

POSTER PRESENTATION 1: HOUSING AND DAILY LIVING

A study on the formation of the elderly life-historical sense of place in urban poverty

J. Oak, K. M. Kang

Purpose Gamcheon Village is a small hilltop town where believers of a new religion migrated and lived after the Korean War. While the village is evaluated as a thriving urban regeneration model, it's developing into an aged village due to a decrease in residents. Socioeconomic deprivation factors, such as an increase in low-income families and lack of convenience facilities are increasing. This study explores how village life has changed in personal and social meaning and conditions through the stories of elderly people who have played a leading role in village problems, and what conditions can enable 'active aging' as a change in the village community. **Method** To determine the 'history of living in a village', 'participation in urban regeneration plans and processes', and 'sense of place of villages and houses', three or four individual in-depth interviews were conducted after a preliminary on-site survey for six months. The life history data were collected by five elderly people who lived in the village from an early age and experienced urban regeneration. Life history research is one of the methods of exploring social conditions through the story of an individual's life. We analyzed the chronological life story by reconstructing it as a narrative life history and an experienced life history (Rosenthal, 2011). It was considered a very appropriate method for examining how special experiences related to the change of place of urban regeneration were interpreted in terms of life history and how this would affect and affect the lives of the elderly. **Results and Discussion** Findings show that they recognized the house and village as their roots and viewed them, the family, and the community in unity. They lived with manual labor and odd jobs for a living, resentment, and passive adaptation to being from a poor village. They believed in the same religion and lived in a living environment that used a wallless house, a communal well, and a communal bathroom. A natural fusion occurred, resulting in the characteristics of the 'Gamcheon dialect' and 'Gamcheon people'. This was a symbol of a unique culture and poor village. Those who suffered social exclusion were further consolidated through kinship. It has the character of 'Gemeinschaft'. It was a 'hometown – a mythical space very unrealistic to leave (Tuan, 1977)' where they wanted to leave at any time, but they had no choice but to return even if they left. They assumed social roles in village affairs before and after urban regeneration in early old age. But urban regeneration did not lead to changes in the actual residential environment and economic activity. They're considering not only improving the settlement environment but also creating a village where they want to live with our children and generating profits in a community. We propose to prepare a life-friendly transportation system using smart technology, prepare an ICT-based communal housing for the elderly using vacant houses, and install a digital archive for the preservation of village records as a cultural urban regeneration.

References

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Address: Department of Social Welfare, College of Social Sciences, Pusan National University, Busan, South Korea

Email: scholaok@pusan.ac.kr