

**AN ANALYSIS OF CULTURAL APPROPRIATION FOUND IN
VICE ASIA YOUTUBE CHANNEL**

THESIS

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AN ANALYSIS OF CULTURAL APPROPRIATION

FOUND IN VICE ASIA YOUTUBE CHANNEL

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2022

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Malang, 13 July 2022

The researcher,



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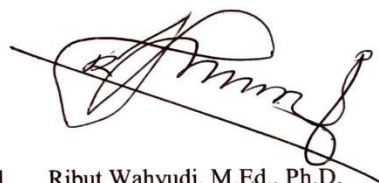
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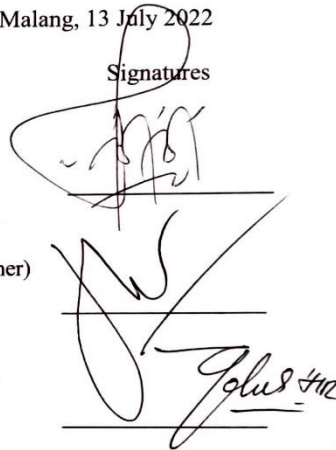
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MOTTO

Gratitude and kindness; the roots of happiness

DEDICATION

My father and my mom, they are my life

My big family, they are my strong

My sisters, brothers, and all my beloved friends

My always in all ways M. Ridho Naufal, he is my one and only

Myself which I am very proud of

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Alhamdulillah tsuma allhamdulillah. A lot of grateful for the presence of Allah SWT for all His blessings, mercy, forgiveness, and love that I have been able to reach this moment. All power and effort will not produce anything without Allah SWT. Thanks God for all the abilities and smoothness at this time. Shalawat and greetings I extend to the Prophet Muhammad SAW because I can get the ease in education as it is today.

I will never forget to say thanks to those who have helped me a lot in completing this thesis;

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By all means, I realized that this research is far from perfect. There are still many things that need to be learned and developed. Apart from that, I hope more suggestions and criticisms for this thesis to improve my abilities in the future.

Malang 14 June 2022

Lux Anggreini

ABSTRACT

Anggreini , Lux (2022) An Analysis of Cultural Appropriation Found in Vice Asia Youtube Channel. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr.Hj. Galuh Nur Rohmah, M.Pd., M.Ed.

Key words: Cultural appropriation, postcolonialism, assimilation

This study discusses the phenomenon of cultural appropriation that occurs in two videos in Vice Asia Youtube Channel. This study aims to find out the forms of cultural appropriation and explain how the aspects of cultural appropriation in those videos. The researcher choose the video entitled "is Asian Rap Cultural Appropriation?", secondly "Japan's Stereotype Against Amejo in Okinawa". To analyze the data, the researcher using James Oh Young's theory of cultural appropriation in 2010. Using descriptive qualitative method, the researcher found five forms of cultural appropriation in the first video. That are; freckles, music festival, ling-ling song, braiding hair and hip hop. Then, in second video, that are; fashion, music RnB and beauty standard. For the aspects that emerging cultural appropriation, the researcher found three aspects that are: postcolonialism, assimilation and globalization. Sometimes cultural appropriation has a positive impact on the owner of the culture, and there are also times when it has a negative impact that risks the loss of a culture. Not only that , cultural appropriation is also associated with identity politics and a long history of colonialism. One finding stated that the colonizers has indeed been created cultural appropriation to eliminate other people's cultures and hegemony with the colonizer's culture.

ABSTRAK

Anggreini, Lux (2022) "Analisis Appropriasi Budaya yang Ditemukan di Channel Youtube Vice Asia". Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Hj. Galuh Nur Rohmah, M.Pd., M.Ed”

Kata Kunci: Appropriasi budaya, postkolonial, asimilasi

Penelitian ini membahas tentang fenomena apropriasi budaya yang terjadi pada dua video di Channel Youtube Vice Asia. Penelitian ini bertujuan untuk mengetahui bentuk apropriasi budaya dan menjelaskan bagaimana aspek apropriasi budaya dalam video tersebut. Peneliti memilih video yang berjudul “Apakah Asian Rap Cultural Appropriation?”, dan kedua ”Stereotip Jepang Melawan Amejo di Okinawa”. Untuk menganalisis data, peneliti menggunakan teori apropriasi budaya James Oh Young tahun 2010. Menggunakan metode deskriptif kualitatif, peneliti menemukan lima bentuk apropriasi budaya dalam video pertama yaitu; bintang-bintang, festival musik, lagu ling-ling, kepong rambut dan hip hop. Kemudian pada video kedua yaitu; fashion, musik RnB dan standar kecantikan. Untuk aspek-aspek apropriasi budaya yang muncul, peneliti menemukan tiga aspek yaitu: postkolonialisme, asimilasi dan globalisasi. Ada kalanya perampasan budaya berdampak positif bagi pemilik budaya, dan ada kalanya juga berdampak negative dengan resiko hilangnya suatu budaya. Tidak hanya itu, perampasan budaya juga dikaitkan dengan politik identitas dan sejarah panjang kolonialisme. Salah satu temuan menyatakan bahwa penjajah memang telah menciptakan apropriasi budaya untuk menghilangkan budaya orang lain dan menghegemoni dengan budaya penjajah.

مستخلص البحث

انجربني . لوكس 2022 . ليل الاستيلاء الثقافي الموجود Youtube Channel Vice Asia امعي ، الأدب الإنجليزي كلية العلوم الإنسانية جامعة مولانا مالك ابراهيم الإسلامية الحكومية مالانج .

الكلمات الأساسية : الاستيلاء الثقافي الاستيلاء المادي فكرة التملك

اقش الدراسة اهرة الاستيلاء الثقافي التي في لى اة Vice Asia لى اليوتيوب. الدراسة لى الاستيلاء الافى ، ال الاستيلاء الافى ال . اختار الباحثون ان لفيدوهات ا "هل الراب الاسوي لائمة للثقافة؟" انيا "الصورة النمطية اليابانية اوا المذهلة". لتحليل البيانات استخدم الباحث الاستيلاء الثقافي لجيمس ام 2008. استخدمت الدراسة المنهج الوصفي النوعي . الدراسة الباحثون 7 اب للتملك الثقافي لك 5 ال للتملك الثقافي. في الفيديو الأول ، يحدث التملك الثقافي عن طريق استخدام سمات ثقافية أخرى ، والتحريف ، والاعتراف بالثقافات الأخرى دون تقدير ، والأخير يجمع بين عناصر من ثقافات أخرى وينتج ثقافة جديدة. الها لين ال التخصيص الاعتمادات المادية الاعتمادات الحافزة. الفيديو الثاني هناك 3 اب للتملك الثقافي الاستيلاء الثقافي لى الثقافة الملموسة الثقافة الحقيقية الاعتراف افة الأخر انتمان. الفيديو الثاني لا التملك الثقافي الحافز الاعتمادات المادية. ك ات ال للتملك الثقافي إيجابي لى لك الثقافة ك ات ال له لبي ان الثقافة. ليس لك ل الاستيلاء الثقافي اسات الهوية التاريخ الطويل للاستعمار. النتائج المستعمرين اموا الفعل اء اعتمادات افية للقضاء لى افات الآخرين مع الثقافة الاستعمارية

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CHAPTER I

INTRODUCTION

This chapter presents to introduce this study. It contains the background of the study, research questions, significance of the study, scope and limitation, and definition of key terms.

A. Background of the Study

Cultural appropriation is an issue that is being talked about a lot at this time. Starting from singers, influencers, and even Indonesian and foreign artists, they have stumbled upon the issue of cultural appropriation. Many parties do not agree with the concept of cultural appropriation, but some parties claim that other people do cultural appropriation. Culture is developing and fluid. However, it won't be easy to find the exact form of culture (Scafidi, 2012). According to Scafidi, culture is a very complex thing to define. Who owns the culture and what constitutes culture is a heated debate. In his book entitled "Cultural Appropriation and the Arts, Young said that cultural appropriation is a major violation (Young, 2010). This behavior is a kind of theft because outsiders (others culture) experience the culture as if they were insiders, and simultaneously insiders continue to practice their culture.

Cultural appropriation have a positive and negative impact on the owner of the culture. Culture appropriation is considered negative because it is disrespectful to indigenous culture and offensive. It is also regarded as positive because cultural appropriation allows someone to appreciate. Even though it often ignores the origin

and history of what is taken, then embraces the artistic product and ignores the prejudices experienced by the original owner of the culture (Iyengar, 2015). Cultural appropriation has the potential to be positive because in this globalization era, multicultural societies will need to exchange their ideas, styles, and traditions (Arakaki & Simpson, 2013). Some people consider cultural appropriation is a bad things , but others also think it's too much.

In this study, the researcher interested in examining the cultural appropriation of videos in Vice Asia Youtube Channel. The researcher use two videos in this channel. The first video entitled "Is Asian Rap Cultural appropriation?" and the second is "Japan's Stereotype Againts Amejo in Okinawa." These two videos were chosen from more than other thousand videos on this channel. It causes, first the researcher found a conflict of cultural appropriation from two different backgrounds. The second is that the researcher looking for the latest videos so that the data obtained can be relevant. Video 1 was uploaded in 2020, while video 2 was uploaded in 2021 by Vice Asia Youtube Channel. And finally, the researcher choose these videos because the background of socio-cultural conflicts that lead to cultural appropriation.

In disscusing this study, the researcher uses the main theory of James O Young in 2010. Young is a professor at the University of Victoria who has written books entitled "Cultural Appropriation and Arts" and "Ethics of Cultural Appropriation." In his theory of cultural appropriation, Young defines cultural appropriation as claiming and taking a cultural element by a large cultural group against a smaller cultural group. This is related to the problems of globalization, the

effects of colonialism, and also the occurrence of cultural assimilation. Meanwhile, according to Young, there are five forms of cultural appropriation: material appropriation, non-material appropriation, stylistic appropriation, motif appropriation, and subject appropriation. Therefore, the theory put forward by Young can discuss the problem of cultural appropriation contained in the selected video.

Cultural issues are problems that society must address together. As a student of the faculty of humanities, knowledge of cultural issues is important. In line with society's statement that people should know their limit in making cultural contact. Especially in this current globalization era, people can easily make cultural contact with anyone. One of the biggest challenges of cultural appropriation in the future is defining the concept of culture (Arya, 2021). With interference from outsiders, the culture becomes unoriginal. Although in Indonesia, the issue of cultural appropriation has not become a common phenomenon. However, Indonesia has many tribes and ethnicities, some people which are still closed to the globalization lifestyle, and some of them have cultural customs that prohibited to appropriate.

