeon in Hampyeong. She is married Mo Jae-won(age:67), the eldest grandson of the Mos of Hampyeong at

the age of 19 and has four sons and one daughter. She comes from the Lees of Jeonju and learned sewing skill from her mother-in-law and own mother.

She started sewing at the age of 13, liked seeing the marriage articles or ornaments of new married women at the time, and sometimes practiced making the things she saw at home. Before marriage, she enjoyed doing embroidery or making a quilted cloth her friends under the lamp at night. She learned embroidery from her mother.

When Lee Jong-geum is married, preferred materials of marriage articles, especially clothes, were ramie, cotton, or muslin with cotton wool. At the time, silk dress was rare, so taffeta, brocade, or ramie skirt consisted of main items. The item of marriage articles, especially clothes, included a skirt, a jacket, and an outer coat for a woman and an outer coat, pants, a jacket, and a vest, made of muslin, for a man. At the time when she is married, she made all clothing in person, but she buys them now. Thus nothing remains. Although she liked making a lucky bag and a quilted cloth, she has only a tablecloth made of hemp cloth now. She brought very colorful and beautiful traditional Korean wedding dress(wonsam) and headpiece when married, but she lost them now.

At the time, she washed all clothing by laundry soap and boiled them, but laundry soap was not enough, so she often used lye, made of beanstalks. Clothes were kept differently with season. Summer clothes were not starched in order to prevent a harmful insect and kept for winter. Around March or April, they were starched by rice starch. She was the daughter-in-law of strict head family and took in charge of all kind of housekeeping from weaving to dyeing and making. Everyday clothes were made of sun-faded ramie with black or green dyeing. Street or rites clothes was made of silk. She has kept well ramie cloth which was wove

¹¹ Institute for Women and Culture. Head family' study in Jella-Namdo and Development of Tourism Resources, *Workshop papers*, (Dongshin University, 2001).

at the age of 20 thanks to washing and drying it every spring.

When she made clothes, her husband's family, especially her grandmother-in-law liked wearing a sing-layered white cloth, which was difficult to make. The grandmother was so clean and wore an eight-folded nearly skirt and three kinds of underwear. When the grandmother changed her clothes, she had to wash them all day.

When the grandmother died, she made her shroud in person. Her mother-in-law wove fine cloth for the shroud. Underwear was made of hemp cloth and outer clothes, of silk. When making a shroud, all participants should let their hair down. In case of the Mos of Hampyeong, a shroud must be dressed after having the cool of this world because it helped a dead person's comfortable travel to the other world.

She made all children's clothes in person during their childhood. Newborn baby's clothes was often made of muslin and the clothes for the first birthday, of silk. Summer clothes were made of ramie cloth and winter clothes, of quilted cotton. Sometimes a wristlet was added for keeping warmth. She made a rainbow-striped garment or an outer coat for children on special day such as national holidays.

Because her family was the head family, she had to wear Hanbok(traditional Korean clothes) and participate in sacrificial rituals. But today she does not wear Hanbok and all rituals are simplified.

2) Case 2: The Eldest Grandson's Wife of the Lees of Hampyeong

The subject, Park Chun-sim(age: 83) resides at Nasan-myeon in Hampyeong-gun and is the eldest grandson of the Lees of Hampyeong, Lee Geon-pung(age: 83)'s wife. She is married at the age of 18 and has two sons and three daughters.

Her maiden home was not the head family but she learned how to make clothes from weaving to making from her mother. She made marriage articles, especially clothes, in person and made her children's clothes. She was good at sewing and sometimes made children's Wes-

tern-style clothes with black dyeing.

After marriage, she had to learn all matters strictly because she was the eldest son's wife. She often did needlework with her mother and grandmother-in-law until midnight. When she was young, all women in a village wove and made quilted cloth or Korean paper handicraft together. But all of them were plundered during the Korean War and there are no things left. Because she is very old and is not healthy, she cannot make clothes in person but can explain. Most women who used to weave in old times are old now, so it was impossible to make and demonstrate clothes. She is the 20th descendant of the Lees of Hampyeong and performs a memorial service for four ancestors. She wore Hanbok before but wears Western clothes now during a memorial service. The service is simplified lately.

2. Development of Spot Experience Program for Adolescent

〈Table 1〉 shows a basic program model of spot experience learning developed by applying the head family's costume culture in the Hampyeong area to practical education. To understand the head family's clothing life, four subjects were developed. First of all, teenagers hear the history and life story of the head family from the eldest grandson or his wife, teachers, or an expert in the head family(Subject 1). Secondly, they take a look at the head family, its shrine academy, the village with the same family name, and surrounding environment to feel the head family's area and environmental background(Subject 2). Thirdly, they experience typical clothing life on the basis of the head family's costume culture(Subject 3). Finally, they visit the place for producing local specialty or local relics to understand local characteristics of the place where the head family is located(Subject 4). This organization by subject is provided for teenagers to learn the head family's history in keeping the present costume culture and the social and cultural environment of that region simultaneously and to generally

