

COMPARISON BETWEEN CAMBODIAN AND KOREAN BELIEFS IN PREGNANCY AND  
CHILDBIRTH

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จุฬาลงกรณ์มหาวิทยาลัย

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By	Miss Sokchea Yun
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วิทยานิพนธ์ฉบับนี้มีวัตถุประสงค์เพื่อศึกษาเกี่ยวกับธรรมชาติของผู้หญิงซึ่งเป็นผู้ตั้งครรภ์และคลอดบุตร พร้อมกันนี้ยังได้ศึกษาความเข้าใจในเรื่องความเชื่อของคนกัมพูชาและเกาหลีในมุมมองของการคลอดบุตรไม่ว่าจะเป็นก่อนระหว่างและหลังคลอดที่สัมพันธ์ถึงพิธีการทางวัฒนธรรมแบบต่างๆที่คนกัมพูชาและคนเกาหลีปฏิบัติจากรุ่นสู่รุ่นและยังเห็นได้ถึงความสัมพันธ์และความสอดคล้องกันระหว่างทั้งสองวัฒนธรรม งานวิจัยนี้ได้นำหนังสือหรือคู่มือเกี่ยวกับขั้นตอนของความเชื่อทางด้านวัฒนธรรมแบบดั้งเดิมของการตั้งครรภ์และคลอดบุตรของคนกัมพูชาและเกาหลีในช่วงอดีตจนถึงพ.ศ. 2555 มาใช้ในการศึกษาวิทยานิพนธ์ฉบับนี้ นอกจากนี้ยังได้เปรียบเทียบมุมมองที่เหมือนและแตกต่างกันของทั้งสองประเทศ

จากการวิจัยพบว่าคนกัมพูชายังนิยมให้หมอตำแยที่ไม่มีความรู้หรือความสามารถเพียงพอช่วยเหลือในการคลอดบุตรซึ่งทำให้ผู้เป็นแม่มีความเสี่ยงสูงในการเสียชีวิตจากการคลอดด้วยเหตุนี้จึงมีการเปรียบเทียบผู้หญิงที่กำลังผ่านขั้นตอนการคลอดบุตรเหมือนการเดินทางข้ามผ่านทะเล เพราะขณะคลอดบุตรเปรียบได้ดังการท่องเรือที่อาจจะพบกับสถานการณ์ที่อันตราย เช่น พายุฝนหรือคลื่นลูกใหญ่ ส่วนในสังคมเกาหลีระหว่างขั้นตอนการให้กำเนิดบุตรถือว่าเป็นช่วงเวลาที่น่ากลัวและอันตรายดังนั้นพวกเขาจึงต้องการการบำรุงเป็นพิเศษและต้องปฏิบัติตามวัฒนธรรมดั้งเดิมอย่างเคร่งครัด โดยได้รับคำแนะนำจากแม่สามีหรือผู้สูงวัย กล่าวได้ว่าวัฒนธรรมมีความหลากหลายสำหรับคนที่เป็นแม่ เช่น การบำรุงในขณะที่ตั้งครรภ์ งานเลี้ยงต้อนรับเด็ก อย่างไรก็ตามวัฒนธรรมแบบดั้งเดิมที่มีขึ้นเพื่อบำรุงคนที่เป็นแม่อย่างเคร่งครัดสำหรับทั้งสองประเทศนั้น เป็นสิ่งที่ช่วยผู้เป็นแม่ให้คลอดบุตรอย่างปลอดภัยและยังช่วยให้สุขภาพของแม่และเด็กแข็งแรงอีกด้วย

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ลายมือชื่อนิสิท .....  
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This research is focused on the nature of woman who is the one that gets pregnant and delivers a baby. It examines the understanding of the cultural beliefs of Cambodian and Korean people regarding the concepts of giving birth, which include the processes before giving birth, during giving birth, and after giving birth. These concepts are also linked to many cultural ceremonies. Cambodian and Korean people always celebrate for the childbirth from one generation to the next and we can also see the relationship between both cultures in terms of celebrating ceremonies, including how those cultures are related. This research study the books and materials concerning the process of Korean and Cambodian traditional cultural beliefs in pregnancy and childbirth in the period of time in the past up until 2012. This research will explore the similarities and differences between two countries.

It could be seen that Cambodian compare women who are in the process of giving birth as a crossing the sea because they consider that during giving birth, it can be compared as taking a sea trip which could encounter dangerous situations such as rain, storm, and big wave. For Korean women, during the process of giving birth which is considered as a very hard and dangerous step, they have to be well-nourished and follow a lot of traditional cultural advises from the mother-in law or old people. Lastly, it could be said that there are many traditions for mother such as nourishment during pregnancy, welcome ceremonies for the child. However, all the well traditional nourishments for mother in both countries are practically helpful for women to safely succeed in giving birth and also helping both the mother and the baby healthy.

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Student's Signature .....

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## CHAPTER I

### INODUCTION

#### 1.1 Rationale/Background

Korea and Cambodia are among the elder countries in the Asian continent with the long histories and traditional practices. Both governments are now not only getting to work closer for regional political and investment purposes, but also getting closely to understand and respectfully promote each other of all unique values of cultural practices. There are many reasons that have come to my mind when I decided to choose this case for my research. One of the trends is that the younger generations nowadays try to get to know each other especially in culture so that they can strengthen their family relation firmly. On the other hand, though the world is full of modern technology, ideology of supernatural is still deeply rooted in mind set. For instance, when people get married, they still think of having children which considered as worthy values and happiness. Like in the past, they think it was a way that they would continue the family status. Additionally, having children is very necessary for the building the human resources for developing counties. For example, in Cambodia, ninety percent of the populations are Buddhist. By following Buddhism, the followers believe that having children is admirable and worth. Obviously, children are the most valuable asset of the family. For instance, some children can bring good reputation to their families based on their accomplishments, behaviors, and education. Children always love and protect their parents. They are always

grateful to parents, and they always understand about their parents' responsibilities, hardships and commitment.

Because of having children is a good thing in the family, people always take care the pregnant women either before, during or after the birth. Mother needs the best care from family and midwife. So if we know about what should we do during pregnancy, giving birth and after childbirth and the culture or belief that we will do for the child and mother, we can reassure that they are living in a safe zone. As a result, there is a need to study about that belief so that we can understand to know deeply between both Korean and Cambodian's cultural practices .People will learn from this case and find the benefits for the real life. By looking at the two sides of the culture, the research will find out similarities and differences which they later can learn and understand each other better and work well together.

#### 1.2 Purpose of Study

- To understand the cultural beliefs of Cambodian and Korean people regarding the concepts of giving birth (before giving birth, during giving birth, and after the childbirth) which is linked to many cultural ceremonies that Cambodian and Korean people always celebrate from one generation to the next.
  
- To understand the differences and similarities between both cultures in terms of the cultural beliefs.

- Causes of beliefs in both countries

### 1.3 Key word

- Cambodian, Korean Belief in pregnancy, childbirth.

### 1.4 Scope of study

Cambodia and Korean traditional culture belief in pregnancy and childbirth has remained since the past until 2012. It considered as one of the old culture that we can't overlook so this research will be focused on some specific points of textbooks which are related to Cambodian and Korean Cultural beliefs in pregnancy and the birth stages at the same time some cultural ceremonies will be included in the study as well.

### 1.5 Research question

1. What are Cambodian and Korean cultural beliefs in terms of childbirth?
2. What are the similarities and differences?
3. What are effects on them in case they extremely believe? What are the disadvantages of their beliefs?

### 1.6 Research Methodology

#### Secondary Data

- This research will use textbook, material, journals, empirical studies...
- Other information from Internet.

- Data Analysis: The presentation is based on the method of descriptive analysis.

### 1.7 Hypothesis

- Cambodian people have a lot of ceremonies to be held for mothers and children. Cambodian people beliefs in some sorts of abstraction for instance they believe in monks or Buddha who can bless and bring them good luck and good health. They believe in their culture and religion than science.

- Even though nowadays Korea develops themselves very fast in all systems, and influenced by new technologies, scientific research, globalization, they have kept and practiced culture practice to mother and child, before giving birth, during childbirth, and after childbirth for their next generation to follow in Korean society.

### 1.8 Expected benefits

-To help both countries respect each other and be more open and to be more positive by learning from negative parts that is beneficial to our mankind.

-To see the relationship between both cultures in terms of celebrating ceremonies and how those cultures are related.

-The study of these two cultures provides a lot of benefits for both countries, based on each country's experiences.



-To see the beauty of life through celebrated ceremonies by both cultures where they both countries later can get along with each other. Also, it helps in reaching compromises and working together as well.



## CHAPTER II

### LITERATURE REVIEW

In this study, I have separated the study into two parts: summarize information from textbooks which related to Cambodian and Korean cultures beliefs in pregnancy while other part will include childbirth with processing of ceremonies that both countries celebrate for the children. The first part presents about Cambodian by explaining how Cambodian mother give birth, her diet and how she struggle to survive for her baby and her life. The second part, I will summarize information about Korean traditional culture beliefs in the pregnancy and childbirth and progressing in the ceremonies for the child and mother to wish them a good luck and good health before giving birth, during giving birth and after childbirth that mothers have to follow advices from Korean mother in law and also from the traditional culture in the past that Korean people still keep to practice till nowadays.

Cambodia is long history country where people respect the traditional culture. Those old generations gave us heritage for our life. Since in the past, Cambodian people have strongly beliefs in the way of life and traditional beliefs, while religion plays a crucial role as a strong link that connects between people and traditional beliefs together. For example, when there is rain, storm or flood; people believe that it is the blessing of angel from the heaven if the situation comes out in good way. On the other hand, in the case that something bad happened that directly effect to their life, people believes it is the curse from the cruel evils.

Cambodians deeply believe in supernatural power like ghost, devils, and monster. Old generation people have lots of experience through all of their life so they found the good solution to deal with those problems such as holding ceremonies or ritual to worship those spirits in the ways to get good luck and have happy life. Indeed, many special ceremonies were held to show the benefits of the faith in Cambodian beliefs in the pregnancy, during giving birth and after will be explained below.

Cambodia is one of the countries that have the longest history in the world. In Cambodia, religion, culture, and nation are the most important structures and roots of the country. Religion has been a major source of cultural inspiration in Cambodia, and 90% of the population is Buddhist. Most Cambodian people relates natural phenomenon (storm, thunder, flood, fire...) to their religious belief. They strongly link their lives to their culture and beliefs. (V. Pok, 2011a)

### 2.1 Traditional culture beliefs of giving Birth in Cambodia

In Cambodia during pregnancy, Cambodian women must listen and follow a lot of traditional advices from the their mother, midwife or the old women that have a lot of experiences about giving birth and taking care of child. The women that have just delivered her baby must make sure that her child and her healthy are fine. The first, mothers should not eat spicy foods and drink alcohols; which are not good both for mother and the baby's health. In case the baby is very weak, they are hard to

survive. Moreover, pregnant women are not allowed to wear tight clothes or try to take or get something from the high place. That might effect on their health and safety. In addition, women are not supposed to eat porridge because Cambodian believes that porridge makes baby skin not bright and pretty. Additionally, while having lunar halo or lunar eclipse during pregnant time, she must rub her stomach in order to cover infant eyes from the Rahu's evil power because they believe it will make child scared and lost intelligence and then being out of mind.(Keo, 2012)

Besides, before giving birth the mothers are not supposed to get up late. They should get up early before husband and does some housework in order to get somebody exercise because people assume that this activity will make the baby active and smart. In addition, mother shouldn't take a shower in the night time as well because it makes infant grows up fast and become too big that will be hard and dangerous for mother when delivers her baby. After mother gave birth, the next advice from midwife or old person normally is lying down on the bed underneath by small fire to maintain her body warm around 3 days or 7 days depends on her first baby. According to Cambodian traditional culture, after childbirth, the person who is the eldest one in family like grandmother or midwife will cut or shave the baby's first hair. The reason is that to eliminate unlucky things far away from the baby. Then grandmother binds the holy small red string in baby's wrist and makes a wish to the last mother of the life go far away from child. They believe that in case last mother

life that can be such as ghost or spirit comes to play around baby, they will not have good health and get sick then him or her that will die eventually

Unfortunately, in the case that mother was attacked from the soul of ghost during giving childbirth, it is very hard like crossing the river (Chhlong tonle, ឆ្លងទន្លេ). If the mother die, Cambodian people believes that she will become a cruel spirits, so the family members need to make a ceremonies as soon as possible and take her dead body to the place that far away from the village or cremate at pagoda.