There are several previous studies on cultural appropriation related to this topic, such as Monroy (2018), Alspaugh (2019), Ghani (2019), and Laws (2020). They argue that cultural appropriation often occurs in digital media. Cultural identity is a widespread problem in digital media. Media brings other artistic elements to be introduced to many people. As a result, other people will easily imitate the cultural product both in content and as a whole. This appropriation needs to be anticipated with skills in media. These skills include everything that can

provide credit for cultural products. Other researchers such as Delta (2019), Novianto (2019), Merveille (2020), and Lee (2021) argue that cultural appropriation is a long journey from the history of intercultural assimilation. Appropriation is not just a theory but a process that occurs in the life phase of culture. Starting from Hip Hop and Gaucho culture to African hairstyles, there is a long history of cultural assimilation in the past. Fachrudin (2021) and Wulansari (2020) in their research provide the view that cultural appropriation is form of big politics from the interests of a group.

All these previous studies have various media that become the place of cultural appropriation. Many previous studies that examined cultural appropriation were carried out by majority groups with their respective interests. It means that the ruling group takes another culture to achieve their goals. The existence of assimilation and big politics in the process of cultural appropriation is a metaphor they deliberately make. Such appropriations are not always harmful to the owner of the culture but are often offensive. In this study, cultural appropriation is described as when the minority makes cultural appropriations and how the majority makes cultural appropriations in different story settings. Both conditions are explained with implications that occur in each cultural appropriation.

B. Research Questions

Based on the background study above, the research questions that the researcher will be discussed in this study are:

1. What forms of cultural appropriation are found in Vice Asia Youtube Channel?
2. What aspects emerging cultural appropriation that are found in Vice Asia Youtube Channel?

C. Significance of the Study

This study has some practical contributions. First, this study can be used as a reference for universities regarding cultural appropriation, which often occurs at the crossroads of culture. Second, this research provides new insights into cultural science at the faculty of Humanities. Finally, this study is useful for the researcher in increasing knowledge about ethics in making cultural contacts. Also this research contributes references to relevant science.

D. Scope and Limitations

After find the research questions and the urgency of the research, the researcher divides the research limitations as follows. First, this study will looking for forms of cultural appropriation and how cultural appropriation occurs in the video. The video that becomes the main object of this research is "Is Asian Rap

Cultural Appropriation?" (2020) and "Japan's Stereotypes Against Aimee in Okinawa" (2021). In a later discussion, the video's background story will be added from a historical and political perspective. Second, the researcher will analyze every forms of speech and action of the actors in the video. Third, the researcher uses the main theory by James O Young. The last, this study uses a descriptive qualitative approach to process the displayed data in depth.

E. Definition of Key Terms

In this section, the researcher will explain the important points of this study. That will make the reader have better understanding on this study.

1. Cultural Appropriation

Cultural appropriation defined broadly as using a culture's symbols, artifacts, genres, rituals, or technologies by members of another culture. This appropriation inescapable when cultures come into contact, including virtual or non virtual. Cultural appropriation is highly contested subject within the media and society more broadly, often provoking moral outrage (Alspaugh, 2019). Cultural appropriation is also inescapably intertwined with cultural politics. Cultural appropriation involved in the assimilation and exploitation of marginalized and colonized cultures, the survival of subordinated cultures, and their resistance to dominant cultures.

2. Assimilation

Assimilation is a process of meeting two cultures that are open to each other to make cultural contact. Sociologically, it has been defined as a multidimensional process of boundary reduction and brokering which blurs or dissolves an ethnic distinction and the social and cultural differences and identities associated with it (Fragosso, 2016). This cultural contact involves intimacy which can later impact the form of cultural appropriation.

3. Postcolonialism

Post colonialism is critical academic study of the cultural, political and economic legacy of colonialism and imperialism, focusing on the impact of human control and exploitation of colonized people and their lands. Postcolonialism is attempting to gain power in another area to benefit from it (Aurangzeb & Saeed, 2021). Colonialism became a tool for the ruling state to gain economic advantage. By appropriating colonial culture, they are trying to get normative values from the colonial area.

CHAPTER II

REVIEW ON RELATED LITERATURE

In this chapter, the researcher will discuss the theoretical framework related to this study. There are three parts: the concept of cultural appropriation, the forms of cultural appropriation, and the aspects of emerging cultural appropriation.

A. The Concept of Cultural Appropriation

The concept of cultural appropriation has many definitions from various parties. Appropriation is not the form of society's arrogance, but it is a form of local identity defence in the era of globalization. Appropriation is critical to maintaining cultural resilience in a multicultural society (Xilin, 2021). Appropriation is a heuristic term for behavioural, ideational and materialistic symbols. In digital media, appropriation reflects the relationship between art products in the interests of digital media (Robinson, 2019).Appropriation is a highly complex thing to define. The complexity began because the colonizer and the colonized were two parties who made cultural contact. Ultimately, they will claim each other and identify on their respective standards (Prastini, 2020). However, the term cultural appropriation emerged prominently in the late 20th century along with the emergence of issues of globalism, multiculturalism, and perspectives on race, class and gender (Jackson, 2021).

Cultural appropriation emerged in the postcolonial era. At that time, the cultural owner is not a victim but an actor. This phenomenon is referred to ' counter

hegemony'. Namely, when minorities or the oppressed put up a fight against cultural appropriation. Owners of a culture use the weakness of a rulers to improve their position. This is an act of self-restraint and locality's resistance to colonial powers (Novianto, 2020). The concept of appropriation is a struggle to maintain cultural locality. This is as good as modification, rejection and adoption (Lockhart, 2021). The background of cultural appropriation is found in modern cases. In other words, appropriation is intentionally implanted to show resistance to minorities.

Culture is an intellectual and artistic property owned by a person in a group. Culture is a complex whole of knowledge, belief, art, morals, customs, laws, all the capabilities and habits assigned to a particular member of society (Young, 2010). When talking about cultural appropriation, it will be challenging to identify if there is no outline of ownership of culture. Where is the culture, and what kind of culture is difficult to define. The pride in communal identities, such as laws, traditions, values, symbols and customs of a culture, is part of the culture (Scafidi, 2012). The owner of all forms of culture is the creator. That means culture is the way of life of a group of people. It includes the customs, traditions, attitudes, rituals, and beliefs (Kidd & Teagle, 2012).

Identity and culture are interrelated. Identity is how we think as humans. Identity also fixes or figures out who we are as a person. Meanwhile, culture is where we define our identity (Young, 2010). Culture is a system that unites individuals, and each finds his identity as a human being. The claim of others cultural product is part of the cultural appropriation (Coleman, 2016). Although this is inconsistent because there is no definite standard by which a person's identity

is. It all depends on the interpretation of each. A culture have similarities with other cultural elements, but identity is only attached to a person. Determining ownership based on identity is indeed a thing that is sometimes difficult to accept. However, when cultural elements mainly support concrete evidence, both are become a power.

Cultural appropriation is not dangerous, but it is offensive. Morally there is no loss so significant as to pose a danger to the owner of the culture. The freedom of artists in their work must be lived up to instead of prioritizing small groups (Ginoza, 2019). The frequency of damage or harm that found by cultural owners is not comparable to a work that must be born (Abielah, 2020). However, in the matter of appropriation, it is not a correct portion to compare the dangers and moral losses of a culture. Cultural values have a broad scope, and the reasons for respecting other cultures must be considered valid. Cultural appropriation is often associated with misrepresentation. Anyone needs to pay attention to respect culture, so sensitivity to a society's injustice must be justified (Matthes, 2016). This would make someone take the claims of cultural appropriation seriously.

Cultural appropriation is often associated with the term *colour blind*. This term explains how society's illusion of colour blind ideology perpetuates cultural appropriation for economic exploitation (Kai, 2020). White exploitation of black appearance and culture is not new case. The dominant society justifies many acts of dispossession of white people because of the prevailing racial ideology (Balanda, 2020). These actions are becoming increasingly regular, thus becoming a deep-rooted discriminatory condition for blacks. "black lives matter" or "black fishing"

is a form of black resistance against discrimination. The popularity of blacks in art causes whites to try to imitate black identities to get the same effect (Schur, 2020). The cases like this are often found in multicultural countries like America.

B. The Forms of Cultural Appropriation

The cases of cultural appropriation have various forms. According to Young, appropriation of cultural products has different types and contexts, some of which are harmful and some are harmless. Young, (2010) in his book entitled "The Ethics of Cultural Appropriation", says there are several forms of cultural appropriation. Among them are; material appropriation, non-material appropriation, stylistic appropriation, motif appropriation and subject appropriation. Different types of appropriations are essential in objectively determining the incidence of appropriations (Prastini, 2020). Each of these forms has its consequences for the ongoing cultural reaction.

1. Material Appropriation

Material appropriation occurs when ownership of tangible objects (such as statues, artefacts, etc.) is transferred from one culture to another. Transferring the hero monument from a village site to a museum is another form of material appropriation. A cultural product can be transferred from one culture to another (Xilin, 2021). However, in this case, it needs to be free consent to authorities in the culture that produced it. Cultural artefacts are sacred things. Perhaps it contains elements of religious or cultural values that are held. Some cases of material

appropriation go wrong and becomes dangerous. Appropriation of material is in the grey line; the culture's owner must set strict limits on (Lafamane, 2020). In this case, it is only necessary to reaffirm the approval or permission of the authorities.

2. Non-Material Appropriation

Non-material appropriation involves a process of reproduction. When a work of art is not tangible, for example, music, stories, or poetry owned by one culture and then used by another, it is called as non-material appropriation. A musician singing songs of other cultures can also be considered non-material appropriation. A writer who retells stories from other cultures also included non-material appropriation (Corte, 2018). In this case, appropriation is very difficult to detect because it involves intangible things such as songs, genres, literature and other invisible cultural representations (Burditt, 2016) . The absence of censorship to protect the intellectual property of culture can threaten the existence and essence of that culture. Even though there is UNESCO as a legal institution to protect the ownership of cultural products, it does not guarantee that these cultural products are safe (Arakaki & Simpson, 2013). The law currently does not have an alternative for disputes over ownership of intangible cultural products.

3. Stylistic Appropriation

Sometimes an artist does not reproduce a work produced by another culture because it is not similar or similar to another culture. However, take out something else from a different culture, namely the stylistic element. In this case, an artist from

another culture uses elements of linguistic style or other styles that are applied to his work (Rodzi, Zaki, & Hass, 2013). This relates to the aesthetic value of artistic work. Of course, this will offend an artistic style's sensitive realm. Stylistic elements in a culture can be seen in the aesthetic purpose of work as a whole meaning. Then observe variations to regular language use and find its aesthetic purpose (Lafamane, 2020). Stylistic appropriation is often found in the use of literary works of culture.

4. Motif Appropriation

This appropriation is almost similar to stylistic appropriation. An artist in his work is influenced by others cultural arts than his own culture. The motive of plunder is related to the duplication of ideas or basic ideas from a work of another culture. The motif appropriation does not focus on preserving the original culture but on displaying the culture in their understanding (Coleman, 2016). The motif appropriation must be a form of appropriation that is not controversial. Since style appropriation is not a moral copyright infringement. Special skills do not apply to motive confiscation. Because artists who match the motif do not need to master the motif developed by other cultures, it is easy to see where the motif comes from.