<Table 1> Spot Experience Learning Program Model

	Content in Home Economic Subject	Applied
Curriculum	<unit> I. Planning of family life <sub unit> I-(1) Understanding of family life culture I-(2) Understanding of family life-environment	<Subject 1> Experience learning of the head family's living culture <Subject 2> Walking of the head family and village <Subject 3> Experience learning of the head family's costume culture
	<unit> II. Training of family life <sub unit> II-(1) Practice of living etiquette/manner II-(2) Practical use of textile fabrics	<Subject 4> Visiting place for producing local specialty/local living museum

Spot Experience Program in Home Economic Subject

Time	Spot Experience Program Contents	Work type
1 hour	Orientation	
2 hours	<Subject 1> Experience learning of the head family's life culture • Experience I - Visit etiquette education • Experience II - Tea etiquette education • Experience III - Table manner education	Practice
1 hour	<Subject 2> Walking of the head family and village	
3 hours	<Subject 3> Experience learning of the head family's costume culture • Experience IV - practice of dyeing quilted cloth • Experience V - practice of needlework	
1 hour	<Subject 4> Visiting place for producing local specialty/local living museum	

(reference) Ministry Education & Human Resources Development. Accomplishment and estimation criterion by 7th curriculum, curriculum data 136, (2002): 65-75.

experience and understand the region and the head family, and the head family's living culture and costume culture.

This program includes five exercises for experiencing the head family's living culture and costume culture. First, the exercise for the head family's everyday culture includes the head family's reception of guests and visit etiquette, tea etiquette, and table manners(Experience I, II, III). This exercise is conducted in the course of talking with the eldest grandson and his wife or other adults in the head family. The head family's costume culture experience is a practice

to make simple living things and it includes natural dyeing and sewing(Experience IV, V).

V. Conclusion

1. The Head Family's Costume Culture

To examine the head family's costume culture, the case study on the eldest grandson's wife of the Mos of Hampyeong and the Lees of Hampyeong was conducted. The eldest grandson's wife of the Mos of Hampyeong(age: 60) is the main source of the Mos of Hampyeong's

costume culture. She learned sewing from her mother and took in charge of weaving, dyeing, and production(including embroidery). The method for making lye from beanstalks for washing, for keeping clothes, and for dyeing were revealed in detail. It was also found that her family's typical clothing life is well-kept through her life story, especially unique custom of shroud. She has ramie cloth weaving skill, indigo blue dyeing, shroud making, and embroidery skill. A tablecloth made of hemp cloth and an outer coat remain now. She is younger and remembers and keeps more information of her head family's costume culture than other subjects. She can produce in practice.

Since the eldest grandson's wife of the Lees of Hampyeong is old, it is impossible to demonstrate or produce her skill, but she could give witness. She learned costume culture through hard married life and sewing experience. Since the Lees of Hampyeong forms the same family village, it was easy to weave, dye, sew, and make clothes, quilted cloth, or Korean paper handicraft together. Although it has 500-year history, because the head family declines and the eldest grandson and his wife are old, some measures should be taken to preserve materials of its costume and living culture. Also this case study provided the possibility of examining the common living and costume culture of the same family name village.

This study considered the head family's costume culture as one form of its living culture and examined the head family, its women's life story and its costume culture. The head family through the eldest grandson's story suggests that the process of birth, development, and disappearance of the head family's costume culture follow the history. Case study showed that traditional ceremony has disappeared because of the simplification of life style and subjects only keep in their mind. It means that it becomes difficult to collect and obtain the materials of costume culture, including traditional ritual clothes, and to find out the head family's traditional costume resource because of preference for

Western-style apparel industry.

2. Spot Experience Program for Adolescent

As a part of educating the head family's living and costume culture, the learning program for teenagers to experience the head family's costume was developed and actual model program was conducted. The experience program was organized on the basis of the case study of the head family's costume culture in the Hampyeong area. The spot experience learning for teenagers was designed to apply practical education of a home economics or home management subject to real life on the basis that the head family is the central place of traditional family living culture.

The experience program for the head family's costume culture was developed on the basis of the unit of understanding of family life and clothing life in a practical course and home economics subject. Developed program requires 8 hours and consists of five experiences according to four subjects. They are accompanied with three and two experiences respectively. In 'The head family's living culture experience' of Subject 1, students can learn basic visit etiquette when hearing about the eldest grandson's life story(Experience I). When having tea and talking, they can learn tea etiquette(Experience II). When having a meal, they can learn a table manner from adults(Experience III). After finishing a meal, they join in 'walk to the head family village' and have a break(Subject 2). 'The head family's costume culture' of Subject 3 is conducted by simple practice of dyeing quilted cloth(Experience VI). Then, they gather in the floor of the head family or shrine academy and do needlework in person(Experience V). Finally, Subject 4 is designed to understand the environmental characteristics of Hampyeong. Students visit the place of growing special farm products or local living relics exhibition. To assess the effect of experience program, model experience learning was conducted for teenagers and their family. The findings suggests that most participating teenagers and parents were positive in

all assessment items.

Applying the head family's costume culture to experience learning has meaning in the light of handing down the head family and its living culture. It also meets the recommendation of experience or practical learning in the 7th curriculum, local vocational education, and the direction of vocational development. In particular, it will allow local teenagers to directly experience the cultural source of family life, to open their eye to proud local culture, and to teach the historical meaning of family life. Thus this study will provide a basic material in spreading social atmosphere which developed head family's living and costume culture is applied to educational and cultural contents.

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