## 2.2 Rebirth and the Golden Lotus: Midwives and the reconciliation of Cambodia after the Khmer Rouge genocide

In Cambodia giving birth is commonly called Chhlang tonle, which literally means “crossing the river”. The midwives are considered as boats in this idiom, ensuring the safety of passage - the mother and the baby through this dangerous moment in life. Losing or saving the life of both is said to depend on the midwife. The midwife treatments for preserving the physiological balance of the mother resonated through local beliefs and had real psychological effects.

A midwife, Napp Khuon, told Seng who is researcher about a woman who overcomes the anxiety and fear upon learning that she had become pregnant for the first time. Khuon is recalls telling the woman: “Don’t worry! You will not die due to the fact that having her as midwife who will help her”, Women always were upset at being pregnant. This fear was seen as particularly strange and disruptive given that

Cambodians consider the birth of the first baby to be an important rite of passage for women who, upon delivering the baby, enter the next life stage. After being helped from the midwife and given advice to the women during pregnancy, the mother had felt stronger and comfortable to take care of herself and child during giving birth and after child birth.

Some women could feel the baby in the womb, though she was only one month pregnant. Through a certain set of massages, which she told the mother were designed to cool the body and “position the baby's head properly in the womb” to prevent a breach birth, she was able to quench the woman's anxieties and fears and restore physiological balance in her body. She believed that she did actually position the baby properly and restore the woman's physiological equilibrium and she was equally honest in her assessment that these practices eased social tensions in the village.

Sickness and pain are social experiences in Khmer society. When an individual becomes sick, he or she will seek treatment from family members, who will gather to discuss not only the medical condition but also the stressful situations perhaps a father's job or recreational habits is the cause of the wife's anxiety and therefore her illness. Perhaps her illness is causing the children to avoid school. The family will discuss appropriate treatments from traditional methods to medical help in a nearby hospital. But no matter how severe the affliction, healing occurs within the

experience of the group when they share pain. The connection between bodily health and social health allows the family to discuss solutions for social relations through conversations of physical pain and ailments. When she symbolically restored balance in the mother's body, she was also symbolically restoring the social disruptions that had been made in the village surrounding the pregnant woman's fear. Because the balance of humors is seen as having concrete effects on woman's physical health and society's health, people in the community would have been able to perceive that real social healing was taking place, which assuages real social tensions. (Seng, 2010a)

After birth, a Cambodian woman is considered to be in a “cold” state because of obstructed flow of her blood vessels and the loss of blood during delivery. Midwives will usually guide the mother through a process of restoring the woman's “hot” humors. One of the most important traditions is “roasting” where the woman is placed in a room free of drafts and lies on a platform above hot coals. Heating the body is seen as helping to regenerate the lost blood and replace lost heat to restore the body's proper balance of “hot” and “cold.” The process is aided by a diet of “hot” food and medicine. These medical acts, or cultural ceremonies, however, these acts are more than simply religious, medical, spiritual, or physiological but they are social. Because personal well-being is thought to directly impact social well-being and social harmony, a midwife's guidance over a woman

and her newborn is interpreted as a way of preserving the balance of society. After the genocide, former Khmer Rouge cadres returned to villages and settled down next to their former victims after the regime collapsed. The symbolic effect of maintaining the physiological well-being of new mothers during this time would have been very important to maintaining the way villager's perceived social harmony. Midwives presided over the birth of babies of both cadres and victims, and their ritual functions contributed to the reconstruction of their respective villages as they prepared the new generation to live in the post-genocide world, symbolically and therefore actually. Besides attending to the birth of the baby and the mother's health, the midwife is often the one who oversees the first set of rites of passage an individual goes through in Cambodian culture. At this point, the Cambodian notion of reconciliation converges with local beliefs of reincarnation and generations. Traditionally, a person's life is thought of as its existing in distinct and important stages, each marked by certain marriage (women become adults; you pass into a new stage of life). Motherhood is considered the next stage of life with the birth of the baby serving as a rite of passage. The birth rites a midwife performs are known as Kat Suk Bangkok Chhmab or Tumlak Chheungkran (កាត់សុក់ បង្កក់ឆ្មប ឬ ទម្លាក់ចង្កាន់). It is held for the baby, the mother, and the midwife during the third day and the first week of the baby's life. The ceremony honors the midwife for helping the mother survive. The family offers an apology to the midwife, for her strenuous work and for causing her touch the unclean embryonic fluids where the family provides her with



gifts. As part of the apology, they offer gifts, the midwife's de facto remuneration. The midwife's spirit is believed to be satisfied through this gift, preventing a spirit attack.

Remarkably, the midwives used this ceremony to quietly bring the families of former Khmer Rouge cadres and victims into the subtle social exchanges. Indeed, each individual midwife played a different role in her respective village, depending on her personality and charisma as well as the conditions of the village. But the simplest social exchange that most of the midwives demonstrated was economic (only one did not explicitly follow this pattern). Families would give the midwife gifts in exchange for her work and she would in turn redistribute resources to future or current families with newly born babies who needed money and goods for their infants. (Seng, 2010b)

### 2.3 Cultural Perceptions of Maternal illness among Khmer Women in Krong Kep, Cambodia

Cambodia's high maternal mortality and morbidity rate remains a big concern at both the local and national level since there are still a lot of causes related to death and illnesses of pregnancy and childbirth, with the maternal mortality ratio of 472 out of 100, 00 live births. The main factors that affect the maternal health is, South-western province of (Krong Kep, ក្រុង កែប), are age, availability of health facilities, quality of health services, time, income, gender, and cultural beliefs. There

is Cultural beliefs, practices of pregnancy, postpartum care, women's use of traditional birth attendants, midwives, and other traditional healing remedies.

In Cambodia, cultural beliefs have great impact on the reproductive health, including fertility patterns, contraceptive use, maternal health-seeking behavior, and choice of birth attendant. Most women in rural area still have tendency with traditional birthing practices because the availability of health care services is scarce. There are a lot of reasons that some people in a certain culture still keep the traditional health practices due to their belief or the limitation of availability of health care services. Moreover, for some decision making or choices to use biomedical health services are influenced by local perceptions of risk and prevention. Describes about the pregnancy and childbirth experiences of women in Krong kep, Cambodia, and how the social forces and Cambodian cultural belief have influences on their understanding regarding reproductive health, illness, and healing. The methodologies of this study were the combination of close-ended and open-ended questions and face-to-face interviews with pregnant women and recently pregnant women about their health-seeking patterns and cultural beliefs. The participants were asked about their cultural perceptions of pregnancy and childbirth and asked to provide some additional information in their own words. The qualitative analysis software NVivo7 was used to study to analyze similarities, difference, and relationships.

There were 7 to 8 women were interviewed from each village in Krong Kep and there were 16 villages in total. The goal of the interviews is to learn about the

cultural beliefs, practices in terms of looking after pregnancy during and after childbirth, and to learn about the role of midwives. Participant's age range was 18 to 47 years old, and the average age was 26.8 years old. The criteria of participant's were:

- i). they are in productive age.
- ii). they are at least four-month pregnant at the time of interview, or have a child under the age of one year.

Cambodia started to rebuild the health infrastructure after the civil war for 30 years. The Cambodian government also wanted to provide health services to all citizens. However, it seems like the practice is difference. For instance, Krong Kep is a small province in the southwest of Cambodia where. There are only one referral hospital and three health centers in the province. The health care services are very limited. The province does not have enough laboratory facility or other necessary equipment to test blood samples and any symptoms of the pregnant women. Antenatal care can offer only some sorts of iron tablets, monitoring the heart rate of the mothers and fetus, and managing pain symptoms during pregnancy. There is insufficient staffs and midwife qualifications.

Due to the lack of health care services, the majority of women in the village decide to deliver their babies at home there are 16 midwives who have been employed at the heal centers and also helping with delivery at homes. As a result, only 19 participants were found not visiting a health center during their pregnancy.

Most symptoms what they found were swelling in their legs, cramps, fatigue, headaches, abdomen pain, high-blood pressures, or antepartum bleeding. The delay of seeking care can lead to failure to recognize symptoms or any serious problems, and this potential failure can be caused by some beliefs in cultural interpretation of pregnancy-related symptoms. Cultural perceptions can extremely differ from the concepts of biomedical implications. For instance, based on the cultural perception after delivery, 69 percent of participants to practice roasting have to sleep on the bamboo bed with the heat of fire. They have to roast three to seven days, and they cannot breastfeed during this time. By doing so, people believe that it can help to heat bones, to tendons and to prevent other diseases. Moreover, participants also talked about other practices, such as putting the hot stone on the abdomen, eating hot foods to restore heat to their bodies after birth, and so on. Besides, the respondents also described some practices during pregnancy that they had to drink coconut because it is good for the baby's skin (makes the skin smooth), and it is also helpful for delivery.

The participants also talked about some traditional Khmer medicine during pregnancy and after delivery, such as rice wine or liquid of the bark or roots of trees. It is helpful by making pregnant women strong before delivery and regaining their strength after delivery. Besides, humeral theory shapes taboos related to pregnancy and childbirth; that is, it identifies taboos of pregnancy and childbirth in Cambodia by elaborating about acceptable foods to eat and places women can and cannot go.

Khmer women are deemed to strictly follow these taboos in order to avoid any maternal morbidity and mortality.

According to the Ministry of Health most Cambodians women like visiting pharmacies and traditional headers for health advice and medicine instead of visiting health staff due to discrimination and lack of health care staff in rural areas.

Women decide to use reproductive health services at the health clinic or hospital because of the difference between traditional healing practices and biomedical treatments. Biomedicine is criticized for ignoring the personal and social aspects of birth and lack of understanding of the local world and social reality of a patient.

Few studies have been established discussing about what are the basis criteria on which women in developing regions choose to evaluate and prefer between traditional and western birthing options. Most women prefer to choose a practitioner due to some worried complication, while some women prefer to have delivery at home since home can be seen as the most comfortable and supportive environment to her. For postpartum healing practices, women share the common practices Ang Pleung and special dietary behaviors. The decision to birthing options varies, depends on not only cultural beliefs, but also external factors such as distance to a health center, quality of care, staff shortage, and the cost of health services. The continued use of traditional birthing practices was a result of the lack of resources and availability of quality services, and access to a health center in the rural province.

This can also be the result of cultural beliefs and practices since these allow women to make sense of their maternal experiences, especially, when they are restrained by options, namely economic circumstances. On the other hand, Women that chose health centers for antenatal or postnatal care were aware of the life-threatening risks related to pregnancy and childbirth; and so, they took necessary steps to prevent any risks or complications. Both biomedical and traditional birthing options and practices are important in their own ways. (Montesanti, 2011).

When women realize the serious complications during childbirth, they resorted to the biomedical option, while other women still seek traditional practices and remedies because they respect Khmer culture, and respect the meaning, and value of their pregnancy and childbirth experiences. Moreover birthing options vary, depending on cultures. From the study has shown childbirth focus more on social and cultural event rather than a medical zed process. Causes of maternal illness and death were explained by the cultural etiologies of illness which also help to understanding of reproductive health services in Cambodia. Biomedical experts often associate these cultural practices as risky behaviors although they were used to prevent reproductive illness. An important change is the use of the western medical system by younger and older women while incorporating traditional health practices during and after pregnancy although some older women expressed concerns about their age and the importance of medical system in helping manage complications during pregnancy and delivery.