5. Subject Appropriation

Subject appropriation occurs when someone from others culture hates members or aspects of another culture. His work often includes negative aspects in the assessment of other cultures. So from here, it could be a wrong impression or perspective on culture. Some content of subject appropriation can be a kind of attack

on members of a culture (Matthes, 2016). There are at least two arguments to be considered in subject appropriation. According to the first argument, only insiders accurately represent their culture. Moreover, according to the second argument, insiders sometimes have the exclusive right to represent their culture. Insiders are considered to have this right because artists are unfairly disadvantaged without their culture.

Cultural appropriation allows a person to use another culture's attributes, values, and traditions without knowing or asking permission from the users of the original culture. This behaviour ignores and does not respect the existence of the original cultural owner. Today, the most important thing is when someone has the opportunity to share knowledge, experiences, stories, beliefs, and creativity between cultures and countries (Nasution & Ghani, 2019). However, something more important is realizing and acknowledging that the culture or traditions used from other cultures have a long journey and history that must be respected.

C. The Aspects Emerging Cultural Appropriation

In the context of this study, cultural appropriation is a wrong action, even though some of them have promising implications. This can happen due to several aspects of the emergence of cultural appropriation. According to Young, the aspects that give rise to cultural appropriation are; first, the meeting of two cultures called assimilation. Secondly, the increase in information and communication technology or digital media. Thirdly, the history of imperialism or colonialism. These three aspects will be explained in this sub-chapter.

1. Assimilation

Assimilation is often associated with the immigrant adaptation process. The assimilation theory was born in the 20th century when scientists discussed whether European immigrants could adapt to American life (J.Diaz & D.Ore, 2020) . Meanwhile, from a social and cultural perspective, there were many differences between the two ethnic groups. From this debate emerged theories about how the two cultural groups shared their experiences and histories. As a result, the two cultures will influence each other. When immigrants become a minority, they indirectly use the majority culture to stay alive (Malsawmhlui, 2020).

When a native become a minority with many immigrants, the indigenous habits will disappear over time. New populations can change local economies and inter-group dynamics (Aisyah, 2014). In assimilation theory, immigrants can be the party who has the power. Otherwise, the natives who are getting older will experience a decline. The existence of assimilation transcends the social boundaries of a culture. For some people, immigration is an enabling condition for transforming cultural boundaries. The existence of a new population in large numbers can causes socio-cultural disturbances, including the loss of national solidarity (J.Diaz & D.Ore, 2020). The boundaries will be changed, allowing immigrant groups to gain influence in the dimensions of social life. In a further condition, this phenomenon can shift cultural elements from immigrants and natives. This is the key to assimilation. Diversity in language use, cuisine and grocery stores could be linked to new populations or the loss of established cultures.

Cultural appropriation will very quickly occur in conditions of two mixed cultures. This is known as multidirectional assimilation. It can occur either in the form of a dominant cultural group that takes the marginal culture of a minority and colonizes. In the opposite direction with members of a minority or colonized culture taking over elements of the dominant culture (Diannita, 2021). Appropriation occurs when the majority group takes symbols or cultural elements from the minority group. Meanwhile, assimilation is when the minority group takes cultural elements from the majority. These two things are almost the same, but the effect is different. Cultural assimilation can make the minority adapt to their new environment. On the other hand, appropriation takes an essential element from the minority for its power (Jackson, 2021).

2. Globalization

Technological advances and the media revolution have changed the lifestyle of people around the world. This is because of globalization which affects all aspects of human life. Understanding appropriation in the context of globalization focuses on indigenous peoples not as victims but as actors (Ginoza, 2019). Globalization is seen as a strategy of a weak group to promote itself. This opinion says that appropriation can occur when digital media is used as a place to show each other's cultural products. The introduction of vulnerable group cultural products makes it attractive for other cultures to imitate these cultural products. Such is the scheme that occurs when information technology and media in the era of globalization can reach cultures from anywhere and connect any culture.

Social media is often a place for cultural appropriation. This is marked by the existence of cultural content that is imitated and disseminated to be imitated by others, like the Renegade dance that went viral on TikTok and duplicated by TikTok influencer without any crediting. This causes much controversy from various parties. Tiktok is suburban kids who take things when they are in style and bring them into their community (Arakaki & Simpson, 2013). In essence, other cultural actions that take dance creations from the Renegade tribe and profit from them are acts of appropriation. It is different if the actions aims to raise the name of the Renegade tribe and make the tribe well known by society.

3. Post Colonialism

The relationship between western and eastern countries is a complex hegemonic relationship. This process has been practised by the dominant Western-European powers to further exploit indigenous cultures. Post colonialism no longer focuses on war aggression but instead turns to study East and West (Aurangzeb & Saeed, 2021). Postcolonial theory is a set of theories in philosophy, literature, film and other fields that discuss the legality of culture related to colonial roles. Postcolonial studies try to dismantle the practice of colonialism behind several works or cultural products from colonial rule (Ginoza, 2019). Either as a form of hegemony or as a counter-hegemony. The word postcolonialism refers to the problem of " time after " colonialism. However, it is felt that's wrong because postcolonialism is a study that goes beyond colonialism, meaning that it can be in

the form of postcolonial or other problems that are still related even though they seem separate from colonialism.

Appropriation in postcolonialism is related to the existence of dominating power, and counter-hegemony appropriation subordinates certain groups in the name of noble goals such as world peace. However, if we look further, cultural appropriation perpetuates the power of the west over the east. Appropriation often occurs without understanding how indigenous cultures participate in cultural appropriation (Malsawmhlui, 2020). For the dominant group, appropriation is something tempting. Capitalism works well when people ignore their needs until they are exploited unknowingly. After the various cultures were stripped away, only the remaining culture became the identity of a capitalist nation. The cultural appropriation will continue to generate inaccurate stereotypes about minority groups. From there, discrimination and marginalization will continue to grow.

CHAPTER III

RESEARCH METHOD

The research method is a scientific method for getting data with objective and specific. The method study has five parts: research design, data sources, data collection, and data analysis.

A. Research Design

This study uses the qualitative descriptive method. Qualitative research intends to understand the phenomenon experienced by the subject research. Starting from motivation, behavior, and action until the other holistically elements. Descriptive data is the data using discussion in deep and detail. Discussion in every chapter will lead to two research questions in this study. First, it is about the form of appropriation, and second it explains aspects that give rise to cultural appropriation. Then, the researcher will discuss problems in the video one by one and hooks them up with previous study, related literacy, and the background behind the subject research.

B. Data and Data Source

The data in this study are in the form of dialogues and costumes used by actors contained in the two videos data. In video 1, the researcher analyzes the dialogue between Hollie Day, Salem, Ayano, and Rachel. The researcher obtained data through confessions, stories, songs, and conditions that befell them in their conversation. At the same time, the costume data was obtained by analyzing the

costumes worn by Hollie Day in singing Hip Hop and in normal behavior. Then for video 2, the researcher gets data in the form of dialogue from a conversation between Nanoki, Hanako, and Nanoki's friends. The conversations are in the form of confessions, songs, and stories to the way they joke. Data in the form of costumes also stands out in this video. The costumes used by Nanoki look different from the usual Japanese clothes.

The data sources for this research are two videos on the Vice Asia Youtube Channel. This channel contains content about cultural traditions, identity, lifestyle, art, and all things related to the cultural development of Asian people. This channel was founded in 2017 and had more than a thousand videos. These two videos were chosen from a thousand other videos because they have cultural appropriation issues that are still relevant and current. The video titled "What is Asian Rap Cultural Appropriation?" was published in 2020 with a video duration of 13.33 minutes, and "Japanese Stereotypes Against Amejō in Okinawa" was published in 2021 with a video duration of 12.52 minutes. Both videos have background stories of cultural dispossession, from whites to blacks. The setting where the first video is in America, while the second video is in Japan.

C. Data Collection

To collect the data, the researcher gathers with steps as follows. First, the researcher looked for object research on social media on January 3rd, 2022. Second, the researcher found the Vice Asia Youtube Channel, which has many videos about culture and two videos about cultural appropriation on January 15th, 2022. Third,

the researcher learns the video and hooks it up with a relevant theory from January 16th, 2022- to January 25th, 2022. Fourth, the researcher analyzed conversation, actors, and all delivered elements in the video from January 25th until February 9th, 2022. Fifth, after getting data by taking notes on every important scene in the video, the researcher analyzes customized data with James O Young's theory and other supporter literature. Lastly, the author combines the data, personal hypotheses, and theory for discussion. Amount of data retrieval from beginning video about 21 times watched, from January 3rd until March 15th, 2022.

D. Data Analysis

After getting the data from the collection process, the researcher analyzed the data with the following steps. First, the writer learns about the problem of cultural appropriation and looks at the pattern cases of cultural appropriation happening nowadays. Second, the researcher began to match the data contained in the video with James Oh Young's theory. Third, the researcher breaks down the data according to the variables included in James Oh Young's theory. Fourth, after getting data that fit each category, the researcher began to develop the data with other literature. Fifth, writing a combination of the data results with the researcher's hypothesis. Sixth, the researcher compared the two video data to look for similarities and differences. And lastly, the author combines all the data to discuss and find the source of the problems and conclusions.

CHAPTER IV

FINDINGS AND DISCUSSION

The two video data in this study have some similarities and differences in story settings. The similarities are; first, the two videos subject is white people as actors of cultural appropriation. It is related to the color blind conflict perpetuating cultural appropriation that is still intense among the two groups. In video 1, the white actor is a native of Chinese immigrant living in Detroit, America. Meanwhile in video 2, the appropriation actor is a Japanese native living in Okinawa. The difference between the two videos lies in the different problem paths. In video 1, the appropriation is done by immigrants in America, while in video 2, the cultural appropriations are made by natives to American immigrants.

A. Findings

1. The Forms of Cultural Appropriation

Video 1 "Is Asian Rap Cultural Appropriation ?"

This 13.33-minute video discusses how a Chinese Hmong tribe became a rapper in Los Angeles, America. Hollie Day is an Asian immigrant who grew up in Detroit in a notorious 8 Mile neighborhood and counted Eminem and Nicki Minaj as her top influences in music. In some of her songs, she carries her Asian identity, like the song "Ling Ling," in which the word comes from Chinese. In the song, she tells how the life of a traditional Chinese girl who adheres to the norm. Likewise, the song entitled "Nail Salon" expresses admiring the American lifestyle. Her Asian

physique, such as white skin and small eyes, looks distinctly different from others when presenting American cultures, such as hip-hop, break dance, and rap music.

Controversy begins when her style, song, and lifestyle are like black people even though she is Asian. It is considered appropriate in the culture because Hollie Day choose to not ignore these assumptions. Instead, she considered what she was doing was cultural swapping. She brings cultural identity to her work and lifestyle, such as marketing to get the public's attention and help improve her rapper career. She thinks that this is not something negative because there is a message she wants to convey in each of her songs, even though her family opposed Hollie Day's behavior. Unfortunately, not all American society considers it as positive things.

In video 1, Salem Mitchell as the host, also tells the experience of cultural appropriation that she has experienced. For example, she has freckles on her face, which became a trend, but it was considered cultural appropriation. At the end of the video, there is an explanation from Dr.Nash, a sociologist, studying Asian-American hip-hop for the last 20 years. She thinks this case of appropriation is complicated, It's hard to find where the clear point of ownership of Asian American culture is . In this video, the author finds several forms of cultural appropriation, among them in the following explanation.

Datum 1

*" I am Salem Mitchell. I am a model, and I have experienced my forms of cultural appropriation. I have been criticized for my **freckles** even if many things about my looks are considered trendy at the moment."(1.32 minute)*

In the text above, the word "freckles" is a form of **material appropriation**.

In the context of the narrative above, Salem admits that she had experienced a case of cultural appropriation when she followed the trend by making freckles on her face. Freckles were once a popular culture among the people. It is based on one of the makeup variations to make it look more natural. However, freckles are the identity or attribute of the Caucasian race. That said, this race has abnormalities in skin pigmentation. Sun exposure makes their skin appear brown spots naturally and can not be removed. They often get verbal abuse due to facial skin that is different from normal skin.

They are often intimidated or discriminated against because of the freckles on their faces. However, that changed when freckles became a popular culture among the people. Freckles have become a trend that many people use for commercial purposes and their satisfaction. Not infrequently, freckles are made from tattoos or makeup for fashion shows to attract the attention of the broader community so that person will benefit because of the freckles on her face. It is claimed as a cultural appropriation when the Caucasian race says that the freckles on their faces are not something that can be used as a trend. In this case, the use of this cultural attributes or identities for their own sake without knowing the meaning of that culture is included in material appropriation.

Datum 2

*"I do have many things that have a lot of my culture in it for sure. Like this. You know this print is from the Hmong tribe, too, and this is stuff I will find in **music festivals** all the time."(3.45 minutes)*

Music festival becomes cultural appropriation when the activity involve the use of cultural attributes of this culture. It includes **material appropriation** when someone uses clothes, makeup, or fashion from this culture. Music festival is a culture that was born in America. The culture reaps much controversy when people come using various cultural attributes to enjoy the festival. Music festival has become a popular culture nowadays by wearing symbolic attributes from this cultures just for self-gratification. In the context of the narrative above, Hollie Day defines a music festival as not a cultural appropriation because she and her friends study a cultural attribute before using it. That could be true, but if it is used for personal gain without credit from the owner's culture, it is still appropriating, not appreciated. Someone who appreciates a culture will only learn about that culture and respect it without any intention of using that culture for her benefit.

Datum 3

*“ So "**Ling-ling** " is a racist term for an Asian girl, which is funny because I do not even really know many girls named **Ling Ling**. I feel like it would be the equivalent of saying the N-word, you know. If I can take these words and then take the negative power out of them and utilize them, I will not feel so offended. "(5.31 minutes)*

Hollie Day gave the title of the song with the name Ling Ling which is the name that is widely used as the name of a woman in China. It is included in the **motif appropriation** because she uses terms from other culture included in her

work. Which of these works is American hip hop music. The ling - ling song that she brought was combined with break dancing with the strains of a fast music beat. Hollie Day admitted that she didn't know that the Chinese widely used Ling Ling as a name for women in her conversation. Hollie Day's big mistake when she did not find out about Ling Ling's name, it could be that someone with the name Ling Ling would be offended because Hollie Day's song did not match the meaning of her name. Alternatively, even that Ling Ling song contains contempt for the owner of the name Ling Ling.

Datum 4

*“ This is Ayano. She is going to be **braiding my hair** today .”(6.20, minute)*

Braiding hair is one of the typical hairstyles of American women. Braiding hair has been their trademark for a long time. Braiding hair becomes a social symbol and even one's age. As a white person, Hollie Day uses braiding hair as a means of popularity. It is shown by the fashion she uses in her musical performances. She always braided her hair before singing. Therefore, it is included in the **material appropriation**. Because she uses this cultures (attributes) for her own sake, namely popularity. Even in her conversation with Salem, she admitted that she did not care if there were people who reprimanded her for her appearance trying to resemble an American. It is considered wrong when someone from other culture unethically uses that culture.

Datum 5

*"I do like a lot of **hip hop hip hop artist's streetwear** ."* (6.59 minutes)

Hip hop is a genre of music that is now widely used by many people. Hip hop is a narrative created by black culture to express their lives. Starting from clothes, songs and even their dancing style has meaning. The use of hip hop by this cultures includes the **motif appropriation**. Because the person is duplicating works from this cultures and developing or adapting to her culture. This could happens when the narration in the video above shows how Hollie Day and her friends use hip hop music in their genre and call themselves Asian Hip hop. It can be a case of cultural appropriation if the elements in the music she brings are contrary to Hip hop black culture.

Table 1 : The summary of findings on the forms of cultural appropriation in video 1

Datum Video 1	Form of Cultural appropriation				
	Material Appropriation	Non-Material Appropriation	Stylistic Appropriation	Appropriation Motive	Subject Appropriation
Freckles	✓				
Music Festivals	✓				
Ling Ling song				✓	
Braiding hair	✓				
Hip Hop				✓	

Video 2 “Japan's Stereotype Against Amejo In Okinawa”

Amejo is a stereotype that increasingly affects women in Okinawa. The background of this stereotype is because the existence of women who have a lifestyle that deviates from their culture. They are considered 'bad women' in their culture because they live an American lifestyle. In this 12.30-minute video, an Okinawan woman named Nanoki recounts her experience of being labeled as Amejo. With a host named Hanako, she shows how different life of a traditional Japanese woman and comparing with Amejo's life. It started when Okinawa become colony of America until now a part of the United States in Japan. The meeting of two cultures is inevitable. It is not an assimilation or acculturation that occurs in this phenomenon. Instead, the author sees a cultural appropriation that has existed for a long time.

Cultural appropriation occurs when Nanoki really likes American culture and is much inspired by American culture. It is the reason why she became a singer. Most of the music is in English rather than Japan language. Not only that, but the clothes are also not like Japanese. Nanoki also follows a lot of American thinking, such as self-confidence in beauty standards. When a people look at Nanoki, it would see a representation of American in Japan. That is why Japanese who see this phenomenon in their culture think it is not good then makes stereotypes to American culture. Stereotypes can also arise because someone conveys another culture inappropriately. For example, Nanoki often shows her clubbing activities even though it is against the culture in Japan. When an Amejo brings American culture but does not use it properly, stereotypes can arise in the surrounding community.

Datum 1

*“ Why do you like American culture, **makeup**, and **clothes** so much in the first place.”*

“Why wouldn't you think it is cool? Do you know what I mean?”

*“How about **clothes**? guess it depends a bit on the individual.”*

*“Well, I would say **crop tops**.” (7.44 minutes)*

Nanoki admits that she likes American clothes and makeup in the conversation above. It is a form of **material appropriation**. Material appropriation occurs when Nanoki imitates American cultural fashion. For example, she looks very different from Japanese women by wearing crop tops, short skirt, and bold makeup. It can be said to be an appropriation due to the use of Nanoki's style, clothes, or makeup not being placed on its function. For example, when Nanoki wears makeup like American culture, the makeup is used for festivals and so on in

America. Alternatively, Nanoki wears clubbing clothes every day, even though in American culture, these clothes are only worn when clubbing. It goes wrong when Nanoki wears American fashion for its own sake without putting it in context.

Datum 2

*"How do you get into **Hip Hop and R&B**, Nanoki ?"*

"I guess it is because I live in Okinawa. We have the American Village here, with all the foreigners. So lots of people here have an international relationship ." (8.13 minutes)

Nanoki is a hip-hop or RnB singer with songs that sound like American culture. In the songs that she brought, she more used English rather than Japan's language. According to the person who produced the song, Nanoki is a person of Japanese ancestry, but her voice is very suitable for American culture in her life. Nanoki admits that she likes being an RnB or hip-hop singer. In this case, it is included in the **motif of appropriation**. The music contains some elements of American culture but is modified. It is included in cultural appropriation. Moreover, Hip Hop or RnB is a music genre born in America. Although many hip-hop music genres are from various regions nowadays, it is still a cultural appropriation when used without credit from the original cultural owner.

Datum 3

“ Why did you have such **low self-esteem** ?”

" I did not like myself and my look, and I was quite fat back then, but thanks to **finding this straightforward (US) culture**, I was able to get my confidence back. I think self-confidence is a tool to improve your appearance as a whole. This confidence greatly impacted how I look and who I am today. I realized that you only live once and need to enjoy this life. As a result, I have become much more positive ." (9.11 minutes)

The way person thinks then shows how her environment or cultural identity is. That is how **non-material appropriation** happened in this case when Nanoki adopted some principles or beliefs of American culture. Mainly the principle of addressing the current lifestyle. In the first case, Nanoki said she became more confident after knowing that people does not need to think about their weight in America. They are accessible without any criticism from various parties. So Nanoki applied it in dealing with her weight. Second, Nanoki did this because it was considered that American men were more attracted to women who had such thoughts. Nanoki, as an Amejo, indeed considers such beliefs as principles that she must believe in and accept in this culture.

Table 2 : The summary of findings on the forms of cultural appropriation in video 2

Datum Video 2	Form of Cultural appropriation				
	Material Appropriation	Non- Material Appropriation	Stylistic Appropriation	Motif appropriation	Subject Appropriation
Fashion	✓				
Music RnB				✓	
Beauty standard		✓			

2. The Aspects Emerging Cultural Appropriation

Video 1 “ Is Asian Rap Cultural Appropriation?”

a. Freckles

In this form of appropriation, the aspect that emerging cultural appropriation is **globalization**. Globalization became the beginning of the imitation of freckles which is currently done by many people around the world. Globalization brings the culture of the Caucasian race to be introduced to many people. This can be seen in Mitchell's confession that she uses freckles because it is a trend. Trends occur due to the ease of digital media to connect someone with other cultures. It become normalizes cultural appropriation and removes cultural boundaries. Trends often bring elements of other cultural products without introducing the owner culture. Other people only use these cultural products to be used for their own sake. They don't use it wisely because they don't have any knowledge about the cultural owner of the freckles.

b. Music festival

Music festival is an activity that brings together exhibitions of cultural elements. The emerging cultural appropriation aspect of this cultural element is **assimilation and globalization**. This can be said as assimilation because in the video. Hollei Day uses black people's cultural customs in music festival performances. It is known that Hollei Day's position in accepting black people's culture is due to assimilation. Assimilation occurred when Hollei Day started his

career as an immigrant in the black people community. In his confession, Hollei Day and his friends used the product of a culture at a music festival by knowing the history of that culture. This is still called cultural appropriation when Hollei day uses other cultural attributes such as traditional cloth and others for self-interest. Assimilation is the introduction to Hollei day to learn the history of black people culture.