Although biomedicine can improve maternal health, other contextual factors must not be ignored and play an important role in how pregnancy and childbirth is experienced, understood, and practiced. Those factors include how socio-economic status, gender norms and cultural beliefs. In short, the learned knowledge can rationalize the decisions and choices women make regarding their reproductive health. Both biomedical techniques during childbirth and understanding of and cooperation with cultural pregnancy and birthing practices will help reduce morbidity, mortality, and increase patient satisfaction. In other words, they can improve women's experience with childbirth by providing social and emotional support. The most important thing is the political involvement in an attempt to bridge the gap between the availability of maternal services and access to those services especially, to provide necessary care and increase women's knowledge or reproductive health risks, a midwifery community model in the village and home visits by a health worker should be offered. However, young women in Cambodia do not want to become midwives due to insufficient salaries and the amount of time spent away from their rural homes.

#### 2.4 Traditional culture beliefs when having twin babies

In Cambodia in the past, if things happened to be bad, they believed soul of devil and phenomenon made it. Obviously, people always believed if any family had twin children, it would destroy parents or people around, so they needed to celebrate liberation sin (romdos-kros, រំដោះក្រាម) for them. As a result, father went

out to ask for help from neighbors like pretending to be beggars around seven days. After got some rice and money or something from begged, mother cooked rice for the twin babies at the same time she offered some rice and money to the monk (dak-bat, ដាក់បាត្រ) because they believed in the spirit of the ancient. They believed that as long as they made the good way, for instance severing moneys and rice for the monk, they can show how hard the father tried to find the way to help children. Especially, it showed that the Kindness of Cambodian people who always kindly help people around that need their help. They thought it is the best way in Buddhism.

Ceremonies which celebrate for twin children are very important in Cambodian people mind set Khmer people strongly believed in demon, spirit, and other phenomenon which were the external power that happened behind the real situation. In fact, almost all families in different region believed that any family who has twin children is the bad luck then the father had to beg for rice from 7 villages in order to get the rice and cooked for the baby or offered that rice to the monk. If they had money, they had to spend it by celebrating some ceremonies or 7 days ceremonies in order to show that they had many children until they were not able to feed them, so they had to beg the food from the other. If they did not do this, they would become the real beggar.

According to Professor Ly Sovirek who has well knowledge about Khmer traditional culture he said, the culture of begging the rice from 7 villages happened in



some areas only, and sometimes people who lived in other villages just asked for the rice from their neighbors. From elderly people in different areas shows that the culture that the parents have to beg the rice from other people happened in every parts of the country, but the different point is the way they beg. (V. Pok, 2011b)

The meaning of the Khmer traditional truly implied depth meaning which benefits to the next generation since they organized it carefully. However, the ritual beliefs which could bring bad luck from the twin have their own special meaning. In addition, Professor Gean Pearn who has knowledge and experience about Khmer's culture showed that the reason to beg the rice from other people is to reduce parent's expense. It also improves the human's belief in feeding the children healthily. Wise man, Thy, expands that the other meaning of begging the rice is just the fake obligation. The rice is transformed to many other things. Sometimes rice refers to "Spirit" that the parents have to beg it from other people. There are 19 spirits that the parents have to collect it for the baby in order to be blessed and full of spirits. Therefore, the pregnancy woman within 2 or 3 months starts preparation to pray for the baby to be born with full limbs.

In this ceremony, Holy rice is the most important thing. The rice is prepared in a pot which is covered by banana leaf. There are 19 candles on that banana leaf (19 candles refers to the 19 senses of human being). Then they carry that holy rice

around the pregnancy woman for 3 rounds, and they will leave that rice for 3 days before they cook it in order to fulfill all part of the baby's body.

On the other hand, Professor Ly Sovy adds more explanation that: traditional belief in begging for rice was followed in the purpose of begging for the baby's life because most twins were died in the past time, so the father has to beg all senses for the baby. Thus, after they get the rice, they need to cook it for the baby to eat. In fact, the technology was not so well developed in the ancient time, so the twins are the strange phenomenon because they did not know about the biological process. For this reason, they think that twin is the bad luck for the whole family. Thus, begging the rice can remove all those bad lucks. They believes that rice is the symbol of god who is pure and good, so father has to face with embarrassment in order to seek for happiness and bless for family. Furthermore, it is a time that they can figure out if there are some dependable people who can help during the hard condition.

On the one hand, when there are two children in the same womb, ancient people thought that the twin have one sense with two bodies, so it is not enough for them; thus, parents have to beg for rice in order to fill all the senses for them. Because rice is a kind of basic food for everybody in order to grow up as one Khmer slogan says "Full of senses" for those people who are healthy. Then they always believe that the kids will be healthy, grow up well, and bring all the goodness and

bless for the whole family twice time as well. In short, ancient belief in begging rice for twin is full of benefits as it can educate father's strength in feeding the kids and show us about the rice benefits. It is said that people stop following this after some eras. If possible, it is the best choice to spread this clever thought of ancient people to the young generation, and the ceremony does not use for only to keep the belief stable last long but also understand about rice value and people goodness.

One of the case studies about Mrs. Tith Vorlak, whose twin babies were given their name by follows the father in-law. The old son name is Viseth (son) and the youngest one name Visalsok (girl). Unfortunately their names are not suitable with them so they were often unhappy, got sick and not play much with family. Then Mrs Tith Vorlak went to meet the fortune teller The fortune teller said their children's names are not good which make children's mothers in the previous life was unhappy. The unhappiness from their former mothers makes them sick so one of children must live with other relatives they need to call their father as "uncle" and mother is "aunt". The mothers of the previous life will make them sick until they die if they don't do like this. So if Mrs. Tith Vorlak wants both of children to have good luck, and health, they should go to pagoda and ask advices for children's names from the monks and make small ceremony to ask for forgiveness from the mothers of babies in the previous life. The mothers need to her change the name for her babies and celebrate ceremonies at pagoda for ghosts who believes used to be their children's

mother. The monks pray for the babies and then gave yarn red color and some holy necklaces to babies. Then later on, one of her son new name is Soksan means well and he lives with her sister until he has 10 years old. He move to live with his biology mother but still called her Aunty. On the other hand, the baby girl new name is Sok Mongkol the meaning live with happiness. She is 18 years old now. The family with these twin children now live with healthy and happiness. The twin baby are smart, all of the family members believe in monk who can help them change the bad fate.

There are a lot of reasons that Cambodian's people believe and respect on the monks so much so even everything abstract. They still hope and believe that all the problems will be solved after monks give the name for their babies. In Cambodia's society monks are very importance for culture and Cambodian's Life.

The traditional married twin in Cambodian society is compiled in any Tamera for future generations to execute. Marry twin is just a tradition or believes. after mother give birth for twin babies (Kon-Phloh) in case they have one boy and other one is girl, parents will marry them together after born around 1 month or when they reach 20 years old . According to a report by Koh Sante pheap's daily, **(កាសែត ពោះសន្តិភាព)** one of popular News in Cambodia public on Thursday, 12 September, 2012, Twin Cambodian's language called (Kon-Phloh) were married because parents believes that in the previous life, they used to be couples that love each other so

much and they were born together in this life. These ceremonies wedding were celebrated on 12th September 2012 in Phnom Penh, the capital city of Cambodia. The guest comes and joins this traditional wedding around 300 persons. Moreover around 30 tables of delicious foods and some of drinking are prepared to welcome guests in the restaurant. The reason is that arranged the wedding party for them because they think that in the previous life they were the husband and wife that deeply in love and the former coupled wishes to be born together next life so that they are born together in the same mother. Cambodian people believed that in case parents do not celebrate wedding party for them they will have the bad fate and meet bad thing.

Furthermore traditional cutting hair for midwife ritual, Cambodian people usually celebrates this ceremony around 3 days or one week after delivery the baby. The purpose of this ceremony is to bring bless and good luck for the newborn baby. The baby's hair is called "Hair of forest" in Khmer "Sork Prey, សក់ ព្រៃ". They thought that cutting hair bring the baby from evil world to the human world. In addition, they want to cut the connection with "the first mother, ម្តាយដើម ឬ ម្តាយជាតិ មុន", or we can call the mother in the previous live. Moreover, this ceremony means to clean and clear all the misunderstanding and dirty blood that the midwife has touched when she helps to deliver the baby. (Singha, 2009) Cambodian people regard the midwife role is the most important person for mother and the newborn

baby; for this reason, they have to pay their respect to the midwife. The meaning refers to the husband has to show his respect to midwife by offering some stuffs as mentioned above. Cambodian people keep doing this as a culture from the old generation until now.

Moreover traditional ceremony use rice in Cutting of the top-knot entering the shade (for young girls in puberty) always celebrates for children. Buddhist ordination (for boys) is one of Khmer traditional ceremony that Khmer people celebrated it for ages. It followed the Hinduism or we can say it is Hindu ceremony. According to different region, we can call “Cutting of the Top-Knot” instead of “Cut the first hair of baby”. It is one of the harmony ceremonies which celebrate for the young adult to be ready for mature. “Cut the first hair of baby” refers to how we cut the born hair from the head in the purpose of cutting all the bad luck that came when the kid was born, and bring all the happiness for the new mature. Ancient people believed that they have to celebrate this ceremony carefully in order to get all blesses to them. The rice is used in many different ways. There are many rituals so it cutting of the top-knot a few days in order to celebrate this ceremony.

## 2.5 Cultural beliefs in the future of baby in Birthday ceremonies

In Cambodian family, after child was born 1 year or 365 days, some family prepare to hold the party birthday for child. The ceremonies are depending on the family wealthy. If they are rich, they will make the big party and invite all guests to enjoy food and dance, but if some family doesn't have much money, they just cook by themselves and invite relatives or friends that close with family to join and wish for child only. Normally, they will buy cake for child. Nowadays in Cambodia's society a

lot of families are half-blood Chinese so the reason that they celebrate an event after cut cake. That is future belief in child when he or she picks one item among of 12 items so the first item will related to the career and future job of child. Here are 12 items and meaning:

1. Book: if child pick the book in the future, he will become scholar or author.
2. Calculator: Child will become the accountant or businessman or who will have career related with the money.
3. Stamp: she or he will become the high position in the government in the future.
4. Canny: Child will have good life.
5. Money or Gold: Child will become a millionaire.
6. Knife or Gun: child future will be a policeman or soldiers.
7. Bottle of Medicine: future of child will become doctor, nurse.
8. Cow or holy item: child future is good with religions and believes will become monk or Buddhist nun that people respect and love.
9. Car or an Airplane: Child's future will become machinist have career related with machine.
10. Cart: Child in the future will have career related with farm or Agriculture.
11. Pig: In the future child will have good health and work with career related with animal.

12. Strength: Child's future will become lawyer or who have career related with law. (S. Pok, 2010)

However culture believes pick items for guess the child future just believe some family that mix with Chinese is not pure Cambodian traditional.

## 2.6 Cultural beliefs in marry for twin babies

According to the Phnom Penh's post news public on Friday, 23, September, 2012 reported about twin sisters marry when they just have age 1 month and 6 days. Obviously, in the picture Ry Sok Sambo and his twin sister Sambath, 36-days-old, was arranged to get married on August 12, 2012 at Veal Sbov village, Kien Svay district, Kandal province in the purpose of living happily and healthy.

There were about one hundred guests attended the wedding ceremony of these youngest couple in the village. Their parents believe that a boy and girl born together were husband and wife in the previous life, they loved each other so deeply but couldn't live a happily life that's why they were reincarnated at the same time.

The superstition that led to the twin babies getting married is widely known It has been a Khmer tradition for a very long time. Seventy percent of Cambodian people still believe that twins were married in their previous life. Parents organize a small wedding party for them is just to help them grow up and get married to their



real partner, they will love their husband or wife as much as in the previous life” said Miech Ponn an official at the Buddhist Institute.

However, Dr. Chak Chenda, a clinic physician at Reproductive Health Association of Cambodia, told that the reincarnated of twins is the result of two woman's ovules meeting with two man's sperm at the same time. He added that sometimes these two babies are the same gender, sometimes different. She warns that giving birth to twins or multiple babies can be more dangerous than single births and advised women to get regular checkups during their pregnancy, deliver their children in a hospital or clinic, and follow through with postnatal medical care.