Globalization is described as the process of gaining legitimacy from other cultures. Hollei Day uses other cultural products such as hoodies and traditional fabrics due to their tendency to get attention from current trends. Globalization which is marked by the advancement of digital media increasingly raises people's standard of life and lifestyle. Music festivals are an activity that is enjoyed by many parties. These activities support people's existence. The needs for digital media makes it easy for someone to access other cultures and use them for self-gratification.

c. **Ling Ling Song**

Ling ling song is a form of cultural appropriation due to the **assimilation** aspect. Assimilation in this cultural product began when Hollei Day brought elements from its previous culture and combined it with the culture of black people. She blended the two cultures without knowing that the name Ling Ling had many meanings in her past culture. Assimilation is characterized by the meeting of two cultures and cultural contact. In assimilation there are two cultures that will lose each other or dominate each other. In this video, Ling Ling song with the theme of

the Hip hop music genre he uses the term Chinese term. This is can happen because Hollei day combines two elements of the culture that he knows.

d. **Braiding Hair**

The aspect of emerging cultural appropriation in braiding hair is **assimilation**. This is because braiding hair has been a unique culture for black women from the past until now. Braiding hair is now a symbol that represents black people's culture. Hollei Day in the video is known to use braiding hair to get the attention of black people to support her career. Hollei day has knowledge of braiding hair and uses it because she is in a black people environment. So that makes it a normal thing when using braiding hair.

e. **Hip Hop**

The use of the hip hop music genre as a Hollei day career in America is the result of an **assimilation** aspect. Hip hop is characterized by the use of expressive and frontal strains of music. This is because of its history of discrimination and suffering of black people. Hollei Day got his stage in hip hop music when she migrated to America and lived in an American environment. She was accepted by the white people as a hip hop artist but was not accepted by the black people. In her confession, she received words from black people such as "do you want to look like us?". However, this is Hollei Day's intention to continue using hip hop as a career. This is a way of getting people's attention to advance her career. However, this is still punished as appropriation for offending the cultural owner or natives when Hollei Day uses their culture for capitalism.

The core aspect that emerging appropriation in video 1 are assimilation and globalization. The assimilation in this video is marked by; the first, Hollei Day moving like someone who comes from China, migrates to Detroit, and builds her career in Los Angeles as a Rapper. Second, from the forms of appropriation that have been found above, Hollei Day does not recognize this as appropriation but a way to get her career. Globalization play roles in how she behaves in the face of the many debates about cultural appropriation. She considers that culture must be open and exchangeable. This is also the causes of why she was doing various forms of cultural appropriation such as music festival.

Table 3 : The summary of findings on the aspects emerging cultural appropriation in video 1

Datum Video 1	Aspects Emerging Cultural appropriation		
	Assimilation	Postcolonialism	Globalization
Freckles			✓
Music Festivals	✓		✓
Ling Ling song	✓		
Braiding hair	✓		
Hip Hop	✓		

Video 2 “ Japan’s Stereotype Against Amejo in Okinawa ”

a. Fashion

The use of clothes such as crop tops, bold make up and hair makeup like black people is due to cultural appropriation in the **post colonialism** era that occurred in Okinawa. The use of this fashion is known from the history of the entry of US invaders in Okinawa. The frequency of meetings held by some women makes them follow and imitate the lifestyle of the black people culture. It continues to become Amejo’s lifestyle.

b. RnB music

RnB music is a subset of hip-hop music. The aspect that gives rise is **post colonialism**. The influence of appropriation in the colonial era also had an impact on musical works. This is indicated by Nanoki's background in knowing RnB music because it was introduced by black people. Since childhood, she has often heard RnB music and considers it to be her environment. Nanoki as an RnB artist is also assisted by black people in Okinawa. So that Nanoki does not know RnB music independently, but she is assisted by black people.

c. Beauty standard

The beauty standard referred here is Nanoki's belief in the right thing. This is of course caused by the environment that shaped her. How she grows up and thinks about everything is influenced by black people culture. This is still caused by the influence of **postcolonialism**. How in the past, cultural appropriation was

strongly instilled, thus affecting many sectors of Amejo's life. It is also influenced by **globalization**. Because knowledge about beauty standards and all things related to the lifestyle of black people is obtained through social media. This was recognized by Nanoki when she saw the lifestyle and beauty trends prevailing in America. So it could made her want to imitate.

In video 2, the aspects that emerging cultural appropriation are globalization and postcolonialism elements. That is because; first, an element of colonial history that occurred on the Okinawa island brings together both American and Japan's culture. The second is the tendency to learn American culture from the Internet. She was intended to resemble American culture. Third, the form of cultural appropriation found represents how the dominant culture carries out cultural appropriation. Although this situation is not dangerous for the owner of the culture, it can harm cultural products, such as the stereotype of American culture among Japan's people.

Table 4 : The summary of findings on the aspects emerging cultural appropriation in video 2

Datum Video 2	Aspects Emerging Cultural appropriation		
	Assimilation	Postcolonialism	Globalization
Nanoki's Fashion		✓	
RnB Music		✓	
Beauty Standart	✓	✓	

2. Discussion

In the case of video 1, appropriation occurs when someone uses symbolic attributes from black people's culture. Moreover, it is used as a trend or popular culture. The same thing happened in video 1 when Mitchell was a model in America known as freckles. These freckles can be a cultural appropriation when they become an attribute or identity of another culture and are used carelessly because not everyone has freckles. It can hurt the identity of others (Alspaugh, 2019). Mitchell's actions can be regarded as discrimination against the Caucasian race because freckles are a sensitive symbol for them. This is in line with Lee's, (2019) statement that the taking of intellectual products of a culture can be in the form of music, clothing, dance, medicine, symbols, artifacts, and cultural attributes of the oppressed minority refer to acts of exploitation on sensitive matters in culture.

It is necessary to underline that cultural appropriation is often underestimated and considered not to hurt anyone. Some people tolerate cultural appropriation, but most think it is intolerable because it depends on the time and place where the appropriation occurs (Young, 2010). The existence of cultural appropriation because parties who are seen as superior do not have empathy by using the identities of more vulnerable groups for personal gain. Cultural appropriation provides opportunities for others to get benefit from the material losses of others (Robinson, 2019). These interests have various purposes. John Friske's view that popular culture/trends are nothing more than a ride on capitalism

or an arena for ideological battles (Dodd, 2021). This seems to be the current motif appropriation. Imitating a physical form with freckles on the face and big lips indicates an appropriation of the material or visible field.

There is an impact resulting from the trend of freckles. Freckles were a form of verbal abuse experienced by the Caucasian Race (Jackson, 2021). They are often discriminated against and oppressed because they have different skin. They are marginalized, and their existence is not recognized. However, since the freckles trend, discrimination has disappeared. They began to be accepted, respected, and considered normal by society. This is known as identity politics. Where in this condition, the Caucasian race benefits from the existence of cultural appropriation (Fragosso, 2016). There is an opportunity for the Caucasian race to promote themselves to be considered equal to others (Burditt, 2016). Even at the end of the sentence, hooks emphasizes that this opportunity is often still used by attribute borrowers because they do not know the meaning and meaning behind these cultural attributes/symbols.

Freckles are categorized as material appropriation. Material appropriation is the use of tangible cultural elements from this cultures. This can be said as cultural appropriation when the owner of the original culture feels a loss or object to her culture being taken away (Byrd & Tharps, 2014). It could be seen when Mitchell admits their form of cultural appropriation as a result of many people who do not like her behavior. This relates to the losses incurred regarding the integrity and identity of cultural groups (Martins & Carlos, 2020). It was manifested in video 1,

namely in the dialogue between Hollie Day and Mitchell when she admitted that many residents criticized

Hollei Day's braiding hair which looked like black people, while she came from white people. The same thing also happened when Mitchell got negative comments for making freckles on her face. Every culture owner just wants to ensure the context and use of the culture are appropriate and ensure the quality and the absence of carelessness (Scafidi, 2012). It is linked to when someone has something to be proud of. Then someone else takes it arbitrarily and eliminates the existence of the cultural owner is another level of pain.

Braiding hair has been around for thousands of years. Started from the habits of black women in the past when they created a fashion hairstyle, namely braids. This hairstyle was born in the Cornrows tribe, with the characteristic hair being braided until the scalp is visible. They have a long history of more than just hairstyles. The intricate designs on the braids are their proud works of art (Byrd & Tharps, 2014). The social and spiritual significance is attached to their cultural self-confidence. Shaving their heads means losing their identity (Alspaugh, 2019). This is the background that the braid style is a very symbolic thing for black women considering the history and function that has been created in this hairstyle. The use of hair braids has become a trend that can injure existing history.

Braiding hair was not only used as a cosmetic for the Cornrows. More than that, this hairstyle had characteristic symbols such as age, religion, one's position, and even marital status in a culture (Byrd & Tharps, 2014). However, as the times

change, braiding hairstyles are starting to be in demand by outsiders. In the 1990s began to receive recognition and praise for their creations. The braiders of this culture are considered artists (Iyengar, 2015). With the globalization of this hairstyle, American women at that time presented themselves according to the Cornrows tribe. This had a positive impact on the existence of the Cornrows at that time. However, soon, things turned into appropriation. Similar to freckles, braiding hair is also included in material appropriation.

Furthermore, material appropriation is also found at music festival. Music festival in the USA emerged during an era known as Woodstock, from which a youth subculture called 'hippie' emerged (Lockhart, 2021). During that era, ethnic clothing became a criterion widely used to express creativity. Women are shown wearing Indian or African cotton, used as maxi skirts, shawls, or even blouses, while men wear Eastern-style tunics, vests, and velvet pants (Matthes, 2016). Music festival is not just a celebration of music but involves the existence of cultural attribute. Ethnic styles often represented in music festivals are part of the wearer's daily life and can express their identification with a particular culture through the adoption of clothing (Balanda, 2020). For example, when a person wears an ethnic shawl with beaded staff or a blouse with western clothing, they have low interest in the culture and high interest in a complete ethnic ensemble (Kidd & Teagle, 2012).

Cultural elements such as color motif in dress style are often used by people who do not know their meaning. It is likened to someone who know how important is to wear a kimono in Korean culture. It refer to symbolizes the glory of the Joseon dynasty in the past (Arakaki & Simpson, 2013). Wearing a kimono is indeed

beautiful. Someone will look more graceful when he wakes up. However, that is not an excuse to justify that we can take this cultural symbols to use.

The main concerns about cultural appropriation, namely the loss of nuanced understanding of culture and the elimination of context in using that culture. If viewed from a positive point of view, this could be a form of appreciation, but this has more negative connotations because someone get benefits from using attributes from this culture. Which are often used without knowing the background or meaning of these cultural symbols (Aurangzeb & Saeed, 2021). Cultural appropriation is anything associated with owning a culture for its purposes, all those things in which a group borrows or imitates the strategies of another results in the destruction of a culture and distorting the meaning of the products of another culture (Arya, 2021).

The motif appropriation occurs in the case of hip hop. Nowadays, hip hop has influenced fashion, language, and people attitudes. Hip Hop is a cultural institution born in the American outback, characterized by an expressive style of improvisation that often takes a challenging stance (Aisyah, 2014). Hip hop has gone from a strictly artistic style to an economic commodity. An interesting thing is when the black community produces hip hop, but 70% of hip hop records are bought by the white community (Robinson, 2019). This paradox arises from the attraction of whites to black culture and bodies. Finally, many white communities try to be 'cool' by following black culture (Schur, 2020).