There two kinds of twins: fraternal and identical, Fraternal twins occur when two of the mother's eggs are fertilized at the same time; identical twins occur when one fertilized egg splits and the resulting children contain exactly the same DNA. (Sokha, 2005)

## 2.7 Cultural beliefs in naming a child in Cambodian Culture

Cambodia name feature was difference from western in term of origin of the family names and the order. In Cambodia usually people wrote and spoke the name by starting with the last name or the family name and follow by the first name. In contrast, western people would start with their first name and the family name in the end. For example in Khmer name was written as Soth Sopheap while western

appears as Sopheap soth. As a result, it led to confusion in schools and clinics as systems and roll calls were developed.

Though we were Cambodia, the way that people gave the name to their children were different. Most of the cases children are given the name followed by their father name; some might have different names due to their parent's preferences. They believed that those kids that given their name with their father first name is the one who get the most love from their parents compare to those who given the last name of their parents. On the other hand, some people believed that baby's birth might give bad luck if there is something bad happened to their family members during their birth. In case, when the mother found it hard deliver the baby or she got bitten by snake is also the kids fault as well. To get rid of that bad luck, usually father will give his first name as the last name of the kid. To name a child name, Cambodians also looked at date of kid's birth, including the season so that it is easy to remember. Besides, the name might be come up with the rhymes of the parents' name or sibling. In some case, the name might be given by the married couple who don't have any children that they might have the baby as well.

Some people gave the children's names base on the poetic words which relates to poetry. They like the name that presents the nature, for example, Dara which refers to star. Though there are difference name in poetic, those names need

to represent the child characteristic. For example, they name their kid as any flower names because their kid has somehow the similar smell. (Paularita, 1999)

Giving a name to a kid is important so only elderly people have a chance to do so. They were not only old but also smart and have lots of experience in life. They gave the name three days or a week after the birth or they could name it during the baby shower ceremony. Monk also has a chance to name the kids as well in case the kids born with the bad date so that they would be fortune. Health of the kids also could affect the name as well. Monks again played a role as health check based on his calculation one the date, time or seasons. Then he could change the name if the kids don't have good health. Another reason was that we don't have hospital in the past.

In conclusion, parents are in need to take care of children not only on their birth or delivery time but they need to look for a good name for their children. The reason is that name involves a lot of things in life both good and bad. It would determine the children lives as well in the future. Though they believed that name is important, some children could not change by the name. A proverb said: "If it is a bad seed, it does not matter how much you water or fertilize it, it will not grow".

## 2.8 Child Rearing Practices

Child rearing practices refer to a period of that children need to look after by parents until they are old enough to look after themselves. It considered as one of the important steps for them where they would learn and preserve the culture as well. The next day those kids would be able to grow up with the culture well. The practice somehow was a belief in Buddhism as well. Cambodia culture there were three main themes related to child rearing practices: “Buddhism, group identity and hierarchical order.”

Children were considered as one of the main components in a family. Since the day they were born, they were valued and loved by the family members. Besides, it was believe mother could get good status by him at the same time his father might gain power and authority through him as well. Children could help keeping their parents relation last long, helping them to enjoy spending time together and taking care one another when they were growing old. Children were somehow believed to be the good sign of the family and very valuable thing in term of family line. People believed that their relatives who have died can later reborn through pregnancy. Though, having a child is good news for the family, sometimes pregnancy is not good news when they are born with unmarried couples.

In Cambodia culture, doing a preparation at the early of pregnancy was not a good sign so they keep delaying doing that until 5 or 6 months. It does not mean

they did not worry about that yet they thought that pre-preparation might bring bad luck or might effect on baby life. In the past, personal Communication among the women who experienced delivering baby has been used to inform if the girl is pregnancy, to make sure that the baby will stay safe, the pregnant were encourage to eat some particular foods while some food are not allowed. They also have their special drink includes wine, herbs and sesame seeds in order to keep the baby in a good shape.

Giving the children name was also important because it can reflect back to the status and power of the children in the future so Cambodian people are taking care of giving the name. They gave the priority those who were in the old age and wide such as grandparents, aunts or anyone who were the older generation of the family. However, those given names were subject to change because of a few reasons. The name might be changed during the illness. They believed that the given name somehow attracts the spirit or evil to look for them so the new name is given to avoid from those spirits. Second reason was that people believe in the spirit of previous mother who are trying to reclaim the child from the present mother. Then they needed to change their name so that the former mother could not take the child back. In the worst case, they also needed help from Buddhist monk or traditional healer to hold some spirit ceremony in order to change the ownership of the baby as well. On the other side of the name, children were protected by another

belief as well. Usually in the past people kept a knife or scissors are above the baby head to protect him from bad spirit when they were one years old. It represented not allowing pervious mother to come back to the kids. People still have many beliefs such as coining which result in a mild abrasion.



## CHAPTER III

### SUMMARIZE OF KOREAN TRADITIONAL CULTURE BELIEFS IN CHILDBIRTH

In this part, I will summarize information from material and some books that related to Korean traditional culture beliefs in the pregnancy and childbirth also progressing in the ceremonies that Korean people celebrate for the mother and child. As flowing by the material Korean society in the past till 2012 and nowadays still keep their traditional culture beliefs during Korean women pregnancy and during she giving the childbirth have a role for mother to practices for wishes to have a good health, smart, beauty, powerful for her child and mother easy to bear her baby that role pregnancy women will be learn from her mother-in-law.

Since long time ago, based on Korean culture, after women get married she has to follow her husband to live with her husband's side and has to spend her life taking care of her family in law (Korean's society parents are live and need to get a good care from Son and daughter in law until they pass away). Absolutely, having a lot of son in Korean's traditional culture is an honor for family.

During pregnancy, mother have to look only at beautiful thing and thinking everything good and happy because mother feeling is baby's feeling, what mother eats is what baby eats, so during pregnancy mother have to eat only healthy good that have enough vitamin for infant life. However the spicy foods are not allowed to

eat and also looking at death flowers or everything ugly are also forbidden because it will effect to the child's shape appearance and feeling.

Moreover, Korean culture beliefs in dream if family's member dream about flower the baby will be a girl, if they dream about strong animal a child will be a boy. So they can predict gender of child by dream. Korean people would like to have a son more than a daughter because son will carry the family line forever. So Korean's mother during pregnancy also go to the Chinese doctor for herbs and other traditional medicine to make sure that she have enough medicine to take care of herself and baby. Even though pregnant women check the sex of her child with the doctor but the doctor are not allowed to tell the result because of the son preference in Korean society, if will affect the feeling of the family member if they know the baby that will be born is a girl so the doctor have to take care of privacy for them.

During bearing the baby Korean mother in law will stay with the pregnant mother. One more thing is Korean's mother try to hide her painful when she gives her childbirth because they believe it is shameful and weak. Mother in law also prays for mother and baby delivery with good luck and blessing from Samsin-Halmoni god (Birth Spirit, 삼신 할머니) and Sansin god (Mountain God, 산신), who take care of mother life and Korean people respect them so much.



After give the childbirth mother need to eat special food seaweed soup (Miyeok Guk, 미역) three times per day over two or three months after give the birth for baby. Beside relative and family member, neighborhood or friends of the family's member not allow to visit new born baby. They can visit baby and mother till baby reach 100 days. Family of the baby will celebrate ceremony a child's birthday 100 days to give thanks to Samsin-Halmoni and Sansin god and also to wishes mother and baby good luck. The family will invite neighbors join the child birthday and they will wish the child good luck and good health.

For more information, the study will explain more detail below about Korean traditional culture beliefs for the women and child and special ceremonies welcome newborn baby and traditional diet for the mother in wish to get a healthy baby.

### 3.1 Korean Traditional Beliefs on Pre-Birth

Korean people persistently maintain their culture from one generation to another. The traditional birth is one of the examples to show how Korean people always practice their tradition. Indeed, Korean culture is the hierarchy which value to the male child; however, female member are treated as the lower position in the family. Moreover, the wife always supposed to be obedient to her husband, her mother-in-law or husband's family.

Korean women often prayed to the Samsin Halmoni the mother of Tan-gun (탄 군) the founder of Korea to order son baby, and other sacred things. That is the

stuff that women are supposed to pay attention. In order to know the gender of the baby, sometimes, Korean people believe in dreams. If the baby's parents or grandparents dream of flowers, it will be a boy. Furthermore, if those people dream of fruits, it will be a girl. Somehow, Korean people consider this belief as the real.

During her pregnancy, she has to only look at the beautiful and good things. That practice is believed to make the baby become lovely and good-looking. It shows that the relationship between the mother and the baby is connected to each other; and the concept is called Taekyo (태교). Korean's people believe in Dream Tae Mong 태몽, "Tae 태" means womb and "Mong 몽" means a dream predict about child's gender. So if the baby's mother or member's family dream of flowers then it indicates the baby will be a son. Furthermore, if see fruits in their dream the baby will be a daughter. Somehow, Korean people consider this belief as the real prediction for the gender of the baby, and it continues to practice till now.

The due day of delivering the baby is coming; mother must be strong and bear with the pain. If she does not do that, it is a sign of shame and weakness of her. After delivering the baby, one important thing to do is to hang a straw rope or (Geumchol, 금줄) across the gate of the house. They believe that the rope definitely can help to chase the evil spirit out and to warn people not to enter the house. It will bring the goodness and happiness to the family instead.

For the mother, she is looking after carefully after giving birth. For example she has to rest in the hospital two or three days, one week, two weeks, or more. It is very interesting that women are treated so well after childbirth. During her four first months after childbirth, mother has to eat seaweed soup in order to strengthen her body and clean out the toxins. It assumes that the mother will treat in a prudent good attention after delivering the baby. Moreover student do not allows eat Miyeok Guk during exam period Korean's traditional culture believes will fail the exam till nowadays they still follow this advice.

Korean's mother after giving birth for the baby need to cover up with blankets and keep warm to protect her from looing bones; if a mother fails to do so, she may suffer from bone pain or rheumatism in her old age. Normally, after giving child birth 2 or 3 days mother need to take a good care of her health at hospital (natural birth) or a week (cesarean birth). The culture of given name to the baby is interesting as well. However after the baby was born family still not yet give a name. The baby's parents always pay attention to find a good, meaningful name to their child. In purpose, they want to define the name in a healthy, happy, successful, wisdom, wealthy, and powerful meaning. Like (saju, 사주) the "Four Pillars" the year, month, day and hour of one's birth) and (Eumyang Ohaeng, 음양오행) the theory of yin and yang, and the five elements that constitute the universe) parents have to find the naming specialists in case they can afford. There are two ways of defining

the name. In case that the parents have some names to choose, the specialist will find the good Chinese characters for the names only or if the parents do not have had names yet, the specialist will propose some names to parents to choose the good one for the baby. It always cost worth from 100.000 won to a million won. Therefore, not each and every family can afford this cost. However, the culture of given good name to the baby is to existing and maintaining till nowadays.

### 3.2 Pregnancy and Child Birth from the Korean Perspective

Korean has their special culture and tradition when it comes to traditions. Even though nowadays Korean developing every system likes economic education, policy transportation and medical ,anyway in pregnant Korean people use medical care for take a good care of babies and deliver birth but some of them still use old traditional culture for practices for mother and babies mix with the medical care as well. Thus the first time when mother know that she already pregnant, the first person she must to tell this good news is her mother-in-law (Korean Culture after got married wife must to live with husband's family). Second mother will tell her husband after that her own mother relative and her friends the last. Korean family would prefer boy to girl since the boy can later on carry the lineage while the girl could not so during pregnancy Korean people give value for baby boy more than baby girl that is the reason why a baby boy must be take a good care and love from family more than baby girl. Regarding a baby boy or a baby girl, people believed that

if they dream of a flower, the lady is going to have a girl child. If she dreams of a fruit, the child would be a girl. Besides, food might affect her baby as well. People believe that the pregnant women better not eating crab, squid, eggs and peaches which could make childbirth harder. She need to avoid touching urine, feces, scary movie not allow watch, dead things or the killing of animals as well. Last but not least, to keep the baby stay comfortable, pregnant women always need to wear loose clothing and see only everything beautiful if help her feeling fine and her baby also the same feeling as her. So she needs to take care herself much as much she can.