The debate about hip hop music begins with the behavior of white people . They were easily copying hip hop music and using it according to their interests and commodifying hip hop music far from the original. Hip hop culture influences many things, from the behavior of loose-fitting clothes to oversized t-shirts. Not only for the music and recording industries, but for the clothing, modeling, beauty, and accessories industries around the world (Matthes, 2016). After all, hip-hop music originated and was born among the black community. However, some black people have unexpectedly adopted the elements of Asian culture or white culture in black hip-hop music. Furthermore, hip hop outside of Native American culture is adapted to the tastes of local audiences, so it is not the same as hip-hop in the America (Martins & Carlos, 2020).

The triggers of complexity in which both of them do cultural appropriation or perhaps, in this context, cultural exchange. Hip-hop is the only genre of music that allows us to talk about everything and say everything in making poetry. The rhythm of this music may sound controversial, but it is what it is. (Dodd, 2021). Even so, there has never been good communication between the two cultures. White people are still accused of cultural appropriation due to the use of hip-hop music which is increasing daily and is far from the characteristics of the original hip-hop music.

The motif appropriation can also be recognized by combining this cultural elements with a new name. All forms of this cultural elements that are used without knowledge and harm the culture's owner can be said to be cultural appropriation (Aisyah, 2014). The same thing happened to the use of the word Ling Ling in the

song created by Hollei day. Although holiday comes from Chinese culture, the term ling-ling is combined with hip hop music. This can offend someone who uses the name ling ling for their child. It also deals with a misrepresentation of indigenous cultural uses.

Cultural appropriation practices include three activities. The first representing cultural practices or experiences by outsiders. This is called voice appropriate. The second is the use of artistic styles typical of a culture that is not a member of the culture. The last is using belongings from this cultures (Novianto, 2020). The false representation is harm because it removes the element of originality of a culture. Moreover, if this false representation because for personal gain, it can hurt the values contained in a culture. The act of cultural appropriation will be very offensive with a false representation, namely the use of time, context, or place that is very different from the original culture and cannot be tolerated (Jacobsen, 2016).

The appropriation in video 2 begins with the form of material appropriation on the use of Nanoki fashion. The use of American women's bold makeup and short clothes signifies Nanoki's tendency to be like American women. Unfortunately, this can harm the owner of the original culture due to the stereotypes in Nanoki. Because Nanoki is an Amejo. Becoming an Amejo is a person's life choice, but what is dangerous here is when it harms this cultures (Aisyah, 2014). The culture that is harmed here is the culture that Nanoki approves of, namely the culture of black people. Whereas in this position, Nanoki is a representative of the black people's culture. However, it is miserable that when it is represented wrongly, it becomes stereotyped by the local community.

Okinawa's history begins with the invasion of colonial Japan by the US military administration at the end of World War 2. Nowadays, Okinawa comprises 0.6% of Japan's landmass but is burdened with 73.8% of US military bases. This has something to do with the US and Japan security agreements (Alspaugh, 2019). A term that grew up in Okinawa pronounced for a woman who had a lover in the American military was Amejo. This term has a negative meaning because they are considered naughty. Women associated with American men are often ostracized and harassed by the environment. When viewed from the Amejo they are attracted to American men because they have the maturity and are more polite than the original Okinawan man (Arakaki & Simpson, 2013).

American Village is a gathering point for American civilization in Japan. There is a shopping and entertainment center built on land that used to be an American military base in the Chat-an Town of Central Okinawa (Arakaki & Simpson, 2013). In that area, many Americans and Japanese people play volleyball on the beach, consuming beer and pizza after listening to Hip Hop Reggae songs as a habit (Robinson, 2019). In addition, many Amejo women take advantage of their proximity to American men to learn English to improve their lives (Martins & Carlos, 2020).

The economic effect relates to the position of others who exploit resources for financial gain to the detriment of the owner of the culture. Cultural products are claimed as their own or used as trademarks of culture to create stereotypes that will impact a culture's sustainability (George, 2010). The artistic effect is related to the existence of appropriation as an act of destroying modernism discourse, eliminating

originality, authenticity value, and eliminating a culture's independence, meaning, and valor. The existence of openness in cultural appropriation erases the boundaries of tradition and opens the door to the dichotomy of this forms of modernism (Scheinder, 2006). This is termed as freely circulating people's work.

Intangible cultural products are often the target of cultural appropriation. This requires cultural understanding, knowledge structures, and full acknowledgment of cultural principles and values so that they can become local strengths and not be disapproved of by this cultures (Kearney, 2008). Furthermore, every culture has a character that asserts itself on the value of intangible cultural products. Therefore, tangible cultural products must support intangible cultural products, and intangible cultural products rely on the real to be visualized (Rodzi, Zaki, Subli 2013). Intangible culture is found in language, cultural systems, oral traditions, verbal communication, songs, kinship systems, religious rituals, and all things that are not visible or immaterial (Young, 2010).

The appropriation of intangible culture is found in video 2. Namely, when Nanoki uses more values or principles from black people's culture. This manifests when she admits that she is more confident when she uses another culture. This follows what Silva said as ideology is essential to reproduce the social-racial system (Silva, 2001). Nanoki, who lives in Okinawa, is more exposed to black people's culture. Racial composition is not an accident but the result of the passive social collectivity experienced by minority cultures (Lewis, 2004). This is what the things that makes Nanoki prefer black culture. The appropriation of intangible culture can

be found in various practices, representations, expressions, knowledge, and this skills.

A culture that is protected by copyright such as works of art, musical artifacts, this manifestations which are tangible cultural products. At the same time, things related to oral and unwritten expressions are symbols and attributes that are not visible even though become a point of contact. This is the core of culture but cannot be easily protected has been a social construction so far (George, 2010) . As it is considered not as straightforward as a literary genre, even though the representation of a culture is considered to have no control (Cuthbert, 1998). Intangible culture, according to UNESCO, is a heritage that represents the expression of knowledge, skills and also instruments, and even stories from cultures that are associated and passed on from generation to generation by generations of the community or group. In the process of providing identity and continuity so that it becomes respect for this cultures.

The aspect that emerging cultural appropriation in video 1 is assimilation. The process of assimilation began when Hollei Day made cultural contact with American culture. She did it because she likes American culture and wanted it to be her career path. This is white people often view black culture as something 'cool' (Lockhart, 2021). Hollei day performs various forms of cultural appropriation on black people. The forms that have been found are freckles, festival music, ling ling song, braiding hair and hip-hop music (Kai, 2020). All these forms of appropriation she did to get a career as a hip hop rapper in America. In this case the owner of the

culture shows his objection when Hollei Day uses black people cultural elements. She admitted her intention in the conversation with Salem Mitchell.

The actions taken by Hollei Day do not include cultural assimilation but this is an appropriation that begins with the assimilation process. Cultural assimilation is how the minority group (white people) imitates culture, so that their lives can continue. They were did that appropriation to be able to adapt to the new environment without any intention of taking advantage. Cultural imitation in assimilation is done as a necessity (J.Diaz & D.Ore, 2020). Meanwhile, in this case, Hollei Day did assimilation to take benefit from black people culture. She exploits and imitates culture, such as the case of appropriation that often occurs between white people and black people.

By all means, although the form of cultural appropriation carried out by Hollei Day is harmless, it can be said to offend the owner of the original culture. As in the use of ling ling song combined with Chinese terms. Whereas hip hop music has a long history of suffering. However, there are some forms of cultural appropriation that are not too bad for the owner of the culture. Such as the existence of music festivals as a means of promotion and cultural appreciation. But it goes back to the extent to which the cultural product is far from its origin history and how the effect is felt by the owner of the culture.

The core of the aspect that emerging cultural appropriation in the video 2 are postcolonialism and globalization. How cultural appropriation occurs in Okinawa certainly has a long history. This has something to do with the postcolonial

phase that happened in Okinawa (Matthes, 2016). As shown in the video 2, there is a place called the American village, which American soldiers use to assign their soldiers. That is the origin of cultural appropriation in Okinawa. Cultural contact is unavoidable when the condition of the people whom American colonized in the post-World War II era, imperialism plays its role. There is a relationship between cultural appropriation and imperialism, namely the process of intentionally inserting cultural elements. Alternatively, do it as a specific strategy (Rodzi, Zaki, & Hass, 2013).

In 1942 the port of Okinawa became a stopover for American soldiers to formulate their strategy to control Japan (Balanda, 2020). The American army launched its strategy to approach the native population and launched their action. Cultural appropriation is deliberately instilled in indigenous peoples so that the colony's culture can be well received by indigenous people (Young, 2010). This has something to do with the field control strategy launched by America in controlling the Japan's region. Perhaps the pressure that Okinawan felt, born in Okinawa since childhood, has mingled with American culture, so it causes him to love American culture more than Japan's culture.

Cultural appropriation was deliberately implanted. In video 2, American musical culture deliberately introduced by the colonists because they wanted to create emotional closeness between the natives. So that Okinawan people could accept the colonial culture, namely American culture (Byrd & Tharps, 2014). Likewise, with the ideology that has been instilled in the natives, they try to figure out how the natives can follow and support what the invaders did. As a result, the

Okinawans have lost their identity in Japan's culture. However, it does not happen to all residents of Okinawa. There are still a group of people who still adhere to their origin

The forms of appropriation in video 2 are RnB music, fashion and behavior. Those three forms are the effects of the environment that carries the culture. Nanoki as the majority of the group uses black culture not without reason. This is due to the cultural inculcation carried out by the postcolonial society to perpetuate its power (Novianto, 2020). This has big consequences with the Amejo stereotype. In this case, the black people in Okinawa were not offended by the existence of Amejo. But the problem here is when black people culture is used in the wrong conditions and causes bad stereotypes in black culture. It is known from conversations between Hanako and several black people that the using black people culture has a negative impact on the perception of other Okinawan people.

Globalization is seen in how Nanoki gets information about all lifestyles in America. All black people intellectual property becomes a fantastic fact for Nanoki (Arya, 2021). Starting from social media, she studied and got information about the American lifestyle. Although this is not an aspect that supports the occurrence of cultural appropriation in Japan, but this aspect is still relevant for this case (Balanda, 2020). Nanoki learns English and knows foreign cultures due to the sophistication of digital media. She also thinks that globalization requires one to be open-minded. Including how she uses black people's thinking in dressing and communication.

CHAPTER V

CONCLUSION

A. Concolusion

This study aims to analyze the existence of cultural appropriation in the two videos in Vice Asia Youtube Channel. Those two videos have different background stories, however, both videos use American culture as the owner of the original culture. Both videos involve white and black people. This study aims to find forms of cultural appropriation in those two videos. Then, explain the aspects that emerging cultural appropriation in that videos.