### 3.3 Childbirth in the Korean culture

Women are not supposed to shout during childbirth since silence means the women need to focus the energy into the birth while being loud means as a shame. Rich people will hire a midwife or doctor to deliver their baby while those poor will have a home birth. The women are not expected to see ugly things or her baby will be ugly as well. Only female relatives present during the birth process and father is optional. For the postpartum period in the Korean culture is after giving birth for the baby, the mother needs to eat seaweed soup for 2 weeks so that she can have a quick healing and increasing milk for her baby. During the first three months, the mother's family need to take care of her as well while she needs to take a good care her baby and she does not need to do any house whole. She is supposed not to take bath for a week after giving birth. For the baby, he or she is expected to stay

in the house and keep away from strangers. Massage the baby's legs is believed to increase growth and make them tall.

### 3.4 Korean-American changes in traditions

Korean and American has some sort of believes. They believed the placenta may be kept by the hospital but the umbilical cord may still be taken home and buried. When Korean woman gives birth in the hospital, it means she is using Western medicine. Instead of not showing their feeling or complain, the woman can make medicine. However pregnancy awareness is one way for a Korean woman to determine whether or not she is pregnant is to self-administer, an over-the-counter test. An ultrasound confirms the pregnancy. Doctor is not allowed to telling the gender of the way to parents because of a cultural preference for male babies. Dream is another way to determine the gender of the baby. Sister, mother or mother-in-law are those who will have a dream or "Tae Mong, 태몽". The women might inform her husband, mother or the doctors.

Additionally, for prenatal care since the time is difference pregnant women find her prenatal care in difference way as well. In the past, women can find prenatal care from her mother or mother-in-law or Chinese doctor and traditional medicine while in the present time they got to see doctor.

### 3.5 Prenatal Determination of Korean Baby's Gender

There are three things that can determine the Baby's gender. One of them is dream- a tiger, dragon, a fruit with a seed in it, or a strong, muscular animal are man symbol while a bird, snake, ring, or a flower represents girls. (Kwang-Kyu, 2003). "Cravings are the second thing. Sour foods fruits indicate the baby will be a girl; carvings for meat or sweet foods indicate a boy Physiological signs. If the mother has a pointed stomach and no morning sickness, it will be a girl; if the mother has a rounded stomach with morning sickness then it will be a boy. Absolutely, Korean culture, males were not allowed to stay in the delivery room, only mother-in-law could get in. As woman is responsible for giving birth, the father is responsible for letting people know that the body was born and making rope around the house so that they will not allow people come around home for 100 days. However after the baby have age 100 days, there will be a celebration later on. Pregnant women should not attend funerals which might harm by the evil spirit or ghost. Besides, she should not exercise and she should not move any heavy things. Eating healthy food is recommended. She should not ride in an airplane or on a bike, to protect against miscarriage. Scary movies might have negative impact on mother's ability to rest or relax.

Women must avoid from Korean herbs at the beginning of pregnancy, stay away from strong spices, no ugly food and don't work with dirty things. The highly

recommended in Korean society is mother have to eating seaweed soup 1-2 weeks after bear the baby. Traditionally, a pregnant woman would keep her belly covered, and not wear pants (abdominal restriction might cause harm to the baby).

In Korea since in the past telling the gender of the baby is illegal; there are some signs to determine where the baby is girl or boy. For a baby boy, mother usually doesn't have morning sickness. Mother would like to eat meat and has a rounded tummy. Mother would dream about the strong animal. In contrast, Mother would have morning sickness, pointed tummy. Mother would love to eat sour food, fruit and vegetable instead. Mother would dream about flower, jewelry or pearl. If women want to have a healthy child, she needs to look for nice picture, voiding thinking about the bad thing but listen to classical music instead. If she wants to have a smart baby, she needs to eat nicely-shape, brightly-colored and attractive stuffs. She should think about good thing, read something relates to religious, and listen to classical music.

3.6 Hair today gone tomorrow (Young monks cry as their heads are shaved for their initiation into Buddhist order)

Jogye of Korean Buddhism (대한불교조계종), is a Korean traditional ceremony on Buddhism where young children need to shave their hair at the first stage. According to the daily mail pubic on 14th May 2012 Young monks cry as their heads are shaved for their initiation into This Buddhist ceremony was established since 1200



bought from China in 820 C.E by Unified Silla (통일 신라), National Master Doui-guksa (도의 국사) or better known as Zen. In 1994, the Jogye order had 1,725 temples, 10,056 clerics and had 9,125,991 adherents. Jogye order usually holds at the Jogye temple in South Korea's capital of Seoul. Those people will spend their lives in the Temple for three weeks as Buddhist novice. Nine children underwent the ceremony, ahead of Buddha's birthday; join the order that has more than 10 million followers - a fifth of the nation's population. However, Jogye is culture help or help culture for children becomes the monk on 3 weeks and they will gain knowledge about Buddhism and help Korean Buddhist for Celebrate ceremony Buddha's Birthday.

### 3.7 Korean Birthday Celebration Ceremonies

Though birthday cake is a common thing for birthday celebration, Korean people still hold their birthday party with Seaweed soup. There is a special story behind the fact. In the past, women usually need to eat Miyeok Guk during the last month of delivery her baby. The reason was that Seaweed is high in “iodine and calcium” which are thought to be beneficial for uterine contraction and milk production. Eating this kind of food is to keep the children reminding and not to forget how hard their mother was during the childbirth.

Korean people celebrate their birthday based on Lunar calendar not the Solar Calendar. However, some people would prepare both and they will do it

differently with difference people. They would hold their solar birthday with friends and Lunar Birthday with their family.

### 3.7.1 Korean cultural beliefs in Child's First Birthday Party

Korean's child first birthday party in Korea better known as the Dol janchi 돌 or 돌잔치 or 돛 or 돛잔치, is hold after a year when a child was born. People believed that it was a blessing and a true sign of fortune that a child can survived until Dol time. Rice cake, fruit and food will be served to everyone in the neighborhood as the appreciation of the care and blessing of "Granny Samsin", the god that took care of a child's birth, life and health.

Until today, people celebrate Dol differently, for instance, hotel banquet room or restaurant are the common places to take place. During Dol jabi children will be asked to stay in front of the table placing rice, money, a book and string which people can guess about their talent or future by things they choose.

Korean would love to share their food with family members, relatives and neighbors. They believe the more they can share, the more would get back. One of the special foods called (Baekseolg, 백설기), rice cake. Some family also makes special rice cake for their children until they are 10 years old because they believe that the red color of the flour can prevent their children from bad spirit. Because Birthday is a special day, the children would take their picture in a nice way by having their own mini photo shoot with different clothes and background. It will take in a professional studio and keep in alum.

### 3.7.2 Korean Birthday Celebrations for the childbirth 100 days

Korean society in the past is lacked of medical information so they don't know about the change the temperature. As a result, there are many childhood diseases. The rate of child's death show a lot of child dead before first birthday.

Korean's traditional Culture have many ceremonies to celebrate for child like Dol or Tol is one necessary ceremonies need to celebrate for babe in Korean Culture. Dol has two meanings one is the most common one is child's first birthday or Doljanchi and second also be used as a generic description for birthdays first birthday (Cheot-dol, 첫 번째 생일), second birthday, (Du-dol, 두 번째 생일), third birthday (Seo-dol 세 번째 생일), Other one is Korean's Child birthday 100<sup>th</sup> days, it is called (Baek-il , 백일) that celebrate after babe was born 100<sup>th</sup> days. The first importance one is traditional Dol or Tol celebration has many steps to do but four steps that cannot miss to prepare is:

### 3.7.3 Cultural beliefs in praying and giving thanks to gods

Due to the fact that Korean people respect and believes Sansin ( a mountain god) and Samsin (a birth god, other name Samsin-Halmuni, grandmother), they celebrate ceremonies sometime after baby birth 3 days or 7 days or 100 days. The reason that they believe the both of god is resided around the child's costume. Sansin are the gods of mountains in mythology for Korean people. If people have Sansin, they always have are tiger who always be with Sansin and protect him.

Buddhist temple in Korea always has a dedicated shrine called Sansin-gak to Sansin, who is typically represented as an elder male figure surrounded by tigers.

Before praying, they need to prepare one table to put bowls of steamed white rice, bowl of pure water and sea mustard soup Miyek Guk and other table they put layered red bean rice cake (Samsinsiru, 삼신 시루), All of those food family keep it and don't allow to share for neighbors because if they share, they believes will bring unlucky for child. Thereafter, table is looking good after prepare so mother of baby or grandmother will pray for Sansin god and Samsin god with two hands and they pray for god help wish child best luck long life and good health also thank that god help her during she giving birth make her easy give childbirth with safe. Otherwise father or Male member of family not allows joining this praying or ceremonies

#### 3.7.4 Cultural beliefs in wearing the birthday clothes

Korean traditional costume Tol Bok or (Dol Bok, 돌복), is designed for children to wear in the first birthday. Dol Bok has colorful yet it is different between son and daughter style. Both of them need to wear along a belt for wraps around body twice the reason is that the child will have long life and pouch for good luck. Dol Bok makes from silk that have a good quality and beautiful with colorful and thread pull- string to open outfit and no need to use buttons.

Son's traditional costumes are:

-Pink or striped jacket with purple or gray pants

-striped long jacket and a blue vest printed with a gold or silver pattern or a striped.

- Jacket and a long blue vest with a gold or silver pattern and a traditional belt over it.

- Black hat with a long tail

- Traditional socks

- Traditional round shaped pouch

Daughter's traditional costumes are:

- Striped jacket

- Long red skirt

- Gold and silver printed hat

- Traditional round shaped pouch.

Therefore, in Korea has a lot of market that easy find buy traditional clothes like Dol-Bok for child. Dongdaemun market is the best market in Seoul for selling Korean traditional clothes Korean traditional souvenirs along with tailor waiting for customer's order

### 3.7.5 Cultural beliefs in preparing the table for Birthday

Family will prepare one table that have rice cake ddeok have 12 different kinds like white steam rice cake (paekseolgi), susu-kyongdan (rice cakes coated with rough red bean powder), chapsal-ddeok or chal-ddeok, mujigae-ddeok (rainbow colored steamed rice cake), songp'yeon (half-moon shaped rice cakes), injulmi (coated glutinous rice cakes), and gyp'i-ddeok (puffed air rice cakes).

Among these, paekseolgi and susu-kyongdan fruits are also prepared. For Toljabee event, the father or mother of child will help child to pick up one item that attract child. They believe child future is predicted on what the child grabs. Father places the child in front of the table and picks up one item that they like. It is going to be the future of child future. Item for the child choose are books a Korean calligraphy, pencil, a paintbrush, thread and money (100,000 won bill) for Toljabee even it can guess about child future. Example if child catch book they believe the future of child will be scholar, if they catch the money child will have wealthy. If child choose the paintbrush the future will be artist while baby catch the thread will have long life. If child catch the A tambourine, they in the future will be musician If child catch the baseball in the future will be athlete. In contrast if they catch the magnifying glass, they will be scientist in the future. If child pick bow and arrow the child will become a warrior in the future.

-jujube: the child will have many descendants

### 3.7.6 Cultural beliefs in sharing foods

After finished Tol jabee, the child family will invite guests and relatives eat Tol food. In Korean culture guests and neighbors enjoy the food with family of child and they wish best wish for the child's long life and good future good health. Usually, guests also give the gift such as a gold ring, clothes, or toys for the child. Now a day some in case they get value present like gold ring, they will sell it for support child study more than give child wear it.

+ For Korean foods has specific meaning like that shown below like:

- Paekseolgi (white steamed rice cakes) symbolizes a pure and divine clean spirit and longevity.
- Rice cakes coated with rough red bean powder are used to ward off evil spirits so that the child can grow without any disease. (Koreans believed that evil dislikes red color.)

Koreans believed if they prepared these two rice cakes for each birthday until 10 years old, the child would not fall down and would grow healthy.

- Sticky rice cakes are prepared to wish the child to be tenacious and strong due to the stickiness of the rice cakes.
- Stuffed rice cakes shaped like a half-moon two different moon cakes are prepared. One is left empty and the other one filled. The empty moon cake means the child

will grow with a big heart. The filled one means to grow to be wise.

-jujubes and fruit are for the child's descendants to multiply and prosper

- Noodles and thread represent a long life.