This study has two videos entitled "Is Asian Rap Cultural Appropriation?" and the second "Japan's Stereotype Against Amejo in Okinawa" The findings from the first video show that the foms of cultural appraition in video 1 are material appropriation and motif appropriation that found in; freckles, music festival, ling ling song , braiding hair, dan hip hop. While in the second video, there are; material appropriation, non material appropriation and motif appropriation with contains RnB music, fashion and beauty standart as the forms of cultural appropriation.

The core aspect that emerging cultural appropriation in video 1 is assimilation . It began with Hollei day's miggration in America and make her move to looking for their needs. She did that appropriation for support her career and of course it's all about money. Henceforth, in video 2 the aspects emerging cultural appropriation are globalization and postcolonial effects. This could happen with the history of Okinawa and it's colonial past. The colonizers deliberately used cultural

appropriation to forge an emotional connection with the Okinawans. Likewise with globalization, Amejo can imitate black people's culture through the internet.

All in all, the cultural appropriations contained in video 1 and video 2 are a representation of the complexity of cultural problems. Some of people think that cultural appropriation should not be disputed because there is no truly pure culture. Moreover, cultural imitation is a consequence of the ease of technology to access any culture. The other people said that cultural appropriation is a wrong act because it offends the intellectual values of a culture with unwise use. All these things have their negative and positive argument. In the end, the researcher believe that **nothing comes from no where**.

Nothing comes from no where which means that all cultures that are mixed and used by other cultures have something to do with the actions of the owner of the culture. Either the owner of the culture made the adaptation so as to allow assimilation. Or the owner of the culture who used to deliberately spread his culture. Or even accidentally someone spreads his culture through digital media and does not understand the risks. In the case of appropriation in these two videos, it cannot be said to be a deliberate appropriation, but it is necessary to learn more about how one culture can arrive at another culture.

B. SUGGESTION

After doing this research, the researcher thinks that future research should use data with a more comprehensive quantity. To get new findings regarding cultural appropriation in culture, it is necessary to have field data that provides a real picture of cultural appropriation. Cultural appropriation is a broad and complex issue. This case has no definite parameters. Cultural appropriation does not harm the owner of the culture, but some are valuable and harm the owner of the culture. Therefore, things must be maintained in making cultural contact. Not only that, further research is recommended to use other theories in studying cultural appropriation. There are many other theories that examine cultural appropriation from another point of view.

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CURICULUM VITAE



Lux Anggreini was born in Malang on April, 03 2001. She graduated from Man 1 Malang in 2018. During her study at the Senior High School, she actively participated in Scout as the coordinator of class. She also joined several scout competition and got several achievements. She started her higher education in 2018 at the Department of English Literature UIN Maulana Malik Ibrahim Malang and on going to finish in 2022. During her study in University, she joined PMII , HMJ and got a lot of experience in that organization.

APPENDIX

A. Transcript Video Data

Video 1: Is Asian Rap Cultural Appropriation ?

Youtube Link : <https://youtu.be/boVztTjo97A>

Video 2 : Japan's Stereotype Againts Amejo in Okinawa

Youtube Link : <https://youtu.be/70H0EA83dJA>

Material Appropriation	
Video 1	Utterances
1. Freckles	<p>Salem Mitchell: Do you think that you culturally appropriate?</p> <p>Hollei Day: I don't think that appropriate culture, i would consider culture swapping</p> <p>Salem Mitchell: Do you think that it's beneficial to be controversial?</p> <p>Hollei Day: I do think so. I don't feel at all like , I use it as like a marketing like , you know, thing to be able to get like people's attention but then the day I want to, I have a message that I want to share.</p> <p>I'm Salem Mitchell. I'm a model and I've experienced my own forms of cultural appropriation. I've been criticized for my big lips freckles and Brace even if many things about my looks are considered trendy at the moment. My experiences made me think a lot about cultural appropriation.It's often assumed that cultural appropriation is exclusive to white people the black and Asian communities</p>

		<p>borrow from each other all the time too . Is it still appropriation when it's done by minority?</p>
2.	Music festivals	<p>Salem Mitchell: Who are your inspirations when it comes to clothing?</p> <p>Hollei Day: I do like a lot of like hip hop hip hop artists like Asian street wear.</p> <p>Salem Mitchell: Yeah, Asian street wear. They are on another level.</p> <p>Hollei Day: I do have a lot of things that have a lot of my culture in it for sure. Like this, You know this print is from the Hmong tribe as well too and this is stuff I'll find in festivals all the time.</p> <p>Salem Mitchell : Oh really? so you're seeing things that come from your culture ?</p> <p>Hollei Day : Oh yeah all the time , but the difference I feel , when it comes to like cultural appropriation and music festivals, a lot of the vendors and people who go to music festivals, they take the time to learn about culture and really appreciate it .</p> <p>Salem Mitchell : Music festivals are infamous for cultural appropriation. Bur didn't seem to be Hollei's perspective. So I wanted to know more about her background.</p>
3.	Braiding Hair	<p>Hollei Day: This is Ayano. She is going to be braiding my hair today.</p> <p>Salem Mitchell : What is the significance of having a Japanese braider?</p>

Hollei Day : For me I was just more like an empowerment thing and encourage her because it's almost like what I do in music that she does that in hair my hair is always been done by black females though

Salem Mitchell : and they're always like super excited about it

Hollei Day : Yes for sure , I never had anyone do my hair maybe felt like off about it .

I don't want to use where I'm from as like oh well I'm from Detroit though , but then actually helps them kind of really understand more of like “ okay I can see why she would be into rap “

Salem Mitchell : Because I can particularly say in my life like having braids I've been called ghetto multiple times because of the hairstyle or the way that it's perceived. Do you feel like you experienced some of the same things were people are calling you names or their categorizing you because you choose to partake in these hairstyles and the way that you dress and stuff ?

Hollei Day: Well I mean, even with my hair being blonde, for that I get “oh you know are you trying to look more like more white? and then getting my hair braided “ okay she thinks she’s like you know , ghetto or from the hood . If I were to walk down the street now.with his hair and a black woman is like, “ you should’t wear braids “ I probably would not like get defensive but I would probably ask her why she felt that way ?

Video 2		Utterances
1.	Nanoki's Fashion	<p>Hanako : Why do you like American culture,make up and clothes so much in the first place ?</p> <p>Nanoki : Why wouldn't you think its cool ? You know what i mean?</p>

Non Material Appropriation		
Video 2		Utterances
1.	Beauty Standard	<p>Every month a dance company run by a Japanese and US Marine couple puts on a hip-hop show in the American village . Nanoki said that she used to suffer from low self-esteem but it's opting aspects of American culture help to regain confidence.</p> <p>Hanako : Why did you have such low self esteem ?</p> <p>Nanoki : I just didn't like myself and my look and i was quite fat back then , but thanks to finding this kind of straight forward (US) culture , i was able to get my confidence back . I think self confidence is a tool to improve your appearance as a whole. This sort of confidence had a big impact on how i look and who i am today/ I realized that you only live once and you need to enjoy this life. I've really become much more positive.</p>

Motif Appropriation	
Video 1	Utterances
1. Ling Ling Song	<p>Salem Mitchel : Hollei Day was very firm about establishing her identity as an Asian who grew up in a black community . I wanted to see how that identity manifested itself in her art by paid her a visit at a dance studio where she was rehearsing for one of her song called ling Ling.</p> <p>Hollei Day: So “Ling ling “ is a racist term for an Asian girl which is funny because I don't even really know many girls named Ling Ling . I feel like it would be the equivalent of saying like the N- word, for me that is , you know.</p> <p>Salem Mitchell: Can you tell me about your decision to carry over things that are understood as slurs in your culture? why you include that in your music ?</p> <p>Hollei Day: Well like, such as like yellow bitch or like Ling Ling. I just feel like if I can take these words and then take the negative power out of it and utilize it. I won't feel so offended by it.</p> <p>Hollei Day says she was reclaiming terms like yellow bitch and Ling Ling to take the negative power away from them, but can people of other backgrounds use the same loaded terms? What the line between appropriation and appreciation?</p>
2. Hip Hop	<p>Salem Mitchell: Do you think that you culturally appropriate?</p>

Hollei Day: I don't think that appropriate culture, i would consider culture swapping

Salem Mitchell: Do you think that it's beneficial to be controversial?

Hollei Day: I do think so. I don't feel at all like , I use it as like a marketing like , you know, thing to be able to get like people's attention but then the day I want to, I have a message that I want to share.

Salem Mitchell : Do you think that Nicki Minaj has appropriated Asian Culture by using Chun-Li or I know in other music videos she's brought element's of Asian culture?

Dr. Ninochika : Well I think with that , I mean usually look at it as like a case by case basis ,but I think again , it's all about giving the credit to Asian- Americans and not making I guess a mimicry or mockery of the culture and as long as that happens I don't think there is cultural appropriation .

Salem Mitchell : Are there any ways that Asians have contributed to Hip Hop that we are overlooking ?

Dr. Ninochika: Asian Americans have been participating in Hip Hop culture since the late 70s but people usually don't even know that.

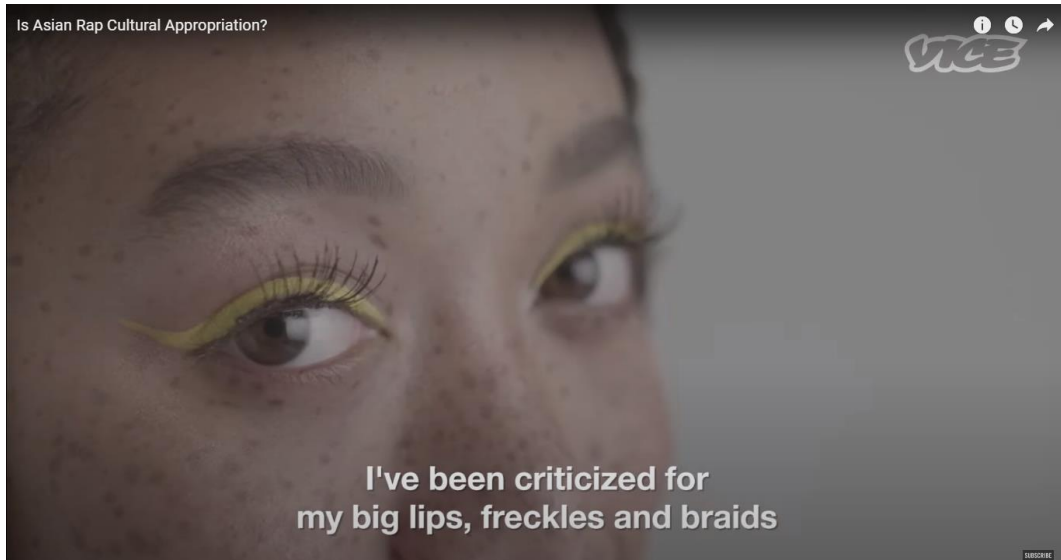
Salem Mitchell : What are they connected to about it and why do they black community and Asians why do they have this in common?