### 3.7.7 Korean kid 100 days Birthday Celebration

Korean cultures are always celebrating ceremony Birthday for child. It is very important for them because this event thanks to Samsin, Sansin, and god for help during deliver with safety. Additionally, on child birthday is good time for gathering relative and neighbors and enjoy food together. Moreover, Korean children were death because of change the weather and knowledge about the development of medical science still not yet develop, so people believed that reaching 100 days after birth was a great blessing that they celebrate for child in the great party. Birthday party is the very importance day for child but in most areas this birthday is less important than the Tol while other celebrations are smaller in scale.

Similar to the Tol, the Baek-il event has 2 aspects. First, the family members give thanks to Sansin (the god who takes care of the baby's life while growing up). Second, they pray for Wealth, longevity, and original luck (Cho-bok, 초복). The food differs from the extensive table prepared for the Tol, mostly comprising of four types of Korean foods for longevity (Baekseogi, 백설기), representing cleanliness and freshness), to prohibit bad things (Susupo-ttteok, 스와 스와포떡), for patience (Injeolmi, 인절미), and for thought (songpyeon, 송편).



To prevent potential harm to the child and to bring him or her good luck and happiness, red bean cakes are customarily placed at the four compass points within the house. If the steamed rice cakes are shared with 100 people, it is believed that the child will have a long life. Therefore, rice cakes are usually sent to as many people as possible celebrates the happiness of the occasion. Those who receive rice cakes return the vessels with skeins of thread, expressing the hope of longevity, and rice and money, symbolizing future.

#### 3.7.8 Cultural beliefs in Birthday Celebrations

Korean people usually celebrated their child's birthday day during their 100 days on earth. It was considered as the survival of the body during the early birth so the special meals were served in the ceremony. Within the day, they have another ceremony called "Samsin Halmoni" where people gave their gratitude to mother and child by providing rice and soup. What special about the food were the red bean cakes. They believed that the cakes can help preventing the kids from the harmfulness and to bring lucks. So they liked to put the cakes at the every corner of the houses. Besides, Korean believed that as long as they shared the steamed rice with 100 people, the children would live that long as the number so they always kept sharing the care as much as they can. Some people that got the rice cake shared back their rice and money to the family as a praying for the long life.

Another part of the ceremony was to predict the baby future. Usually the kids were dressed up with Korean traditional clothes. For the boy, they were worn with the traditional hood while the female girls were put the make up on. Clothe was also important in the early birthday of the baby. Usually kids were wearing the traditional dress, the official named called “Hanbok, 한복”. The dress was adopted in Seoul. It was usually presented by the former the kid’s foster mother before she is leaving Korea. The dress was covered by the strong and the light color. It was only worn in birthday celebration but also the New Year’s Days well. People kept practicing it from years to years. However, as the time passed; the way that they dress was also changed. In the present time, kids only wore the traditional dress after the Doljabi ceremony, and then they could wear casual clothes after that.

To celebrate it, Korean people prepared a table that decorated with various food and objects such as threads, books, notebooks, ink and money. After that they give a chance to the baby to choose any things that she or he likes and it presents their future jobs.

- The stuffs were a paintbrush meant child’s future will be an artist.
- Korean money referred to wealth, so child’s future will be a millionaire.
- Tambourine baby’s in the future will be a musician.
- Baseball child’s future will become an athlete, and magnifying glass represented scientist and a book mean scholar.

- For example, Korean people believe the kids would become scholars if baby pick up books or pen so Korean people predict child's future will have well knowledge.

Noticeably, not only the family joined the ceremony, but also the guest presented at the same time. After those predictions, the ceremony will be followed by singing and playing around with the small kids. At the end of the day, most guests give presents such as money, clothes or gold ring to the parents for the children. In return, the family will offer the package of rice and food which presents the long live and the happiness of the kids to the guest as well.

On the other hand, one of the main parts of the ceremony was dol. Korean called as Dol table which usually full difference kind of foods. The pile food represented the state of happiness and success in Korea while the fresh fruit somehow presented the future of the children and the happiness of the family. Korean was born with difference kind of traditional food yet some areas had a bit difference taste such as American taste. However, they had something similar in term of color of the food such as candy and dessert which are all bright colors.

Not much difference from the above explanation, Baek-il pointed out the two aspect of the 100-day celebration as well. One was the thanks to Samsin gods who take care of the baby life. Second, Koreans prayed for wealth, longevity and luck for

their children. The food was categorized by four main types. One was Baekseogi for longevity presents clean and fresh, another was Suupo-ttteok to avoid from bad. Third type was Injeolmi to encourage patient and last one was Songpyeon means thought. Thought types of food were a little bit difference, red bean cakes were similarly used to represent luck and happiness. They also shared the same number of cake to make their lives long life.



## CHEAPTER IV

### ANALAYSIS

In this chapter, I will analyze and compare Cambodian and Korean culture in term beliefs of the pregnancy and childbirth.

#### 4.1 Similarities of cultural beliefs between Cambodian and Korean

After I explained detail about two cultural beliefs in Pregnancy and childbirth above in the literature review. I figure that there are quiet many among the two cultures as below.

##### 4.1.1 Cultural beliefs before giving childbirth

##### 4.1.2 Cultural Beliefs in dream

Both counties have similar belief in dreaming during pregnancy. Absolutely, the dream will tell them about sex/gender of the child. Based on Cambodian culture and history, Cambodian people believe before and during pregnancy, if a mother in-law, husband, father in law, or someone in the family dream about earring, ring, flower, moon, lotus flower, mango, banana, and the child sex will be a girl. On the other hand, if the family members dream about dragon, elephant, star, gold, the sex of child will be a boy. In the past, when they dream about something special, they would tell their grandmother or who is the oldest person in family to predict about the sex of child. It is believed that the mother has to look at beautiful good thing. So her fetus will be become healthy. Like Cambodia, according to Korean culture “Tae

Mong” it is better known as a conception dream. Normally pregnant women tell husbands, or close relatives are the ones who always have this special dream about the child sex. Korean people can differentiate the sex of the baby by what they have seen in their dreams. For instance, if they dream about strong muscular animals like tiger, dragon, bear, pig, horse, bull, crane, clam, comb which is made from gold, they assume that the baby will be a boy. In contrast, if they dream about soft animals like deer, snake, a bird and other things such as flower, jewelry, pearl, ring, earring, diamond, carp, turtle, colorful moon, they believe that the baby will be a girl. Noticeably, dead flower represents negative omen which is also restricted as well. Consequently, both countries cultures are very similar in trend of predicting the child sex, and both cultures deeply believe in dreams during pregnancy. Traditionally culture beliefs in dreams have been practiced and still remained until nowadays because in reality those beliefs actually happen in the real life. Therefore, both cultures still respect and practice these beliefs from one generation to generation.

#### 4.1.3 Cultural Beliefs in diet and taking care of health

For Cambodian and Korean mothers, they need follow the rules of their families. The mothers have to be careful during pregnancy. Moreover, the mother also has the same belief that if she wants her baby to be smart, she needs to eat well. She should think of good things, read something that is related to religion, study math, and listen to classical music. She should eat healthy food. Nevertheless,

in traditional culture of both Cambodia and Korea, hot food is not good for the woman since pregnant woman is already hot, so it might effect on the child. Ugly and dirty things must be avoided the mother is not allowed to watch such as horrible/sad movie, scary movie which will make the mother become frightening, and this will affect her health as well. It is believed that if she watches a scary movie (ghost movie), she will remember the ugly face of the ghost which leads her fetus become ugly and unhealthy. On the other hand, pregnant women should not attend funerals because they believe that the women might be harmed by the evil spirits or ghosts. Pregnant women should not ride on a bike or ride an airplane, and she shouldn't carry any heavy things or exercise too much. She has to take care of herself and makes sure that she has a good health to bear the baby. In contrast, during the pregnancy period, pregnant women are supposed to see only beautiful stuffs or healthy food since it might have a bad impact on their baby for example shape or feature. Moreover, bad food can lead to ugly child while uncompleted food is not preferred. Lastly, duck meat is also banned since it could impact on the child feed, called "Webbed". In short, both countries have the similarities in trends of beliefs on traditional advice and practices in the past till nowadays and it helps mother and baby to have a good healthy and safe before giving birth and after childbirth.

In fact for the Science advices from the doctor stated that mother's feeling can affect the baby's feeling and appearance. As a result, advice from the doctor and like both traditional culture mention mother should look at good view, beautiful thing so that her memory remember the beautiful imagine. Mother she should take care herself and thinking happy, eating healthy food, looking good thing, and listening to the nice music. It help her baby since infant because her baby get all everything from the mother, To sum up both culture has some common rules what to eat and what to look at for example during the birth period since it might have impacts on the kids. Thought that was the belief in the past, they can't stop themselves from practicing those norm or culture.

#### 4.1.4 Cultural beliefs after childbirth

#### 4.1.5 Cultural beliefs in monks wishing for good luck

In South Korean society, Buddhism has been strongly (Seng, 2010b) respect by Korean people since period of Joseon's dynasty about 500 years ago. Even though nowadays Korean has many religions in Korea but according to religion in Korea 2005 mentioned that Korean people believed in Buddhism (22.8%), Additionally, monks are the members who share the knowledge from the Buddha and people respected them. (Yeon, 2012) They believe that kids will be good luck and have good future after follow the traditional shaved the kids by a Buddhist monk before Buddhist ceremony birthday coming. So they keep the young monks in temple in 3 weeks for practicing ceremony and learn role from Buddha monks. The Kid parents are happy



and honor when they saw their kids can be a part of Buddha to help ceremony. They believe their kids will get a wonderful blessing from Buddha and monks so in the future they will become good humans. Not much difference, Cambodian people beliefs in the Buddhism and respected on monks. So when mother dream of something bad, before Birthday, they will go to pagoda to pray for Buddha and asked advice from the monk to get good wishes for child. Cambodian's kid also celebrates ceremony to cut the first hair of kid from the monk. They believed kids will have good health and protected them far from bad luck from ghost and bad evil. Additionally, when Cambodian kids going to be monk they will have a ceremony to shave the hair and somehow they want to be a monks for a few week or months to learning about rule of monks and repay respect to parent. Seeing the Child become a monk in Cambodian's parent eyes is an honor and means the child is going to be mature person and has knowledge from the child Birthday. Cambodian people since in the past until now they invite monks for wishes the child have a good health and bad luck will be destroyed after monk's wishes. Based on this tended we can know both cultures have the same traditional beliefs and gave valuable and respected to the Buddha and the monks so much to improve their kids and training kids since was kid to know about rule Buddhism. They both either try to involve their kids with the Buddhism practices or asking helps from Buddhism followers. It is quiet effective and worthy for both nations.

#### 4.1.6 Cultural beliefs in picking up items for predict the child's future

For Korean tradition, after the baby was born 100 days, they would celebrate birthday ceremony called Bek-il to welcome a new member and thankful to the gods who helps mother and baby stay healthy and safe. They also wish for the baby to have a long-life, be smart, and be more adorable and healthy. Moreover, during this ceremony, they will not forget about special event, called "Tol". It is considered as a special day for Korean baby and it also represents as "baby's survival potential" since the survival rate is very low. There will be traditional food, praying time for god, giving gift for young kids, and career test. Career test is a way that people can predict about baby's future job. For example, they put the weapon, pencil, paper, and rice ball around a table which he/she can choose. Furthermore, Cambodian people who are half-blood Chinese and Khmer is around 700,000 (8.0%) they celebrate ceremonies for their children birthday when babies are around 3 months or 5 months old. They make the event similarly to Korean Culture. For instance, they choose the items which beliefs the future of the children will be followed by the meaning of those items that the babies have the same beliefs in terms of creating items and allowing their babies to pick those items in order to determine their futures. Here is for example of the meaning item that Cambodian and Korean believe guessing for future of child, If a child choose a book, the child will be a scholar or author in the future. Money or Gold represents millionaire, Calculator. The child will become the accountant or businessman or work with something that is related with

money. Due to this ceremony the same between culture beliefs in predict baby's future by picking up items are the most fun in the ceremony that make all family member and guests enjoyable together in the child's birthday. However the future of the children depends on the child education and favorite when he or she grows up in the future. It will be decided by them self so this event is not mean 100% the future of baby will follow by item he or she picked up. However in child's birthday in both countries especially Korea they will keep and practices in necessary event for the baby in 100 days birthday.

#### 4.1.7 Cultural beliefs in fortune teller for giving names for the child


Korean and Cambodian people believe in the fortune tellers for predicting futures, giving advice, changing bad fate of their children, helping to solve problems. So fortune-teller in this both countries are the main factor in giving the child's name. After childbirth they will asked advice from the fortune-teller for giving the name that fits with the child and wishes them good luck, smart, good health and cleaver in the future. So Fortune-teller is apart one importance to giving the child name in this both countries and they still respect.

## 4.2 Cultural differences

### KOREA

Based on the above analyses, Cambodia and Korea have a similarity in traditional cultures; however, there are some differences in term of the uniqueness of each culture before pregnancy, during pregnancy, after giving birth.

#### 4.2.1 Cultural beliefs in Gods



Korean people mostly believe in gods Samsin Halmoni god and Sansin god (god of mountain). For Korean people, they always make two wishes before giving birth for the first one is Samsin Halmoni the grandmother will bless for the mother to be safe when she gives the birth, and they also pray for Sansin god to protect the mother and the baby. Moreover, Korean people always celebrate 100 days ceremony for the child because they want to show their gratitude to the gods who take a good care of the mother and the baby to be safe, healthy, and smart. However, Korean people deeply believe in gods who have always protected mother and child.

#### 4.2.2 Cultural beliefs in strong Son preference

According to Korea son preference is 42.0, daughter preference is 34.2 and no preference is 23.7. In Korean society, they prefer having son rather than daughter. Like China, Korean family gives more values to boy than girl. More importantly, when a wife is not able to have a baby boy, she is considered as useless in her family.

Moreover, in the past, Korean family would have to find other women who were able to deliver a baby boy in order to continue the family line. Hence, one way for a Korean woman to determine whether or not, she is pregnant is to self-administer and over-the-counter test. An ultrasound confirms the pregnancy. The reason was that the doctor do not allowed telling the gender of the infant to the parents because of the cultural preference for the male babies. Therefore, telling the gender of the baby is illegal. There are some signs to determine the baby is girl or boy. In Cambodia society since in the past until today, they don't care about the gender of child. Whatever the kid was born they think it a nice gift they got from the Buddha and they will love and take a good care of them. However, for Korean society, it is hard for Korean mothers that don't have son. They will face the problem from the family husband side like mother in law. They will not take care of her much. Some of Korean mother in law in the past in Joseon's dynasty period had right to find other girl that have good health and beautiful for her son to give her son a good male baby. So it is unfair for the first wife and her daughter so much because of son in Korean society is who will take care of family's name to the next generation, family can succession by son is very important and honor for Korean family, and parent depend on their son for living till the end of their life. So because of the having the son is necessary for Korean family that is the main point they prefer son more than have daughter. However, gender doesn't matter because the female also can be breadwinner with a strong capacity to lead a family life, women can be a President,

professor, and captain as amen. It is quiet difference in term of gender of kids in both nations family. In contrast, Korean family extremely dislikes the girl. The reason is that they are still remaining their belief which takes long time to change.

#### 4.2.3 Cultural beliefs of giving names for children

Korean families always give names to their babies during or after birth. There is no much difference between nations in terms of giving name to their children. Each name includes first name and last name. For the first name, Korean family or parents will name their baby with a new name simply means none of relatives will be named as him or her. The name can represent nature, environment, children's character, or mystical meaning which carry two Korean characters. They also have nicknames that can be called inside their families and traditional names for the outside.

### CAMBODIA

#### 4.3.1 Cultural beliefs in midwife during childbirth and disadvantage

According to literature review above in Cambodian's culture, people believe in the midwife for giving the childbirth, so when baby's birthday around 3 months Cambodian family will make the ceremony for the child and this ceremony also have meaning to giving thanks and give the gift for the midwife who helps mother and baby's life during the delivery baby. This ceremony means to clean and clear all the misunderstanding and dirty blood that the midwife has touched when she helps to deliver the baby. Moreover, midwife helps to deliver the baby and the mother from

all the dangerous time during giving birth, so Cambodian people think the midwife's roles are the most important things for mother and the newborn baby. Nevertheless, since the midwife does not have medical skill, it can have a negative impact on women and children. Some women pass away after giving births for children because the midwife does not have enough medicine, enough knowledge. For instance a lot of Cambodian mother was dead after giving childbirth. In Cambodia people always believe in the midwife to give birth. At least one village will have one or two midwives for help mother to born the baby. Actually, midwife never studies or learns how to help mother during child birth. Midwife always follows the old midwife when she goes to help women deliver babies only. So she learns by seeing how to help women deliver again and again. Usually she becomes the midwife after old midwife die or too old. However, many people whose homes are far from the city or poor family who don't understand about the healthy process, they go to invite midwife and bring her to help the mother only when baby almost born. After giving childbirth, mother needs to listen advice from midwife Example one of family live in the countryside at Kompong Thom province Mr. Soknin's family loses his wife since on 6th July 2010 after she gives birth for her twin babies because of the midwife doesn't have enough ability to help her during delivery and family don't have money for go to hospital. Besides, his home is too far from the city. He said after deliver babies his wife have a lot of bloods flow from her uterus nonstop and she looks very tired and faint. People in village tries to help his family by bringing her to public hospital at urban area that a bite far from his home. The way go there was very difficult don't have car or motorbike. They carry her body on cart with her mother and some relatives went to hospital but unfortunately she died on the way.

(Handa, 2010) This case was so sad and serious for his family. The family loses his wife and also babies. By today, one of this babies live with him other one live with mother in law because he don't have ability support two of them for education and living so he needs help from mother in law.

Furthermore, reported by Koh santepheap's dailyon 19 July, 2010 Sovath husband of Sokna, a woman that was dead after giving birth said his wife name Sokna aged 17 years old. She died after giving birth for the first baby from the midwife at his home Kampong Leang district (Kampong Leaeng deistic is one village among 8 deistic in Kampong Chhnang province, the middle of Cambodia). He said after giving the birth of boy baby, she has a lot of bleeding from her womb so midwife cannot help her. She looked so seriously at that time so his family sent her to the provincial hospital but doctor at hospital did not accept her because they don't have enough medicine. Then he continues to transport her to the Phnom Penh hospital at the city.(Mony, 2010)

However even doctor puts lots of effort, she still died. Doctor told him the main reason his wife died because her age is too young for giving birth. She should have given birth at hospital which has enough medical care service yet she used the midwife that never training or learn how to help mother. In case mother giving birth and have nonstop bleeding happens, when she arrived at the hospital, it is hard to help. According to those case, people should be careful there a careful plan when decide choose midwife or medical care for give the birth because midwife is not safe anymore. Therefore, it is very dangerous for mother and baby.



Due to records by Cambodia Demographic and Health Survey in Asia Cambodian women has death 206 death per 100,000 live births. It means more than a third of those deaths occurring in the first month of life. Moreover in this cases happened because a lot of mains factor that the main problem like Cambodian women they beliefs in superstitions and also beliefs in the midwife that don't have skill during giving the childbirth more than use a medical care. For avoiding from dangerous Cambodian mothers should go to check health during pregnancy, and they should give births to their children at the hospitals.

#### 4.3.2 Cultural beliefs in cut the first hair of child

Cambodian people usually celebrate this ceremony around 3 days or one week after delivery the baby. The purpose of this ceremony is to bless and bring good luck for the newborn baby. That the baby's hair is called Hair of forest Khmer call "Sork Prey" is cut in order to bring the baby from evil world to the human world. Especially, they cut the hair in order to cut the connection with "the first mother" or we can call the mother in the previous life.

#### 4.3.3 Cultural beliefs in giving name for a child

Cambodian society, 90% of the population is Buddhist. Cambodian people deeply believe in monks. Monks play important roles in Cambodia societies such as giving advice, giving names to children, or changing names for children if they believe that those names will bring good luck for the children.

#### 4.3.4 Cultural beliefs in twin babies

In case Cambodian mother get twin children, they need to celebrate a wedding ceremony for them. If they do not celebrate a wedding for the babies, the mother in the previous life will be angry, and she will give the babies bad fate or make the babies become sick until they die. However, this celebration is not a traditional culture of Cambodia, but people have always practiced in their societies. This celebration has been practiced from generation to generation.

For Cambodian people, they do not have gender preference. They do not care much whether child boy or not. However, for Cambodian half Chinese, they prefer having the sons more than daughters but they don't strict much on it. Whatever the child is girl or boy they will love and care the same difference from South Korea that strict too much on gender.

However both cultures have a lot of traditional beliefs and beautiful ceremonies to practice for mother and baby for wishing a good luck and happiness to the family and new born baby that all the old traditional culture still keep and used now a day and everyone no one to break it. Absolutely, after they practices in the real life and be used because some traditional taught people to share love or share food to people around like 100 days birthday not different from Cambodia side when have twins baby's father who go to asked help from people other village or people will help give him the money or rice for help baby that have to get celebrate

ceremony from the monk after he can get rice and money from other people that they share to him. So it mean old people want to taught people in living life everyday should be share food, money and help as they can to people that they have noting and need help.

Both Cambodia and Korea are Asian, so there might have a lot of similarity in terms of beliefs such as giving name for the child. For instance both cultures giving name for the child to have family name also first and then the baby name. For example, Cambodian name Thea Sophearasa, Thea is family's name and Sophearasa is name of the baby, In Korean the family need to be name first and then given name like Park Shinhye, Park is family name and Shinhye is the baby's name. So both counties have similar culture to give the child name. One more importance for Cambodian women and Korean women even they married but they still keep family name not change.

As we know both counties also have culture differences the main reason of different as we see that Korean country is development country and rich so might some culture different from Cambodia that now a day Cambodia is developing country in Asian. However, one more thing Korean Culture after deliver baby mother need to stay with husband side and get a good care from mother in-law. For instance after gave birth 3 days or 1 week Korean mother will come back to husband home and take care herself and baby with husband side. Korean women have a high respect to

mother in-law and have to live with family husband side. So seem in Korea society mother in-law very importance to decide and cover everything in the family. But for Cambodian mother after she deliver baby she will back to live at her home because Cambodian culture after married husband have to live with wife's side.



## CHAPTER V

### CONCLUSION AND SUGGESSTION

From the study of cultures between Cambodian and Korean in terms of beliefs in pregnancy and childbirth, In addition, this chapter is the final section of this paper and presents a summary together in study with suggestion to the future researches.

#### 5.1 Conclusion

Based on the study of the Comparison between Cambodian and Korean beliefs in pregnancy and childbirth, after I am done with this research study, I have found that these two counties have a lot of similarities in terms of beliefs. Both cultures have special and beautiful ceremonies to celebrate for children and also have different kinds of cultures such as giving names for the child, cultural beliefs in monks or gods, using the health care services, midwife, and so on. In addition, I also have earned a lot of knowledge about traditional cultures that should keep for practices and be cautious about the old traditional beliefs such as delivering babies with the midwife who do not have skill, and other beliefs that have negative impacts on mothers and babies as I mentions already in analyze and disadvantage about the Cambodian mother she was death after she gave birth for her child. For instance in Cambodian society, giving childbirth is very dangerous. Therefore, by using the medical care and using the midwife who has learned about delivery baby with high ability are very importance for the society. The main reason Cambodian people have

strong beliefs in culture beliefs in midwife from one generation to the next is that since in the past only midwife who can help pregnant women deliver baby and also at that time Cambodia don't have school for training midwife they just learned from old midwife and share experience to one generation to the next. Nowadays Cambodia society is in the developing process so there are a lot of Cambodian people use medical care's instead of midwife to bear the baby because they beliefs it safe and doctor have high knowledge and skill to help them during deliver baby. However, using midwife in Cambodia still remains in the urban area because it far from hospital so it difficult for them come to deliver baby at the hospital. Normally when the time comes to deliver baby, they decide to seek help from midwife that lives near them in the same villages and nearby. By learning from the past midwife was very necessary in Cambodia society. As a result, m the government created the group and invited midwife from countryside to learning about deliver baby in modern style. The Midwives Associations ICM has grown from a small group of Midwives Associations in Western Europe to a major Confederation with more than 108 autonomous associations from countries all over the world. By strengthening member associations, ICM advances the profession of midwifery globally promoting autonomous midwives as the most appropriate caregivers for child bearing women. So The Midwife Associations help midwife that don't have skill to have skillful and also have good attitudes with strong ability and after training when they return to the village. They can help mother bear baby safe with their skill.