Dr. Ninochika : This idea of struggler Hustle is very important . so the idea that maybe you're a first-generation Asian-American you don't feel like you belong you feel like an outsider I think that theme is very prevalent in hip hop , and I thinks Asian-Americans can relate to that

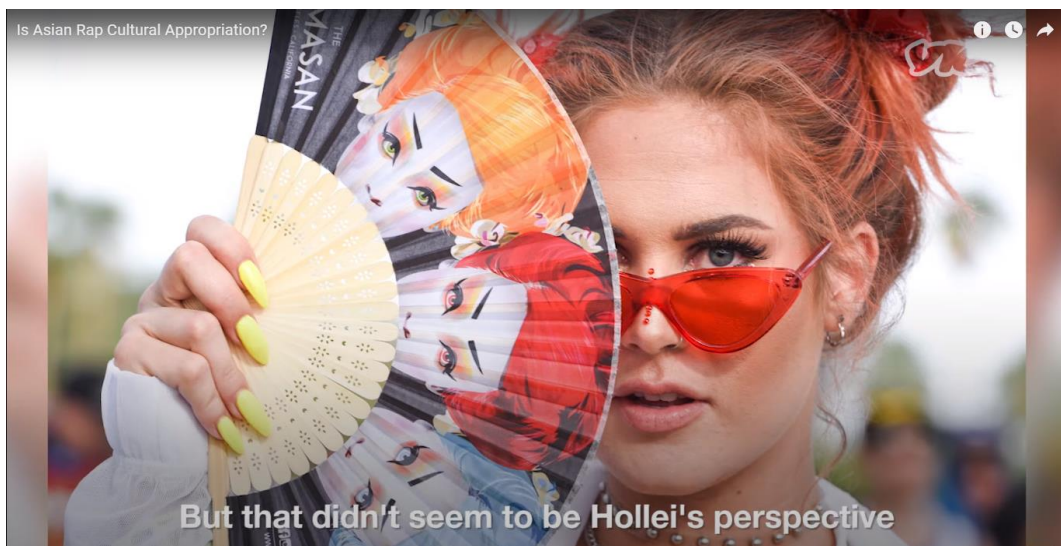
		<p>. Asian-Americans are invested in hip hop culture . It's not something that its like, I want to dip my feet into one day and I am out the next .</p>
Video 2		Utterances
1.	Music RnB	<p>Hanako : How do you get into Hip Hop and R&B , Nanoki ?</p> <p>Nanoki : I guess it's because I live in Okinawa . We have the American Village here, with all the foreigners ,Lots of people here have international relationship . Because i was born into this situation, I naturally started to listen to this kind of music. And this is made me who i am today.</p> <p>Hanako : Do you think because Okinawa is such an international place and it has different cultures it's more accepting of differences</p> <p>Produser : Okinawa is probably like the place in Japan where you can get everything willing to learn more open</p> <p>Every month a dance company run by a Japanese and US Marine couple puts on a hip-hop show in the American village. Nanoki said that she used to suffer from low self-esteem but it's opting aspects of American culture help to regain confidence.</p>

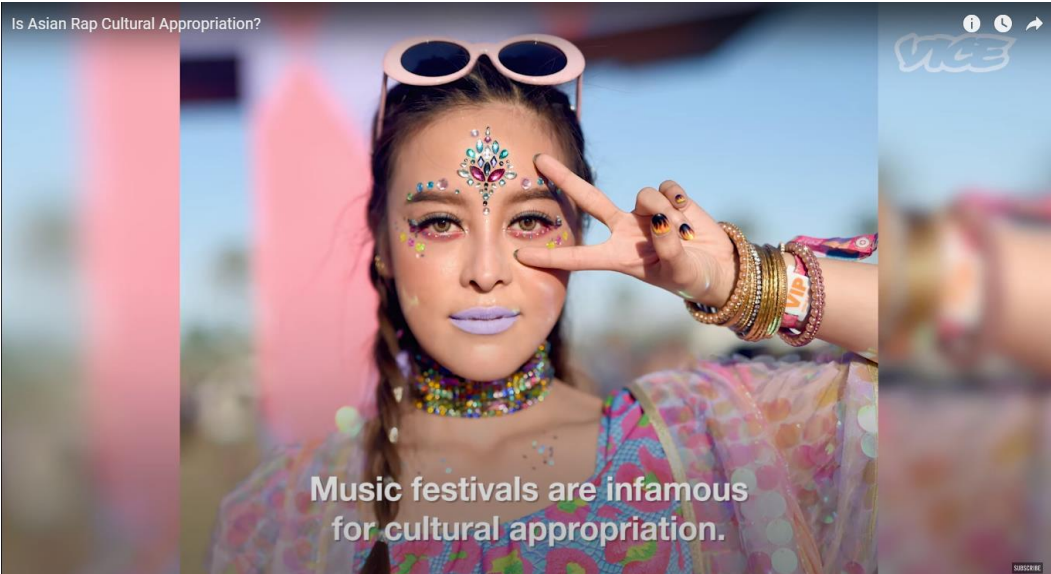
B. The Pictures of Video Data

Picture 1 “Freckles”



Picture 2 “ Music Festival”

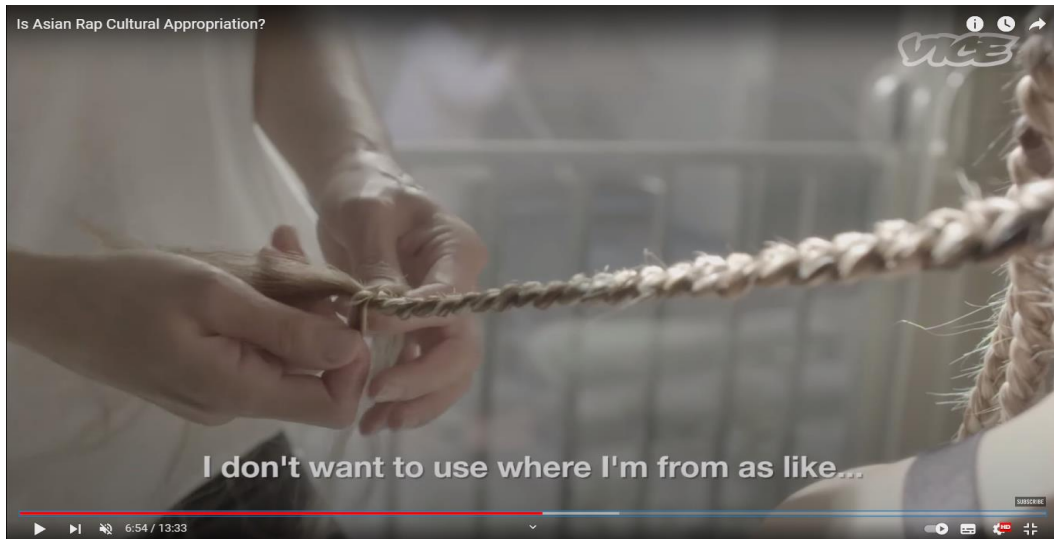




Picture 3 “Ling Ling Song”

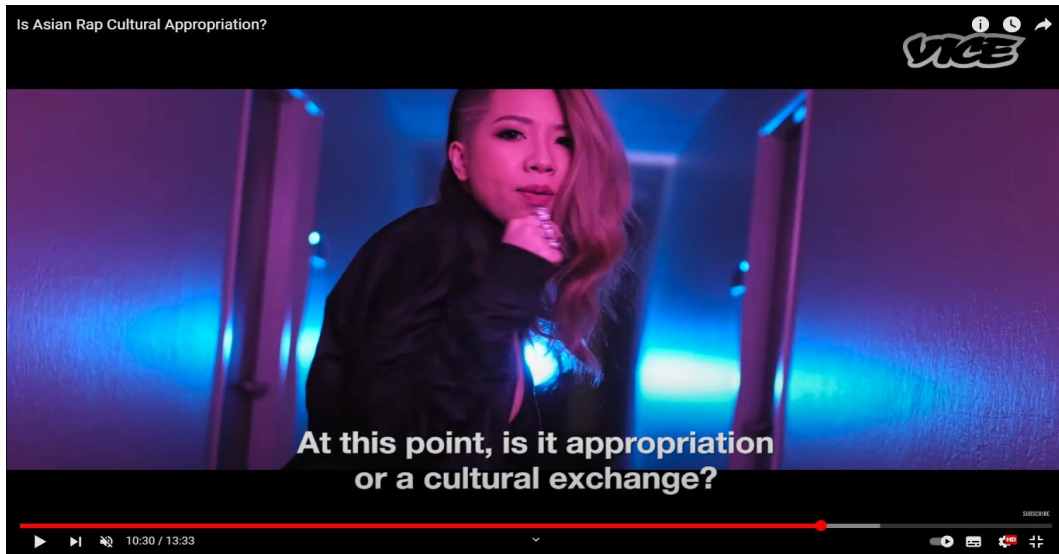


Picture 4 “ Braiding Hair “



Picture 5 “ Hip Hop “



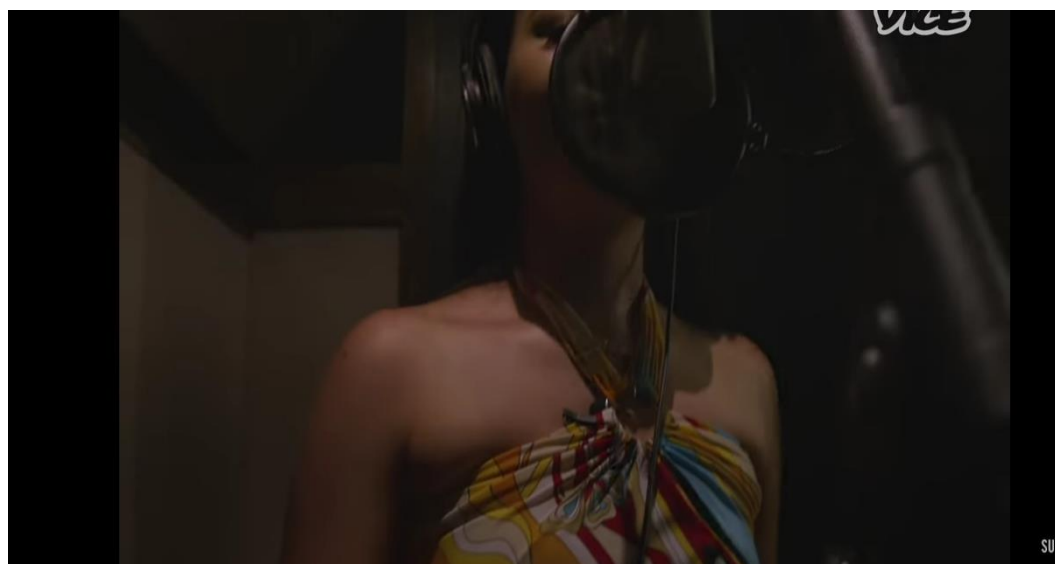


Picture 7 “Nanoki’s Fashion “





Picture 8 “ Music RnB “



Picture 9 “ Beauty Standart “



Picture 10 “ American Village “