According to the study for Korean side with the cultural belief, the beliefs has been practiced until now a day, however, the son preference seems unfair for those children who was born to be girls because family will not take a good care of her much. In Korea's society since the past son preferences are strong made who was born a daughter, hurt her feeling. Especially Mother-in-law does not take much care of her daughter-in-law because she gives birth with a female baby; therefore, it is one of the discriminations in Korean society.

Moreover, by learning from both cultures, I can show about beauty of both traditional cultures and share my knowledge to the next generation. Nevertheless, the people who share and keep cultural beliefs before giving the birth, during child birth, and after child birth their have good experience for share to young generation so that we should respect however before beliefs and follow just consider and choose which way that safe and give the good luck and happiness.

## 5.2 Suggestion

After writing this thesis, I have learned a lot from Cambodian and Korean cultural beliefs in pregnancy and childbirth. However, this study is just a small part of Cambodian and Korean traditional cultures. Therefore, I suggest having more future researches for those who want to study more about two cultures. There are a lot of researches that need to be done in details about "Comparison of Gender Preference for Child between Cambodian and Korean". For instance, we can't reject the fact

that Korean traditional culture has a strong son preference and they would like to have son more than daughter. However for Cambodia side, they don't care about gender of the child. It depends on the nature of the research that finds the benefit between a son and a daughter in Korean society and Cambodia society. Otherwise the study future research should focus on religion, period, and culture beliefs on son and daughter preference.





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APPENDICES

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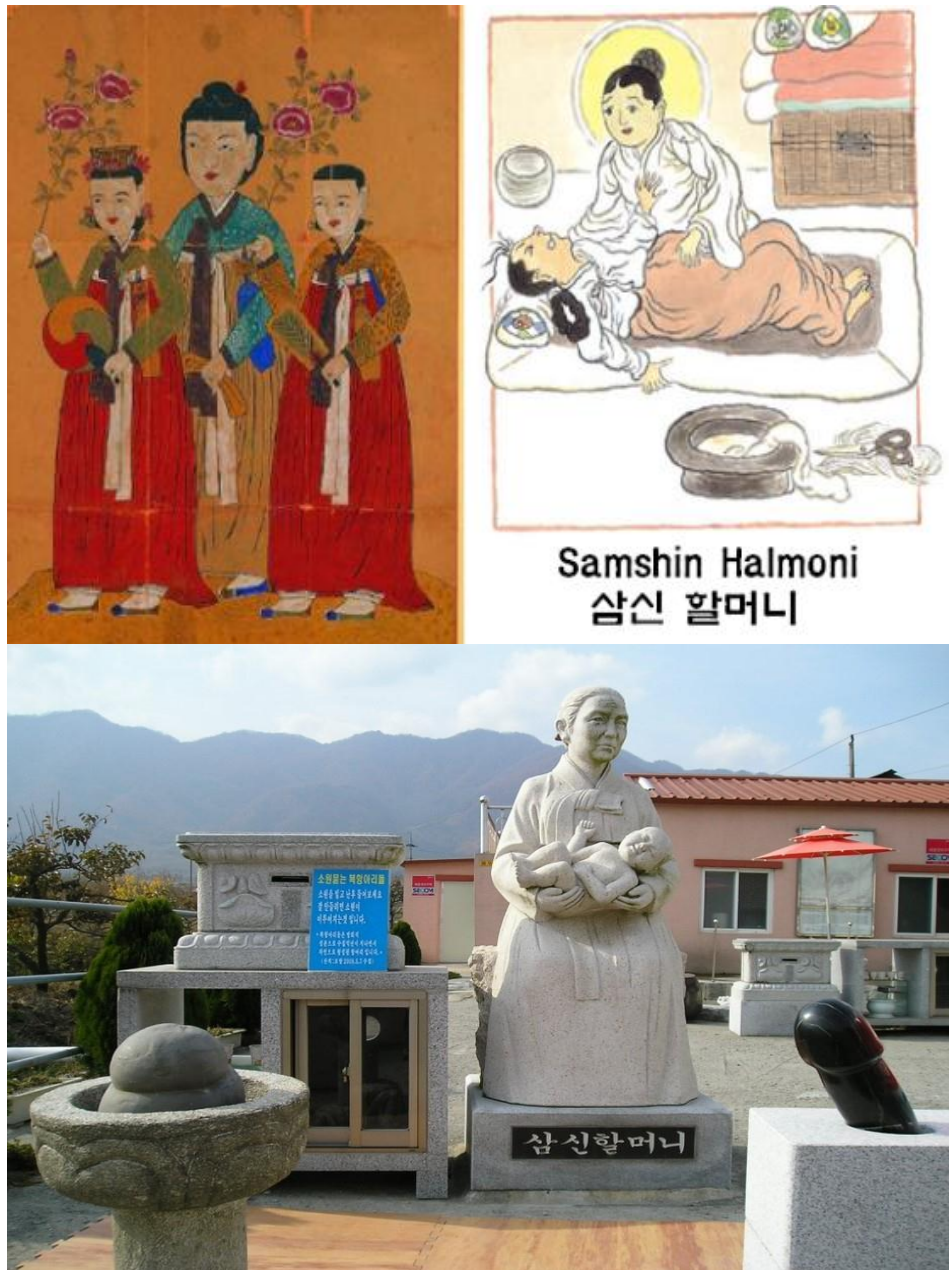


Figure 1: Samshin Halmoni gods, Samshin Grandmother Statue in yeongeungok museum Awarin the front yard

Reference: <https://www.google.co.th/search?q=samshin+halmoni&source>

<https://www.google.co.th/search?q=삼신+할머니&source>





Figure 2: Sansin god

Reference: <http://www.yeojingallery.co.kr/903>



Figure 3: Tae Mong, “Tae” means womb and “Mong” means a dream. So if the baby’s mother or member’s family dream of flowers then it indicates the baby will be a son. Furthermore, if see fruits in their dream the baby will be a daughter.

Reference: <http://fromkoreawithlove.org/tag/samshin-halmo>



금줄 / 고추

아들을 낳았을 때의 금줄. 부정한 자의 출입을 금지한다는 표시이다. 고추는 남성의 성기를 상징하며, 붉은 색은 잡귀를 물리치며, 솜은 정화를 의미한다.

**For 21 days, no one can enter the house when a geumjul is hung. The charcoal represents purity, the red is to scare spirits, the red pepper represents a boy and the pine tree for its green color represents a girl. This picture shows both.**

Figure 4: Geumchol after delivering the baby, one important thing to do is to hang a straw rope or Geumchol across the gate of the house. They believe that the rope definitely can help to chase the evil spirit out and to warn people not to enter the house. It will bring the goodness and happiness to the family instead.

Reference: <http://blog.naver.com/qhfka8584?Redirect=Log&logNo=20171523068>





**New mothers should eat Miyeok guk 미역국, a seaweed soup to stay healthy for her newborn.**



Figure 5: Korean seaweed soup Miyeok Guk

Reference: <http://3hungrytummies.blogspot.com/2010/08/miyeok-guk-korean-birthday-soup.html>



**Doctors urge mothers to stay warm. So even through childbirth no icechips are given and she cannot bathe. Once home, a new mother is kept warm.**



Figure 6: Mother needs to stay in the warm place

Reference: <http://fromkoreawithlove.org/tag/samshin-halmoni/>



Figure 7: Dol table and clothes for Dol birthday.

Reference: <https://www.google.co.th/search?q=korean+dol+birthday&source>





Figure 8: Korean dol: New Doljabi Boards now available at little Seoul party

Reference: <http://littleseouls.blogspot.com/2010/09/korean-dol-new-doljabi-boards-now.html>



Figure 9: The South Korean kids get their heads' shaved by a Buddhist monk during the Children Becoming Buddhist monks' ceremony at Jogye temple in Seoul.

Reference: <http://www.dailymail.co.uk/news/article-2144012/Young-monks-south-Korea-heads-shaved-initiation-Buddhist-order.html>

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Figure 10: Korean traditional Dol's table

Referent <http://ummamamdolsang.blogspot.com/2010/05/dolsang.html> <http://ummamamdolsang.blogspot.com/2010/05/dolsang.html>



Figure 11: Korean Dol Orange County in Modern style

Referent: <http://shootsandgiggles.com/events/?tag=korean-dol-orange-county-photographer>





Figure 12: Swan eggs are the best food for Cambodian women during pregnant, they believe will help her child smart and good health.

Reference: <https://www.google.co.th/search?q=ត្បូង&source>

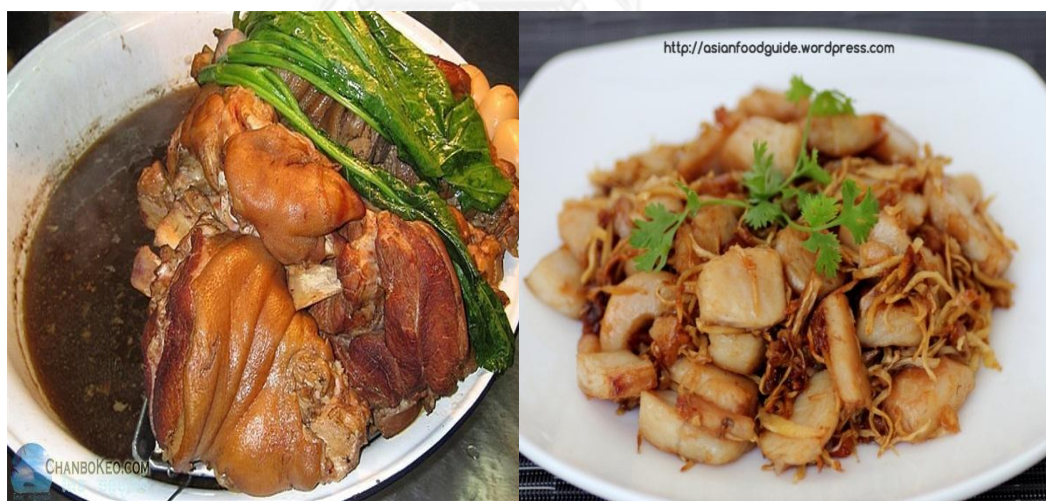


Figure 13: Cambodian foods for women after childbirth for helping mother to have warm body inside and increasing milk for the baby.

Reference: photo by Yun Thavry's book "Khmer food for mother" (P 3, 2010)



Figure 14: Twin's marry

Reference: Koh Sentipheap's daily pictures.



Figure 15: Baby boy marries twin sister in Kandal province, Cambodia

Reference: <http://www.phnompenhpost.com/national/baby-boy-remarries-twin-sister-kandal>





Figure 16: Cambodian midwife in the past helping women give the birth for child. (on Stone, Bayon temple, Angkor Wat Temple)

Reference: <https://www.google.co.th/search?q=Cambodia+midwife&source>



Figure 17: Cambodian Traditional midwife at North-eastern of Cambodia

Reference: <https://www.google.co.th/search?q=Cambodia+midwife&source>



Figure 18: The Cambodian traditional shave hair from the monk.

Reference: Ly Sovy's Books "Cambodian Culture", (P 10, 2010)



Figure 19 : The Cambodian midwife taking a shower to the child after born 3 days and cut the first hair of child to wishes good luck.

Reference: Insulin Choulean's Books "Ceremony related with Rice", (P 89, 2011)



Figure 20: Ceremony for giving thanks to midwife

Reference: Insulin Choulean’s Books “Ceremony related with Rice”, (P 88, 2011)



Figure 21: Cambodian Kid picking up item in Birthday event to predict child’s future

Reference: Yun Thavry’s Book”Khmer Birthday”, (P 40, 2012)

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